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DR. J. R. NEWTON IN LONDON.

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PUBLIC RECEPTION.

ON Thursday, May 12th, a public reception was given to Dr. J. R. Newton, the eminent American healing medium, at the Beethoven Rooms, Harley-street, Cavendish-square. The meeting was in every respect a truly representative one, the leading and most active workers in the movement in London being present with scarcely an exception. The Rooms were well filled, and Mr. Benjamin Coleman, the convener of the meeting, was unanimously solicited to preside.

The CHAIRMAN, after stating that the object of the meeting was to give Dr. Newton a hearty welcome, said:—I recognize those before me as being, for the most part, Spiritualists who have no hesitation in avowing their belief; they represent all shades of opinion among Spiritualists, who meet here on the common ground that man is a spirit, that there is a future and progressive state of existence, and that spirits manifest their existence to and hold communion with us. Further than that, there may be differences of opinion on various points among those present. It is not my duty on this occasion to encourage discussion of religious subjects. I believe, in fact, that Spiritualism belongs to all religions. I know people of many religious denominations who are Spiritualists, including even Roman Catholic priests. Four contributions towards the expenses of the present meeting came from clergymen of the Church of England—one of them a vicar: Spiritualism, therefore, does not mean any special theological creed. There may be present a few who are not Spiritualists, and perhaps among these strangers one or two who have come to scoff at and ridicule that which they do not understand. The subject, however, is not one which should be a matter of indifference or of jest, and to obtain just conceptions of it should be the desire of all. Of the many phases which Spiritualism has exhibited, that of healing is perhaps the

greatest boon given to man. It is a gift which was practised by the Saviour and His apostles, and it has come down through all generations to the present time. In Germany, Switzerland, France, England, and America there have been at various times men who possessed the power of healing. In America Dr. Newton stands pre-eminent for his healing powers, as proved by recorded facts spread over the last fourteen years, and many of the cures effected by him were of a very wonderful description. When in New York and Boston, I heard of Dr. Newton's powers in this respect. One gentleman told me of a case where Dr. Newton had restored sight to a blind man, who had been unable to see for seven or eight years previously, and who was cured by Dr. Newton in a few minutes. Dr. Newton only arrived in Liverpool last Saturday, May 7th, and he was asked to go on the following day and see Mr. Ashley, of that town, who had been afflicted with a very serious illness for some time, and Mr. Wason, who is present, has given me the following statement of what took place:—

#### CURE OF A DYING MAN IN LIVERPOOL.

“Mr. Ashley, a retired merchant, has authorised me to give publicity to the following facts:—Mr. Ashley resides at 5, Catherine-street, Liverpool. On the 27th December last he was at Oxford and broke a blood-vessel in the lungs—then in delicate health, and supposed to be consumptive. A leading medical man, Mr. Freeborn, was called in, who prepared Mrs. Ashley for the worst, and told her that there was no hope; that her husband would go off in a rapid consumption, and none could say how soon; he advised that he should not be removed to Liverpool, as his strength was not equal to the journey. Mrs. Ashley prayed fervently for Divine aid, that she might be comforted and directed according to her trial, feeling assured that her husband would shortly depart—and turning to her Bible, opened it at a venture, and found her finger, she knows not how, on the text in St. John, where Jesus, speaking of Lazarus says, ‘This sickness is not unto death, but for the glory of God.’ From that moment she felt assured that her husband would not die, and she told Dr. Freeborn her strong impression. Some little time after this Mr. Ashley was removed to Liverpool on a bed fitted up in a railway carriage. For nearly or about five months he was confined to his room, no one expecting his recovery except his wife. Once Mr. Gardiner carried him like a child down stairs, and had great difficulty in getting him back, and fears were entertained that he would not recover the shock. Last Saturday, May 7th, he was again taken with spitting of blood, and spat nearly a pint of blood and mucus during the day and another

during the night. Dr. Simmons prepared Mrs. Ashley for the worst, and intimated that the great change might take place at any moment. Last Sunday, the 8th of May, Dr. Newton and myself went in a cab to Mr. Ashley's, the Doctor went upstairs to Mr. Ashley's sick-room, requesting that none should follow but Mrs. Ashley. In about five or six minutes, Dr. Newton brought Mr. Ashley down stairs, and took him into the open air and said he was cured; he told him that he could walk a mile and a half, which he urged him to do, and to eat a beef-steak and drink a pint of ale for dinner—although his doctor had fed him on slops for the last five months. Mr. Ashley came to the evening service and stood alone a considerable time, whilst Dr. Newton told the audience of the case, which Mr. Ashley confirmed in all respects. Mr. and Mrs. Ashley gave me this account yesterday (Monday), at their house, after Mr. Ashley had been out, and eaten a mutton chop with pudding and ale, and after a longish walk. To-day I called, and Mr. Ashley was in a sound and comfortable sleep on the sofa, after a meat dinner, and ale, and a walk. Previous to Dr. Newton's seeing him, *he had not been out of his bed for five months.*"\*

#### CURE OF BLINDNESS.

This was a very good proof of Dr. Newton's powers as a healing medium, but I cannot in this short address give one-hundredth part of the cases on record, some of which have taken place very recently. Mr. Watson, who has come over from America with Dr. Newton, has told me that he had lost the sight of one eye, in consequence of a piece of steel getting into it by accident; inflammation set in, and he lost the sight of the other eye. Two years ago, his wife was impressed, she did not know how, to induce her husband to go with her to Montreal from New York, to visit Dr. Newton. They arrived in Montreal as Dr. Newton was on the point of leaving it, and directly Dr. Newton saw the patient, whose eyes were covered with a bandage, he told him that he would do good to one of them, thereby showing a knowledge that both of them were not in the same state. He then removed the bandage, and said, "You can see, can't you?" and although he had only been in the room seven minutes, he found that he could read small print. Mr. Watson is present and can testify to the truth of these facts.

In London Dr. Newton will doubtless encounter plenty of opposition; if he does not succeed the medical profession will call him a sharper, and if he does succeed they will call him a lunatic; they are sure to say that he is mad, because he has announced his intention not to charge a fee to anybody during his stay in England.

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\* See Mr. Coleman's Letter at the end of this Article.

I know nothing personally of the actual practice of Dr. Newton, but I am one of those who can accept testimony, and in this case it comes in such overwhelming profusion that the facts cannot be doubted. I do not believe that Dr. Newton will cure everybody, nor indeed half of those who call upon him, unless I should see it done; but there is no doubt that he can effect very wonderful cures, and that he has a great work to do in this country. The *Cui bono* of Spiritualism is often asked. This question is of great importance, and the circumstance that power is given to some mediums to alleviate human suffering furnishes materials for a satisfactory answer. Spiritualism is progressing rapidly in all directions. I will narrate an anecdote which was told me several years ago by Lord Lytton; it was not told under the seal of secrecy, and it may be interesting to those present.

#### LORD LYTTON AND THE CHEVALIER D'ARSOON.

Lord Lytton said that some years ago he spent some little time in Nice, with the intention of selecting a residence there, and while walking in the neighbourhood of the town with a friend, a chateau was pointed out to him as a place which would suit him very well if he could get it. The occupant, the Chevalier D'Arsoon, was reported in the neighbourhood to be a great magician: he held himself aloof from all the world, and was said to have discovered the philosopher's stone. Lord Lytton made his want of a house an excuse for asking permission to call upon him, and an interview took place. The remarkable owner of the mansion had a Jewish countenance, was very reserved, and altogether lived the life of a recluse. He, however, received his guest heartily, and told him the reason why he did not answer his letter sooner was that he never took any step of the kind without first consulting his invisible guide, who, in this case, gave consent to the entrance of Lord Lytton, together with permission to occupy the chateau if he liked to do so. The guest then told him of the rumours in the neighbourhood, and asked him about the philosopher's stone. The Chevalier laughed, and said the rumour was absurd; he knew that people were curious about his private studies. Then he told Lord Lytton that he had been brought up well, and had been the recipient of a large fortune, which he spent very quickly and very foolishly, and when he was brought down nearly to his last shilling, a "voice" from an invisible personage told him that if he adopted the advice of the said unseen guide his fortune would be made once more. He was then advised by his monitor to enter into certain commercial speculations. He did so, and reaped a rich harvest. Lord Lytton accepted the terms and took the chateau. Not long after the interview, the reputed magician

invited a large company to meet him at the house where he had lived in seclusion so long, and he told his guests that he had brought them together to explain his history, and why he had not been able to mix with society. He added that he had been informed by his guide that he was about to quit his earthly life, that his bed was to be made in the adjoining chapel, and that on the following Friday night he should cease to live. He *did* die on the following Friday, as indicated.

Such was the story told to me by Lord Lytton. A lady who had lived at Nice, to whom I related the anecdote, told me that she did not believe it, as she had never heard of the circumstances while there, but a little while afterwards she wrote to me that she had made inquiries into the matter, and that the story was quite true. These accurate predictions of coming death, which are not uncommon, shew how the phenomena of Spiritualism crop up in various ways, and the recovery of a lost commercial position by spirit aid shews how there is use in Spiritualism even in a worldly sense.\*

Dr. Newton has told me that it is his intention to stop six months in London, and to take a house wherein he will receive all the afflicted who come to him for relief. I think that everybody will find Dr. Newton to be as kind-hearted and good a man as ever they met. I will close by reading the following address, which it is proposed to present to Dr. Newton:—

THE ADDRESS.

*“ To Dr. J. R. Newton, of Newport, Rhode Island.*

“ It is our pleasant duty on this occasion to give you a most cordial and hearty welcome, to express the admiration with which your labours have inspired us, the fame of which is not only widespread in your own land, but is familiar to all who are acquainted with the philosophy and literature of Spiritualism.

“ You have been the means of alleviating and removing human suffering, and curing long-standing and terrible diseases, as is abundantly shown in public journals and records, and as thousands who have received the benefit of your treatment have testified and are willing to testify. We appreciate these great services which, to the poor, have been rendered freely, ‘ without

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\* “ Experience in America shews that in the majority of cases where people follow up Spiritualism from nothing but worldly and commercial motives, they are misled, and reap nothing but ruin and trouble. We have been told by a Californian Spiritualist how some Californian gold-diggers consulted the spirits, who told them where to dig, and what they would cut through before reaching the gold. They found all the statements true, except the last, for after performing the work they found no gold to reward their efforts, and at last the light dawned upon them that spirits do not primarily come to earth to aid men in such matters. In some cases where such aid has not been sought, it has been given. We could give several authenticated cases.”—*The Spiritualist*.

money and without price,' and we anticipate with the most lively satisfaction the prospect of a similar good work being effected amongst ourselves through your instrumentality. We know that this is the hope and purpose which has prompted your visit amongst us. God grant that you may meet with a full measure of success in this your high and noble mission in our land. Most deeply do we sympathise with you and appreciate your aims, and desire, as far as we may, to aid and co-operate with you in their prosecution. Your long and honourable career has forcibly illustrated, beyond all cavil, the practical and beneficent character of Spiritualism, which, like your own kindly feelings and generous efforts, knows no distinction of class, sect, or creed; but recognises in every man a brother, and especially delights in the relief of suffering humanity.

"Those of us who are honoured with your personal friendship desire further to express our high respect for your private worth no less than great public usefulness; and we are sure that we express not only our own feelings, but those of many, very many, who are unavoidably absent, in assuring you of our sincere and grateful feelings toward you, and that you have our best wishes for the success of your humane and generous purpose.

"May God and the good angels speed you on your way.

"Signed on the behalf of the meeting.

"BENJAMIN COLEMAN,

"London, May 12th, 1870."

"Chairman.

At the request of the Chairman, the auditory expressed their approval of this address by standing up simultaneously.

SPEECHES OF MR. THOMAS SHORTER, MR. WILLIAM TEBB,  
MR. J. M. PEEBLES, U.S. CONSUL, DR. J. R. NEWTON, AND  
MR. S. C. HALL, F.S.A.

The foregoing address (from the pen of Mr. Thomas Shorter), was to have been first spoken to by Mr. Alfred R. Wallace, F.L.S., but as that gentleman did not arrive till a later hour, the Chairman called on Mr. Thomas Shorter to address the meeting.

Mr. THOMAS SHORTER said:—I had the good fortune to make the personal acquaintance and friendship of Dr. Newton on the occasion of a brief visit he paid to this country in the autumn of 1864. I was then deeply impressed, as I think all who know him must be impressed, with his great simplicity and gentleness of character—his ingenuousness of disposition, singleness of purpose, and entire disinterestedness. I allude to this not for the purpose of compliment, but because I believe that these qualities of character—this large-heartedness and quick active sympathy

has had much to do with the marked success as a healer which Dr. Newton has achieved. On the occasion of that visit, as but little previous notice of it had been given, and it was at the time of year when most of our friends were absent from town, there were but few to meet him and hold out to him the hand of welcome. However, a genuine man with a high sense of duty, and who delights in the execution of a noble mission, is not easily discouraged, and I am glad to find that the untoward circumstances to which I have referred have not deterred Dr. Newton from repeating his visit under happier auspices, and I hope it will be found with more satisfactory results. During the interval that has elapsed since his first visit the position of Spiritualism in England has changed very much for the better; public opinion on the subject has grown and ripened; publications and books devoted to its exposition and advocacy have multiplied; the platform, too, as well as the press, has been called into requisition,—lectures have been delivered, conferences held, Sunday services established, various forms of associative effort instituted, and societies and individuals have been stimulated to its investigation; and thus conviction has spread, and a better understanding of the subject has been reached; and to-night, instead of the few friends who welcomed Dr. Newton on his first visit, I am glad to see so goodly an assemblage. I trust that the work which Dr. Newton has begun so well in Liverpool will be continued in London, and that he will be as successful in curing disease in England as he has been in America. Many no doubt will think him mad, but looking at the results of this so-called insanity, I can only hope that it may soon become contagious. Here, in England, we are still engaged in what may be called “the battle of the evidences.” We are extending our lines, throwing up ramparts, and dislodging the enemy from his earthworks of stolid apathy and ignorance. But this is not all we have to do—we have not only to prove the truth of Spiritualism—we have also to demonstrate its practical value and beneficent character. This may be done in various ways, not alone by showing that it gives certitude to the primary convictions upon which all religious truth must rest, and that it is an aid to the formation of a nobler character and a stimulus to higher aims,—not alone by tracing its bearings on education and its application to social life, but also by demonstrating that it may be applied even to our physical good—to the relief of the suffering and the cure of the diseases incident to our humanity, and of this no more striking evidence can be given than is supplied in the daily experience of our honoured guest. I know the scornful incredulity with which at this day any claim to such gift of healing as that exercised by Dr. Newton will be reviewed, but I know that that incredulity is

in exact proportion to the absence of correct knowledge of the subject. There are those who in every department of life cling to established ideas and usages, who resist all innovation, or what seems to them to be innovation. Such persons when ill are accustomed to make a rush on the apothecary, and cannot believe in even the possibility of cure without recourse to the physic-bottle and the pill-box. There is a medical orthodoxy as well as a theological orthodoxy, and it seems to be the faith of many that out of the pale of the allopathic church there can be no physical salvation. They would rather be properly and respectably killed by two physicians and an apothecary, than cured by an unlicensed practitioner—or by one who, like Dr. Newton, might be a qualified M.D., but who exercised the gift of healing rather than the art of medicine. It is singular that people who profess themselves Christians, and believe that cure by laying on of hands was practised by their great Teacher and his immediate disciples, should be incredulous when those who have experienced the blessing testify to its present reality, and that they should draw a sharp line of distinction between Apostolic times and our own. I venture to affirm that history knows no such distinction; offers no evidence that the “gift of healing” enumerated by the Apostle as one of the primary endowments of the Christian Church, has ever been wholly withdrawn from it or from the world, though it would certainly diminish in frequency and power as faith and love waxed cold in the hearts of men. No competently informed person will deny that dotted all along the lines of history are, apparently at least, well-authenticated instances of persons exercising this power of healing down to our own day. To refer to only a few of the best known instances in modern times,—there was Greatrakes in England, Gassner in Switzerland, Madame St. Amour, the Cure d’Ars, and still more recently, the Zouave Jacob, in France, while among the numerous band of healers in the United States of America at the present day, perhaps the most distinguished and successful is our respected friend Dr. Newton. I cannot attempt even the slightest sketch of the wonderful cures there wrought through him; but I may refer to one well-known incident in his history. Some four or five years since, when Dr. Newton was in Philadelphia, he was brought before a magistrate on some trumpery charge at the instigation of the doctors. Those whom he had cured, naturally indignant at the treatment of their benefactor, came forward unsolicited to the number it is said of about fifteen hundred, thronging the court and all its avenues, eager to tender their unsought-for evidence of the reality of their cure—these included the cure of blindness, deafness, lameness, paralysis, and other chronic maladies, seemingly incurable. Of



course the charge was summarily dismissed. I will refer to one other case nearer home. The Rev. Frederick Rowland Young, pastor of the Free Christian Church, Swindon, was not only a minister of the Gospel, but a believer in it; he believed the gracious word of the Master, "The works that I do shall ye do also," and when evidence was brought before him of the cures wrought by Dr. Newton in America, so strong was his faith that he crossed the Atlantic to be cured by him. His faith was rewarded by an immediate cure. Not only did he return cured of the neuralgia with which he had been afflicted for many years, and which physicians had been unable to remove, but he himself received through Dr. Newton the gift of healing, which he has freely exercised in his own town and neighbourhood, as well as for the benefit of persons living at a greater distance. Last summer, while at Swindon for a few days, I heard much of these cures, and one case came under my notice of a poor woman who had lost her eyesight for many years who had been cured by Mr. Young by the simple laying on of hands and prayer; and she was then going about her ordinary household occupations. Whether Dr. Newton will be as successful here as in America I cannot say. When I consider the educated prejudice and indurated scepticism with which he will have to contend, the unfavourable conditions—physical, intellectual, and spiritual, I confess my expectations are greatly moderated. All the more credit to Dr. Newton, who, knowing all this, and in the face of these repellent influences, has ventured again to come amongst us. The least we can do is to acknowledge his great kindness in doing so, and by our sympathy and co-operation to aid him all we can in the great and good work in which he is engaged—the relief of suffering humanity, irrespective of all considerations of sect, party, country, class or creed. What may be the *rationalé* of his mode of treatment, how far it coincides with and wherein it differs from ordinary mesmerism, are interesting matters of speculation, but are not questions into which we need enter this evening. Our task is a very simple and a most agreeable one—to tender to Dr. Newton a hearty English welcome. I am sure that I express not only my own feeling but that of all present when I assure him of our warm interest in his work, and how we all fervently wish him "God-speed."

Mr. WILLIAM TEBB said:—I do not rise to make a speech: there are those here, some of whom have already addressed you, who are accustomed to speak in public assemblies, and I am not. I cannot, however, refrain from expressing my concurrence with the sentiments contained in the address just read, and my satisfaction in seeing so many assembled here this evening to do

honour to so distinguished a philanthropist as Dr. Newton. It is related of Faraday, that when he made a new discovery he would shew it and explain it to his friends, evincing a delight which they could not always appreciate, and the question was frequently put to him, "What is the use of it?" To which the Professor would reply, "Wait, and we'll find some use for it." Now, this question is frequently put with regard to Spiritualism, and I confess that if it was confined, as many seem to suppose, to the phenomena of raps, table-tipping, and the like, one might be puzzled to answer the question satisfactorily. But when it is shown there is a continuous influx from the spiritual world, which is manifested in all the variety of forms witnessed in the Apostolic age, in healing the sick, as illustrated by our guest Dr. Newton; in inspirational speaking, so powerfully instanced in this hall by Mrs. Hardinge; in the power to cast out evil spirits;—and when the facts of Modern Spiritualism demonstrate the truth of all the most cherished beliefs of humanity, showing the ever-watchful interest which those who have gone before take in those that remain, and giving us clearer and better views of the future as well as of the present life, I think we may affirm that the good is unquestionable. I do not, however, intend to pursue this subject, but permit me before taking my seat to assure Dr. Newton that the kindly feelings he has expressed in his letters to Spiritualists in this country, and the sentiments he is known to entertain, are reciprocated by Spiritualists here towards himself and his fellow-workers. We in England owe a deep debt of gratitude to the earlier advocates of the movement in America, to public men like Governor Tallmadge, of Wisconsin, and Judge Edmonds, of New York; to clergymen like the late Rev. John Pierpoint, of Boston, the successor of the celebrated Dr. Channing, and Adin Ballou; to men eminent in the scientific world, like the late Professor Mapes, and Dr. Hare, of Philadelphia; to men like Dr. Willis, and A. E. Newton, who for their faith as Spiritualists have been expelled from college and from church, and many others—with noble women not a few, who have borne the loss of worldly position, the ridicule, vituperation, and all that general hostility which ever seems to follow those who identify themselves with the advent of unpopular truths. Spiritualism is now a recognised fact on both continents, and is gradually permeating the thought and literature of the day. It is, I believe, the only solvent for the prevailing Materialism—both the granitic Materialism of modern science and philosophy, and that of the churches, which have well-nigh divorced Supernaturalism from their midst for the past three centuries. And as you cannot recall a truth when once accepted, any

more than you can withdraw liberty from a free people when once enjoyed, so we may hope that Spiritualism, with its beneficent gift of healing, its comforting hopes, and angelic ministrations, and, may I say also, its

"Reverence for the oldest, truest,  
Its kindly welcome to the newest,"

is our inheritance for ever.

Mr. J. M. PEEBLES said:—I feel some embarrassment in making any remarks, as this is a meeting of noble-hearted Englishmen to welcome a distinguished friend of my own from America. I am exceedingly happy to be in your midst, and especially to be upon this platform alongside a friend and brother whom I have known, loved, and respected for many years. I think that if more Americans would visit England to see its ruins, its paintings, and its libraries; and if more Englishmen would visit America, it would lengthen the chain of friendship, and baptize with peace and goodwill the hearts of all those who speak the English language. Truly it is often asked, "What good does Spiritualism do?" It gives demonstration of a future existence, for even now clear-headed men often ask the question, "If a man die, shall he live again?" Once, as a minister, I attended a funeral in the town where my friend Mr. Watson comes from. It was that of an only child. My text was "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." The whole of my sermon was about "faith," but as the mother baptized the coffin with her tears, she turned and said to me, "Tell me what you *know* about the immortal world; my aching heart asks for more than faith—for knowledge." She added, "Tell me what you know of that world; shall I know my child? Will my child know me?"—and *I was dumb*. But now, since I have talked with the angels, and have heard their lute-like voices, I no longer talk only about "faith," for now "We know that we have a house eternal in the heavens." Spiritualism teaches us and proves that there is an immortal life beyond the tomb. Spiritualism is spreading to the ends of the earth. I found its phenomena in Smyrna, in Constantinople, in Athens, and upon the Pacific coast; in fact, wherever thinking men are found, there is this living truth proclaimed. I know much of Dr. Newton, for hundreds have clasped my hands who have been healed by him. To pick out solitary instances from among the large number is like trying to select some specially bright star from the thousands in the midnight heavens. In Buffalo, several years ago, I was present at the house of Dr. Newton, when a gentleman was brought in upon his bed, who for years had had paralysis; Dr. Newton looked at him, simply laid his

hands upon him, and said, "Disease, I bid you depart! Arise! you are well;" and the man left the bed and crossed the room, then stood before Dr. Newton weeping with joy. "Stop," said Dr. Newton, "it is not I; it is the spirit power of which I am but the humble instrument." On another occasion a lady could not get near him, and Dr. Newton was impressed to say, "It does not matter, she is well," and she was cured. He has cured the lame, the dumb, and the blind. And did not Jesus say that these signs should follow those who believe? If my hearers will lead more of the Christ life, and not be so scheming, and artful, and worldly—if they will go about doing good and will lead pure lives, so surely as God's words are true, will they receive some of the wonderful gifts which were given to the Apostles. For at least 300 years after the time of Christ, visions and trances, and wonderful healing gifts were known in the Church; but when, under Constantine, religion became national, and pride was introduced, the angels left it. What is wanted is a life more devoted to the principles of Spiritualism. As Mrs. Hardinge stands at the head of American inspirational speakers, so Dr. Newton stands at the head of all the healing mediums connected with the movement. Before him disease departs, and when it does not depart at once it sometimes departs very shortly afterwards, because of its cause being removed—a stream will flow for a little time after its sources of supply have been cut off. I have great faith in Dr. Newton's cures, far more faith than has been expressed by some of those who have spoken before me, because I have seen more of Dr. Newton's work than they have. I bless God that such men are raised up, not for selfish objects, but to remove disease, and to help men and women on their way to holier planes of beauty, love, and truth. I know that Dr. Newton will nobly do his work, and that he will be blessed by God and His holy angels: I trust that all present will extend to him love and warmth of soul. Personally, the more time I spend in England, the better I comprehend and love Englishmen, and I wish to bespeak for Dr. Newton cordial welcomes and greetings while he remains in this country.

Dr. J. R. NEWTON then rose amid loud and continued applause. He spoke under spirit influence, with slowness and frequent pauses, and said:—I feel overwhelmed by your cordial welcome. I stand before you as a plain man, and feel like a little child. I am a practical Christian, and am ready at any time to make a sacrifice of myself for the sake of Christianity. It is a wonder to me that few men ever try to live daily as Jesus lived. When I became Christian in life, spiritual gifts were showered upon me, and this was as wonderful to myself as to

those whom I address. I believe in spirit communion, and I even know the names of some of the spirits who control me in the exercise of my gifts. Jesus said, "A new commandment I give unto you, embracing all the law and the prophets, that ye love one another;" and that is the advice I give to those before me. I love every man, woman, and child as I love my own children; not that I love my own children less, but because I love mankind more. As to the power of healing, it is merely an illustration of the power of love. When any sick person comes before me, I lay my hands on that person and feel that I love him, and if the patient is not antagonistic, he is almost sure to be healed; I tell them I love them, and when this opens their hearts to me the disease must depart. I make no profession to be a public speaker, I am entirely under the control of the spirits. My spirit-guide tells me that at the time of my birth a tree of life was planted; since then it has been growing in all its beauty, and it blossoms this night. It is a tree for the healing of the nations; its fragrance is great, and the atmosphere around it is bright, and all nations are directed to it. In the bright spirit land to which we all shall go, there are houses, and trees, and birds, just as there are here, and to this beautiful tree the birds of all nations fly, and legions of spirits fly to see this beautiful tree. I cannot say that I have come to England at any sacrifice, because I believe it was the will of my Father that I should come. I have not come to London to make money, and I shall receive rich and poor alike. The welcome I have received prevents me from speaking as freely as I wish to do. I have much to say, but I feel overwhelmed at the reception you have given me. I am heart and soul with you. Love is a positive spiritual substance: I feel it; and those present may feel it as well as myself. I believe it to be just as easy to heal many as to heal one. It is done partly by my own will and partly by spirit power. I know that Jesus is with me, and so are many other beautiful spirits like unto Him. It is not a matter of belief with me that spirits control me—it is knowledge. Pythagoras, Socrates and Plato walk the earth to-day, and so do all the great and good men who have gone before us. I shall meet you again next Sunday, and wish you all well, with many thanks and blessings for your kind attention.

Mr. S. C. HALL said:—Before the meeting closes, I should like to say a few words of congratulation to Dr. Newton. I believe that I express the sentiments of all Spiritualists when I say that it is their desire to give a cordial greeting to all Americans; and that it is a great duty to bring Americans and Englishmen closer together, that they may understand each other better than they have done. I should not have risen at all

except to call attention to one point. I want to tell Dr. Newton that Spiritualism is making great progress in this country among great men and great thinkers, and men who will become great authorities. I rejoice to tell him that a Society the other day called witnesses before them, and made clear and close inquiry; that that Society is about to send forth a report which will do much good among outsiders, for I hear that they will bear testimony that the assertions of fraud and delusion in connection with this subject must be put aside for ever. Thus two enemies of Spiritualism will be entirely removed out of the way. When it is known that Spiritualism is no fraud or delusion, it will be a comparatively easy task to spread conviction as to its truth. I believe Spiritualism to be a truth essential to national happiness, and to dispel those doubts which afflict the intellectual portion of society more than any other as to the reality of a continued existence in a higher and holier state. I think that all present agree with me that our course is much easier now than it was three or four years ago, when we first met in this room. I believe that the report of the Dialectical Society will go far towards the removal of the chief obstacles in the path of Spiritualism, and make it easier to help on our divine belief. We shall then be, I trust, the humble instruments in God's hands of destroying the Materialism of the present age, for this I consider to be the great purpose of Spiritualism, and that this—God's revelation—has one great object at present—that of convincing man that there is an hereafter, and that although the body which we see will become dust, the spirit which inhabits it will be lifted into a higher sphere, where there is eternal progression; for, probably, there are as many states above man as there are conditions below him. I have myself full knowledge of the truth of Spiritualism, and I hope that many who are not Spiritualists will take my testimony as worth something when I express that certainty of belief. The more Spiritualism has been enquired into, the more its truth has been exhibited: I thank God for having given us opportunities of proving that which we now believe and know. Dr. Newton has reached London at a good time, with less difficulties than of old to encounter, and with less probability of being considered mad or dishonest.

Thanks having been voted to the Chairman, the business part of the meeting then came to a close, and it assumed the character of a *conversazione*.

Miss KATHERINE POYNES and Mr. MALTBY favoured the company with some singing, and Mr. D. D. HOME gave two very effective readings.

Mr. S. C. HALL spoke of the duty of Spiritualists rallying

round Mr. Home, and supporting him in his public readings, remembering that in this way he was working most honourably for a living, and that he never had taken and never would take money for the privilege of witnessing those wonderful manifestations which take place in his presence.

After partaking of refreshment and spending another hour in pleasant conversation the company separated.

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DR. NEWTON AT THE CAVENDISH ROOMS.

On Sunday evening at the close of the service, and after a very excellent and appropriate discourse by Mr. Peebles, Dr. Newton after giving a brief address, invited all who were afflicted with disease or pain to come forward. Many did so; and declared themselves either cured or greatly benefitted by the Doctor's treatment. These included headache, deafness, stammering, neuralgia, heart disease, &c. His success in one case was very marked; that of the son of Mr. F. Cowper, 388, Edgware Road, who had been unable to walk without crutches for eight years past. After Dr. Newton's treatment, the lad was able to walk home—a distance of about two miles. On Monday he attended at the Cambridge Hall, and had his spine straightened, which has made him measure about four inches taller. He now walks with a stick, and improves daily. On Sunday, May 22nd, a similar scene was witnessed, and on both occasions the Hall was densely crowded.

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DR. NEWTON AT THE CAMBRIDGE HALL.

The *Medium* says:—"Dr. Newton commenced a regular course of treatment of the poor on Monday morning, May 16th, in the Cambridge Hall, 14, Newman Street, Oxford Street. He attends between the hours of nine and twelve, and will accept no money for his services. A large number came to be healed on the first morning, and they have steadily increased each day. Many remarkable cures have been made. It would be of little use to fill our columns with an account of the remarkable instances of benefit which could be culled from the Doctor's treatment on one morning only. A few will give our country friends some idea of the Doctor's method and success. Our London friends can go to the Hall, and occupy the spacious galleries, which are devoted to the use of spectators, and see for themselves. Dr. Newton commenced on Wednesday morning by removing a curvature from the spine of a young lady, the daughter of Lady Helena Newenham. A lad who had not spoken, except in a whisper, for three years, was enabled to speak in a hoarse voice, so as to be heard distinctly over the Hall. The doctor manipulated his throat considerably, and caused him

to expectorate a deal of matter. Mr. Hubbard, of Kennington and Rathbone Place, was cured of asthma of long standing. Mr. Watts, Rathbone Place, was cured of lameness from wounds. Mr. Charles Clutterbuck, 74 years of age, had been totally blind for six years; after treatment, he could see faces and tell the colour of Mr. Watson's beard; he has to call again for another treatment, when he will be entirely restored. Mrs. Anna Crisp, 23, King Street, had been paralyzed for three years; cured by one treatment. She had been affected on one side throughout. Robert Andrews, 151, Metropolitan Meat Market, was considerably blind of one eye, and had pains in the head and hand; after treatment he pronounced himself 'all right.' James Armstrong, 44, Brindley Street, Harrow Road, was afflicted with paralyzed legs for nearly two years. He could walk with difficulty on a pair of crutches, but he went away with his crutches over his shoulder. Many who were not perfectly cured were much relieved. Some were pronounced absolutely incurable. 'It would be as easy to make new eyes as to cure you,' said the Doctor to several who were entirely past recovery. Others were benefitted, though their perfect restoration was an unsolved question; and some were told to come again, others that their diseases were mitigated, and would pass away in a few weeks.

"Our readers will be desirous of knowing in what Dr. Newton's treatment consists. He stands in the midst of a crowd of patients and on-lookers, reserving to himself sufficient space to walk about. A lame man comes up with crutches, stiffened and paralyzed in all his joints. The Doctor puts the crutches aside, tells the man to stand with his feet close together, and then handles and feels about the patient's head, and brow, and down his back. The Doctor then takes hold of the lame man in his arms, around the waist, and supports him while he sits down close to the ground. The Doctor shouts 'Arise!' gives the man a vigorous lift, and urges him to walk about. The patient staggers for a few steps, soon walks better, then faster, and sometimes runs, the Doctor running by his side, and encouraging him by saying, 'Come, run—move yourself—look like a live man—you shall want your crutches no more—you are perfectly healed.' Sometimes he causes the sufferer to stamp with his feet. When the stiffness and rheumatism is in the arms and shoulders, the sufferer is made to stretch out his arms, and put his hands behind his head. Many accomplished this feat who have not been able to lift their hands to their heads for a long time. For deafness he manipulates behind the ears, on the face, and sometimes puts the points of his fingers into the orifice of the ear. For blindness he rubs the eye-balls, with the patient's eyes shut; and for dumbness,



the throat and under the jaws. But the secret of cure is not in these operations, however important they may be, but in the invocation and magnetic shock which follows in response to it. In a case of general disease and debility, he puts his hands on the head, brow, face, or hands of the sick person, and speaks thus: 'Have faith and love towards me and all humanity, which opens your soul to receive this divine power. Disease, I say, depart from this dear one! Now you are healed, you are well.' At another time he will say, 'And I say unto thee, disease, depart! Throw out your arms; now you are better!' Again to another. 'And the angels bless you, and Jesus and other glorified spirits be with you!' And to another, 'In the name of the Father,' or, 'In the name of the Powers that be, I say unto thee, disease, depart!' At the end of the benediction he gives a kind of push or nervous jerk with his hands, which indicates that the throb of influence has passed from him into the patient. At once some are completely restored, rejuvenated and invigorated, and declare themselves relieved of pains in the head, heart disease, paralysis, deafness, blindness, rheumatism, or whatever affection they may have been troubled with. Others are sensibly benefitted, but not cured; and some do not realise any sensible effect from the operation. Much depends on the mental attitude of the sufferer."

## DR. NEWTON AND MR. ASHLEY.

Since the foregoing was in type, we have received the following communication:—

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

May 23rd, 1870.

"Sir,—I have received a letter this morning from Mr. Wm. Ashley, of Liverpool, whose case I alluded to at Harley Street, and which was the first case upon which Dr. Newton tried his healing power after his arrival in England.

"It appears that there were some slight inaccuracies in the statement I made upon the authority of Mr. Wason, but nothing to affect the fact that Dr. Newton found Mr. Ashley in a most prostrate state on Sunday, the 8th of May—having for the second time burst a blood-vessel on the day previously, and that the Doctor healed him. Mr. Ashley now writes:—

May 22nd.

"You will be pleased to hear that I am gaining strength daily. I generally walk out one or two hours when the weather permits, either alone or with my wife. I enjoy my food as much as ever I did, and have no doubt but in a short time I shall be in robust health—thanks to dear Dr. Newton."

“ You can make whatever use you please of this communication.

“ You will see that the Press is in full blast against the Doctor; the *Telegraph* of this day being most violent; the *Echo* of Saturday publishing a letter from a patient who was not healed; the *Advertiser* denouncing him as a humbug.

“ The only fair account was given in the *Daily News* of Saturday; but the writer did not half state the facts he witnessed. I was there, and many cases were marvellous—unmistakable!

“ Yours truly,

“ BENJ. COLEMAN.”

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DR. NEWTON AND THE PRESS.

The *Liverpool Mercury* has a long article on Dr. Newton's proceedings in Liverpool. On Sunday, May 8th, he attended two meetings and operated on from thirty to forty persons, and all, it is admitted, with one exception, professed themselves benefitted. A portion of the London press has begun to *Telegraph* false reports and *Echo* dirty insinuations. “ 'Tis easy as lying,” said Shakespeare, and newspaper scribes well know how easy that is.

The *Daily News* in a long article gives a tolerably fair account of some of the proceedings during what the writer calls Dr. Newton's morning performance, and this tolerable fairness was so much a surprise to Dr. Newton, amidst the furious blasts of others of the Press, that he had the innocence to thank the *Daily News* and even to “ bless” the editor. This was too much for the editor, and he has hastened to repudiate the blessing, and to withdraw all his fairness, saying, with great truth, that such a thing was never in his mind. A great deal more of this is of course in store for Dr. Newton, and he has made up his account to meet it. Perhaps the source of the Doctor's power to heal may itself render him not the most philosophic or prudent person in speaking, and he may not be a good exponent of the philosophy of the subject. In this way additional difficulties may be thrown in his own way, and in that of the public, to prevent their understanding the *rationale* of this power, even to the small extent to which it can be understood. We admit that little is known of the reason of it, though we should have thought that in a country where Christianity and the Bible form a part of the common law of the land, we should not have found even newspapers so ignorant of the possibility of healing by laying on of hands in the olden time. Then in a country where we have a literature and large libraries, we should have supposed that many of our educated people would have known that all

through history there are instances of this healing power occurring. But apart from this, we should be glad to know why a benevolent gentleman cannot assert this power in his own person, and endeavour to exercise it at his own cost, without drawing down on himself the blind ferocity of the Press and the Public. We do not know why he should be called a blasphemer and an impostor, and have the whole pack of the Press, like so many hounds, yelping at his heels. In America, where we have watched his course for many years, he has relieved and cured thousands, and is a poorer man to-day than he was five years ago, though his powers of healing are said to be greater. Already he has been the means of curing many in England during this short visit; and we should have thought the wise plan would have been to watch the result and tabulate his work, and see what it comes to before becoming abusive. It suits the temper of the Press, and its ignorance of such matters, to begin by abuse; and so we must be content to let them go on in their own way. Anything above mere physics always produces this unholy rage. We wish that some healer could be found who could cure this public madness.

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#### A REPLY TO AN ATHEISTIC CRITIC.

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THE Rev. John Page Hopps, in a letter to the editor of the *National Reformer*, replies to the captious questioning of an atheistic critic in a manner so terse and effective as to deserve a wider circulation. His reply, as he tells us, "is given in the briefest possible space, and to merely indicate the way I should go if I undertook a fuller exposition." He says:—

"You want to know what I mean by saying that God is 'the Guide of our lives, the Observer of our affairs, the Giver of all Good,' &c. If I told you that my faith in this matter partakes somewhat of the faith of the little child who believes a great deal about his father he cannot quite see, it would, I dare say, be easy to laugh at me; but I should not feel myself any the less able to postpone a good many things about God, provided I really felt I believed in the existence of such a Being. If you like to say I *assume* the existence of a God, I do not think I should object. I assume several things in this life, as starting-points: otherwise I see no hope of ever arriving at anything. Believing in a God, then, I believe He has a great deal to do with us, that the laws I find here are His laws, that this order of the universe is His order. Say again if you like that I *assume* it. Again I shall not object. I cannot help assuming it. I see the

laws are not ours, and that the order is not under our control; and I should feel that I was living in a kind of insanity if I did not assume that these mighty forces, these stedfast laws and this unchanging order, owe their existence to some thing or some one I call *God*. You ask me whether God was the guide of Nana Sahib, and sundry other disreputable persons. Assuredly He was. If twenty men put up twenty windows in twenty houses they will all receive one sunlight; but no two need receive it alike. One man may put up stained glass, another may white-wash his glass, another may let cobwebs cover it, another may keep his clean: and in this way they will receive the one sunlight diversely. God is, in my belief, the giver of the sunlight. It may light one to a child's hospital with a gift of toys; or another to a gaming table to risk his children's home and bread. You ask me what effect God's observance of our affairs had upon Overend, Gurney, and Co., or the Emperor Napoleon, or the late Queen of Spain? I reply: it smashed the rotten bank and it dethroned the Queen, and, as for the Emperor Napoleon, I have no doubt that the laws of the universe will find him out when his turn comes. I do not believe God said, 'Go to now, let us end Overend, Gurney, and Co., and dethrone the Queen of Spain;' but I do believe His eternal laws found them out: for nature is not mocked, and whatsoever a man soweth that shall he also reap. Do not imagine that I fancy all is clear and plain: what I think is clear is this, that things do *not* go by chance, but that every man of us is fast held by a law and an order which he may dodge for a time, but which he cannot in the long run evade. I call the root of it all—*God*. What do you call it?

You ask me who is the author of evil? I do not know who the first fool was—but if you ask me who was the author of the folly I committed yesterday, I say *myself*. I gave my boy a knife a little while ago, and he cut himself with it. Who was the author of this evil? I gave him a spade to dig with, and found him a piece of ground for a little garden; but the young monkey filled the soil with stones, and spoilt his spade in breaking brickbats. Who is the author of this evil? But you will say—God, who knows all things, and who can do all things, ought to prevent all evil and suffering. I am not so sure about it. I am not sure that I should prevent my boy cutting his finger, spoiling his garden, and breaking his spade. I think, on the whole, it is better for him to find several things out for himself, and to pay the price for them. I like this margin of freedom.

You ask me whether it is "possible for man to disobey the rule of the Omnipotent." If you mean *disobey the laws*, I answer *Yes*, if you will let me explain that by God's laws I mean all the natural harmonies and fitnesses of things. If you mean

to ask me whether I believe a man can set aside natural consequences, or break the link that binds together cause and effect, I answer *No*.

You want to know how I account for "plagues, fevers, famines, and accidents"—if God, as I say, "is breathing into all things daily their breath of life." I answer that, although God's fresh air, in the outward world, is often poisoned by man's folly, this does not prove that fresh air does not come to all, and for all. The sunlight says to every bit of ground, "Come now, I will help you to grow a harvest;" but if a sluggard or a fool owns this particular acre, what then? If a man *will* keep his pig-stye dirty, and will *not* use lime-wash, then he shall breed a fever or a "plague." In like manner, if he *will* be nasty in his ideas, and brutal in his thoughts, he shall turn even the generous forces of the heart and the brain into moral fevers, plagues, and death. You ask me whether God is "destroyer and preserver at the same time." Unquestionably. His laws are ever at work; here to root, and there to rot, here to enliven, beautify, and enrich, and there to eat away with slow decay. Supply the conditions, and the sentinels will observe you and report you. You ask me, "What is the moral life given by the Holy Spirit to the burglar? The cannibal? The habitual cheat?" I answer by a question: "What is the daylight that is given to the idler who will not pull up his dirty blind? What is the fresh air to the fool who will not pull open his window? What is the sweet stream from the hills to the blunderer who turns it into a sewer?"

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## NOTES AND GLEANINGS.

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### SPIRITUALISM AND THE NORTH AMERICAN REVIEW.

THE *North American Review* is the leading Review of the the United States. The first article in its last number is an essay by Dr. Hammond on the "Physics and Physiology of Spiritualism." It is pretentious enough, and yet, as the following passage shews, displays all the hardihood of ignorance, or at least of a mind ill-informed on the subject it assumes to know everything about, and on which—being in the very thick of the manifestations he denies—the writer might have reasonably been expected to better inform himself and his readers. Dr. Hammond affirms that "no one has ever read unknown writing through a closed envelope, no one has ever lifted tables or chairs but by material agencies." However, even Quarterly Reviews make some progress. Speaking of electricity as an explanation of the alleged manifestations, Dr. Hammond says:—"It is impossible

for us therefore, to attribute any of the real or false manifestations of Modern Spiritualism to this force; and those persons who do so, shew themselves to be not fully acquainted either with what is asserted of Spiritualism, or with electricity in its internal or external relations with the animal body. The idea that tables are moved, knocks made, and apparitions produced by the electricity of the body is simply absurd." So far good. But in a previous volume of the same Review is an article by its editor, Dr. A. Peabody, entitled "Modern Necromancy," on which he thus writes:—"This theory" (electricity) "may account for the rappings, phosphoric lights, table-tippings, and other physical phenomena, reported in connection with the pretended spiritual intercourse. The rappings are not unlike sounds which might be produced by an electrical machine. The lights correspond in shape, colour, and movement with those which are elicited by experiments with the galvanic battery. The movement of non-conducting substances is at least a possible result from the passage under certain conditions of large masses of the electro-magnetic fluid or force. Nor let it be objected, that the human frame is insufficient to generate electricity to such an amount as is implied in these phenomena." We leave the editor and his contributor to settle their little difference on this point; perhaps by the time they have done so we shall have a third article in the *Review*, affirming the reality of the phenomena which Dr. Hammond denies in this; perhaps, also, admitting that they cannot be explained on any theory known to science—and that they point to some extra-mundane source.

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#### MEDIUMSHIP IN LONDON IN 1708.

John Lacy, a gentleman distinguished for integrity, piety, and good sense, in 1708 published *A Relation of the Dealings of God to His unworthy Servant John Lacy, since the time of believing and professing himself inspired*. Speaking of certain bodily agitations like those sometimes seen in mediums at the present day, he says:—

That the agitations proceed from a supernatural cause, and of an agent separate and distinct from me, I cannot be ignorant, after a full year's experience. When my arm, leg, or head is shaken, I must be allowed to know whether it be voluntarily from myself or not. And I do affirm it is not from myself, nor at my own will or pleasure; but on the contrary when that agent does so, if I think to suppress the same, *he does continue so to start and twitch my limbs, and by more interior uneasiness over my whole body, to solicit my obedience, that I can have no rest till I suffer the same to take place.* Under this foreign influence, I felt my fingers forcibly contracted and moved to write those words in page ninety, of the first book of warnings; under this influence my body was removed ten or eleven feet, as in page sixty-five of the second part, without any concurrent mixture of my agency; *under this influence the respiration of my breath hath, for*

*sundry days, beat various tunes of the drum, sometimes six hours in a day, without my voluntary operation, or thinking of it—nay, sometimes without being able to stifle it.* Under this influence I have experienced, sometimes a voice so strong and clear, sometimes so harmonious, as my natural one never did or could furnish. Under this influence I have been carried on my knees, several times round a room swifter than I could have gone on my feet. Some other particularities many have been also witnesses of; but these may suffice to shew that *I am at times under the agency of another distinct being, in which times the tongue also is at the direction of that foreign agent, and no more under mine than the motion of the other parts of my body.* This is the true state of the case with me, and evidently paralleled with some variations in two hundred or three hundred other persons in London.

And in his *Prophetic Warnings*, Preface, Part I., he thus testifies to speaking in languages of which he was either wholly ignorant, or but very imperfectly acquainted. He says:—

As to myself, I know that I do not now so much as understand the English of them (*i.e.*, the Latin exhortations) but as the inspiration does at the time teach me inwardly the sense of them; nor do I at all know the true conjugations; and even yet, when I am out of the ecstasy, I am utterly incapable of composing anything of that kind, though upon the utmost deliberation and thought. . . . In like manner, there are hundreds in this city who can attest that the French I speak at other times is far short of what is here delivered in that language. The Greek words mentioned in some of these discourses came likewise from my mouth, in the moment of pronouncing them, though the words I otherwise understood not."

Sir Richard Bulkeley, "a man of unimpeachable integrity and some learning" also, like Mr. Lacy, found himself most unexpectedly a subject of the inspiration, and speaking in it; and he further informs us, that he heard Mr. Dutton who did not know one letter of Hebrew from another, "utter with great readiness and freedom complete discourses in Hebrew for near a quarter of an hour together, and sometimes much longer."—(*Answers to Several Treatises*, p. 93).

Many cases of healing under the spiritual influence are related by Mr. Lacy, in his *Relation of God's Dealings* with him, and in his *Warnings*, and in particular one of curing blindness. Sir R. Bulkeley affirms himself to have experienced the healing power, in the cure of grievous maladies, which had defied all the skill of his physicians.

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#### THE PSYCHOLOGY OF "REVIVALS."

Accounts of what are called "Revivals" are too numerous and too well attested to be destitute of any real foundation, and these abnormal psychological outbreaks may be explained without much difficulty.

When a professional mesmeriser, or biologist, wishes to bring the susceptible persons in a public audience under his control, he first of all has great strength of will, which qualifies him for the work. He tells the audience imperatively that he

has the power of obtaining control over some of them ; next the lights are somewhat lowered, slow music of some kind is introduced ; then he makes "passes" with an outward movement of his hands and arms, followed by an inward movement of those members, as if drawing the observers towards him by invisible cords. Soon, a glassy stare is visible in the eyes of those in the audience who have the most "negative" dispositions ; he fixes his own eagle eyes more especially upon these, and the sensitives, after making one or two incipient starts, rush through all obstacles to the platform. In fifteen or twenty minutes he may thus bring a dozen or two persons upon the platform, and he has the "wills" of all these sensitives more or less under his control. Then he makes them perform various antics, if the taste of the spectators be not of a high order, or he makes rational experiments if those present appreciate such a course ; in fact, the auditory is usually the great governing power influencing the character of the "entertainment." When he has finished with his sensitives he flaps them over the face with a handkerchief, adds a little stamping with the feet, if the subject be difficult to arouse, and orders him to "wake up," which is equivalent to saying, "I give you your will back again."

How or why he is able to exercise such powers over another, neither he nor anybody else knows at present. The facts stand, and that is enough for our present purpose.

The Revivalist preacher is always a very earnest man, with strong will-power. The people who are present at his ministrations, having heard of the results of his previous labours, attend under the impression that a mysterious power is working upon them, and the earnest words of the speaker, supported at intervals by the solemn music of the hymns, furnish nearly all the conditions necessary to bring the most negative minds present under his control. A newspaper reporter, a matter-of-fact individual not likely to be led astray by imagination, tells us that he once out of curiosity attended one of the Revival meetings which broke out several years ago, at the Wesleyan Chapel, Merthyr. Not only did he find at work all the conditions we have stated, but, to use his own words, "the gas was half-mast high, and the scene was very impressive." Here, then, was the favourable condition of subdued light superadded. The glassy stare, as well as tears came into the eyes of some of the sensitives, whilst respectable men, completely under the influence, rose from their seats and walked up and down the aisles singing or praying. One of them sang that his "feet were in the miry clay."

The Revivalist preacher is, in fact, a powerful biologist,



though he may not know it himself; and if, while the subjects are under his influence, he imperiously exclaimed, "See, the angels of heaven are descending through the roof!" the most sensitive of his patients *would* see them so descending, just as a biologist can tell his subjects that they see a flight of pigeons, whereupon they fancy that they *do* see them, so set up a melodious whistling.

Some of the sensitives upon the platform of the biologist are less under his control than others, and even in the scene at Merthyr, of which we have spoken, a positive mind present felt that "the scene was very impressive." We all more or less are subject to the effects of mesmeric influences, and those who blindly or implicitly follow the guidance of any political leader, preacher, or newspaper, have minds of too negative a character to perform the best work for their own present or future welfare. We take it that every living person should be an individual, and not a part of somebody else; that independence of thought and action should govern every living soul as much as possible, for those who search their own spirits will receive higher and purer teachings from the Master of Spirits than they can get from any external source. The bodily, mental, or spiritual food which best suits any one individual is not the best for any other, there being no uniformity in nature. When men look within instead of without themselves for guidance, the motive power ruling their acts will be of a higher nature than is derivable from any other source. While searching for this independence, of course the limit set up by nature will at last be reached; and, in spite of all, we shall find that, as gregarious animals, we must still depend much upon each other for the perfection of the general happiness.—*The Spiritualist*.

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#### THE CLAY MOULD AND THE GOLDEN IMAGE.

Upon entering the studio of an artist you behold before you a clay statue. You gaze upon it with interest, thinking perhaps you recognize the features of some personal friend, or some distinguished citizen whom your country has chosen to honour. While you are just contemplating it, the artist quietly approaches with hammer in hand and strikes it a violent blow. You are startled, and ready to remonstrate with him for the act, when you are arrested in your exclamation, by the falling clay disclosing a beautiful figure of gold. Then the artist explains that the clay statue was only used as a mould for the production of the beautiful image before you. And so in the workshop of time:—the outer covering of clay, the body, is but the mould, serving the purposes of Divine will in time, in the production of a more

beautiful and ætherial organism adapted to higher relations when time shall be merged into eternity. At length, through organic law the hammer of death descends—this outer covering falls away and mingles again with its kindred elements, whilst the celestial encasement of interior thought and feeling is borne into the realm of more enlarged activities and diviner possibilities. Aye, it is at once removed from the earthly studio to the frescoed galleries of the Divine Artificer, where, renewed in the very essence of its being, its loftiest hopes and brightest anticipations will be more than realized in the glorious realities of the beautiful hereafter.—*Thomas Gales Forster.*

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#### A LONG TRANCE.

Lady Chalmers related to me the extraordinary case of her sister, who lay in a trance for six weeks, and when she awoke she had forgotten every circumstance of her past life; she did not know one of the family, even her husband; she had forgotten how to read, and had to be taught the alphabet; she was like a full-grown child. During the trance her existence was only ascertained by applying a glass to her lips; she was visited constantly by the first physicians of Edinburgh. For some time before the trance she was constantly falling asleep standing, or playing the piano. There were several ladies present who corroborated these extraordinary facts; they added, moreover, that her intellect has recovered its full force, and her memory is perfect, except for what occurred before her trance, which is quite gone from her mind, expunged for ever. She dates only from her recovery. Is not this a strange history? I heard good accounts of you and precious baby; and I am not yet wearied of rejoicing at Mr. Osborne's election.—*Memorials of the Life and Character of Lady Osborne and some of her Friends. Edited by her Daughter, Mrs. Osborne.*

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#### RELIGION A GENUINE PRODUCT OF OUR NATURE.

Our opponents say that religion is an illusion, a weakness, a disease. Yet how can we ever judge any mental phenomena to be healthy, legitimate, and a genuine product of our nature, except from the fact that it is to be met with throughout our race—is found in every variety of form throughout all times and countries, in civilised and in savage ages, amongst the highest and the humblest minds, that it resists with equal success the most subtle criticism and the most vehement attack, and blends in perfect harmony with every other fact and feeling of the human mind? And does not religion satisfy all these conditions?

If it be rejected, I see no reason for not rejecting with it all other things that adorn and dignify life. Art, justice, love, are also the fruit of deep and mysterious yearnings of the soul; are they too to be proscribed? Continue your denials in logical sequence, and you will come to utter mental degradation, absolute scepticism, and ignorance.—*Translated from "Le Materialisme Contemporain," par Jules Clamageran, Paris, 1819.*

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THE MIDDLE STATE KNOWN TO THE JEWS IN THE TIME OF  
THE MACCABEES.

In a Catholic book of devotion, called *Trost der Armen Seelen*, is given a reference to the fact of Judas Maccabæus sending 2,000 drachms to Jerusalem as a sin-offering for his troops in the battle with Gorgius. The passages are these:—

"And on the day following, as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves. Now, under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain. . . . And when he had made a gathering throughout the company of 2,000 drachms of silver, he sent it to Jerusalem to offer a sin-offering, doing therein very well and honestly, in that he was minded of the resurrection; for if he had not hoped that they that were slain should have risen again, it had been superfluous to pray for the dead. And also in that he perceived that there was great favour laid up for those that died godly, it was a good and holy thought whereupon he made a reconciliation for the dead, that they might be delivered from sin." (2 Maccabæus xii. 39-45.)

This is a very remarkable passage, and is not only a complete answer to those who assert that the Jews knew nothing of a resurrection before Christ, but is as complete a proof of their assurance of a middle state. At a much earlier period, however, than that of the Maccabees, the Jews held the same belief both in a future life and in the efficacy of offerings—and, therefore, of prayers for the dead. In Ecclesiasticus vii. 33, stands—"A gift hath grace in the sight of every man living, and for the dead detain it not."

The Catholics, of course, strengthen these passages by quotations from the Apostles and Early Fathers; but the fact of our Saviour going into Hades "to preach to the souls in prison from the days of the Flood," is the strongest Christian evidence of the value of prayers for the dead who have not yet reached heaven.

THE EXCESSIVE GRIEF OF RELATIVES A HINDRANCE TO THE  
REPOSE OF THE DEPARTED—A DOCTRINE OF CATHOLICISM  
AS MUCH AS OF SPIRITUALISM.

In this same book of devotion, published at Einsiedeln, New York, and Cincinnati, in 1869, I find this anecdote:—A mother, named Aoola, was grieving inconsolably for a lost child—a son. In the midst of her grief she saw a vision of children joyfully advancing in a troop towards a beautiful city. She sought with anxious eyes to discover amongst them her own child. At length she perceived him; but, alas! it was in sorrow, and walking with difficulty and a dejected mien, following the others with slow steps, oppressed with a heavy mourning robe. Sighing, he said to his mother, “See, mother! this clothing, which thou wettest with thy tears and makest heavy, hinders me from following the others. Pray cease to mourn if thou truly lovest me, and pray earnestly for my happy advancement.”

This is like a story which I heard in Wales, of a mother who saw in a dream a number of beautiful children, each of whom carried a lighted lamp; but her own child, who was amongst them, had a lamp not burning. On asking him how this was, “Ah, dear mother!” he said, “your tears have put out my lamp.” Her grief was immediately cured.

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THE DEAD NEAR.

By JOHN CHARLES EARLE.

The callow birds that in the coppice twire,  
Or fearless settle on my soothing hand,  
The throbbing leveret by my fingers spanned,  
The mocking parrot in his cage of wire,  
The spaniel at my feet before the fire,  
The little ones at play along the strand,  
Building frail houses of the oozing sand,  
The dovecotes sweet with voices of desire,  
The sleepy moss-banked woodland where I rest,  
The flowers I planted, waited for, and fed,  
The dearest friends, the breast that meets my breast,  
The books above all prized and oftenest read,  
And all the living creatures most caressed,—  
They are not half so near me as the dead.

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THE SPIRIT HAND.

There is a highly esteemed gentleman in the city (San Francisco), whose mother, a most devoted Christian woman, related to me something of this son's most remarkable early piety. He is now a leading member of a Christian church, and

active in the Sunday School. He is a man also who has a high standing among scientific men, and would be the last person to mislead any one in the most trivial matter. The other day he related to me, with a feeling he could hardly conceal, an incident connected with his early life—little dreaming, I suppose, that I had ever heard a word about his youthful devotion. This incident, therefore, had such an effect upon me that I give it to the public, on my own responsibility: "When I was a little boy," he said, "I was in the habit of going up into a room in the chamber to pray. One day I had been up and had prayed to three persons of the Trinity, as I had been instructed and apprehended then, when, as I was returning, on coming into the hall, near the head of the stairs, a hand was held out before me, in which was a card, on which was written these words, 'GOD IS ONE.' The hand was exceedingly beautiful, but no arm or person was apparent, and the words on the card shone brightly. I was not in the least frightened or disturbed by the singular appearance, but it deeply impressed me, and removed from my mind all theories which destroy the unity of God. It has had a most happy effect on my whole life, though I have seldom spoken of it, and never to any of my most intimate friends." How many facts of living revelation are stored away in the minds of God's people! It is time that the Church made use of these treasures. They are second only to the Word.—*The Living Way.*

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#### A STRANGE DREAM FULFILLED.

Believers in the significance of dreams will be confirmed in their faith by a singular piece of evidence which was given at an inquest at Coleford, in Somerset, on Monday, April 11. The inquiry related to the death of a collier, who was buried by a fall of several tons of rubbish in the Vobster Breach Pit. Among the witnesses were Richard Edgell, underground bailiff, who said that he had examined the roofing and the timbering twice on the day of the accident, and found everything secure. He made the second examination because four days before he had a dream which left no doubt on his mind that an accident would occur, and he was so impressed that he took extra precaution.—*Liverpool Journal.*

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#### TWO KINDS OF SPIRITUALISM.

There are two kinds of Spiritualism—one reverent and Christian, confirming the revelation of the Bible; the other, irreverent and self-assuming, and assaulting the authority of Christianity.—*Monthly Religious Magazine.*

THE "NEW YORK TIMES" ON "THE ACTUAL STATE OF THE CASE."

In an elaborate review of Mrs. Hardinge's work on *Modern American Spiritualism*, the *New York Times*, referring to the presentation and reception of the Memorial to Congress in 1854, signed by fifteen thousand citizens of the United States, praying for the appointment of a scientific commission, to thoroughly investigate the phenomena of "mysterious import" occurring in all parts of the country, and in Europe, compares the position of Spiritualism *then* with its status *now*. It was prophesied in Congress that this form of popular "vanity" would speedily blow over. The *New York Times* remarks:—

Now what is the actual state of the case? Sixteen years have rolled away, and we hear to-day far more of Spiritualism and its phenomena than we heard in April, 1854, when the *National Intelligencer* reported that at the idea of referring such a thing to a commission of inquiry the Senate was convulsed with laughter, in which General Shields—who appears to have taken up the project in all seriousness, but to have been moved, as men are apt to be, from his purpose by surrounding ridicule—heartily joined. To-day one can scarcely go into any society in town or country, in the thickly populated and educated East or the more scattered and nomadic West, in the drawing-rooms of London, Paris, or New York, or the homely farm-houses of the prairie, without hearing of "manifestations" and "tests" and "séances" and conversions. Hardly a newspaper but contains some narrative of wonders which may be laughed at—but are not explained.

Almost every day we hear of people who scoffed at such things a short time ago, but have had some experience which leads them to admit "there must be something in it." It is worthy of special note, too, that whereas in the infancy of the movement belief in the supernatural or non-physical origin of the phenomena was chiefly confined to ignorant or imperfectly educated persons, it is now entertained by some of the most distinguished people of their time in politics, in literature, in art, and even in science. We must remember, likewise, that this growth of Spiritualism, this interest in, or acceptance of it, has gone on in the face of unremitting ridicule, of countless "exposures," of interminable explanations of the way in which the phenomena are produced, and so on. If Spiritualism be really and totally a humbug, it is truly amazing, despite Buckle's smart antithesis, that in this nineteenth century the world is so slow to explode it. Truly, there is something in this more than natural if philosophy could but find it out.

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ANECDOTE OF THE LATE MADAME BELZONI.

Dr. C. L. Ditson, in a letter to the *Banner of Light*, March 26th, referring to the recent death of Madame Belzoni, widow of the celebrated Egyptologist, relates the following anecdote: "Her husband, after his various and valuable discoveries along the banks of the Nile and the shores of the Red Sea, undertook a journey to Timbuctu; but falling ill, returned to Gato, where, December 3rd, 1823, his spirit left his manly form. Madame B. was residing then, I believe, in Brussels; it was at least in that city that she related to a lady friend of mine, Mrs. Dr. W., of New York, the following circumstance. During the night of

December 3rd, 1823, she was aroused from her slumbers by three fearful raps upon the headboard of her bed. Springing up, she saw the curtains around her waving as if some hand had just separated and then released them. 'Belzoni is dead!' she exclaimed, in all the tremor and agony with which the conviction of such an event would naturally overwhelm her. Stepping to the floor, she examined every part of her chamber, but found her doors locked, and herself alone (except perchance with her husband's spirit)—alone with the dread secret buried in the depths of her heart like a poniard of burning steel. Convinced of the dire calamity, she noted the time, and went to her *escritoire* and wrote, in the solemn silence of that dreadful hour, 'Belzoni is dead!'"

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#### A FASTING CASE IN SWEDEN.

We have received the following account from our friend Madame Ehrenborg, near Linköping, Sweden, concerning a lady living near her:—

"The lady in question, now between 60 and 70 years of age, is a very estimable, pious, aimable woman, greatly beloved by a large number of friends. When a child of about 12 years, she was ill-treated, which brought on an illness, convulsive fits, disease and states, very like spiritual possessions, causing her to speak and sing unconsciously, and at last to appear dead. She was, however, quite conscious of her state, hearing every word spoken in her presence, but being unable to move a finger, or give any sign of life. A mirror was applied to her mouth, but no sign of life was visible. On one occasion she heard her friends speaking about her burial, and the necessity of having her carried into a cool room. After 36 hours' increasing mental agony, a stream of blood burst from her nose, proving that she was still living. She continued to be weak and delicate several years after. On her partial recovery she married. During the first years of her marriage she had better health than at any other time of her life, and had three perfectly healthy children, all of whom are still living. Later, domestic troubles, and the cares and fatigue of business reduced her strength, and caused another illness, putting her in a state of great mental despondency. She took no food for two months, and during that time had no evacuations. At the end of these two months, she occasionally ate a biscuit and a glass of milk. Shortly after, in the middle of the night, she was suddenly freed from pain, and felt as if some heavy burden had been taken off her mind and body. After this she again fell into a state of having no sleep and could not rest. She was very anxious to do everything she thought she had

neglected during her illness. Her appetite was also insatiable after that and during a period of about 30 days and nights she had no sleep, and then abstinence from food for three months, when want of food and general debility of mind and body brought on another illness. After this, total abstinence from food never lasted longer than three weeks at a time, with intervals of longer or shorter duration, her state of mind changing from one extreme to the other. This lasted 25 years. The last time, this sorrowful state continued two years; she did not remain in bed during the last year, but could not bear to see her friends, or shew herself, suffering as she was from extreme melancholy. This feeling would suddenly change to extreme happiness and activity; she felt anxious to see her friends, pay visits, travel and walk. Even in the night she would walk about the house and garden, and even in the woods. She seems now to be entirely cured, it being two and a half years since she was last in that state, such a long interval never having occurred before during the above-mentioned 25 years. Her liveliness and activity are greatly modified. She has very little sleep. All the above she told me herself, and I am sure of her veracity. It was said to our most celebrated Swedish doctor, General-Director Huss, that it was strange, nothing had ever been written in any newspaper or magazine about these extraordinary states, in which life could be sustained without food for months. The great physician answered, 'It is not so unusual, such a state has been known to continue 25 years.'

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#### DIFFICULTIES OF MATERIALISM.

The Materialist assumes as settled, questions which as yet have hardly been discussed. For instance, he will urge against the existence of a Creator-Spirit, that intelligence and feeling are never found except in connection with the brain, and that, therefore, if a God existed it would be in a human form. He urges this assumption as boldly as if he were ignorant that within the limits of the material world animals are found—beings possessed of feeling and powers of motion—with neither brain nor nervous system. Against the existence of a soul, he will allege that intelligence and the brain must be identical, for that they always vary in exact proportion, both as between different species and different members of the same species. He forgets that before this can be asserted, it is necessary that it should be at least possible to calculate the proportions, and he makes no attempt to solve the difficulties which prevent such a process. To learn whether the development of intelligence varies with the development of the brain, it is necessary to



decide in the first place to what feature in the brain the origin of thought is to be attributed, and then to shew that this particular feature makes advance with every stage in the improvement of the mind. As yet, our scientific friends are somewhat undecided as to the identity of this desired feature. Some rely on the weight, some on the size, some on the convolutions, some on the chemical composition of the brain, and a great many talk of "a special dynamic property." Which of all these characteristics is it that is to be weighed against mental progress? Must the brain grow larger, or heavier, or less regular, or more highly charged with phosphorus, or gain more vibratory power, as intelligence develops? If you have not made up your mind on this point, how can you institute any comparison between the mind and the brain? And to proceed to the next term of the comparison, how will you fix a measure of mental progress, sufficiently minute and sufficiently rigid to form the basis of calculations? . . . . .

In all these discussions we find the same method adopted—to mask difficulties with assertions, to state hypotheses as admitted truths, and admitted truths as hypotheses.

But there are two particular points in which the difficulties of Materialism are glaringly prominent—the freedom of the will, and the consciousness of identity. We all have the feeling of identity. Just in the same way that you feel you are one single being do you feel that you are the same being through your whole life. All around us changes, at every moment the form and the constituents of our bodies are varying, and wills and circumstances modify our thoughts; but the individual person is always the same; we are irresistibly made self-conscious of this. And yet the disciples of Materialism are obliged to deny all this. You can't believe in your identity if you believe in a material soul, for the brain is always changing, and a few years suffice to alter every particle of its structure.

To destroy this conviction of identity, which they certainly never succeed in destroying in their own minds, the Materialists must resort to a theory of illusion. The organ of thought, they say, is not changed altogether, but only in little bits, and so the idea of unity is never lost. The new molecule, when it takes the place of the old one, takes it with all its old notions and habits; there is no interruption of memory or feeling—it is practically the same molecule. Ah! but this does not explain why the new molecule, because it inherits its ancestor's residence, should innocently imagine itself to be he. Such a defence is its own condemnation.

The freedom of the will they explain by a similar hypothesis of illusion. They get rid of liberty by defining it as "the power

of yielding to the strongest motive." Which is much as if you were to say, "I have the power of dying when some one has shot me through the head."

In default of reasons the Materialists appeal to authority: "What, proud Spiritualist, won't you give in? Do you know that you've got against you Lucretius and Diderot, Moleschot and Buchner, Comte and Littrè, Mill and Huxley?" They forget that all these good gentlemen whom they cite are at sixes and sevens amongst themselves; they forget also that Spiritualism reckons in her ranks at least as long a list of names, and that even if she did not, a handful of scientific men are not entitled to all the authoritativeness of science.—*Unitarian Herald*.

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MR. D. D. HOME.

Mr. Home has been to Ems to visit the Emperor of Russia, and returned to London on the 26th May. During his visit the Emperor presented him with a magnificent ruby and brilliant ring.

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MR. LAURENCE OLIPHANT A SPIRITUAL MEDIUM.

Readers of Mr. Laurence Oliphant's *Piccadilly* must have been amused with his assumption of the character of "spiritual medium:"—"The pages were penned under an impulse which seemed at the time irresistible. I found myself unable, by any conscious act of volition, to control either the plot or the style." Also with his farewell to the world:—"I can be in no way affected by the fate of the book, nor is it likely I shall ever see or hear the criticisms of which it may be the subject." As usual, the eternal adieu proves a most transient adieu. Escaped from his celestial retreat with Mr. Harris on the bank of Lake Erie, Mr. Oliphant is learning, in Pall Mall, what society thinks of *Piccadilly*.—*Athenæum*.

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A FASTING CASE.

Petersburg, Virginia, has a fasting case that rivals that of the Welsh girl. The person who has finally succeeded in ignoring with impunity the demands of the stomach is "a devotedly pious lady, of angelic beauty, who is kept alive by a daily application of oil to her breast."—*Advertiser, Boston, U.S.*

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THE SLEEPING GIRL OF TENNESSEE.

Miss Caroline Godsey, the "sleeping girl," of Tennessee, is still living, and as usual, awakes and remains awake nine minutes eleven times in twenty-four hours. Twenty years have passed since the sun shone upon her. She looks well, and is said to be very beautiful.—*Banner of Light, April, 1870.*

NEW PHENOMENA AT BOSTON, U.S.A.

The Rev. William Mountford, of Boston, U.S.A., in a letter of the 28th April, writes:—

“There are two or three new mediums in this region lately. One man is very wonderful. You tie his wrists together with cord, and tie the cord itself with silk thread; then you hold his hands so tied in your own hands, and in 10 seconds of darkness, iron rings are taken off a table and put on his arm—three, and even five of them—and yet you remain certain that the man has never stirred a finger.”

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FEEDING THE DEAD.—A CHINESE FESTIVAL.

The great religious festival of the Chinese year is that of “Feeding the Dead.” It is a movable feast, but always occurs in the spring, and generally near the end of our month of March. On that day the whole Chinese population of the Pacific slope suspends work. Then, as Wo Lee devoutly believes, the gates of the other world are set wide open, so that spirits of every age and condition may revisit the earth and enjoy the society of friends still in the body. Then the incense of thanksgiving is burned, and flowers tenderly and profusely laid upon every grave. Then tapers are lit at the tombs with fire from the temples, prayers of joy and penitence are offered to all the gods, while flame and smoke pass over to the spirits great quantities of things thought essential to perfect happiness in other spheres. Then the Chinese quarter of San Francisco is temporarily transferred to the hills of the suburbs, and all classes go to the cemeteries with baskets and boxes and carts and waggons full of meats and fruits and wines. The observance of the day has its comic side, to be sure, as many other strange customs have; but Americans capable of looking at the ceremonies in a catholic spirit speak of them as being extremely touching and beautiful. The social festivals are numerous, but, so far as I have learned, not more than four or five of them are universally observed.—“*The Gods of Wo Lee,*” in the *Atlantic Monthly*.

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SPIRITS ON THE DEEP.

The *Boston Traveller* of the 25th ult., contains the following story:—

“About a year ago last month the schooner ‘Andy Johnson,’ McLellan master, of Salem, started for George’s Banks on a fishing cruise, and has not been heard from since. About that time the schooner ‘Haskell’ came in collision with a vessel in

the night-time on the Banks, and sunk her, leaving a large piece of the rail of the unknown vessel on her bows. This piece corresponded with the 'Andy Johnson,' and is supposed to be the last relic of her. The 'Haskell' started last month for the Banks, and the first night on the fishing ground had bad weather. Four of the men were on deck, when suddenly there appeared to them four of the missing men of the crew of the 'Andy Johnson,' who ordered them home. They were frightened, and called the captain and the rest of the crew, told them what they had seen, and prevailed upon them to give up the voyage and return home, which they did, leaving the schooner on her arrival. The owners then shipped a new captain and crew, as not one of the former crew would go in her, and she again left for the Banks, where she arrived in good time, and they again tried their luck. Bad weather again met the schooner, and when all hands were on deck eleven men appeared to them and took their lines from them ordering them to return at once, which they did the next morning. Arriving off the harbour of Gloucester, they anchored the schooner and took the small boats to land, giving as a reason that they were afraid to take the vessel to Gloucester, as they were ordered to Salem. The owners sent a tugboat and towed the 'Haskell' to their wharf, and now she is reported as returning the third time empty. This is a strange and curious tale, but it is vouched for by reliable parties as true. It has created a great deal of excitement in the ports of Salem and Gloucester."

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### SPIRITUAL CLAIRVOYANCE AND INTER-SPHERATION.

By HILL H. HARDY, A.M., &c., Author of *Geometrical Properties of Polygons*.

THE discoveries of Baron Reichenbach and the revelations of clairvoyants would seem to indicate that all combinations of matter are permeable to the free passage of the magnetic *od*, as glass is to the luminous medium, by which vision is exercised in our ordinary condition; if this be the case, as there is every reason to suppose, matter presents no obstacle to our spiritual vision, exercised through *its* all-pervading medium. Again, we find in some birds an extraordinary provision for accommodating their organs of vision to the perception of both near and distant objects, so as to confer on them a most remarkable range of telescopic and microscopic power; and we, furthermore, find *ourselves* enabled,

by the aid of microscopes and telescopes, to extend the spheres of observation to which we are otherwise restricted by the peculiar formation of our material organs; and can thus, at pleasure, approach objects formerly beyond our reach by being too remote or too minute; and thus, in a measure, annihilate distance, and compel the animalcule to reveal its form; overcoming, by art, those restrictions that were wisely prescribed by Providence, for a time, to compel us to analyze within salutary limits, and so acquire, inductively, an *actual* knowledge of the mechanism of creation, displayed to us within such boundaries as were suited to our comprehension, and best fitted for our instruction during the early stages of human existence. Why then should we withhold from man, in a higher sphere of existence, those powers of adaptation that are possessed approximately by the fowls of the air and conferred upon us by the discoveries of science, and the use of instruments of human construction, and which may yet be destined to extend the limits of our vision in the normal state to an extent that no human being can foresee? Why then should we find any difficulty in according to spiritual vision a power of accommodating itself to a perfect perception of any object in the universe? Clairvoyance points to the possession of such a power, and the contemplation of it presents no difficulty to a mind that is fitted to soar beyond the limits of our sublunary state, and ready to admit the possibility of the existence of things, that eye hath not seen, nor ear heard, nor the heart of man conceived. It is, in fact, much easier to admit all that I have demanded, than to receive, without some similar conception, the facts that are hourly presenting themselves to our notice, and that must otherwise be simply regarded as supernatural and miraculous, in the ordinary acceptation of such terms.

I have alluded to the extraordinary powers of vision possessed by man in abnormal states, by means of which he is enabled to communicate with angels, spirits, and men, at a distance, as if he were already an inhabitant of the spirit world. As we proceed, we shall find that spirits can also exercise all their other faculties as freely at a distance as in our ordinary close communion, and can, in fine, see, feel, converse, and appear, and from any distance communicate with those with whom they may happen to be *en rapport*, by means of their "spiritual spheres or spheres of life," which are described by Swedenborg, as "flowing and overflowing from every man, spirit, and angel, and compassing them about, flowing from the life of their affections and consequent thoughts; according to which spheres, in another life, associations and dissociations are regulated, and distances created and overcome,

those which agree being joined by their agreement, and those which disagree being separated by their disagreement." In this, my experience of clairvoyance would lead me to agree. The thought of the clairvoyant, accompanied by a strong desire to communicate with a distant spirit, produces the similarity of state or sphere, and accomplishes the *rapport*.

This would account most satisfactory for clairvoyants so often describing truly the present situation and circumstances of those to whom their own thoughts may happen to be directed, and also of those friends and acquaintances who may happen to be thinking of them at the time, and so unconsciously effect *rapport*.

When the magnetiser has established strong *rapport* between himself and his subject, the spheres seem in some cases to be so inseparably blended that the subject is compelled to approach and follow him, no matter how rapidly he moves; instances, too, are on record of the magnetiser being enabled in this manner to attract individuals whose whereabouts he had previously endeavoured to discover in vain, and to draw them to him from considerable distances. Some subjects in the mesmeric state cannot be induced to separate from their magnetiser, or will not allow him to think upon another, and some continue to approach him until their hands are in contact; some, too, I have met with, and read of others in the *Zoist*, that seem actually compelled, as it were, to concentrate their sphere with their magnetiser's, which might perhaps be possible were both freed from their material envelopes. When clairvoyants are *en rapport* with a person on earth, or with a spirit, they always describe themselves as conversing with them face to face, and if asked *where* they see them, invariably reply, "Here," and point to them as if in their immediate neighbourhood, but imagine themselves as present in the spirit-world, or in the remote locality on earth in which the person alluded to resides; while at other times they describe them as present in the room in which their own bodies are. The variance most probably depends on whether they intersphere *their* subject or are themselves intersphered, but in any case they will, within the same moment, if desired, extend their hands to all with whom they may be *en rapport*, and appear to be able to communicate, in this manner, at the same time, with the inhabitants of Russia and China, Africa and America, without change of place. And now I am prepared to shew that the power of concentrating our sensations and faculties, and appearing to be present within any portion of our possibly infinitely extended life-sphere, irrespective of our bodies remaining actually present in a fixed locality as the centre of the sphere, is perfectly analogous

to our experience within the limits that our material or visible bodies present to sensuous observation. As in other branches of science we advance from the known to the prediction of the unknown, from the visible to the invisible, from the finite to the infinite, as we find dispersed through infinite space suns and planets like our own; so we might, even without experience, have been justified in inferring, that if a life-sphere exists as described, and forms a part of our being, it should be possessed of similar properties. Clairvoyance seems by no means obscurely to indicate that such is the fact, and so increases the probability of its existence; such powers were useless, if confined to the limits of the visible body, and while dormant in the normal state; we are, therefore, justified in regarding them as attributes of a higher condition, and exhibited within the limits of the body only as a portion of the life-sphere, to which they more properly belong; destined to resolve for us the difficulties, otherwise beyond our comprehension, of communicating in another state of existence, as inhabitants of the illimitable universe, endowed with organs of perception, increased in number, and apparently unlimited in power, directed by exalted intellect and practised reason, and perhaps aided by instinctive powers and spiritual inspirations.

It has been ascertained and established beyond doubt, that there exists in man a capacity of passing into various peculiar states, and which at times have occurred spontaneously in cases of catalepsy and natural somnambulism, in which transference of sensation has taken place. This was at first discovered accidentally, and was afterwards verified by numerous experiments, during which objects presented to the epigastric region, or pit of the stomach, or at the extremities of the fingers or toes, were perfectly perceived, and found to excite the sensations and perceptions usually exercised elsewhere, while the accustomed channels were completely closed. In some cases, the subjects, if asked where they see, or smell, or otherwise observe the objects so presented, will at once refer them to the immediate vicinity of their eyes, or the other organs with which they are ordinarily perceived, as the normal centre of sensation, while at other times the centre of sensation or reference seems also to be transferred; in other words, any object, presented at any point within the limits of the body, may be there perceived, but referred to, and appear to be present at a common centre; while the centre or point of reference may at other times itself appear to be transferred to the different points within the same limits, and so may be conscious or appear to be actually present there, with all our faculties; and thus the analogy with the sphere is complete. So, as far as our visible material body extends, we find it capable of

exhibiting all the properties that I demand for the sphere, *viz.* : the possibility of all perceptions and sensations being exercised, at any point, within its limits, whether those limits are found to be finite or infinite, fixed or variable, and whether our spheres may exist simultaneously or by rapid succession, in those different states by which we are enabled to communicate with heaven or hell; with man, on earth or in the spirit world; as existing, at present, or in ages past; and referring all to a common centre, with a power of changing the centre of reference as the seat of sensation, identity, and consciousness, to any point within the same limits, while the body retains its position in space. If we find, then, throughout the sphere, that sight, speech, hearing, &c., are perfectly exercised, and by involuntary powers, we cannot possibly regard the sphere otherwise than as a portion of the *I* or *me*. Should then any number of individuals become mutually intersphered, the mystery would be resolved; I in you, and you in me, one in all and all in one. Should sympathy occur, and identity be merged or changed, as can be exhibited in electro-biological and other magnetic states, and the spheres become concentric, perfect unity might be attained; we might from the doctrine of the spheres deduce other relations, that would, without an explanation of their basis, appear equally incomprehensible, and as mysterious as any ever disclosed to man, but now no longer involved in difficulty. That the innumerable spheres proceeding from individuals could exist separately, and at the same time apparently occupy the same space, and yet remain distinct and unobstructed, is very marvellous, but not beyond our experience, when we allow of a similar diffusion in the imponderables—heat, light, electricity, and magnetism. Here, too, we may, perhaps, find the most satisfactory explanation of possessions, by supposing that those who delight in evil assimilate their spheres, and so facilitate the approach of evil spirits, thereby drawn into their spheres, and working mischief, in which they delight, until cast out by superior power. Some kinds of epilepsy are plainly magnetic states, and we may thus account for instances of epilepsy and possession being recorded as the most numerous in which the magnetic influence has been beneficially applied. I shall conclude my present allusions to the life sphere, by a reference to the analogous powers of transferring sensations, &c., to any portion of our bodies that have been elicited by the use of herbs, found spontaneously occurring in cataleptic patients, and repeatedly observed in the subjects of the magnetic trance, quite as wonderful and unaccountable as our being able to see, hear, feel, taste, smell, converse, and appear, and actually seem to be present at any point within the range of our spheres without

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our bodies changing place. I transcribe the following from the *Isis Revelata* of Colquhoun, where he alludes to transference of sensation. "Von Helmont," he says, "informs us, that at one time he entertained an opinion, that many strong poisons might be employed with advantage as remedies (thereby anticipating homœopathy), if we only knew how to regulate the doses, and to administer them at the proper time. In order to enable him to ascertain the correctness of his supposition, he resolved to make some experiments on himself with the Napellus, and accordingly, having prepared a root, he tasted it with the point of his tongue, swallowing none of it, and spat out a good deal of saliva; at first he found as if his head was bound tightly with a bandage, and soon afterwards the following symptoms occurred: he perceived with astonishment that he no longer heard, saw, thought, or imagined anything by means of the cerebral organs, but that all their ordinary and peculiar functions appeared to be transferred to the epigastrium or pit of the stomach; after a time he experienced like a vertigo, and was speedily restored to his normal state. A century and a half after this had occurred to John Baptist Von Helmont, M. Petetin, an eminent physician, and honorary and perpetual President of the Medical Society at Lyons, discovered also accidentally similar results in a cataleptic patient, who when shut out from all sensation through the accustomed organs, was able to read through an opaque body a book when applied to the pit of the stomach, and to hear distinctly when addressed at that region, and to experience the different sensations of smell and taste from objects there presented to her. M. Petetin was at this time a disbeliever in the mesmeric influence, which makes his discoveries of more importance; he afterwards, on instituting experiments with a view to corroborate the strange facts so presented to him, discovered in some patients a similar transference to the fingers and toes."

I may add that such results are now of common occurrence in magnetic states, and have frequently been presented to my experience in subjects that otherwise gave no indications of clairvoyance; if then our spheres are a part of us, all is resolved by perfect analogy to our experience, and these strange phenomena do not so much throw light upon clairvoyance as receive their explanation therein. The Rev. C. H. Townsend, in his useful work, mentions that his clairvoyants at times describe themselves as seeing objects by means of the light proceeding from themselves towards the objects, and at other times from the objects towards them. This would, likewise, meet its explanation in interspheration. Gregory, too, in his letters, relates a case in which Lewis, the electro-biologist, succeeded in magnetising a lady from a distance, and says that

at the instant it was effected, Lewis saw the lady in her own room and that she likewise saw him. This too corroborates the theory I have adopted as probable. Again; I was conversing one evening, through a clairvoyant, with a lady thirteen years deceased, and well known to me on earth; on her declaring that her son was in heaven, and that she was not there yet, but would shortly be, I asked her if she ever saw her son, to which she replied, "Yes, frequently;" upon which I enquired of her whether she went to heaven on those occasions or her son came to her? The answer I received was very remarkable, as at the time I had not formed any theory depending on spheres and change of state. She simply replied, "We meet;" and no further explanation could be obtained.

Swedenborg expressly declares, after a personal experience and study of the spirit world, for a period of twenty-nine years, that change of state can effect for the spiritual body what change of place does for the material; and that by this spirits separated by vast distances in the universe can enter into close communion or *rapport*.

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## Notices of Books.

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### THE FUTURE LIFE.\*

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MRS. SWEET, through whose mediumship the communications in this volume were given, became a medium in 1852, and passed into the spirit-world in 1859. In the Appendix, her husband, thinking that "it may interest and have its bearing with some in forming a correct estimate of its value," relates the circumstances under which the subject-matter of the volume was produced. He says:—

Being more familiar than any other person with the development and incidents connected with the mediumship of Mrs. Sweet, a brief statement of some of them may prove interesting to those not familiar with the different modes of spirit communication.

At the time of our marriage, in 1844, and for some time afterwards, Mrs. Sweet was a member of the Methodist Church, and the opinions entertained by that body were held sacred by her up to the time of her development as a medium in 1852, and, indeed, for some time afterwards; her mind slowly advancing into more liberal ideas, and taking a broader view of things both temporal and spiritual.

On the other hand, I had long been a sceptic, and could see no evidences of a future existence, either in the books I read or in the theological teachings of the day. I was, however, always ready to examine any evidence on that point

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\* *The Future Life, as described and portrayed by Spirits, through Mrs. Elizabeth Sweet.* BOSTON: WHITE & COMPANY.

which might be presented, and consequently, when the Rochester rappings began to be heard of and talked about, I took the first favourable opportunity to investigate their claims to a spiritual origin, and for that purpose Mrs. Sweet and myself joined a private circle which met at least once, and sometimes twice a week. In a few weeks after we commenced attending the circle Mrs. Sweet became a subject for spirit-control. Her first sensations were a feeling of lightness, first in her limbs, and then throughout her whole person, as though the power of gravitation had ceased to act, and, as she said, she feared she should rise up to the ceiling. Soon there came a great desire to speak, but this she resisted so strongly, that it was only after the controlling influences had gained sufficient power, that they forced out some words in a kind of half-suppressed scream. A few words were thus forced out, sufficient, however, to give us directions how to act in the case, and we, being somewhat startled and surprised, obeyed without hesitation; and as her resistance was gradually overcome, the speech became more natural. After a few weeks, and a repetition of somewhat similar manifestations, her fears and doubts in regard to their evil nature gradually wore away, her resistance became less, and she became an excellent trance and speaking medium. She also often saw and described spirits, and could hear what they would say.

A spirit whom we knew as "Mrs. Hemans," whose influence was gentle and agreeable, took the position of guardian to the medium, and assisted on all occasions when she could do so, either to aid other spirits to manifest through the medium, or to relieve her from any unpleasant influence left by spirits who had been near, or trying to control her. After two or three years of guardianship, Mrs. Hemans gave place to an Indian spirit, who called himself "Red Wing," and he continued faithful to his trust during the rest of the time that Mrs. Sweet remained on earth. He said that a good and wise spirit, whom he called "Plain Talk," had sent him to take charge of the medium. By "Plain Talk" we learned that he meant William Penn.

In our earlier experience we opened our doors freely to visitors, and many, many times have I seen prejudiced and worldly-wise people, who came with a pitying smile of incredulity upon their faces, go away sobered and astonished. Persons who came through curiosity, or to detect the trick, as they thought it to be, would often be affected to tears at the unmistakable presence of some loved one—perhaps a mother or sister, a father, brother, or child. And oh, what meetings they sometimes were! The deep and heartfelt prayer of thankfulness, and the pure outgushing love of a mother, will affect even the coldest heart. Nature cannot be successfully imitated; the heart *will not* be deceived, nor its instincts denied, but when touched by the magic wand of love, its pent-up feelings will gush out as a mighty torrent, sweeping away, for the time, all the barriers erected by a cold philosophy or educational prejudice, and making it once more like that of a child, natural and true in its instincts.

At such times I have felt that I was indeed standing upon holy ground, and that the door of the unseen world was throw open, and spirits and mortals were gladly clasping hands across its threshold.

Mrs. Sweet was very sensitive to the magnetic sphere of spirits, and the presence of different spirits affected her differently (the same as did the presence of persons in the flesh), some pleasantly and some otherwise. Occasionally, when a spirit whose sphere was not congenial, desired to give something through her, it would approach, touch her head, and then withdraw to a little distance; as it did so, she could perceive a stream of pale, magnetic light, like a rope or cord, extending from her head to the spirit, and through this the words would come distinctly, and strike upon the brain as sensibly as light blows from a stick, or as large drops of water falling upon her head would have done. In these cases, her brain only was influenced, making it more agreeable for her than to have her whole person enveloped by the magnetic sphere of the spirit.

She, as did the spirits, often felt the want of words, and the great inadequacy of language to express or convey what they desired to, so as to be understood.

Individual spirits, of different nations and tongues, would at times manifest through her. The French, the German, Italian, or Indian, would each con-

verse in broken English, and with the peculiar accent of their land or race. Sometimes I would be able to understand but a few words, only sufficient perhaps to identify the language; at other times a spirit would talk very volubly, but in a tongue which I could neither understand nor distinguish. When in company with other mediums, I have seen her and them influenced at the same time, and the spirits through the mediums would talk easily and rapidly to each other, in a language often foreign to any one present, and sometimes one of the spirits would act as interpreter, and translate what the other spirits said.

But it was at the home fireside that the beauty and value of this great privilege was most felt and appreciated. It was there, after the labours of the day were over, when our children were asleep in their beds, and noise and bustle had given place to peace and quietness, that our spirit-friends would announce their presence, to me ever welcome, and we would talk, as in bygone days, with loved friends who had long since passed from our sight, or listen to words of instruction and wisdom from those whose attainments rendered them capable and desirous of benefiting others. In such cases I would sometimes take my pencil and paper, and write down what the spirit said, and in this way a large portion of the matter contained in this book was obtained and preserved. If it brings to others even a small portion of the pleasure which it gave to me, I shall feel doubly compensated in having laid it before them.

In the Introduction to the volume by Judge Edmonds, the judge relates the circumstances of his connection with the circle, subsequently joined by Mr. and Mrs. Sweet, at which the latter became developed as a medium, and at which the communications in this volume were chiefly given. At this circle Judge Edmonds was a constant attendant except when prevented by illness or official duties. He also was in the habit of visiting Mrs. Sweet and her husband two or three times a week at their house, sometimes alone, and sometimes in company with others, and never without receiving a communication from the spirits through her. These communications the Judge proceeds to tell us—

Came from her with great freedom and accuracy, the language uniformly good and much beyond what would be expected from her education, using at times words very pertinent to the matter in hand, but which she hesitated to speak because she had never heard them before, uttering sentiments from which she strenuously dissented, and giving expression to trains of thought far beyond the reach of any on which her mind had ever dwelt.

I was in the habit of writing down with great care what was thus uttered, and ere long her husband adopted the same practice, and so committed to writing many communications given when I was not present.

In this manner was preserved a great mass of spirit-teachings of much interest and value. But it was not thus alone that such teachings through her were received and preserved.

At almost every one of my private interviews at her house, I would receive some communication from my wife, of which also I preserved the record; and at the circle at Mrs. Fish's she would be influenced, and what she would then utter was also written down and carefully saved.

Subsequently, in conjunction with Dr. Dexter, Judge Edmonds formed a circle which met at his own house, and of which Mr. and Mrs. Sweet became members. The Judge says:—

At those circles she was frequently influenced, sometimes to speak alone, and sometimes in connection with other mediums; and of those communications also careful records were made at the time and preserved.

Thus during the three most active years of my investigation into the reality and philosophy of spiritual intercourse, I was intimately associated with Mrs. Sweet, and came to regard her as, to say the least, one of the most reliable of

all the mediums whom I have seen ; and thus, as I have detailed, many of the manifestations through her were preserved.

And he adds :—

I have carefully read the MSS. of the papers which he purposes to publish, and can vouch for their genuineness. They are no fabrications for a sinister purpose—no inventions of a later day—no contrivances to deceive or mislead ; but they are, to my knowledge, teachings given through her at the times they purport to have been given.

In my view they have a peculiar value, not always to be found in our spiritual publications. As I understand it, the great object of the present movement—as distinguished from the revelations of former days—is to reveal to us what is the nature and condition of the life into which we pass after death, all other manifestations of the day being merely subordinate to, and co-operative with this. All these communications through Mrs. Sweet, look directly to this end, and to the reflecting mind, they furnish a mass of evidence on that topic, of infinite value.

Of their genuineness I have already spoken, so I have of her character ; but yet not enough, perhaps, to inspire others with my own convictions of the purity of her nature. She always seemed to me to be—

Pure as the snow-flake ere it falls,  
And takes the stain of earth,  
Without a taint of mortal life,  
Except its mortal birth.

And I commend this publication to the earnest consideration of all those, who, struggling through the mist which false teaching has thrown around the grave, are striving to learn what is the actual reality beyond it.

The volume thus authenticated and commended contains fifty-nine chapters, each containing some spirit-communication, or some vision of the spirit-world. Many of these communications purport to be from Mrs. Hemans, the spirit-guardian of the medium, and who is represented as a sort of Sister of Mercy to erring and unhappy spirits, and to have acted as guide and companion to those of this class who were permitted to visit the circle and relate their sad and warning experiences. Among other spirits whose communications are given we find the names of Clay, Calhoun, Webster, Paine, Voltaire, Margaret Fuller, Joan of Arc, and the Cardinals Wolsey, Richelieu, and Mazarin. Some communications are anonymous or from spirits who in earth-life were in humble and obscure position. Many are typical characters, representatives of every class and grade: the Cynic—the Sceptic—the Idler—the Mechanic—the Organ Boy—the Queen—the Slave—the Beggar—the Convict—the Man of Ease and Pleasure—the Miser—the Erring One—the Foolish Mother—the Disobedient Son. These severally describe their earthly career and first experiences in spirit-life. Visions also are portrayed, as that of The Home of the Unhappy Spirits, wandering in the darkness of their low grovelling desires, and in the barren thorny paths of vain regrets and fruitless longings, and still fired with earthly and baleful passions; and that of The Holy City, to which various multitudes are ever passing through its massive gate (of Death), some sad and sorrowful,

loitering by the way, others with joyful countenance, eagerly pressing forward. "The gate is surely a golden one to many, and the entrance is always and ever watched by spirits ever waiting to receive the traveller, who there commences his experience, guided by faith, led on by patience, and supported by love."

Whether we regard these things as the actual transcript of scenes in the spirit-world, as veritable fragments of genuine spirit autobiography, or only as pictures and parables, they are equally instructive; pure in tone, elevated in sentiment, and conveying moral and spiritual lessons of the deepest import.

Perhaps the most powerful and picturesque description in the volume is that of the Experience of Voltaire, depicting the crushing sense of desolation, the terrible feeling of despair consequent on the utter isolation in which he found himself on awaking in the spirit-world; the intense but long unavailing yearning for companionship and sympathy, until at length through bitter mortification and suffering, he achieved the conquest over self and scorn and pride, and by the awakening of truth and reverence and love, he began toilsomely to ascend the steps of humility leading up the spiral pathway of progression. We regret we cannot transfer the description to our pages *in extenso*, as it is too long for extract. We subjoin a sketch which from its brevity is more suitable for quotation. It is that of—

#### THE MISER.

A poor old man comes in your midst, bending beneath the weight of a heavy load, and surely he looks as though he would rather part with life itself than with that dearly-loved treasure. He comes to you bearing the same appearance he did when he left your earth. He was not of your country nor kind, but lived in a distant part of your globe. We will let him give his own history.

The spirit said that the miser did not influence the medium himself, but gave his history, which was repeated by the spirit controlling the medium.

"Fellow-mortals, I have been instructed to come here to-night and give a brief sketch of my former and present life. I do, indeed, come with my much-loved treasure in my arms. I come, bearing the empty emblem of that which constituted my all-engrossing happiness while on earth—the gold, the yellow gold, which alone my soul craved "as its food and its drink," as its highest felicity and joy. With what bitterness and regret I look back upon my earthly career. Ah, me! I must look back, there is no help for it.

"I bowed down all the energies of my soul to the accumulation of this one idol. Ah! my weary soul itself bowed down daily and worshipped it as a God, whose possession would confer happiness and joy upon my whole existence. The predominance of this passion repressed all that was good and noble within me. It made me grasping and niggardly—it made me deaf to the voice of sympathy and love—it chilled my very heart's core with its golden, its false glitter. And when a soft and gentle voice within me besought a hearing, I would lock myself up within the glittering walls of my treasure and shut out every emotion save that of avarice and penury; for this, alas! was my daily companion. I used not the comforts which God had strewn so bountifully around me. My heart was too sordid to part with one penny, unless it was to

keep me from actually starving. Oh, how I loved my wealth! Oh, how I gazed upon it! How I gloated over it daily and dreamed of it nightly, and hid it away, lest any should steal it out of my possession! And often, during the hours of my unquiet slumbers, I would start up frantically, thinking some one had stolen my treasures. Wretched, miserable miser that I was! I deserve the frowns and dislike of every honest and generous heart while I make this humiliating confession. But how I loved that dross I alone can tell—I alone have felt the pangs which I have endured in consequence of that base passion. But finally disease took a strong hold upon my enfeebled and emaciated frame. Oh! I was no proud subject for death to triumph over. In all my misery and rags, in all my wretchedness and filth, there was but one warm spot within, and that was where I felt the strong love of my gold. Oh, how I hated to die and be buried beneath the surface of the earth, and leave that treasure above it! I longed to carry it with me, to rest my head upon it, that it might be my comfort when I waked in the world beyond. And that waking! That dreadful, dismal waking! Oh, how it makes me shudder now to think of it! My first consciousness was that of being in darkness and coldness, and having lost my treasure. My treasure! Oh, how I groaned, and wept, and begged for that which had been the comfort of my life! Everything seemed gloomy and cheerless without it; and when I at last became fully conscious of my position, how dreadful, how terrible were the thoughts which filled my soul! Oh! no. No bright spirits approached me, no kindly looks welcomed me; but beings as repulsive as myself stood and beckoned me to their company. And I said within myself, 'O wretched man! thou hast doomed thyself to eternal misery, because of thy love of earth's base metal!' There was nothing inviting or pleasant in the company of those miserable-looking beings. Their countenances expressed no other emotions save those of sensual gratification; and all their propensities seemed to be grovelling and earthly. The eyes of my soul were now opened. I saw myself, my former life reflected back in those beings who were near me. They wished my society, but I did not wish theirs. As dark and repulsive as I felt my own soul to be, their horrible appearance made me rather wish to fly from them than to approach. On gazing at them more closely, I saw that they held tightly within their grasp treasures of gold. I saw them hug them up to their bosoms, and then they would look toward me and point toward them. Yes, it indeed seemed to be part of that I had prized so highly, and which I still coveted so ardently. I was tempted to go near them when they showed me the treasure, when a bright form, which I had not before perceived, in a warning voice bade me beware how I trifled with my eternal happiness. But the love of gold was so strong within me, that I could not resist its pleadings, even for the voice of an angel. I had known no other God, and my heart yearned only for its earthly idol. Tremblingly I approached those miserable beings, and then, oh, grief and sadness! their arms contained naught but an empty show, no gold in reality, nothing but that which wore the semblance; for when I touched it, it melted from my grasp, its very touch scorched my fingers, and then it fell away from my hungry view. Oh! then I felt how lost and wretched was my condition—then I wished that I might sink out of sight, or be carried away where I should be remembered no more. But such was not my fate. Oh! how they laughed at me with a fiendish joy. They mocked me, they bid me behold the fruits of my long labours. There was a look of exultation, of triumph in their countenances as they witnessed my disappointment; and yet they, poor wretches, were ever grasping at the unreal phantom—the empty treasure. And I stood as one lost and forsaken of God and man. Who in this vast space around me cared aught, or knew aught, about a poor insignificant soul like me? None seemed to think of my existence save those poor wretches who seemed even more unhappy than myself; for while I knew how unreal their treasures were, they were constantly grasping up that which was naught but empty air. They never looked up, and when a kindly voice was wafted to their ears on the breezes, they heard it not. No joy, no comfort for them save in that unsatisfying labour of accumulating and always losing. And now I sank upon my knees and buried my face in my hands. Yea, I bowed my head to the very earth, and

prayed in bitterness and grief that God would have mercy upon me, worthless worm of the dust. Oh, how prostrate my spirit now laid in its dejection and sorrow! 'Lost! lost!' I exclaimed; 'no light, no mercy will beam upon me—no bright angels will come near me, no kindly voices will cheer the solitude of this awful place.' And then a voice said in mine ear, 'Oh! you will have gold, heaps of gold; cheer up, man, for you shall dine on gold and sup your fill of it every day. You shall revel in it, for we have been many years here. We always loved it and craved it, and don't you perceive how much of it we possess?' I turned shuddering away, for it was one of those dark, fiend-like beings who had spoken in my ear. 'God help me,' I said, 'for I am lost eternally, lost for my love of gold.' And then a deep calm voice spoke loud and clear. It said, 'O mortal! not lost for eternity, only thou hast lost many years of joy and happiness in this spirit life. Lost eternally? Oh, no! not eternally, for our God is a just and merciful God, and he forgives the sins of his erring children when they come to him in meekness and humility of spirit. But, mortal! thou hast lost all the joys which thou wouldst have experienced had thy hoarded wealth being given for the good of thy fellow-man—had thy cherished treasure only been made useful in any way, thou wouldst not now feel the weight of sin and degradation which prostrates thy soul so low. And now, frail mortal, canst thou give up thy gold, or must thou, like those poor darkened souls on the other side of thee, still hug that senseless treasure to thy heart? Are thy thoughts still wrapped up in the joys of that possession? If so, thou must be like those upon whom thou art gazing. Poor spirits, how darkened are their souls! and yet they are not lost—no, not lost—but they have not yet thrown off the love of earth and earthly gratifications. Their aspirations are not for the good and the pure. They think of naught but gross animal pleasures; and as long as they desire such, as long as they seek no higher—as long as their souls are wrapped up and lost in such illusions, they cannot be less degraded than they are. Oh, pity them, mortal! To think of the many precious hours they are losing in worshipping their earthly pleasures! And let it carry a deep and lasting lesson to thee, ignorant, selfish, vain mortal that thou art! for thou must now see thyself in thy true colours. Repent and be converted; thou hast many long hours, ay, years of labour before thee. Why, thou art little better than the animal which bore the animal's form and feature while on earth, and walked in a lowly position. Thou hast never shown that thou possessedst one attribute of a god-like soul; thou didst, if it were possible, disgrace thy immortal spirit by the way thou didst insult and keep it hid beneath thy earthly covering. It is even now all blurred and dimmed by the impurities of thy earthly life, and it cannot stand forth in its true dignity until thou hast laboured long and ardently to wash away thy former sins. It lies with thyself; begin now, choose the way of hardship and labour, for hardship it will be for thee. Or stay here and grovel in the dust, until thy soul shall become so wearied and worn with its profitless existence, that thou wilt be glad to begin still farther off than thou mayest do now, to wash out thine iniquities and cause thy light to shine. There is much for thee to do which must be done. And when thou hast overcome the follies and sins of thy past life, when thou hast gained confidence and hope even in thy ignorance and unworthiness, thou must again descend to those poor spirits who are still in so much misery. It is thou who must stretch forth thy hand and assist them, for didst thou not, in thy earthly life, encourage them by thy acts? And thus shalt thou blot out the memory of thy sins until they shall darken thy sight no longer. There will be no lack of instructors and kindly words of encouragement. Gladly will good spirits approach all who do not repel them. But the labour lies within thyself. Thine own hand must hough down the mountains which rise to bar thy progress to that world of purity and holiness which lies far beyond.'

"He ceased speaking. Oh, blessed and hopeful words! That I am not eternally lost. My resolve was long since taken, friends, and so far have I profited in my toilsome but thankful journey, that I have come to you in humiliation of spirit and with thankfulness to God, who has permitted me to testify to his boundless love and forgiveness even to such a wretch as I. Good-night."