

THE Spiritual Magazine.

AUGUST, 1867.

THE SPIRITUAL MAGAZINE AND THE RELIGIOUS QUESTION.

UNDER the somewhat quaint title, *Human Nature*, the spirited proprietor of the Progressive Library presents us with a new "Monthly Record of Zoistic Science and Intelligence, embodying Physiology, Phrenology, Spiritualism, Philosophy, the Laws of Health and Sociology." A sufficiently extensive programme, it must be admitted, and that it may be an entertaining as well as an instructive miscellany, Mrs. Farnham's excellent novel, *The Ideal Attained*, is being republished in its pages. We hope *Human Nature* may be more successful than most candidates for popular favour who have sought to combine the representation of so many and such diverse constituencies. "The Myths of Antiquity," "Spiritual Constitution of Man," and "Wonder in Relation to Spiritualism," are articles in *Human Nature* specially worthy of perusal. One feature of this monthly record is a notice of "Our Contemporaries," and the *Spiritual Magazine* has the honour of receiving its first attention. While cordially commending the Magazine to its readers, it in some degree misconceives our aim, sneering at what it does not understand, and misrepresenting us on one point especially, and that one of such importance that in correcting it we take the opportunity of restating our position—we hope with such explicitness as to take away all ground for any similar misunderstanding and mis-statement in the future. We leave it to our critic in his better moments to judge whether or no it is well to cultivate the temper of mind shewn in sentences like these—"Our contemporary is of this world as well as of the next, and hence it must be respectable, and avoid extreme or unpopular opinions. The Magazine does not identify itself with any popular movement or organisation, but with the general principle as it may be manifested under circumstances with which it would be creditable for the priest and Levite to be

connected ;"—these sneers, unworthy of *Human Nature*, we pass by with the remark, that if our aim is to "be respectable, and avoid extreme or unpopular notions," we have certainly gone a very strange way to work to realize that aim. If there are any "notions" more "unpopular," or which are generally regarded as more "extreme" than those of which this Magazine is the exponent, we should be at a loss to discover them. It is true (and this in plain language seems to be what is meant) that we have protested, as we shall, when needful, continue to protest, against indentifying Spiritualism with the extremely narrow spirit and contracted views of that bigoted and pretentious sect whose chief apostles are Voltaire and Thomas Paine; and who regard their opinions as synonymous with "the whole truth;" dissent from which with their "unbounded charity" they can only attribute to lack of moral courage and the desire to be respectable.

The mis-statement, however, to which we more especially refer is, that "the Magazine has occasionally expressed itself against making Spiritualism a religious question." Our critic then comments on this as inconsistent with the definition of Spiritualism adopted as our motto, and which, he thinks, comprises "religion in its most extended sense." Now it is true that we have again and again expressed ourselves against making Spiritualism a *sectarian* question, either religious or irreligious; yet, as not only our motto, but the entire scope and aim of the Magazine from its commencement, shews, we have always regarded Spiritualism as a religious question "in its most extended sense;" and this, indeed, has always been to us its chief interest and value. To trace the bearings of Spiritualism in relation to art, science, philosophy, and above all, to religion, is, we conceive, one of the highest functions that spiritual philosophy can aim to fulfil; and this, as it seems to us, it can only do, first, by a careful, reverent study of all facts relative to the question, so far as these may be known to us; and, secondly, by careful, patient consideration of the conclusions fairly deducible from these facts, and the principles and laws which underlie and govern them. This, according to our knowledge and capacity we have in a measure attempted. In evidence that this highest department of Spiritualism has not been ignored by us, those who keep a file of the Magazine may refer to such articles as—"What are we to understand by the Teachings of Spiritualism?" "How was Revelation given in the Olden Times?" "Inspiration;" "The Spirit World: what does the Bible teach concerning it?" "Spiritualism and Miracles;" "What Spiritualism has Taught;" "What it is to be a Spiritualist;" and to the several series of articles on "Spiritualism

in the Churches;" "Internal Respiration;" "Spiritualism in Religion," and particularly to the series in our last volume—"What is Religion?" in the last chapter of which, especially, the bearings of Spiritualism on religion is specifically considered. These views have not, hitherto, so far as we know, been controverted. On the contrary, the series "What is Religion?" has been translated and reproduced in *L'Union Spirite*; it has been quoted, and its main positions re-affirmed and enforced in a leading article in the *Banner of Light*; nay, the very number of *Human Nature* in which this notice of us appears, contains a letter from its editor and proprietor restating, in almost identical terms, what we had there written. He tells us—"Spiritualism, as I understand it, is not a 'religion' but a 'science.' It is all a matter of fact from beginning to end. It is an endeavour to discover the laws and facts respecting the spiritual part of human nature; and how best to live and perform the duties of terrestrial existence, that the requirements of the Almighty in our creation may be carried out as fully as possible. . . . It also aims at settling the question of human immortality by direct experiment, thus doing away with unbelief, and that cold indifference which is the stumbling-block to all religious progress. In this light it may, indeed, be termed 'a religion,' or one of the means whereby man may discover in what religion consists, by its unfolding the great laws, whereby it has pleased the Divine mind to regulate our spiritual development."

Would that our contemporaries, who get glimpses of this great truth, would take fast hold of it, and consistently maintain and apply it in all its simplicity and integrity! But there are two ways in which the relations of Spiritualism to religion are regarded by Spiritualists; in the one way, Spiritualism is regarded as a platform from which they are to advocate the particular opinions and systems of doctrine they may happen severally to hold—theological or anti-theological—Mormon, Methodist, Shaker, Swedenborgian, Freethinker, Freeloader as the case may be:—it is also, in this view, a weapon with which to fight and "pulverize" the creeds and sects which may be in opposition to their own. This seems to be the view to which our critic has a predominant leaning, as "the more radical and philosophical form" of Spiritualism, as distinguished from what he calls "English, or Christian Spiritualism;" and which we take to be also the one which is truly "the more philosophical and radical," that is, if by philosophical is meant getting at the true qualities and relations, and by radical going down to the roots of things. According to this view, Spiritualism transcends all the specialties and limitations of sect; it is meant not for a party, but for mankind; it is as old and as universal as

humanity; it deals with those fundamental questions of the soul and of the spiritual world which antedate all special forms of religion, of which indeed they are but the successive outbirths and manifestations. To attempt to coop up Spiritualism within our petty formularies, to identify it exclusively with our little systems, which have their day and cease to be,—in this view, is only to dwarf and to degrade it. Thank God, this is not possible! “Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mozzoroth in his season? or canst thou guide Arcturus with his sons?”

It is one great merit of Spiritualism that it recalls us from those human and speculative questions concerning religion, about which men wrangle; to those divine, primary, and far more important questions which lie at the root of all religious faith. In this sense, Spiritualism is a religious question, and we have always treated it as such; but beyond this it would in these pages be an impertinence to obtrude our or any theological opinions or discussions upon our readers.

That we have not gone more into the bearings of Spiritualism on Religion is due to our being so engaged in fighting the battle of “The Evidences.” It is of no use reasoning as to the conclusions to be drawn from facts, while these facts themselves are in dispute. There can be no hope of any end to the controversy till the disputants are at least agreed as to the premises of the argument.

If our philosophy is (as our critic complains) “hard to define,” we would suggest that it may be because a true philosophy of Spiritualism is so vast, far-reaching, comprehensive, complex, many-sided;—for its subject-matter is man, and his relations to the worlds of matter and of mind, to the spiritual and the infinite, to those who have passed the bourne of mortality and gone into the world of light, and to God the Father of Spirits, and the Judge of all. Those philosophies which are so very easy of definition are generally so because they are so very small and shallow, and hold so little. Where the well is nearly dry a small cup may hold all the water you can get from it, but you cannot put the ocean into your pint-measure. It would be easy to adopt a custom of putting forth our opinions about things in general, and calling *that* “the philosophy of Spiritualism,” but then we cannot exactly see what could be gained by it,—how a better understanding of Spiritualism could be attained by this means than by the course we have hitherto pursued. Indeed, we confess to rather a shrinking from these pretentious phrases, and regard it as a weakness of human nature that men are in such haste to put the capstone on the building ere they have well laid the foundations.

We are but humble inquirers and seekers after truth, willing to do what little we can to aid our fellow students. We leave Philosophies of the Universe to those who may feel themselves qualified for such great undertakings, happy indeed if we only bring a little light and consolation to some poor struggling soul that needs it. We find our own chosen field of labour more than sufficient for all the time and thought and eyesight we can devote to it. When we have done all that lies before us in this direction, we will look out for other work. When we have sounded all the depths of the soul, and solved all spiritual mysteries;—when we have converted all materialist philosophers, Saturday Reviewers, and other hardened Sadducees, we may, perhaps, consider about settling the creed of Christendom, and setting to rights the affairs of this planet generally; (for of course an editor is competent to anything) only, it so happens that at present we have something else to do which claims our first attention. One thing at a time, Brother Burns.

THE DISTINCTION BETWEEN A SECT AND A CHURCH.

THE distinction between a sect and a church is obvious enough, and should be kept clearly in view, and one never confounded with the other. A church organizes itself around the whole Christ, believing his truth to be infinite, his advent therefore to be perpetual, his spiritual coming always fresh and new. He is not merely the Christ of two thousand years ago, but the Christ of to-day. A sect posits itself on some fragment of truth, some private interpretation of it made by fallible men; and it grasps this, and holds it as the last word in theology. Hence a sect has no future, and can only keep repeating a worn-out creed for ever. A church, while it holds on to the old truths which are central and primary, is open always to the Lord for new light, life, and inspiration; and so the old truths never become dead and stale, but are seen ever with new settings and relations, and with new illustrations of what before was dark and mysterious. A sect is always becoming partial and narrow, and a thing of the past. A church, if only it be a true one,—that is, the very body of Christ,—is always growing towards a genuine comprehension and catholicity; for, being his body and robe, it changes in the transfigurations of his light and love. Indeed, the reason of this notion, that Christianity is learned out, and that something else must be hurried up in its place, lies mainly in the fact, that men have drawn it off into creeds, and claimed the creeds as the whole of it. And so they study it there, where it has turned into stone and fossil, and not in the living Christ who melts through the ages, and breaks through the worn-out creeds themselves, as the husks and the sheddings of the coming harvest. Looking, therefore, to the Master, claiming to be his minister, and acknowledging fealty to Him alone, I will never ask whether the truth He gives me tallies with the notions of this denomination or that, and whether men choose to call it Unitarianism or Calvinism. I do not believe that any of these names exhaust the truth as it is in Jesus, or are anything more than the first stammerings of his everlasting gospel. And, while I would fellowship all denominations who have the Christian spirit, and work with them so far forth as I could work freely and to good ends, I would never get moored with any of them in the flats and shallows, where the living stream of Christian history is sure to pass by them, and leave them high and dry upon the sand.—REV. E. H. SEARS.

PASSING EVENTS—THE SPREAD OF SPIRITUALISM.

By BENJAMIN COLEMAN.

A PROPOSAL FOR UNITING THE UNPROCLAIMED BELIEVERS
IN SPIRITUALISM, AND THOSE WHO ADMIT THE REALITY
OF THE PHENOMENA.

THE last number of this Magazine contains a letter from Judge Edmonds which is full of interest and information. No man connected with the spiritual movement is entitled to more respect! No man has done more, if any one has done so much, for the spread of this important truth! No man so eminent in the social scale has braved public obloquy and made greater sacrifices of time, money, and loss of professional dignities, in his steady advocacy of Spiritualism over many years, than has the learned and venerable Judge; and therefore no man of lesser note, on either side of the Atlantic need be ashamed, when he shall have discovered a truth so solacing and enlightening, of proclaiming his convictions to the world. But there is a large body in this country including men more or less eminent in literature, science, and religion, who confess their belief privately and seek information from prominent advocates like Judge Edmonds and others—men who hold back from prudential motives, afraid, and not unreasonably so, to endanger their positions by a frank outspoken avowal of a truth which lies nearest their hearts and which they feel almost ashamed of suppressing;—men who long for the time when they can openly say “I am converted: I will now ‘strengthen my brethren’ with a knowledge that lightens up the dark and mysterious caverns which encompass them, and gives a pillow upon which the weary and sorrowing may find rest and consolation.”

I shall no doubt be told by more than one of my correspondents whose names I have not hitherto been permitted to publish, that they are ready to come to the front if they can be shewn the way by which they may safely do so: it is my purpose now to suggest a step in that direction.

For seventeen years the reality of the phenomena, their character and tendency, has been challenged and discussed; bigotry, science, superstition, infidelity, and the grossest ignorance, have all found representative champions to do battle against Spiritualism, and they have all been overthrown.

Years ago, some of the most enlightened of our Trans-

atlantic brethren fought and won the battle, and then laid down their arms. They scattered the seed, and it has fructified to an extent that bewilders the religious teachers in that country, who, according to Judge Edmonds, find that most of the members of their congregations are Spiritualists. At a convocation of Roman Catholic Bishops and Archbishops, recently held at Baltimore, where a representative was sent from each diocese in America, with information as to the spiritual condition of the people, it was estimated and frankly admitted "that whilst Romanism and Protestantism combined numbered eight to nine millions, with 45,000 preachers, Spiritualism numbered between ten and eleven millions, with 50,000 mediums;" and Judge Edmonds says, that though the progress of Spiritualism in that country was suspended during the war, it has been greatly accelerated since, and he adds, "I am almost breathless in my astonishment at the speed with which it is moving through the land." We, in this country, who have been prominent in disseminating the truth of Spiritualism and its phenomena, know how much interest is felt by many who are not yet prepared to declare themselves. We who have steadily endeavoured to elevate the subject, by discouraging fanaticism, charlatanry, and disorderly mediumship; we who have done this, despite the popular prejudices which assail us, and the internal difficulties which disturb us; we who have made so many sacrifices, to uphold an important truth, have a right to demand the support of all who desire to see that truth properly directed, for the enlightenment and welfare of the human family. I have reason to believe that the highest Lady in the land is a Spiritualist! and the only reason to doubt the statements which have come to me on this point is, that she does not appear to derive that consolation which Spiritualism gives to the bereaved. I know that many members of our aristocracy are firm believers, and that some are mediums. We cannot say that the believers in England are numbered by millions, but we can truthfully say they are many thousands, whilst new mediums spring up around us daily, and most extraordinary phenomena are witnessed, and are attested upon unimpeachable authority. This Magazine, during the last seven years, contains an amount of evidence, which is overwhelming and conclusive, as to the reality of spirit manifestations. I know that several leading writers attached to the London press are Spiritualists, and only biding their time to exercise their pens in support of our cause. I know, too, several members of the legal and medical professions, and many clergymen of the Church of England, who are confirmed believers, and to these may be added very many, who know that the phenomena are real but are unable to accept

them as spiritual. With all this strength, it is time that a step in advance should be made. I propose therefore to unite these scattered believers and earnest enquirers, who are not prepared to act singly, by assembling them together for the purpose (if it should be found that they are sufficiently numerous and influential), of making a joint declaration upon some defined basis, to be by them decided upon. I will not ask them to proclaim a new religion, for I insist that Spiritualism belongs to all denominations. I do not even ask that they should necessarily declare themselves Spiritualists; but that they believe there is, from a religious or scientific point of view, something in this so-called Spiritualism worthy of serious consideration and calm investigation.

I accordingly invite all who may be disposed, to assemble in London, or who may not be able to do so, but are favourable to this movement, to send me their names, occupations and addresses in confidence, and with the distinct understanding that they are not to be published. In due time I will communicate with each, and advise them whether and when the Conference will take place. This will necessarily depend upon the numbers and influence of the names I may receive.* I have little doubt but that the same fact will be witnessed here which Judge Edmonds says he has found to exist in America, namely, "that friends and neighbours, and even members of the same family are believers without its being known to each other."

A SPIRITUAL COMMUNICATION VERIFIED.

The two gentlemen, Mr. A—— and Mr. B——, who appear in the following story, are personally known to me; they reside in Glasgow.

Mr. A—— is a medium open to spirit influences of varied character. Whilst spending the evening with his friend B——, he said he had been all the day thinking about his aunt, who resided at Helensburgh, for a voice had spoken in his ear, "Your aunt is dead—she died on Saturday." Shortly after this Mr. A—— fell into the trance state; in this condition, unconscious of the presence of those about him, and to all natural sounds and objects, he holds conversations with the invisibles, and if questions are asked by those who are present, they are answered by Mr. A—— as if a spirit were speaking. When he awakes he has no knowledge of what has been said or done by

* This invitation applies to all of both sexes, whose names have never appeared in print, in connexion with Spiritualism. My address is 1, Bernard Villas, Upper Norwood.

his friends, but he recalls the conversations he has had with the spirits, some of whom he recognises, and in fact, he exhibits all the known conditions of a spirit-trance medium.

Whilst in the trance on this particular Monday evening, his friend asked what was the cause of A——'s unpleasant impressions about his aunt? The reply was, that his aunt *was* dead, and that he was at that moment conversing with her spirit, Mr. B—— then asked why the news had not yet reached him? It was answered that A——'s father (who resided at Paisley) had been to Helensburgh, and was with his aunt when she died, and that his father had written to announce the fact, by this evening's post. On the following morning, Mr. A—— called upon his friend B——, and shewed the letter just received from his father, bearing the Paisley post mark, in which the spirit-message was corroborated. Mr. A——'s aunt, it was stated, had died as indicated, at Helensburgh, on the previous Saturday afternoon. This, I am told, is the second instance that Mr. A——, (who is an active man of business, about thirty years of age), has been made aware in this way of the death of a relative, living at a distance, before the postal announcement reached him.

A DOUBLE APPARITION.

I have received the following story from a friend of the family to whom it relates. They are not Spiritualists. Mr. and Mrs. L—— are persons of respectability, residing in London. They had two children, daughters: the eldest, Jane, contracted a marriage unknown to her parents, with a person in every way unsuitable. She left her home clandestinely about twelve months since, at enmity with her parents, and unrecognised by them.

Her bed-room was occupied by her sister Charlotte; next was the sleeping-room of one of the maid servants. One morning, Charlotte stated at breakfast that she had seen her sister in the night dressed in *white*, who spoke to her and said, "I am not dead yet, but I shall be when I pass that corner," (pointing to the door). The figure then slowly withdrew from the room, waiting a moment at the corner before she disappeared. The servant, it was afterwards found, had told a similar story to her fellow-servants. She said she had been awakened in the night by the appearance of her young mistress, who was dressed in *black*, and who spoke to her, saying "I shall go down and see if mamma will receive me, if she will not, I am sure my papa will," and then disappeared. Four days after, the parents were apprised that about two o'clock on this

same night, their daughter Jane died in a premature confinement, having gone to bed in perfect health.

EXTRAORDINARY MANIFESTATIONS IN LONDON.

Spiritual circles are becoming unusually numerous in London, and, chiefly through Miss Nicholl's and Mrs. Marshall's mediumship, the phenomena witnessed at these meetings increase in interest and wonder.

Among the mediums in private life with whom I am acquainted is Mrs. Berry. This lady developed as a drawing medium some two or three years ago and she has produced a series of coloured sketches of a very original and distinctive character, which cannot be described though they are very curious, but which have the appearance of fossil remains of antediluvian animals and reptiles.

Mrs. Berry is an earnest and fearless advocate of Spiritualism, and at the *séances* held at her residence some very extraordinary phenomena have been witnessed. The production of natural flowers has become a common incident at her circles not only when Miss Nicholl, whose mediumship for this class of manifestations is singularly successful, but with two others, one a youth of sixteen and a niece of Mrs. Berry's a child of ten years of age.

At a recent *séance* there were present, Mrs. Berry and her niece, Mrs. Gregory, Mrs. De Burgh, Mrs. Sims, Mrs. Locke, Miss Nicholl and her father.

It was a dark *séance*, but before the light was extinguished, the party were desired by the spirits to pin their dresses to each other, so that each might be assured of the passive presence of the other.

This arrangement being made and the light restored after a brief interval of total darkness, a large quantity of fresh plants and flowers were found covering the surface of the table. There was an unusual variety consisting of a number of roses and pinks, an iris and water lily and a quantity of ferns and moss. There were no flowers in the room previous to the party taking their seats at the table. The gas being again turned off, they were surprised by the apparent presence of a bird, which whirled about them whistling and chirping for a space of three or four minutes and ultimately as it appeared to them dashing with a loud *whirr* through the closed door. No trace of its presence was left in the room.

Another manifestation of an unusual character was that of a small bottle which had been placed by Mrs. De Burgh upon

the table empty, being filled by a white liquid of medicinal properties. The spirits then spoke to them through an extemporised trumpet made from a roll of stiff paper, which had been lying upon the table, several questions were thus answered by a distinct and audible voice.

The *séance* was closed by the company being asked to sing, when their voices were accompanied by sounds like those produced by musical glasses, and thus terminated one of the most varied and interesting *séances* which any of those present had previously witnessed.

In a former paper I described a *séance* held at the residence of Mrs. and Miss Houghton, through Mrs. Marshall's mediumship, when a bunch of grapes was laid upon the table by the invisibles. I have now to give the incidents of another evening at the same house, when the following persons were present; and it is a healthy sign for the advance of truth that so many who are privileged to be present on these occasions, no longer object to attest the facts by permitting me to publish their names. Mrs. Houghton, Miss Houghton, Mrs. Macdougall Gregory, the widow of Professor Gregory, Mrs. General Ramsay, Mrs. Cornelius Pearson, Miss Nicholl, and Mr. John Burlton Bennett, formed this party on Whit Sunday last.

Mrs. and Miss Houghton are Christian Spiritualists, and the *séances* held at their house are invariably opened with prayer, and conducted throughout in a strictly religious manner. At this sitting accordingly, they commenced by all uniting in repeating the Lord's Prayer; and after the Evening Hymn had been sung, the spirits by "raps" directed them to read the 7th chapter of Matthew, which they did, and then they extinguished the lights.

Mrs. Gregory, who sees in vision, said she saw a crown hovering above them, and presently they all smelt the perfume of flowers. Miss Houghton was desired by raps "to bring the wine." She brought a decanter of wine and a glass from the adjoining room and placed them upon the table. Having to light a candle for that purpose, they saw a wreath composed of fresh roses had been placed upon Mrs. Houghton's head.* The room being made dark again, they all heard the wine poured from the bottle; and upon restoring the light they saw the glass had been filled, and in the centre of the table a number of pieces of bread had been placed with it by the invisibles. There was no bread in the room previously. Miss Houghton was then impressed to repeat the Sacramental Service and divide the bread, there being exactly sufficient to give a portion to each.

* On another occasion a splendidly made wreath, which I have seen, 36 inches in circumference, composed of more than 100 everlasting flowers, was placed upon Miss Houghton's head during the *séance*.

She was then impressed to deliver an address upon the work that Spiritualists in this day are called upon to perform, and closed by admonishing Miss Nicholl that she had not yet realized the full sacredness of her mission—that she ought not to omit opening every *séance*, where she was the presiding medium, with prayer, &c. After a short silence they felt a waft of air, and sounds as if a shower of flowers was falling upon them, then a fluttering like the wings of a bird, and immediately they all realised the actual presence of a large bird, which they supposed to be a dove. It flew about, alighting upon the shoulders of some, and upon the heads and hands of others; no bird was afterwards found in the room, but Miss Houghton discovered a small portion of down, giving evidence to that extent of a real bird having entered the room (the windows and doors being closed), and that it had as mysteriously taken its flight again.

A day or two after the evening just named, Mrs. ———, accompanied by her son, an intelligent youth of 15, had a sitting with Miss Nicholl at her own residence. They were strangers to Miss Nicholl, and therefore they were requested, before excluding the light, to make whatever examination they pleased.

This was done, the windows and doors being closed, they seated themselves—a party of four (Mr. Nicholl having joined them) and took each other's hands. The usual rapping sounds were heard, short messages were obtained, followed by a shower of fresh flowers which covered the table. The lady and her son examined them, and found one large-sized flower which was entirely unlike any of the rest, or of any they had ever seen.

They handled and examined this flower closely. It appeared to resemble a rose and camellia combined, the leaves being of an irregular or wavy form, cut at the edges something like a holly, as soft as velvet to the touch. One of the leaves grew altogether out of the calix of the flower. It was unmistakably a flower of super-ordinary character. They were then desired to darken the room again, and in an instant the whole of the flowers were swept away by the invisibles, leaving not a vestige to be found anywhere in the room.

This extraordinary incident was followed by another. A bird was in the room, flying and fluttering about as on the evening at Mrs. Houghton's; but with this difference, it remained, was caught, and carried away by the lady, she has it now, and I have seen it. It is a dove of pure colour, with a ring of dark feathers round its neck, and nothing to distinguish it from a handsomely formed ordinary bird of that character. It was very wild at first, and allowed to fly about a large room; but it is now in a good sized cage, quite domesticated, and thriving. The spirits gave the following message:—"We brought it from

the East; it has never been caged—the possessor of it will be freed from the presence of evil spirits.”

At another *séance*, held at her own house, with Mrs. Marshall as medium, the same lady obtained a quantity of fresh flowers, and fern leaves, with a bunch of large blue grapes, and a peach, which was put into her son's hand.

The foregoing statements are made to me by the lady herself. I am not permitted to publish her name, but I may say she occupies a high social position—she is a very intelligent person, and I have no reason whatever to doubt the facts, nor can I reasonably suppose in the face of all the accumulating amount of evidence, that these apparent miracles are after all but mere deceptions. I am therefore constrained to accept them as veritable spiritual phenomena, with a meaning and teaching which will doubtless be made plain to us hereafter.

Mr. Alfred Wallace informs me that he was present at a *séance* at Miss Nicholl's, in company with Mr. and Mrs. C. Pearson, Mrs. Berry, Mrs. Reeves, Major S. Geffcock, Mrs. Geffcock, and Mr. J. H. Gledstones, when there came two showers of fresh flowers; among the first, was a fine water lily, which was given to him, though he did not particularly want it; when the second shower had come, the water lily had disappeared; a message then came, “The lily was for Julia.” A lady at the table said her name was Julia, and curious enough, she had been to Covent Garden market that morning for a water lily, and could not find one. Later in the evening the missing lily was placed in her hand; afterwards each person found a small bunch of flowers had been placed before them, with a single strawberry upon each of the bunches.

Mr. Wallace also informs me that on several occasions, lately, he and a friend have had some very extraordinary manifestations at Mrs. Marshall's.

In a room, made perfectly dark for the purpose, they held long connected conversations with two spirits, one speaking in a loud whisper, and the other in a strong masculine voice; at times both voices, I am told by another person who was present, were heard speaking at the same time. These spirits gave the name of Katie and John King, and said they were the same spirits that accompanied the Davenports, and as one of the gentlemen who was present had often heard the voices in the presence of the Davenports, it is worthy of remark that he affirms, as I am told, that the tone and character of the voices heard at Mrs. Marshall's were the same as with the Davenports. If this be true, it is very important, and tends to destroy a theory I have formed, that as the voice necessarily obtains its power from the medium, it would present characteristics of that particular medium's tone

and manner of speaking. But nothing can be more dissimilar than the ordinary speaking voices of the Davenports and Mrs. Marshall's. Another puzzling fact is stated by Mr. Wallace, he says that Mrs. Marshall having to attend a party, in another room, he and his friend were left alone with Mr. Marshall, and they obtained the same results as if the acknowledged medium, Mrs. Marshall, had been present, "the spirit kept up the conversation with them just as freely as it had done before."

Mr. Wallace says, "We conversed with the spirits on a variety of topics—upon mediums, the progress of Spiritualism, the life in the spheres, and many other subjects, on all of which pertinent, witty, and very intelligent answers were given with great fluency and ease," and he adds that "many even who are Spiritualists will, I know, hardly credit these things as a reality, but to us who witnessed them repeatedly, the whole series of these manifestations stand out as the most authentic, as well as the most marvellous, we have ever witnessed."

From these last remarks I differ. As a man of more than ordinary intelligence, connected too with the scientific body of this country, I hail Mr. Wallace's conversion with great satisfaction, but it is of such recent date, that he is probably not aware of many facts equally marvellous, and as well authenticated, which I and others have witnessed and recorded years ago. It has been frequently predicted by spirit messages, that we should ere long see the spirits in human form and talk with them!* My friend Mr. L——, of New York, who is at this moment in London, has repeatedly felt and seen the spirit forms of his wife and Dr. Franklin, clothed, and has gone so far as to cut a piece off the silk dress of his wife, and has felt its strength and texture; but (with one exception in a faint whisper) he has not heard them speak. With the fact, however, of the bodily tangible presence of the spirit, which Mr. L—— and others with him have witnessed, and with the recent experiences which so many of us have had of the ability of the spirit to speak audibly with, as Mr. Wallace says, "fluency and ease," there seems no reason to doubt that we shall have the prediction realized, and that some of us will not only see the spirits in visible form, but that we shall be able at the same time to speak with and be instructed by them. And what then? We shall only return to a knowledge of the primitive faith in spirit communion, which teachers in modern times have driven from our churches. Being protected, however, by our better com-

* In one of the numerous letters *written by the spirit* of Estelle to her husband, she says,—“I shall yet stand by your bedside, and while you are permitted to see me as naturally as when in life, I will talk to you, and with you.”
—Vide *Spiritual Magazine*, Vol. iii, p. 197.

prehension of spiritual and physical laws, from the irrational credulity and extravagances into which our forefathers were betrayed; and we shall learn from these marvels to acknowledge as the heritage of humanity at large, those privileges and those gifts which they were taught belonged exclusively to favoured saints.*

THE LATE COUNT D'OURCHES.

Count d'Ourches has recently departed this life at Paris, at an advanced age. He was a remarkable medium, and presided, I believe, at the first spiritual *séance* held in that city. He was closely associated with the Baron de Guldenstubbé and his sister Julia, and assisted them at various times in obtaining direct spirit-writing upon paper placed upon tombstones in the old churches of Paris, of which the Baron possesses, as he has told me, several thousand specimens, one of which, the signature *fac simile* of Marie Antoinette, he kindly presented to me.

His library is said to be the largest of the kind in the world, composed exclusively of the works of all ages and in all languages upon magic and the supernatural. Voluminous as it was, he never arranged it. It was not necessary, he said, as the spirits acted as his librarians, and enabled him to find at once any book he wanted. It is to be hoped that a biography of the Count will be written by some duly qualified Spiritualist. It would be worthy of the pen of my friend Mr. William Howitt.

A NEW MAGAZINE.

On the 1st of July the first volume of a new quarterly magazine was published in Edinburgh.

It is called *The Noetic Magazine*, and is conducted by the Noetic Society of Edinburgh, a body that has been in existence under various forms for sixteen years, and will be supported by the co-operation of several kindred societies which exist in various parts of Scotland. The editor does not hold himself responsible for the opinions expressed in its pages, but he will welcome articles from all sources and upon all subjects which are likely to prove instructive and interesting. Spiritualism, I am told,

* Since these remarks were written, I have seen a report (though it is a very brief and meagre one) of an address made by Mr. Dale Owen at a convention of Spiritualists held in Boston, in which he gave an interesting narrative of the visible appearance of a spirit to a lady. "After repeated *nightly* visits by the spirit, during the space of several weeks, it succeeded in making its presence visible and also tangible to the touch, *in the daylight*, and finally spoke to the lady in audible voice."

will probably hold a prominent position in the pages of this new periodical, and one article at least, if not more, upon this subject, will be found in each number. Under these circumstances, it will no doubt receive the support of Spiritualists generally, and of all who desire to know something of "SPIRITUALISM: ITS TEACHINGS AND TENDENCIES," which is the title of a very excellent paper in the current number by Mr. James Nicolson, of Glasgow.*

ANOTHER NEW MEDIUM IN AMERICA.

I have received from Mr. W. W. Currier of Haverhill, U.S. (the father of the young lady medium of whom I gave an account in the March and May numbers of this Magazine), a letter in which he describes a *séance* held at his own house with Laura V. Ellis, a young girl, only fourteen years of age, who is exhibiting publicly, and whose manifestations are of a similar character to the Davenport's, and it is said even excelling them in some degree. The public exhibition of this child is thus described:— A committee is selected from the audience to conduct the *séance*. The child enters a cabinet attended by her "familiar spirit," known by the name of Blake, who speaks in audible voice to the audience. Her hands are tied together behind her back, and her feet are also tied, the cords are then sewn together with packthread, and her mouth securely gagged, the object being to prove beyond doubt that whatever occurs when the cabinet doors are closed, is entirely independent of her own active agency.

A number of musical instruments are put into the cabinet, which are heard to play harmoniously, the instant the doors are closed. Among these instruments is a French trombone, upon which a solo is played. Blake's voice is heard at intervals speaking in a loud and perfectly distinct manner, asking the committee what they now require to be done. A plain ring is borrowed from one of the audience, the cabinet doors are opened exhibiting the medium still fast bound, and the ring is placed upon her lap, the doors are again closed, and Blake asks, "What do you wish us to do with the ring?" The request made on the particular occasion described was that the ring should be put upon the thumb of the child's left hand; in an instant the doors were thrown open and the ring was found on

* All communications to be addressed to the Editor of *The Noetic Magazine*, care of Messrs. POWELL & AULD, 30, South Hanover Street, Edinburgh. Subscription 2s. 6d. per annum. Orders payable to Mr. JNO. F. MILL, 8, Canning Place, Edinburgh.

the child's thumb as desired. The manifestations are varied and partake as I have said of much of the character of those witnessed through the Davenports, with this advantage over theirs, that no attempt is made in this part of the exhibition to *untie* the medium; the main object being to satisfy the spectators beyond all cavil that these manifestations are positively effected by an invisible agency, and that they cannot be imitated by human dexterity.

John King is the "familiar" who accompanies the Davenports and Mr. Fay, and he not only talks to them, as I and many others have heard him in a private room, but he is, I believe, their head counsellor. On all matters of emergency, when differing among themselves, it is a common thing for them to say, "Well, let's hear what John would advise;" they then retire to a room where the light can be entirely excluded, and hold what the Indians call a "palaver." At these councils I have been assured, by Mr. Ferguson who accompanied the Davenports on their travels through England, when they were so brutally treated, and by Mr. Cooper, who subsequently went with them through the principal towns on the Continent, that John King took the most active part in the discussions which arose. This spirit would sometimes oppose all the others, giving his reasons why; and generally, after conferences which lasted at times more than an hour, his views would be adopted and acted upon contrary to the Davenports' own opinions.

Mr. Currier tells me that during the six days that Laura Ellis visited Haverhill, she stayed at his residence, and he had therefore many opportunities of privately testing her wonderful powers. The family would assemble in their drawing room, Miss Currier playing the accompaniment to a duet sung by herself and Laura Ellis, when Blake would join in the singing and make jocular comments at intervals.

Speaking of one occasion when the "voice" was heard whilst Laura was singing, Mr. Currier says, "I took hold of the child's hands and put my ear close to her head to see if I could discover any break in her voice whilst Blake was talking, but I could not. The voice appeared to be perfectly independent, and about twelve inches at least from the left side of the child's head. To me this speaking is more conclusive than anything else," &c.

RECOVERY OF A WATCH BY SPIRIT PRESENTIMENT.

The London journals of the 10th of July last report a curious police case. It was a charge brought by Mr. G. Garroway, of 83, Gower Street, against John Parker, jeweller, of 19, Long Acre, for receiving stolen goods. Mr. Garroway

said that on the evening of July 1st, he was looking at his watch under a gas lamp in Oxford Street, when it was snatched out of his hand by a young man of twenty years of age and stolen. During the night he had a spiritual presentiment that he should find his watch at Parker's where it had been sold by a man named John Roberts.

In the morning he went accompanied by the Rev. W. Bligh to Parker's, where he saw his watch lying on the jeweller's board and claimed it. The jeweller said he had bought it an hour before from a young man who gave the name of John Roberts. A good deal of amusement was created in the Court by Mr. Garroway's stating that he was a Spiritualist, and that he had received the presentiment from the spirits in answer to an appeal he had made to them—"Come, see what you can do for me." Parker was committed for trial.

THE LATE MR. LEICESTER BUCKINGHAM.

Mr. Leicester Buckingham, the well-known Dramatist and Journalist, died on the 15th of July last, at the early age of 42. He was on the staff of the *Morning Star*, and was one of those connected with the Press, to whom I have alluded on various occasions, as being a confirmed and avowed believer in Spiritualism. If his influence could have prevailed in the conduct of the *Morning Star*, that journal, would have been saved from the erroneous and absurd views upon Spiritualism which have at various times disfigured its pages.

WILLIAM LLOYD GARRISON.

LITTLE more than thirty years ago Mr. Garrison stood almost alone in America demanding the total, immediate, and unconditional abolition of slavery. For this he was denounced and proscribed, imprisoned in Baltimore, dragged through the streets of Boston with a halter round his neck, and a reward of 5,000 dollars for his life was offered by the legislature of the State of Georgia. He has lived to see the completion of the great work to which his life has been devoted, and in the very streets of South Carolina has been almost literally buried beneath the flowers showered upon him. He is now in England, and has received here more than one ovation. Members of Parliament, peers of the realm, and peers in the realm of intellect—the illustrious of the land, have assembled to do him honour, and congratulate him and each other on the great good for humanity that has been achieved.

His history should be an encouragement to all engaged in the advocacy of unpopular causes, but who feel that God and the right are on their side, let who will be against them. It is an illustration of the truth that in the end

The right comes uppermost,
And ever is justice done.

We wonder if those who now applaud Mr. Garrison to the echo, while they denounce Spiritualists as fanatics and as fools, are aware that their present hero is, and for many years has been, a Spiritualist. We do not ask them to take our word for it; we quote his own words, from his own paper, *The Liberator*, of March 3rd, 1854. In giving an account of the progress of Spiritualism, Mr. Garrison says:—

As the manifestations have spread from house to house, from city to city, from one part of the country to the other, across the Atlantic into Europe, till now the civilized world is compelled to acknowledge their reality, however diverse in accounting for them—as these manifestations continue to increase in variety and power, so that all suspicion of trick or imposture becomes simply absurd and preposterous—and as every attempt to find a solution for them in some physical theory relating to electricity, the odic force, clairvoyance, and the like, has thus far proved abortive—it becomes every intelligent mind to enter into an investigation of them with candour and fairness, as opportunity may offer, and to bear such testimony in regard to them as the facts may warrant, no matter what ridicule it may excite on the part of the uninformed or sceptical. As for ourselves we have been in no haste to jump to a conclusion in regard to phenomena so universally diffused and of so extraordinary a character. For the last three years we have kept pace with nearly all that has been published on the subject; and we have witnessed, at various times, many surprising “manifestations;” and our conviction is, that they cannot be accounted for on any other theory than that of spiritual agency.

May mankind soon be as free from the fetters of the prejudices and false philosophy which leads to the neglect and denial of spiritual truth, as the negro now is from the chains, and America from the sin and the curse, of slavery! T. S.

SUPERNATURAL WARNING.

General Lefort was attacked by a fever soon after his instalment in his new palace, and died in a state of delirium, shouting for music and wine. His wife told a curious story after his death of a supernatural warning she had received that some calamity was impending. While Lefort was away, she declared that the furniture of his room was tossed about, and deep groans were heard throughout the night, although those who were sent to ascertain the cause could discern nobody in the General's apartment. General Lefort was the man on whom the Czar most relied, and when the news of his death was carried to him at Veroneje, he burst into tears and exclaimed, “Now am I left without one trusty man; he alone was faithful to me; in whom can I confide henceforward?” At the funeral, which the Austrian Embassy (Korb doubtless included) attended, the Czar again “shed tears most abundantly,” and as the Boyars were retiring hastily after it was over he taunted them with their secret joy at Lefort's death, and their inability to maintain even a decent semblance of sorrow.—*Diary of an Austrian Secretary of Legation at the Court of the Czar Peter the Great.* Translated from the original Latin, and edited by the COUNT MACDONNELL. Two vols. Bradbury & Evans. 1863.

PHYSICAL AND SPIRITUAL SPHERES.

MR. RUSKIN is addressing a series of valuable and characteristic letters on social and co-operative topics to a friend in the North of England, for the purpose of publication. Like all that proceeds from the pen of Mr. Ruskin, they are rich and fresh in language, and are illustrated by pregnant instances.

It is to one of his physical illustrations that we wish to draw our reader's attention. It is one of the demonstrations of spiritual clairvoyance that each of us is surrounded by a spiritual sphere or emanation; which is sometimes even seen in colours, or in light, and is more often absolutely felt, even through our dulled and deadened sensibilities. Nothing, indeed, is more likely to be true, or can be more profusely illustrated by our experience, than the impression by thoughts, or by premonitions on meeting persons of our acquaintance, or in many of the circumstances of our daily lives, and intercourse with one another; but like most that is spiritual, and appertaining to the soul and its faculties, it is received with ridicule or neglect. We look forward, however, to a future day when it will be a keystone in the arch of spiritual knowledge.

The discovery of the spectrum analysis, which now plays so important a part in physical science, and is being prosecuted in so many quarters of physics, is now helping us by demonstrating similar spheres and emanations in natural substances. This also has long ago been described and insisted on by Spiritualists, but their testimony has been disregarded.

A very interesting description is given of the recent discoveries or rather re-discoveries on the physical plane, made through a friend of Mr. Ruskin, and which he thus narrates:—

Yesterday afternoon I called on Mr. H. C. Sorby, to see some of the results of an inquiry he has been following all last year, into the nature of the colouring matter of leaves and flowers. You most probably have heard (at all events, may with little trouble hear) of the marvellous power which chemical analysis has received in recent discoveries respecting the laws of light. My friend showed me the rainbow of the rose, and the rainbow of the violet, and the rainbow of the hyacinth, and the rainbow of forest leaves being born, and the rainbow of forest leaves dying. And, last, he showed me the rainbow of blood. It was but the three-hundredth part of a grain, dissolved in a drop of water; and it cast its measured bars, for ever recognisable now to human sight on the chord of the seven colours. And no drop of that red rain can now be shed, so small as that the stain of it cannot be known, and the voice of it heard out of the ground.

Shall there be a rainbow or sphere around the rose, or around a drop of blood, and no emanation from the soul, with all its God-given powers, and its undying loves, and heavenward aspirations? The natural is but the analogue of the spiritual, and poetry is true, though science till now has failed to see it.

PROPHETIC DREAM OF LADY WANDESFORDE.

As well authenticated accounts of prophetic dreams are not so common as those of dreams which, like the statements of clairvoyants, give intelligence of distant scenes and occurrences, it is useful to bring cases of the first named character to notice; for these anticipatory or predictive dreams cannot be accounted for by "sympathy of brain," "transfer of magnetic aura," or any of those partly true but quite insufficient theories which are one after another held and rejected by almost every student of Spiritualism, before he arrives at the belief in a Spiritual world.

Sir Christopher Wandesforde, afterwards Lord Deputy of Ireland, Master of the Rolls, Baron Mowbray and Musters, &c., was one of the Justices of Ireland in the reign of Charles I. during the time when his cousin and friend, the famous Lord Strafford, held the office of Viceroy, or, as it was then called, Lord Deputy. In the year 1640, some time before the impeachment of Lord Strafford, Wandesforde succeeded him in his office. On the committal of Strafford to the Tower for high treason, Lord Wandesforde fell ill and died before the execution, his illness and death being attributed by those who best knew him to sorrow for the calamities of his friend. Lady Wandesforde, his wife, is said to have been a sensible and affectionate woman, and their daughter Alice, who married Mr. Thornton, inherited the mental and moral excellence of both parents. The prophetic dream of Lady Wandesforde is narrated by her daughter, Mrs. Thornton, in a diary wherein are recorded the events of her father's life. The whole subjoined extract is from a memoir of the Lord Deputy Wandesforde, &c., appended to his *Advice to his Son*, and edited by the Rev. Thomas Comber, LL.D., afterwards Dean of Durham, whose name is well known to scholars as the Author of *The Companion to the Temple*. Dr. Comber married Alice the daughter of Mrs. Thornton, and granddaughter of Lord Wandesforde. These family details may serve to guarantee the genuineness of the story.

In October, 1639, Lord Strafford, who was then in high favour with King Charles, being in England, and Sir Christopher Wandesforde remaining in Ireland "the soul of the Lords Justices, Lady Wandesforde, had a severe illness, during which she had a very remarkable dream, "which," says Dr. Comber, "I will relate in Mrs. Thornton's own words.

"As she laid with her face towards that window which looked south, she thought she was in a slumber towards morning; and all of a sudden she heard a most terrible noise in the

air with great claps of thunder ; and the skies opened, which she saw distinctly, with fire and lightning very dreadful to her, with black clouds all about. Out of the place, which was light, she saw an infinite multitude of people confusedly running along, of all sorts of habits of Scotch and English, and Irish, and others, with raw-boned great men, swarthy and ill-coloured, with all manner of arms ; as soldiers, a troop of horse, trumpets, drums, and shouting, making a fearful noise, and drawing of swords, shooting guns, and ordering pikes, with what arms belong to an army running and crying out most hideously, in confused manner, &c.

“ Then a little space after these confused companies and soldiers, she saw most plainly and perfectly as if in life, my Lord Deputy (Strafford) walking alone. And after a little while, she saw him go without his head, and a multitude of mean base people following and crying after him, clapping their hands, &c., but he still kept on his grave and sober pace, and was all in mourning.

“ After a little space she perfectly saw my Lord of Canterbury (Laud) walking after my Lord Deputy, much in the same manner, and accompanied with shouts of a multitude of people, he having his habit on. But after a little time, he seemed as my Lord Deputy did, without his head, they being then hurried both of them faster on.

“ In some longer space of time, she saw good King Charles the First coming with a hasty pace in his robes, and his sceptre in one hand and sword drawn in the other, and the Prince of Wales, he holding his left arm over the Prince of Wales, and defending him under his robes, and stretching his sword out in defence of himself and the Prince. She saw also his Majesty's crown on his head ; but in bowing down his head over the Prince, the crown seemed like to fall off, and in a great hurry and fright they made haste from the tumult of base people that followed them. The noise, &c., of the people was so great, that she, if she was in a slumber, wakened ; but she rather believed she was awake all the time.

“ Mrs. Thornton assures us that when her mother gave this narrative to her father, he answered, ‘ Sweetheart, it was indeed a very odd dream ; but you know that dreams are counted but fables. However, I beseech God to be merciful to this poor Church and State, and the King, and deliver us from these sad judgments to fall upon three such excellent persons, and in them upon ourselves,’ &c.

“ She adds, that this narrative gave much concern to her father, though he endeavoured to conceal its effects from his sick lady.’

Dr. Comber comments as follows on the story of the dream :—
 “ I shall leave this remarkable story’s consideration to the reader, only observing, in the first place, that one cannot without plain injustice deny the good sense and piety of either father, mother, or daughter, concerned in the narrative.

“ Nor, in the second, can one reasonably suppose it a pious fraud invented after the facts, because such invention is not only inconsistent with the character of the persons concerned in it, but can answer no end they could possibly have in view ; nay, the contrary, as it might encourage Lord Strafford’s and Sir Christopher’s enemies to pursue any designs they had against either of them.

“ In the third place, Lord Strafford was at the time assigned to the dream or vision in high favour at Court, and in no apparent danger, nor indeed any of them, of the death he underwent ; and indeed it is most improbable that any of the party (Papists and Presbyterians) who brought the three great personages represented in this dream or vision, dreamt of succeeding in, or even framing such a scheme, or that Lady Wandesforde could form such a connected history in her waking or sleeping thoughts. But if, in the last place, we consider this dream or vision real, it appears to me to have answered the best ends, *viz.*, a preparation of Sir Christopher Wandesforde for a resignation of all earthly things for his lady, daughter, &c., and to encounter the difficulties and dangers which attended some of them in a long life, and of near approaching death—his lady and daughter of the former, and himself of the latter.

“ I leave the reader to consider whether it be to be reckoned dream or vision, for to me it seems the same ; as I am fully persuaded that it cannot be accounted for on the principles of common solution, but must be solved on the ingenious and judicious Mr. Baxter’s hypothesis of separate spirits.”

In a note to the above the author says :—

“ I might refer to a number of writers, considerable enough in almost all ages and nations, for the solution of dreams by separate spirits. But Mr. Baxter is now held *instar omnium*. Indeed this is no wonder, since the excellent author of *The Divine Legation of Moses* has spoke of him in so high a strain as he is well known to have used in his favour.”

NOTE 2.—“ From the known regard of Archbishop Laud for dreams, &c., one may safely conclude, however, that if this dream or vision had been related to him, with all the circumstances, it would have terrified him much, especially after the death of Lord Strafford. Rushworth hath so curious a dream of Laud’s own, with an interpretation, and so *à propos*, that I will give it here. ‘ Bishop Laud, not long before this passage with the Bishop of

Lincoln (Williams), was informed that the Bishop of Lincoln endeavoured to be reconciled to the Duke, and that night he was so informed he dreamt that the Bishop of Lincoln came with iron chains, but returned freed from them; that he leaped upon a horse, departed, and he could not overtake him. The interpretation of the dream may not unfitly be thus applied. His chains might signify the imprisonment of the Bishop of Lincoln afterwards in the Tower; his returning free, to his being set at liberty again on the meeting of the Parliament; his leaping on horseback and departing, to his going into Wales and there commanding a troop in the Parliament's service, and that Bishop Laud could not overtake him, might portend that himself should become a prisoner in the same place, and become thereby incapable to follow, much less to overtake him.'—*Collect*, Vol. I, p. 421. I fancy every sober person will think such a dream as this very likely to have been infomed by the natural working of Laud's imagination in his situation, and that this laborious interpretation of a lawyer is much more extraordinary."

I do not agree with Dr. Comber in thinking Rushworth's interpretation laborious and extraordinary. On the contrary, it seems simple and obvious, though neither dream nor interpretation are so curious as the experience of Lady Wandesforde. Perhaps some of the readers of *The Spiritual Magazine* can tell in which of Baxter's works the theory of "separate spirits" occurs.

S. E. DE MORGAN.

Notices of Books.

FIELD'S "HEROISM."*

THE author of this book, urged, as he tells us, by the pressure of domestic affliction, to find some inspiration beneath whose guidance he may fashion the tangled net of our being into a robe able to give shelter from the mid-day sun and warmth in the bitter winter wind, attacks the mighty mystery scissors and thread in hand, clips, cuts, sews, and unsews, till at last, truly, the robe is fashioned beautiful, and with few discordant seams; in his eyes, whether presentable, or even other than the robe of a

* *Heroism; or God, our Father, Omnipotent, Omniscient, Omnipresent*; by HORACE FIELD, B.A. London: Longmans and Co.

disreputable rascal, let the reader determine when he has read our notice or the book.

Among the many startling statements put forward, we find the assertion that we—mankind—are composed of two distinct races; one endowed with the angelic, the other with the infernal nature—embryo-angels and devils—journeying to their predestined kingdoms of heaven and hell; the first, a kingdom governed by love, the latter, by fear, but each kingdom suitable to the nature of each race; kingdoms, therefore, in which each race finds its suitable enjoyment. Even thus far in the author's garment we detect a Swedenborgian air and fashion, with a difference, however, for the little mystical tangling about free will and predestination, left reverently by the great Swede, the busy fingers of our author cut and iron out mercilessly.

In the next portion of this strangely fashioned robe, the pattern followed leaves us in less doubt; for there we see the reconciliation Swedenborg's philosophy affords between an eternal devilhood and the divine goodness, seized on with eagerness and worked in inseparably. The description of hell, as appearing a place of torment to the angel, while it is the devil's delight, is familiarly illustrated from the author's personal experiences in the world, as also that the angel's home appears reciprocally hateful to the devil, and finally to explain the seeming freedom we all are conscious of, while the absoluteness, the non-existence of free-will alone can give, is claimed for God's government, our author asserts, that we are so possessed by God's Spirit, as to believe His world and His possessions, our world and our possessions; and he illustrates this by reference to the married state, which we, with all our imperfections, find produces a sufficient mental union to give the married man in part the feelings of a woman, to make him see, own, and possess things that belong only to the loving feminine nature, and on which, when unmarried, he looks at from the outside alone. The author thus works into his system—his heavenly robe—the idea of God, the bridegroom, and the Church, the bride.

Such is the book—such the dress the author—with undoubted and reverential piety, puts on, wears himself, and offers as a holy gift to his readers.

It is a book, the outbirth of domestic affliction, and the cry of the solitary man dispossessed by God's hand of a home in this world, and seeking for one in God's own inner house pervades it. A cry more indeed of triumph, as we hear it from our Author's lips, than of distress, for the robe produced he clearly esteems at once seemly and efficient—a robe which will, perhaps, be best characterized by calling it Calvin's dress made up in modern fashion.

If logic ruled the world, Calvinism would long ago have been its autocrat. It does not rule, and when it mercilessly, irreverently, holds up for adoration a God who, it asserts, created men for a predestined hell of everlasting torment, we may well rejoice with the joy of a full soul, that logic does not rule; but becomes ranked with the doings of some skilful conjuror who deludes but does not deceive.

Allied, however, with the doctrines set forth by our author, we see new life put into the old rigid reasoner, and while we rejoice in the cause of humility that intellect can never drive mankind as it lists, and more especially that to keep God's glory spotless is so needful a law of life to His creatures that all logic is a broken reed before it; while we rejoice that to all who think our author's robe a rascal's garment because, among innumerable deeds producing tenfold greater pain which none blush to trace to Him, it ascribes to God murders and every crime;—while we rejoice that to all who think the robe displayed a rascal's garment our author's theory is more than vain, is hateful; we ourselves gladly welcome his handywork among well-timed guests, and without desiring for the shadow of a moment to enthrone in any heart a God one single sentiment forbids, see in the reconciliation between that independence of which we all boast, and the ever active and all-searching government of God if once established—and it is to establish this our author aims—the dawn of a new era for humanity, where walking in the humility of the creature we may yet rejoice in the freedom of the Creator as in the peerless gift of the Eternal to the blind, naked, dependant creatures of His hand.

W.

Correspondence.

SPIRIT-SEEING.

To the Editor of the "Spiritual Magazine."

SIR,—The following sketch of our "experiences" on the evenings of a week during which a "spirit-seer" was our guest, may probably interest your readers, who will, perhaps, value all the more this report of what was said to be "seen," when I inform them that the young lady who was our "medium," was

200 miles away from home, in a place she had never been near before, and that all the persons present at our sittings were perfect strangers to her,—all, I should say; but one (myself), whom she had seen twice before for an hour or two.

A spirit was described as standing behind one lady in the circle. Her personal appearance was given, and her character and disposition minutely set forth. A scene from her past life was also depicted. "She is shewing me," said our medium, "a kind of ruin, like a home broken up. She is sitting there alone and in distress, and a man is approaching her; some one still in the flesh—a father or a brother—who is going to take her away to his own home." (This person was carefully described.) "And above them both is another figure, altogether different in appearance and in an inferior sphere; for his garments are a sad lead colour. He is in the spirit-world. He is young, but exceedingly wasted and pale: he probably died of consumption." He also was minutely described; and all were at once recognised. The scene then changed, and the spirit that first appeared was described as "bending over a child still on earth; and she seems to know that all is well with it." Everything was as true as though a series of photographs had been given the medium to describe.

Speaking to a gentleman present (a student of divinity), the medium said, "There is a spirit behind you, whom I see very plainly. He is related to you. His face is dark and curiously pointed as it approaches the chin. His hair is very thick and black and curly. He is shewing me the scene of his death. I see you there, and he is lying in your arms. In fact he died in your arms. He looks about 19 or 20." The gentleman at once recognised his cousin, and everything was correct.

To another she said, "I see very close to you a young man of singular appearance. I think I never saw a face like it before. It is almost transparent and wonderfully beautiful. The hair is long and silken and of a greenish golden colour. He seems now about 20 years of age, but he has been gone from this earth some time; and he is shewing me now what he was when he departed. He was a child of about six years of age; very delicate and unearthly looking, with the hair and face already described. He seems very closely related to you and is very near to you." The gentleman at once recognised his brother, and every word was true.

One evening two gentlemen came in on business, from a neighbouring town. They were asked to sit with us, and in a little while the medium said to one of them (a very stout built man), "I see on either side of you a figure; on the right hand side a lady. Her hair is very white and long, and her face most

benevolent. I should say she was remarkable in life for a singularly beautiful smile. On the left hand is a young man; just as thin as you are stout; but his face is altogether different from that of the lady. His features are thoughtful and grave, almost stern, and he is reading a book. I should say he was very studious. They are both closely related to you." He at once acknowledged that the description was an exact one of his mother and brother both in the spirit-world.

Turning to his companion, she described a lady who seemed to be about 22, but who was a child of about seven when she left this world. She was described as his sister and the picture and the facts concerning it were both correct.

For another gentleman she described a spirit who was near him, the house where he lived, and the scene of his departure, to the very place where certain persons then present in the room stood. All was declared to be true, the gentleman adding that in his mind he had wished this person and this very scene should be described to him.

On one occasion we sat in the house of a friend, when a lady, a perfect stranger, came in. In less than ten minutes the seer said to her, "I see over you the form of a man (deliberately and minutely described). He seems anxious to repay you for sorrow he has caused you, for he is clothed in black raiment, and is not happy or holy yet. He is shewing me a picture of his life. He is coming into a house, where sits a woman, fair-haired and thin; he walks unsteadily. He made her life sorrowful and he knows it. Your life is a painful one, gentle and good, and patient, but the lights around you are tinged and surrounded by a colour that tells of grief and care." It was all true; I need not refer to other descriptions of a similar kind, but will just mention one case which was to me singularly interesting. Some time ago I carried on a correspondence in a newspaper with a friend of mine on the subject of Spiritualism, I taking the affirmative and he the negative on the question of its truth. We both wrote under anonymous signatures, and during the correspondence I did not know who was my friendly antagonist. The discussion was never concluded; for towards the end of it he went himself into the spirit-world. A few weeks after this his name was written thirty times under my eyes by a writing medium who knew nothing of him. During the sittings I am now writing of, his name was suddenly written out again, but so badly that only I who knew it could recognise it: and without saying a word concerning him, I simply asked whether he would come in the evening when we were sitting (in darkness) for seeing. The answer was a vehement *Yes*. In the evening almost the first thing our spirit-seer described was this very

spirit. He was rather a singular looking man, and the description of him was exact. Then followed this curious picture of two scenes, given to me without my interposing a word or suggesting anything by a single question. "I see him there dying. It was a very sudden death, and one that happened so as to surprise and shock many. (This was quite true). He is now showing me a room where there is a desk. He is opening the desk, and has now taken from it something like a letter, on which he is looking with a most singular expression of face. He seems to be regretting something as he looks at it; and he keeps looking first at it and then at you. He seems to be wanting to explain something to you. He wants to write about something. And now, just looking on the letter with regret and then on you with a smile, he is holding out his hand to you, as though he wanted to grasp yours." I leave the reader to say whether all this could be guess-work. The medium knew nothing of him, had never heard of him, or knew nothing of my desire to have him described, received no help whatever from me; and yet, what a result! I wish my friend *could* write to me, and finish a correspondence which was left so sadly incomplete. But this also need not be considered impossible.

A singular feature of this "seeing" is the power of reading character from the "lights" that play around those who are still in the flesh. We were sitting, seven in number, one evening, and in a semi-trance we were physically, mentally, morally, and spiritually taken to pieces, if I may so say, by the seer, whose descriptions of character, thus read, were wonderfully searching and correct; and yet none of us were well known to the seer, and some of us were altogether unknown.

Some things that were seen were not recognizable by those who were present; but we were all, I think, convinced that beneath the outward shows of things there are life principles which are abiding and real; and that behind the sensible material eye there is a life-principle of sight, which, under certain conditions, can be so set free from the service of the fleshly orb as to be available for the sight of these most inmost things. "The things which are seen" (by the material eye) are indeed "temporal," but the things which are not seen are "eternal."

THE AUTHOR OF *Six Months' Experience at Home of Spirit-communion.*

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"About one hundred periodicals have been devoted wholly or in part to the propagation and exposition of Spiritualism, most of which were designed to have only a temporary mission. More than five hundred books and pamphlets have been circulated, and many of them are still having an extensive sale."—*Plain Guide to Spiritualism*, by URIAH CLARK, 1863.

THAT Modern Spiritualism "has a literature of its own" is admitted even by its adverse critics. The above extract (which refers to the books and periodicals of this class published in America alone,) and this catalogue, (though imperfect) will in some measure indicate its extent. I expected to have made this part of my "Bibliography," especially the list of "Articles and Reviews," more nearly complete; but have been unable to carry out fully the researches I had begun for this purpose. Many works by Spiritualists and others that have grown out of the present Spiritual movement, yet as being only indirectly or very partially connected with Spiritualism, I have not included.

I had hoped one day to have written a work on Modern Spiritualism, its History and its Literature; and to which my previous book—*The Two Worlds*, might have served as an introduction. This task, however, I must leave to other hands, but it will be a satisfaction to me should this catalogue prove at all serviceable in any such undertaking; and I trust it may also be of some use to students and inquirers into the subject generally.

T. S.

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VI.—FERGUSON, Rev. J. B.—Spiritualism in Harmony with Divine Revelation.

VII.—HOWITT, William.—Letters on Spiritualism.

SPIRITUAL MANIFESTATIONS in Philadelphia.—A History of the recent Developments in. By a Member of the First Circle. 1851.

SPIRIT RAPPING IN ENGLAND AND AMERICA.—Its Origin and History, including Descriptions of the Spheres, the Spirits, and their Pursuits, and the various classes of Mediums; with full particulars and explanations of the Rapping Process.

——— What's o'Clock?—Modern Spiritual Manifestations, are they in accordance with Reason and Past Revelation?

SPIRITUALISM and the Bible.

SPIRITUALISTS.—Reports of Proceedings at the Delegate Meeting of, held in Huddersfield, on the 23rd February, 1867.

——— First Report of the Glasgow Association of Spiritualists.

TABLE Moving and Spirit Rapping, Extraordinary Facts concerning.

TABLE Moving Extraordinary. A Sermon and Poetry, given letter by letter, by what is commonly called Table Rapping, independent of the Will or Knowledge of the parties acting at the table, with a Preface.

TABLE Turning, Letters on, by A. B.

TRUTH FOR THE TIMES.—Gathered at a Spiritual Thought Concert.

TURLEY, William.—Modern Mysteries; or, Table Turning, Tapping, and Tipping.

TORREY, Elizabeth R.—Reply to the Rev. Dr. W. P. Lunt's Discourse against the Spiritual Philosophy.

TOOHEY, J. H. W.—A Review of Rev. J. E. Dwinell's Sermon against Spiritualism.

UNDERHILL, Dr. A.—Arrest, Trial, and Acquittal of Abby Warner, for Spirit-rapping.

WILSON, Daniel.—Satanic Agency not connected with Table Turning.

WILKINSON, Dr. James John Garth.—Evenings with Mr. Home and the Spirits.

WILKINSON, W. M.—A Month's Collection of Facts in Spiritualism.

WILLIAMS.—A Synopsis of Spiritual Manifestations.

WILLIS, Rev. F. L. H.—Two Discourses delivered before the First Society of Spiritualists of New York.

WONDER, The Eighth; or, a Word for the Spirits, and a few Words with them.

YORKSHIRE SPIRITUAL TRACTS.—Twelve numbers.

WORKS CLAIMING TO HAVE BEEN GIVEN BY DIRECT SPIRITUAL
INFLUENCE THROUGH HUMAN MEDIUMSHIP.

- ADAMS, Mr. S. J.—The Lily Wreath of Spiritual Communication.
 — The Bouquet of Spiritual Flowers.
 — The Progressive Life of Spirits after Death.
 — Branches of Palm. A Gift Book for all Seasons. ("While I read, it seems as though an angel stands by my side and talks to me.")
 — A Rivulet from the Ocean of Truth: an interesting Narrative of the Advancement of a Spirit from Darkness to Light.
- AMBLER, Rev. R. P.—The Spiritual Teacher: Twelve Lectures on the Nature and Development of the Spirit.
 — The Birth of the Universe.
 — Elements of Spiritual Philosophy.
- ARNOLD, L. M.—A History of the Origin of all Things, including the History of Man from the Creation to his Finality, but not to his End.
- DAVIS, Andrew Jackson.—Principles of Nature; Her Divine Revelations and Advice to Mankind. With Introduction, by the Rev. WILLIAM FISHBOUGH.
- DAVIS, Marietta.—Scenes beyond the Grave. (Trance Discourse.)
- DOTEN, Lizzie.—Poems from the Inner Life.
- FAWCETT, Miss J.—An Angel's Message. Being a Series of Angelic and Holy Communications received by a Lady.
 — Ecce Homo: a Treatise upon the Nature and Personality of God, founded upon the Gospels of St. Luke and St. John.
 — Primeval Man: the Origin, Declension, and Restoration of the Race. Spiritual Revelings.
 — Celestial Parentage: Fragmentary Pages from Spiritual Writings.
- GULDENSTUBBE, The Baron de, and his Sister Julia.—Thoughts from beyond the Tomb. (Translated from the French.)
- HARDINGE, Emma.—Six Lectures on Theology and Nature.
 — Extemporaneous Addresses, spoken at the Winter *Soirées*, held at Harley Street, London, with Preface, by ALFRED A. WATTS.
 — Second Series of Addresses; with Answers to Questions.
 — The Wildfire Club.
 — Funeral Oration on the Death of Abraham Lincoln.
- HARSHMAN.—Love and Wisdom from the Spirit-World.
- HATCH, Corah L.—Twenty Discourses on Religion, Morals, Philosophy, and Metaphysics.
 — Two Lectures on the Present Crisis, by THEODORE PARKER and HENRY CLAY, delivered at Dodworth's Hall. Mrs. Corah L. HATCH, Medium.
 — A Discourse on Faith, Hope, and Love.
 — A Discourse on the Immutable Decrees of God.
- HAMMOND, Rev. Charles.—Light from the Spirit-World, comprising a Series of Articles on the Condition of Spirits and Development of Man in the Rudimental and Second Spheres, being written wholly by the Control of Spirits, without Volition or Will by the Medium, or any Thought or Care in regard to the Matter presented by his Hand. 1852. (The first work known to be written in the way represented in the title).
 — Philosophy of the Spirit-World.
 — The Pilgrimage of Thomas Paine and others to the Seventh Circle in the Spirit-World.
- HARRIS, Rev. Thomas L.—An Epic of the Starry Heavens.
 — A Lyric of the Morning Land.
 — A Lyric of the Golden Age.
 — Regina: a Song of Many Days.
 — Hymns of Spiritual Devotion.
 — The Wisdom of Angels.
 — Arcana of Christianity: an Unfolding of the Celestial Sense of the Divine Word, through T. L. Harris.
- HENCK, E. C.—Spirit Voices, Odes. Dictated by Spirits for the Use of Circles.
- LADY, A.—Communications from the Spirit of Lorenzo Dow and others.

- LADY, A.—Further Communications from the World of Spirits on Subjects highly important to the Human Family.
- Essays on various Subjects, intended to Elucidate the Causes of the Changes coming upon the Earth at the Present Time, and the Nature of the Calamities that are so rapidly approaching.
- The Rights of Man, by GEORGE FOX.
- LINTON, Charles.—The Healing of the Nations, with Introduction and Appendix, by Nathaniel P. Tallmadge, late U. S. Senator and Governor of Wisconsin.
- The Healing of the Nations. Second Series.
- PAIST, Samuel H.—A Narrative of the Experiences of Horace Abraham Ackley, M.D., late of Cleveland, Ohio, since his Entrance into Spirit-Life. Received through the Mediumship of Samuel H. Paist, of Philadelphia.
- PLATT, Mrs. Lorin L., of Newtown, Connecticut.—Spiritual Experiences of, with Spiritual Impressions annexed. (Written while subjected to the influence of a Circle of Spirits.)
- POST, Isaac.—Voices from the Spirit-World, being Communications from many Spirits, by the hand of Isaac Post, Medium.
- RAISTRICK, James.—The Holy Banner of Truth.
- REVELATIONS, Instructions, Prayers, and Prophecies. Dictated by the Celestial Spirits, and Spirits in Expiation, to the Circle of Christian Spiritualists of ———. Extracts from the Register of their *Séances*.
- ROUSE, J. T. (a blind man).—Love Drops from the Angel World.
 ("To think that a blind person should be influenced by a person who in his life was deaf and dumb, to use the finger alphabet, and by that means spell out such beautiful poetry and sublime communications, is truly wonderful."—*Hull's Monthly Clurion*.)
- SEDGWICK, Miss.—Pearls of Thought strung in Rhyme; or, Hymns and Songs in Words of One Syllable.
 ("In publishing these Pearls of Thought for the use of schools and the benefit of young children, the authoress does so because she believes they have been suggested to her for that purpose. She disclaims all plea or intention of her own of doing anything so original as that of reducing her ideas to words of one syllable. The first that was written flowed freely and harmoniously from her pen, in the form it is now seen, without any effort of her own. Others followed," &c.—*Preface*.)
- SMYTHE, A.—Jesus of Nazareth; or, a True History of the man called Jesus Christ. (A romance, absurd and profane; its pretension to Spiritual origin has every appearance of being a fraud, and a most disgraceful one.)
- SPEAR, John Murray.—The Educator: being Suggestions, Theoretical and Practical, designed to Promote Man-Culture and Integral Reform, with a View to the ultimate Establishment of a Divine Social State on Earth, comprised in a Series of Revelments from Organised Associations in the Spirit-Life, through John Murray Spear.
- Messages from the Superior State from the Spirit of the Rev. John Murray.
- SPIRITUAL INSTRUCTIONS received at one of the Circles formed in Philadelphia for the Purpose of Investigating the Philosophy of Spiritual Intercourse.
- SPIRIT-LIFE, the Influence of: a Spiritual Communication. (a Tract).
- STILES, Joseph D.—Twelve Messages from the Spirit of John Quincey Adams to Josiah Brigham.
- TREADWELL.—Errors Corrected: an Address, by the Spirit of Stephen Treadwell.
- TUTTLE, H.—Arcana of Nature. Vol. 1—The History and Laws of Creation. Vol. 2—The Philosophy of Spiritual Existence and of a Spirit-World.
- Scenes in the Spirit-World; or, Life in the Spheres.
- VICARS, Captain Hedley.—Discourse by the Spirit of.
- WHITE, Nathan Francis.—Voices from Spirit Land.
- WILKINSON, James John Garth, M.D.—Improvisations from the Spirit.
- WILSON, Rev. R. P.—Discourses from the Spirit-World, dictated by Stephen Olin.
- WOOD, Horace.—Philosophy of Creation; Unfolding the Laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and the Spirit-World. By THOMAS PAINE, through the hand of Horace Wood, Medium.

BOOKS AND PAMPHLETS ATTRIBUTING THE PHENOMENA TO
HUMAN AND MUNDANE AGENCIES.

- APOCASTASIS**, The; or, Progress Backwards.—A new Tract for the Times.
(Gives ancient counterparts of the Modern Manifestations.)
- BIRT**, William Redcliffe.—Table Moving Popularly Explained, with Enquiry into Reichenbach's Theory of an Od Force. Also an Investigation of the Spiritual Manifestations, known as Spirit Rapping.
- BOISMONT**, A. Brierre de, M.D.—Hallucinations. A History and Explanation of Apparitions, Visions, Dreams, Ecstasy, Magnetism, &c., Translated by Robert T. Hulme.
- BRAY**, Charles.—On Force, its Mental and Moral Correlates, and on that which is supposed to Underlie all Phenomena: with Speculations on Spiritualism and other abnormal Conditions of Mind.
- CRUIKSHANK**, George.—Discovery concerning Ghosts, with a Rap at the Spirit-Rappers.
- DENDY**, Walter Cooper.—Philosophy of Mystery.
—— A Gleam of the Spirit-Mystery.
- DODS**, Dr. John Bovee.—Spirit Manifestations Examined and Explained. (In reply to Judge Edmonds. Dr. Dods, since the publication of this work, has become a Convert to and Advocate of Spiritualism.)
- BRAND**, James, M.R.C.S.—Hypnotic Therapeutics, illustrated by Cases, with an Appendix on Table-Moving and Spirit-Rapping. (Reprinted from the *Monthly Journal of Medical Science* for July, 1853.)
- BUFFUM**, Mrs. Adeline.—Spirits' Oil Well, *alias* Artesian Well, near Chicago.
- CLOSE**, Rev F.—The Testers Tested, with an Appendix.
—— Table Moving not Diabolical.
- ELLIOTT**, John Henry.—A Refutation of Modern Spiritualism.
- FARADAY**, Professor, F.R.S.—Observations on Mental Education.
- GASPARIN**, Count Agenor de.—Science *versus* Modern Spiritualism: A Treatise on Turning Tables, the Supernatural in General, and Spirits. Translated by E. W. Roberts, with an Introduction by the Rev. ROBERT BAIRD, D.D., 2 vols.
- GLAYBROOK**, Rev. A.—Table Turning a Fraud; or, "Godfrey's Cordial."
- GUPPY**, Samuel.—Mary Jane; or, Spiritualism Chemically Explained, with Spirit Drawings; also Essays and Ideas (perhaps erroneous) of a Child at School.
- HUGO VAMP**; or, Table Turning Electrical.
- MAHAN**, Rev. Asa, President of Cleveland College, Ohio.—Modern Mysteries Explained and Exposed.
- MAGIC** and Pretended Miracles.
- MATTISON**.—Spirit-Rapping Unveiled.
- MORGAN**, R. G.—Inquiry into Table Turning and Spiritualism.
- NOVRA**, Henry.—Spirit Rapping made Easy.
- PAGE**, C. G.—Psychomancy. Spirit Rapping and Table Tapping Exposed.
- PATTISON**, John, M.D.—Spirit Rapping in Glasgow in 1864: A true Narrative. By One of those Present.
- PAUL**, Bholanauth, M.A., Third Teacher Hindu School.—A Discourse on Spiritualism. Calcutta, 1867.
- PRICHARD**, John, F.R.C.S.—A Few Words of Table Talk about Table Spirits, and the Rev. N. S. Godfrey's Incantations.
- ROGERS**, E. C.—Philosophy of Mysterious Agents, Human and Mundane; or, the Dynamic Laws and Relations of Man, embracing the Natural Philosophy of the Phenomena styled "Spiritual Manifestations."
—— A Discussion on the Automatic Powers of the Brain; being a Defence against the Rev. Charles Beecher's Attack upon the "Philosophy of Mysterious Agents" in his "Review of Spiritual Manifestations." (These two works are by far the ablest of those which assign the "Spiritual Manifestations" to Human and Mundane Origin.)
- SAMSON**, G. W.—Spiritualism Tested; or the Facts of its History Classified, and their Causes in Nature verified from Modern and Ancient Testimonies. (The first edition was published under the title "*To Daimonion; or, the Spiritual Medium.*" By TRAVERS OLDFIELD.)

SPIRIT RAPPINGS. By One who has tried the Spirits.

SPIRITUALISTS, the Principles of, Exposed; and the Phenomena Exhibited by Spiritualists Explained.

TABLE MOVING, Letters on; or the Recent Miracle at Tremutola, and of the Influence of Animal Motion or Attraction. By A. B.

TABLE MOVING: its Causes and Phenomena, with Directions how to Experiment.

BOOKS AND PAMPHLETS ASSIGNING SPIRITUALISM EXCLUSIVELY TO SATANIC ORIGIN OR TO EVIL SPIRITS.

BARKAS, T. P.—Lecture on the Brothers Davenport, with a Defence of what are called Spiritual Phenomena, and General Reflections on Modern Spiritualism.

— Discourse on Modern Spiritualism and Seducing Spirits.

(While indicating the reality and genuineness of the Modern Spiritual Phenomena and of Angelic Ministration, this writer believes that "Spiritualism, as commonly practised, is altogether demoniacal," but that nevertheless they prove to Materialists "that the great teachings of the Bible in relation to another world are true.")

BEECHER, Rev. Charles.—A Review of the "Spiritual Manifestations." (A condensed and very able statement and critique of both the pneumatic and apneumatic theories, and especially in refutation of the theory of Dr. Rogers.)

BAYLEY, Rev. Dr.—True Spiritualism. (A Sermon, in which Spirit Manifestations spoken of as disorderly, while Swedenborg's experiences are contradistinguished as orderly.)

BROWNSON, Dr.—The Spirit-Rapper.

CHEVALIER, J. O.—Experiences of Spiritualism; or, the Adjuration of Spirits: with a Theory on Table Rapping and other Phenomena. By a late member of Mr. Home's Spiritual Athenæum.

GILLSON, Rev. E., M.A.—Table Talking, Disclosures of Satanic Wonders and Prophetic Signs: a Word for the Wise.

— Whose is the Responsibility?

— A Watchman's Appeal.

GODFREY, Rev. N. S., S.C.L.—Table Moving Tested, and Proved to be the Result of Satanic Agency.

— Table Moving, the Devil's Modern Masterpiece, being the Result of a Course of Experiments.

— Theology of Table Turning, Spirit Rapping, and Clairvoyance, in connection with Anti-Christ.

HALLOWELL, Rev. H.—Polity of the Kingdom of Darkness.

HORN, J. P.—Bible Reply to the Modern Delusion.

LUMB, Rev. John.—Spirit Rapping and Modern Necromancy.

MAUDE, William.—Spiritualism Prophetically Considered.

MCDONALD, Rev. W.—Spiritualism identical with Ancient Sorcery, New Testament Demonology and Modern Witchcraft, with Testimony of God and Man against it.

MORGAN, R. C.—On Table Miracles.

NANGLE, Rev. Edward.—Spiritualism Fairly Tried, and its Phenomena traced to their True Cause.

POND, Dr. E.—Familiar Spirits and Spiritual Manifestations. (With Reply, by A. Bingham.)

PUGH, Rev. Giles (Her Britannic Majesty's Chaplain at Naples).—Spiritualism: an Old Epidemic under a New Phase. (Malta).

RAMSEY.—Spiritualism, a Satanic Delusion, and a Sign of the Times. Edited, with a Preface, by H. L. HASTINGS.

SMITHSON, Rev. L. H.—The Word of God and Spirit Manifestations.

SPIRIT RAPPING and Spiritual Manifestations. By a Member of the Catholic Apostolic Church.

TRESSIDER, H. J.—The Spiritualists at Home. The Confessions of a Medium. (These confessions are plainly spurious.)

THE SPIRITUAL MAGAZINE.

377

PERIODICAL PUBLICATIONS.

AMERICAN.—*Weekly Journals.*

The Univercelum, Editor, ANDREW JACKSON DAVIS, New York. (The first Journal devoted to Modern Spiritualism; *very scarce*. It was followed by)—
The Spiritual Telegraph, Editors, Professor BRITTAN, and CHARLES PARTRIDGE, New York.

(This Journal had, perhaps, a more extensive circulation and wider influence than any other. It subsequently added, as a sub-title, "and Fireside Preacher," from its publishing regularly Sermons of the most eminent American Divines, chiefly those of Henry Ward Beecher and Edward Chapin. Some of the Articles were issued in a separate form, as "The Telegraph Papers," in 12 vols., small 8vo. *The Spiritual Telegraph* made way for)—

The Herald of Progress, Editor, ANDREW JACKSON DAVIS, New York.

The Banner of Light, Editor, LUTHER COLBY, Boston.

(The oldest and most widely circulated Spiritual Journal in America in progress.)

The Christian Spiritualist, Edited by the SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE, New York.

The Christian Spiritualist, Editor, L. F. W. ANDREWS, Macon, Georgia.

The New England Spiritualist, Editor, A. E. NEWTON, Boston.

The Spiritual Age, Editors, A. E. NEWTON, Prof. S. B. BRITTAN, Boston and New York.

The Spiritual Universe, Editor, L. S. EVERETT, Cleveland, Ohio.

The Age of Progress, Editor, STEPHEN ALBRO, Buffalo, New York.

The Spiritual Clarion, (Fortnightly.) Editor, the Rev. URIAH CLARK, Auburn, New York.

The Practical Christian, (Fortnightly,) Editor, Rev. ADIN BALLOU, Hopedale, Massachusetts.

The Spiritual Reformer, Editors, HARRIET N. GREENE and BRYAN J. BUTTS, Hopedale, Mass.

The Religio-Philosophical Journal, Chicago. Published by the RELIGIO-PHILOSOPHICAL ASSOCIATION. Now continued as *The Spiritual Republic*.

The Banner of Progress, Editor, BENJAMIN TODD, San Francisco, (in progress).

The Spiritual Messenger, Editor, J. E. MEAD, M.D., Cincinnati, Ohio.

(Besides these, many other publications in America have been either wholly or partly devoted to Spiritualism, but they have mostly been small local publications, or but short lived as)—

The Medium, Editors, J. M. BARNES and H. W. HULBERT, Connecticut, Ohio.

The Spirit Guardian, Editor, G. W. BROWN, Bangor, Maine.

The Rising Tide, Editor, Mrs. DANIELS.

The Sunbeam, Editor, Dr. C. D. CRISWOLD, Batavia, New York.

The Agitator, Editor, Mrs. H. F. M. BROWN, Cleveland, Ohio.

The Truth-Seeker, Editors, A. P. BOWMAN and E. B. LOUDEN, Angola, Indiana.

The Crisis, Editor, Rev. HENRY WELLER, La Porte, Indiana.

(Now in progress as the *New Church Independent*.)

Monthly Magazines.

The Shekinah, Edited by Professor BRITTAN, 3 vols.

(Well written, and very beautifully got up.)

The Sacred Circle, Editors, Judge EDMONDS, Dr. DEXTER, and O. G. WARREN.

The Spirit Messenger, (Semi-monthly,) Editor, R. P. AMBLER.

Disclosures from the Interior and Superior Core for Mortals. Semi-monthly, dictated by Spirits.

Tiffany's Monthly. Devoted to the Investigations of the Science of Mind on the Natural and Spiritual Plane. Editor, JOEL TIFFANY, New York.

The Radical Spiritualist, Editors, BRYAN J. BUTTS, and HARRIET N. GREENE, Hopedale, Massachusetts.

- The North-Western Orient and Spirit Advocate*, Editors, HIRAM HUGUNIN and GEORGE HESKELL, M.D., Waukegan.
The Herald of Light, A Religious and Spiritual Journal of the New Christian Age. Editor, Rev. T. L. HARRIS, 6 vols., New York.
The Friend of Progress, Editors, ANDREW JACKSON DAVIS and C. A. PLUMB.
(In continuation of *The Herald of Progress*.)
The Modern Age, Editor, H. N. GREENE, Hopedale, Massachusetts (in progress).
Hull's New Monthly Clarion, Editor, Rev. MOSES HULL, Decatur, Michigan, (in progress).
The Williamsburgh Spiritualist and Progressive Recorder, (Tri-annual. In progress.)
News from the Spirit-World, Editor, Mrs. A. BUFFUM, Chicago, (in progress).

BRITISH.—Weekly Journals.

- The Two Worlds*, Editor, JACOB DIXON, F.L.S., London.
(Includes the Advocacy of Temperance, Medical Reform, &c.)
The Spiritual Times, Editor, J. H. POWELL, London.

Monthlies.

- The Yorkshire Spiritual Telegraph*, Editor, BENJAMIN MORRELL, 4 vols, Keighley, Yorkshire.
The British Spiritual Telegraph, Editor, BENJAMIN MORRELL, 4 vols, Keighley, Yorkshire.
(A continuation of the *Yorkshire Spiritual Telegraph*. Issued variously, in monthly, semi-monthly and weekly numbers.)
The Spirit World, Editor, SHELDON CHADWICK, 3 numbers.
The Spirit World, Editor, W. HAYDON. (Chiefly in vindication of Mrs. Haydon, the first professional "medium" who visited this country from America—one number only.)
The Spiritual Herald, Editors, W. FAWCETT and the Rev. JAMES ELISHAMA SMITH, M.A., London.
The Spiritual Messenger, Editor, WILLIAM CARPENTER, 5 numbers, London.
The Voice of Good Spirits; or, the Road to Heaven Pointed Out, Editor, WILLIAM SHAW, Bradford.
(Consists of communications given at the Bradford Spiritual Circle.)
The Comforter; or, Spiritual World's Express, Editors, LAVINIA and DANIEL JONES, 6 numbers, Bradford. (Put forward by some of the followers of Joanna Southcott.)
Human Nature, A Monthly Record of Zoistic Science, as explained by Physiology, Phrenology, Psychology, Spiritualism, &c., Editor, JAMES BURNS, London, (in progress).
The Biological Review, Editor, KENNETH R. H. MACKENZIE, F.S.A., 4 parts. London. (Includes the Advocacy of Astrology and Mesmerism.)
The Spiritual Magazine. In progress. (The first series complete in 6 vols.)
The Australian Spiritualist (Fortnightly), Editor, FREDERICK SINCLAIR, Wollongong, New South Wales.

EUROPEAN.

I have not thought it advisable to attempt a list of works published on the Continent, but the following list of journals (though very imperfect), may, in some measure, indicate the progress of Spiritualism on the Continent of Europe. So far as I know, they are all in progress.

French.

- La Revue Spirite*, Editor, ALLAN KARDEC (Monthly), Paris.
La Revue Spiritualiste, Editor, Z. J. PIERART (Monthly), Paris.
L'Avenir, Editor, ALIS D'AMHEL (Weekly), Paris.
L'Union Spirite, Editor, AUGUSTE BEZ (Weekly), Bordeaux.
La Verité, Editor, E. EDoux (Weekly), Lyons.
L'Echo d'outre Tombe (Weekly), Marseilles.

German.

Psyche (Monthly), Editor, H. L. BERTHELER, D.M., Tittan, Saxony.

Italian.

Annali Dello Spiritismo (Monthly), Truro.

La Luce (Monthly), Bologna.

La Gazetto Magnetico, Scientifico, Spiritistica, Bologna.

SPIRITUALISM IN THE NEWSPAPERS.

Without attempting an enumeration of all the articles on Spiritualism in the daily press of Great Britain, a record of dates of the more important articles and controversies may be found useful, and is all that is here attempted. It may be noted that the first leader on Spiritualism in the *Times* appeared May 5th, 1857; that there has been a voluminous correspondence on the subject in the *Morning Advertiser* during the months of October and November, 1855; Dr. J. J. Garth Wilkinson (*Verax*), John James Bird, Elihu Rich, Benjamin Coleman, W. W. Fawcett, J. S. Rymer, W. Cox, Mrs. Trollope, and others, attesting spirit manifestations; while Sir David Brewster, George Augustus Sala, and Professor Anderson (the well-known conjuror), were their principal opponents. The *Morning Star*, also, has had a series of forty-two letters in October, 1860, and a second series of twenty-six letters in August, 1861, on Spiritualism; the chief contributors on the affirmative side being William Howitt, John James Bird, Benjamin Coleman, Dr. Robert H. Collyer, Dr. J. M. Gully, W. M. Wilkinson, Newton Crosland, J. W. Parker Snow, John Jones, T. P. Barkas, and Lieutenant R. J. Morrison; and on the negative side, James N. Buckland, H. G. Atkinson (a Sceptic), Dr. Charles Kidd, Charles Bray, James Hoppy, W. Bridges Adams, and Walter Cooper Dendy.

A complete list of articles on Spiritualism which have appeared in English weekly newspapers would be a very extensive one: I make no attempt to supply it. As specimens of the best, I give the following references. It may be here remarked that the attention of the British public and press was first generally drawn to the subject by the appearance in London of Mrs. Hayden, an American "medium," in the beginning of 1853. Among the most prominent of the weekly newspapers in the discussion of the new phenomena was the *Leader*. A file of this journal, extending over less than six months, contains the following:—

Leader, February 5th, 1853.—"A Rap for the Spirit Rappers."

—— March 5, 1853.—"An Evening with the Rapping Spirits." (This article the editor informs us "was written at our request by a German friend, whose integrity and clear-headedness command attention to whatever he may assert." The honest, clear-headed friend "emphatically declared it was not an imposture." This of course would never do; his report "rendered it imperative on journalists to investigate the matter thoroughly;" Mr. G. H. Lewes, in particular, "was anxious to do so without delay," and so, having previously, as he tells "formed an hypothesis of the whole process," *i.e.*; that "what you have in your mind is what will turn out to be the answers," he and a few others, under false names, and prepared with false questions, as a trap for the medium, proceeded to Mrs. Hayden and got results which he tells us confirmed his hypothesis and his expectations, and which he gave in the No. following.)—

—— March 12, 1853.—"The Rappites Exposed."

—— March 19, 1853.—"The Moral of the Rappers." (A leading article incorporating a letter from Dr. Ashburner in vindication of Mrs. Hayden; and one from another correspondent.)

—— March 26, 1853.—"The Spirit Rapping Phenomena." (Two letters on Mr. Lewes' "Hypothesis," one by Andrew Leighton.)

—— April 2, 1853.—"The Spirit Rappers."

—— April 23, 1853.—"Table Moving Phenomena."

—— May 7, 1853.—"More about Table Moving."

- Leader*, May 21, 1853.—“What is the real Cause of Table Moving.”
 — June 18, 1853.—“Rev. C. Beecher on Spirit Rappings.”
 — July 9, 1853.—“Spirit Penmanship.”
Saturday Analyst and Leader, October 27, 1860.—“Spiritualism.”
Weekly Dispatch, November 4, 11, 1860.—“Spiritualism.”
Inquirer, December 8, 1860—January 19, 1861.—Review of R. D. Owen's
 “Footfalls on the Boundary of Mother World,” with controversy thereon;
 Andrew Leighton on the one side, the Reviewer, Sir W. A. Beckett and the
 Editor on the other.
 — March and April, 1867.—“Modern Spiritualism.” (A Controversy
 between the Editor, Nemo, and the Reviewer of certain Works on
 Spiritualism in the *Truthseeker*.)
Liverpool Albion, October and November, 1860.—Lengthy Review of R. D.
 Owen's Work, with Reply, in three letters, by Andrew Leighton.
Clerical Journal, May 21, 1853.—Review of Howitt's History of the Supernatural.
 — July 16, 1853.—Letter from Professor Challis, of Cambridge, in reply to
 the Review in the No. for May 21.
Weekly Register (Roman Catholic), April 18, 25, May 2, 9, 16, 23, 30, June 6,
 13, 1857.—“Modern Necromancy.” (Translated from the *Civiltà Cattolica*.)
 (A very able series of articles, of which we propose, hereafter, to give
 our readers some account. The No. for May 23, 1857, contains a
 most curious narrative (from a manuscript in the British Museum, press
 mark, Addl. 21, 203, f. 24) of spirit manifestations. (Rappings, moving of
 curtains, the apparition and converse of a spirit.) The relation is delivered
 and signed by a priest, Aloyza Garman, in presence of Mary Roper,
 Catharine Wigmore, Magdalena Digbye, Mary Knatchbull, who subscribe
 their names. The narrative is dated A.D. 1636.)
Christian News (Glasgow), June 1, 8, 1867.—“Modern Spiritualism: its Ten-
 dency.”
Glasgow Herald.—In this and other Scotch newspapers a warm discussion on
 Spiritualism, running over several weeks, was carried on. William Howitt,
 Benjamin Coleman, and others maintained the truth of Spiritualism against
 various opponents. I think this was in the Autumn of 1861, but I have not
 at hand the date.
 The entire daily and weekly newspaper press of London for October, 1864,
 may be referred to as containing articles on the Manifestations through
 the Brothers Davenport and Mr. Fay. The principal of these are given
 entire, with suitable comments, in the *Spiritual Magazine* for November,
 1864.

THE PERIODICAL PRESS—ARTICLES AND REVIEWS.

- All the Year Round*, July 28, 1860.—“Modern Magic.”
 — September 15, 1860.—“Fallacies of Faith.”
 — July 27, 1861.—“Ghostly Quarters.”
 — September 14, 1861.—“Four Stories.”
 — October 5, 1861.—“Mr. H.'s (Heaphy's) own Narrative.”
 — August 16, 1862.—“Strange and yet True.”
 — March 21, 1863.—“Rather a Strong Dose.”
 — April 4, 1863.—“The Martyr Medium.”
 — June 28, 1863.—“An Old Medium.”
 — October 31, 1863.—“Apparitions.”
 — August 5, 1865.—“Spirits on their Last Legs.”
 — March 3, 1866.—“At Home with the Spirits.”
 — May 5, 1866.—“Doubtful Divine Missions.”
 — May 12, 1866.—“Ghosts in Court.”
 — July 22, 1867.—“Is it Possible?”
 (So far as its attitude to Spiritualism is concerned this periodical (with its
 predecessor, *Household Words*) might have been edited by Mr. Facing-
 both-ways. It has shewn how to “hold with the hare and run with the
 hounds” better, perhaps, than any of its contemporaries. While, on the

- one hand, it has sought to gratify the universal craving for the supernatural; on the other, it has catered to the prejudices of its uninformed readers by casting ridicule on "Mediums" and on all facts of spirit-manifestations in the present day not narrated in its own pages.)
- Asylum Journal of Mental Science*, April, 1858.—"The Homœopathic Principle applied to Insanity; a Proposal to treat Lunacy by Spiritualism." (After a few paragraphs on Dr. Wilkinson's pamphlet, the subject of Spiritualism generally is discussed at some length. Some subsequent Experiences are given by the writer of the article in the *Spiritual Magazine* for April and August, 1860.)
- Athenæum The*, July 2, 1853.—"Professor Faraday on Table Moving."
- July 25, 1857.—"Mrs. Crosland's Experiences of Spiritualism."
- March 5, 1859.—"Ghosts and Family Legends."
- June 18, 1859.—"On Hallucinations."
- March 28, 1857.—"On the Conservation of Force, a Lecture delivered by Professor Faraday at the Royal Institution, February 27th, 1857."
- March 12, 1859.—"Experimental Researches in Chemistry and Physics, by Michael Faraday." (In the last two articles, Professor DE MORGAN controverts Professor Faraday's dicta applied to certain phenomena of Spiritualism, that "before we proceed to consider any question involving physical principles we should act with *clear ideas of the naturally possible and impossible.*")
- February 11, 1860.—"Spiritualism and the Age we live in."
- February 18, 1863.—"Howitt's History of the Supernatural."
- June 20, 1863.—"Spicer's Strange Things among us."
- November 21, 1863.—"From Matter to Spirit, by C. D., with Preface by A. B."
- April 16, 1864.—"Mystical Philosophy and Spirit Manifestations, Correspondence of Louis Claude de St. Martin and Baron Kirchberger, edited and translated by Edward B. Penny."
- April 23, 1864.—"Powell's Spiritualism, its Facts and Phases."
- July 2, 1864.—"Adams's Dwellers on the Threshold; or, Magic and Magicians." "Brevior's The Two Worlds."
- August 16, 1863.—"Cruikshank's A Discovery concerning Ghosts."
- November 26, 1864.—"Nichol's Biography of the Brothers Davenport."
- August 12, 1865.—"Nichol's Supramundane Facts in the Life of the Rev. J. B. Ferguson."
- August 23, 1865.—"Seafeld's Literature and Curiosities of Dreams."
- Barker's Review*, January 4, 11, 18, 1862.—"Spiritualism as developed in America."
- Blackwood's Edinburgh Magazine*, September, 1859.—"The Night Side of Nature."
- October, 1860.—"Seeing is Believing." (Or, rather, according to this article, seeing is *not* believing).
- British Controversialist*, December, 1860.—"Is Spiritualism True?"
- May to November, 1861 (inclusive).—"Are the Modern Phenomena designated 'Spiritual Manifestations' genuine? and have we in them Satisfactory Evidence of Intercourse with the Inhabitants of the Spiritual World?" Seven affirmative, and seven negative, articles. The affirmative maintained by T. P. Barkas, William Howitt, Andrew Leighton, Dr. Thomas Hayle, and others; the negative sustained by Charles Bray, J. Johnson, T. D. Kendall, and others.
- British Quarterly Review*, October, 1862.—"Illusions and Hallucinations."
- July, 1865.—"Magic."
- Chambers's Journal*, February 9, 1856.—"The Spirit Faith in America."
- Churchman's Magazine*, June, 1853.—"Table Moving and Spirit Rapping."
- Cornhill Magazine*, August, 1860.—"Stranger than Fiction." (This striking and justly celebrated article, by Mr. Robert Bell, has perhaps done more to call general attention to the facts of modern Spiritualism than any other article that has been written).
- May, 1862.—"Superstition."
- June, 1863.—"Spiritualism." (This article might be described as "Incredulity on its Last Legs." It is an abortive attempt to weaken the force

- of Mr. Bell's narrative of facts in the number for August, 1860, on the ground that alleged facts, when they are very improbable and do not fit in with the ordinary course of things, are not to be believed, however strong and complete the testimony in their favour).
- Cornhill Magazine*, April, 1865.—"Devils of Morzine."
- Critic*, February 15, 1862.—"Spiritualistic Literature." (See also *Notes of the Week*, July 20, October 3, 1861; February 3, March 29, April 5, May 10, June 7, 1862.)
- Dublin Review*, October, 1864.—"Spiritualism."
- Dublin University Magazine*, July, 1862.—"Spiritualism." (The earlier numbers of this Magazine contain several articles not directly on Spiritualism, but which it may be interesting to a student of the subject to refer to, viz., January and February, 1841, "Ghosts and Ghost-Seers;" January, 1842, "Chapters on Ghostcraft;" February, 1843, "Magical Memoranda;" August, 1845, and February, 1846, "Miscellanea and Mystica;" July and August, 1847, "Evening with Witch Finders;" November, 1847, "Madame LeNormand," and "The Watcher.")
- Edinburgh Review*, November, 1865.—"American Psychonomy."
- Englishwoman's Domestic Magazine*, May, June, July, 1862.—"Drawing Room Necromancy."
- August, 1862.—"Modern Manifestations."
- Family Herald*, September 2, 1854.—"The American Spiritualist Movement and Lady Orators."
- January 13, 20, 1855.—"The Spirits in America."
- February 12, 1859.—"Our Relations with the Spirit-World."
- December 15, 22, 1860.—"The Spirit-World."
- Great Western Magazine*, 1862.—"On Ghosts and such like Things," November, December, 1862, February, 1863.
- February and April, 1863.—"On Spiritual Phenomena."
- Homœopathic (Monthly) Review*, December, 1860.—"Spiritual Manifestations."
- Household Words*, November 20, 1852.—"The Ghost of the Cock-lane Ghost."
- May 15, 1853.—"The Spirit Business."
- June 30, 1855.—"Latest Intelligence from the Spirits."
- February 20, 1858.—"Well-Authenticated Rappings."
- June 5, 1858.—"Spirits over the Water."
- Howitt's Journal*, May 22, 1847.—"Visits to Remarkable Places, by William Howitt. The Haunted House at Willington, near Newcastle-on-Tyne."
- Intellectual Repository* (Swedenborgian), May, June, July, August, October, 1860.—"Spiritualism: What is it? What are its Pretensions?" By the Rev. W. Woodman.
- May, 1860.—The New Church.—Swedenborg and Modern Spiritualism. By M. Le Boys des Guays.
- Lancet*, The, October, 20, November 9, 1860.—"The Delusion of Spiritualism."
- December 7, 1860.—"Bone Setting by the Spirits."
- London Quarterly Review*, October, 1863. (A review of nearly 50 pages, but as we have not the number at hand, we cannot give the exact title of the article).
- London Review*.—December 1, 8, 29, 1860.—"Spiritualism, Elizabethan, and Victorian." (An account of Dr. Dee and the Visions in his Magic Crystal.)
- December 22, 1860.—"Spiritualism Unveiled."
- March 9, 1864.—"Spiritualism."
- April 9, 1864.—"Spiritualism Again."
- May 7, 1864.—"The Spirit Power Institute."
- June 23, 1864.—"Spirits, Black and Grey."
- October 8, 1864.—"The Brothers Davenport."
- National Miscellany*, June, 1853.—"Spirit Rapping."
- New Existence of Man upon Earth*.—Appendices to.—(Robert Owen's Records of Spiritual Communications and Correspondence on Spiritualism.—See, also, several papers in Robert Owen's *Millennial Gazette*.)
- National Review*, July, 1853.—"Ghosts of the Old and New School."
- January, 1857.—"The Literature of Spirit Rapping."
- New Quarterly Review*, July, 1863.—"Modern Miracles, Spirit Rapping, and Table Turning."

- Noetic Magazine*, July, 1867.—“Spiritualism, its Teachings and its Tendencies,” by James Nicolson.
- North British Review*, November, 1854.—“Works on Mental Philosophy, Mesmerism, Electro Biology, &c.”
- February, 1861.—Modern Necromancy.
- August, 1863.—“Pretensions of Spiritualism.”
- Once a Week*, October 6, 27, 1860.—“Spirit Rapping made Easy; or, How to Come Out as a Medium. By ONE WHO IS IN THE SECRET.”
- September 14, 1861.—“A Medium in 1772. By LOUIS SAND.”
- September 20, 1862.—“The Latest from Spirit Land.”
- December 10, 1864.—“Davenport Brothers.”
- People's Journal*, August 28, 1847.—“Curious Developments—Scientific Clairvoyance.” By PARKE GODWIN. (An account of A. J. Davis and *Nature's Divine Revelations*.)
- Portico The*, February, April, 1859.—“Some Remarks on the Epworth Mystery.”
- Psychological Medicine and Mental Pathology, Journal of* April, 1860.—“Modern Magicians and Mediums.” (See, also, “Paradoxical Psychology” in the No. for January, 1860.)
- Quarterly Review*, September, 1853.—“Electro-Biology and Mesmerism.” (Includes a Review of the Pamphlets, by Revs. N. S. Godfrey and E. Gillson.)
- July, 1863.—“Modern Spiritualism.”
- Recipient The*, July, 1866.—“Phases of Spiritualism.”
- April, 1867.—“Spiritualism.”
- Reasoner The*, April 20, 1853.—“Those Rapping Spirits.”
- May 4, 1853.—“The Logic of the Spirit Rapping.”
- May 11, 1853.—“Narrative of Spirit Rapping Manifestations, by ROBERT OWEN.”
- May 18, 1853.—“An Imposture or a Spirit—must the Rappings be one or the other?”
- May 25, 1863.—“Scientific Theory of Spirit Manifestations.”
- June 1, 8, 1853.—“Dr. Ashburner on Spirit Rapping.”
- June 29, 1863.—“Wooden Spirits.”
- May 18, June 15, 29, July 20, August 17, October 25.—“Letters on Spirit Manifestations.”
- Saturday Review*, January 12, 1856.—“Superstition and Science.”
- December 22, 1860.—“Spiritualism.”
- December 14, 1861.—“Spiritualism in America.”
- June 14, 1862.—“Supernatural Logic and Grammar.”
- October 8, 1864.—“Spiritualism in Extremis.”
- Truthseeker The*, May, June, 1864.—“Modern Spiritualism: its Theories and Manifestations.”
- March, 1867.—“Spiritualism.”
- Weldon's Register*, August, 1860.—“Footfalls on the Boundary of Another World.”
- Westminster Review*, January 1858.—“Spirits and Spirit Rapping.” (This article displays a fuller acquaintance with the then existing literature of Modern Spiritualism than perhaps any other that has appeared in this country.)
- Zoist, The*, April, 1853.—“Spirit Rapping.”
- July, 1853.—“The Mesmerisation and Movement of Tables, &c., Considered, with a Notice of a recent Pamphlet, *La Dans des Tables, Phénomènes Physiologique Démontrés, par le Docteur Felix Rouhand*. In a Letter to Dr. Elliotson, by the Rev. GEORGE SANDBY, Vicar of Flixton, Suffolk.”
- July, 1853.—“On Table Moving. By the Rev. CHAUNCEY HARE TOWNSHEND. A Letter to Dr. Elliotson.”
- October, 1853.—“Can Professor Faraday Never be Wrong; or, Is Table Turning all a Delusion. By the Rev. GEORGE SANDBY.”
- Ditto.—“Table Turning in Distant Lands.”
- January and April, 1854.—“Table Moving, Rappings, and Spiritual Manifestations. By J. W. JACKSON.”

Zoist, The, January, 1854.—“Raving Madness, excited by Spiritual Table-Turning Fancies, and Cured with Mesmerism. By Mr. HERVEY JOSEPH FRADELLE, of Camden New Town.”

—— July, 1854.—“More Insanity from Spirit Rapping Fancies. By Dr. ELLIOTSON.”

—— Ditto.—“An Account of Spiritualism. By JOHN W. EDMONDS and GEORGE T. DEXTER, M.D.: with an Appendix. By NATHANIEL P. TALLMADGE, late United States Senator and Governor of Wisconsin. New York: PARTRIDGE and BRITTAN.”

—— October, 1854.—“A Case of Spirit Rapping above Three Hundred Years Old, equal to any of the newest, sagaciously viewed, skilfully cured, and recorded by the Abbé Langlet. Translated by Dr. Elliotson. With the Testimony and Opinions of the Rev. Dr. Cumming on Rapping and Table Moving.”

—— January, 1855.—“More Frightful Mischief from Spirit Fancies.”

THE DIVINING ROD IN AUSTRALIA.

IN the area of Kiora, lying to the southward of Ararat, the settlers who are very anxious to discover springs of water upon their selections, have engaged the services of an old man, apparently between sixty and seventy years of age, who professes to discover springs by the aid of a divining-rod. He has already pointed out spots where he confidently states water will be found at a moderate depth, and the farmers are now engaged in practically proving his skill. We are told the diviner holds a slender strip of steel between the finger and thumb of both hands, and walks about the land with it in this position. When water is approached, the rod trembles violently and the motion ceases as the place is left. One of the settlers, Mr. Tomkins, with the view of testing his accuracy, had the diviner blindfolded (after pointing out the spot where the water would be found) and taken to another portion of his land, but he states that the motion of the rod led him, with but little hesitation, back to the same place. The old man refuses to take money for his services till water be obtained, and when proved to exist asks £3 from each individual. He states that the rod was owned by his father, and that it will not indicate water in the hands of any of his brothers. While engaged at Kiora he shewed some of the farmers letters which he had received from a number squatters engaging his services on their stations in a similar capacity; and he left to fulfil these engagements, with a view of returning for payment when the sinking is concluded. He professes to name within three feet of the depth at which water will be obtained, but cannot say if it will prove fresh or salt—*Melbourne Argus*, February 25th, 1867.