

THE
Spiritual Magazine.

JANUARY, 1872.

THE PAST YEAR.

PERHAPS in no year since the advent of modern Spiritualism has its progress in England been so marked as during the year that has just closed. Both in London and the provinces local societies have been more than usually active; holding *séances*, meetings, lectures, and influencing public opinion through their local Press. In London the Spiritual Institute has enabled many to witness the facts of Spiritualism who else might not have had the opportunity of doing so, and has largely aided in spreading its literature and otherwise assisting inquirers.

Mrs. Hardinge followed up a series of successful lectures in the metropolis by a lecturing tour in the Northern and Midland Counties, and so brought a knowledge of Spiritualism home to thousands whose only previous ideas concerning it were derived from the misrepresentations of the newspapers. Many of the local journals, in reporting and commenting on these lectures; treated the subject more respectfully and in a more appreciative spirit than the Press has generally displayed. The Farewell Meeting to Mrs. Hardinge in St. George's Hall at the conclusion of her labours was one of the best attended and most influential that have been held in connection with Spiritualism in the Metropolis.

Spiritualism during the past year has not only advanced in a popular direction; its progress has been still more marked among men of science and general culture. The testimony to the facts of Spiritualism of men like Lord Lindsay, Mr. Varley, and Mr. Crookes, all Fellows of the Royal Society, and especially the experimental investigations of Mr. Crookes, attested by Vice-President of the Royal Society and by Mr. Serjeant Cox, and fully reported in the *Quarterly Journal of Science*, compelled the attention of scientific men to this new

“ Psychic Force,” and called forth much criticism in scientific and other journals. The extent to which the scientific mind has been exercised in this matter was evidenced by its exciting the animadversions of several professors at the last meeting of the British Association, and by the “ savage and tartarly ” attack on “ Spiritualism and its Recent Converts ” by Dr. Carpenter in the *Quarterly Review*.

Miss Houghton’s Public Exhibition of her Spirit Drawings presented what to many must have been a new and interesting phase of spirit-mediumship, and has suggested the hint of an exhibition of a more extensive character, in which works of spirit art through many mediums, as well as direct spirit writings and drawings, should be represented. This would present many points of interest, and would probably be more attractive than one in which the productions of only a single medium were exhibited.

But perhaps the most important incident in the progress of Spiritualism in England during the past year has been the publication of the *Report on Spiritualism of the Committee of the Dialectical Society*. This Report is too recent and must be too fresh in the memory of our readers to require any comment in this place; but we may remark, as a striking illustration of the force of truth, that this committee of thirty-four gentlemen, who entered on their labours in the full conviction that they were about to unmask an imposture, after two years’ investigation, were almost unanimous in asserting the reality of those facts which Spiritualists for more than twenty years have persistently affirmed, and which the Press for the most part has in its ignorance as persistently denied.

An evidence of the growing interest in Spiritualism may be found in the number of journals now devoted to its advocacy. When we began our labours twelve years ago we stood alone; we are now surrounded by quite a numerous family of Spiritualistic periodicals; and other journals more distantly related are throwing open their columns to a fair discussion of the subject.

While we rejoice at this and at every indication of the progress of Spiritualism, we may remind our readers that as a consequence we are now subject to the pressure of an increased competition and that if they consider we have done and are still doing a good work, we may fairly call on them to strengthen our hands and those of our publisher by exerting themselves to extend the circulation, and so increase the usefulness of the *Spiritual Magazine*.

During the past year many of our valued friends and fellow-workers have departed to the higher life. Our Obituary records

the names of several men known not only as Spiritualists, but as holding high and honourable places in the world of science and of letters. May we be as faithful in our day as they were in theirs! May we all realise, as they realised, the blessings which a true Christian Spiritualism is so well calculated to impart! As we enter on the labours and responsibilities of another year, we are encouraged and stimulated by these memories of the past, and these hopes of the still brighter and better future.

May the Christmas bells which now send forth their joyous peal on the frosty air ring out old shapes of error and ring in new forms of truth; ring out the darkness and spiritual blindness of the land and ring in the glad new year of peace and charity and good-will and devotion to the higher spiritual life; ring in the "good time coming," when with open mind and reverent spirit and loving heart men shall drink in the new light ever streaming freely around them—though, alas! too often they know it not—and feel their fellowship with the blest immortals, and rejoice in the privilege of communion with them!

May the year 1872 be a year of peace and amity among all nations and a red letter year in the life calendar of all our readers; and so, with all the cordial greetings and kindly feelings especially appropriate to this hopeful season, we wish for them and for the world

A HAPPY NEW YEAR!

THE DIALECTICAL SOCIETY COMMITTEE'S REPORT ON SPIRITUALISM.

MINUTES OF THE COMMITTEE, CORRESPONDENCE, COMMUNICATIONS FROM NON-MEMBERS OF THE COMMITTEE, NOTES OF SEANCES COMMUNICATED TO THE COMMITTEE.

THE evidence, oral and written, laid before the Committee, and presented under these several heads, is most voluminous and valuable.

Within our limited space it would be impossible to present even the briefest *resumé* of the testimony thus given by more than fifty witnesses, who attest phenomena which came under their personal observation, or who record the conviction of the truth of Spiritualism which these left upon their minds. It is the less necessary to do so, as specimens of this evidence have been laid before our readers from time to time as the investigation of the Committee proceeded; and the nature of

the facts deposed to is so clearly and concisely stated in the Committee's Report, which we have already given. It may, however, be well to indicate the

POSITION AND CHARACTER OF THE WITNESSES FOR
SPIRITUALISM.

We find then that literature is worthily represented by WILLIAM HOWITT, T. ADOLPHUS TROLLOPE, EDWARD LAMAN BLANCHARD, NEWTON CROSLAND, EDWIN ARNOLD, M.A., and ROBERT CHAMBERS, LL.D. The following gentlemen are honourably associated with societies for the advancement of science and learning, and the learned professions:—LORD LINDSAY, F.R.S., CROMWELL F. VARLEY, F.R.S., ALFRED R. WALLACE, F.Z.S., H. D. JENCKEN, Barrister-at-law, M.R.I., W. M. WILKINSON, Solicitor, J. LOCKHART ROBERTSON, M.D., Commissioner in Lunacy, THOMAS SHORTER, Member of Council of the Working Men's College, J. GARTH WILKINSON, M.D., J. G. DAVEY, M.D., and JACOB DIXON, L.S.A. We have also the testimony of a distinguished French *savant*, M. CAMILLE FLAMMARION, Professor of Astronomy of the Polytechnic Association, and formerly of the Observatory of Paris, and of M. LEON FAVRE, Consul-General de France (brother of M. Jules Favre). We have likewise the testimony of men of business, gentlemen of fortune, persons of rank, and of several ladies favourably known for their contributions to literature and art.

WHAT IS TO BE DONE WITH THE TESTIMONY ?

What is to be done with evidence like this—with the testimony of highly-intelligent and honourable men, who speak that which they know, and testify to that which they have seen? It is mere trifling and impertinence to say they did not see what they saw, but only thought they saw it. Such a notion we think can scarcely be seriously entertained by any one who carefully reads the evidence, and still less by any who have ever witnessed the phenomena for themselves; and if the genuineness and objective character of the phenomena be admitted, we are content to let them tell their own story, satisfied that the more they are investigated and their significance considered, the more it will appear that no other explanation than that of spiritual agency will adequately account for them.

Besides considering the trustworthy character of the witnesses, we should also note that their conclusions have not been hastily arrived at; for the most part their investigations have extended over a period of many years, and are not therefore to

be offset by any opposite conclusions arrived at from a few crude experiments, performed, it may be, under unfavourable conditions by men more anxious to confirm a foregone conclusion than to ascertain the truth, and therefore, as might be expected, with unsatisfactory results. Truth is a coy damsel, who can only be won by long and patient wooing and sincere affection.

Many of the most startling phenomena of Spiritualism, such as levitation, elongation of the body, and the free handling of fire are amply attested, and the facts most circumstantially related by competent witnesses; but as we have gone with considerable fulness into these phenomena in former numbers, we need only advert to the confirmation of them which is here supplied. There is, however, one interesting phase of spirit manifestation with which Spiritualists generally are less familiar, namely, that of visions presented in crystals and mirrors. Lord Lindsay relates an instance of this in his own experience, which is confirmed by Mr. J. Hawkins Simpson, the electrician, and other instances are fully detailed by Mr. Frederick Hockley, a gentleman who stated to the Committee that his investigations into Spiritualism, and more particularly into this phase of it, had extended over a period of forty-five years.

We regret that some of the witnesses allowed themselves to be allured from the firm and sure ground of fact into the seductive but slippery uncertain paths of theory and speculation: in particular, we regret that so large a space, (more than one-eighth of the volume) should be occupied with a paper chiefly of this kind—an ambitious essay on “The Philosophy of Existence,” which, though very ingenious and suggestive, and entertained by the school of Spiritualists who are disciples of M. Kardec, has really as little to do with Spiritualism proper as the theories of Swedenborg, Davis, Harris, or a score others on the same subject, and which might, with about as much propriety have been foisted on the attention of the Committee. Like most theories of the kind, it is based on assumptions unproved, and, as we think, unprovable; instead of facts, we are offered speculations; and where there should be proofs we have only affirmations. Such theories instead of explaining facts, serve only to obscure them.* Towards the end of her paper,

* That these theories find favour with some spirits is an argument of but little weight. What doctrine or fantasy has not been taught by spirits? As remarked by Miss Blackwell's friend and fellow disciple, the Countess de Pomar (page 347):—“No Spiritualist has ever imagined that absolute reliance is to be placed in what spirits say. We must always use our own judgment in regard to these communications, and take each of them for what they may be worth.”

however, Miss Anna Blackwell favours us with some curious and instructive examples of spirit action that have occurred in her own experience, or in that of her immediate friends.

EVIDENCE ON THE ADVERSE SIDE.—PROFESSORS HUXLEY
AND TYNDALL—MR. GEORGE HENRY LEWES.

As stated in their Report, the Committee invited the attendance, and requested the co-operation and advice of scientific men, who had publicly expressed opinions *adverse* to the genuineness of the phenomena, and also invited the attendance of persons who had publicly attributed the phenomena to imposture or delusion; but while successful in procuring the evidence of believers in the phenomena, and in their supernatural origin, they *almost wholly failed to obtain evidence from those who attributed them to fraud or delusion*. The evidence for the opposition—if it may be so called—is indeed of the mildest character. The “scientific men who had publicly expressed opinions adverse to the phenomena,” and who were expected to play the lion, have been as discreet as Bottom the Weaver, and roared as gently as any sucking dove. Professor Huxley excuses himself from co-operating with the Committee on the plea of want of time and want of interest in the subject; and in a subsequent letter, he adds:—

If the gentlemen whom you mention, and for whose judgment and capacity I have every respect, have not been able in the course of some months to arrive at results satisfactory to themselves and capable of being stated satisfactorily to the scientific public, it would be mere presumption in me to entertain the hope that I should be more successful, without a much greater expenditure of time and trouble.

Very true!

Professor Tyndall simply expresses to the Secretary of the Committee his willingness “to accept the personal invitation of Mr. Crookes, should he consider that he can show me phenomena of the character you describe;” as if the spirit-world was a peep-show, which, as a scientific man, he might condescend to look at when open to exhibition, to oblige a friend. Mr. George Henry Lewes recommends the Committee to find out, *if they can*, the *means* by which the phenomena are produced, which looks a little ironical. He affirms that in his experience these means have “been proved to be either deliberate imposture, aided by the unconscious assistance of spectators, or the well-known effects of expectant attention; and his chief suggestion to the Committee is “to distinguish between facts and inferences from facts.” Very good advice, certainly, though it implies a not very

flattering estimate of their intelligence and discernment. He might have added—in the words of Robert Burns—

And may you better reckon the rede,
Than ever did the adviser;

for, assuredly, in dealing with Spiritualism, no man has more flagrantly violated his own canon of criticism than Mr. George Henry Lewes.

LORD LYTTON.

Lord Lytton affirms that as far as his experience goes,* the phenomena, when genuine, are traceable to material influences, of the nature of which we are ignorant. They require certain physical organisations of temperament to produce them, and vary according to these organisations of temperament. He adds, that he has universally found that “the phenomena are more or less striking in proportion to the electricity of the atmosphere;” and argues that, “If matter be moved from one end of the room to the other, it must be by material agency—though it may be as invisible as an electric or odic fluid—and the matter of a human brain is always needed to convey an impression to the auditor or spectator.† He is of opinion that they who adopt the conclusion that spirits of another world are concerned in the production of the phenomena, “stop all genuinely scientific inquiry, and are apt to be led into many dangerous and mischievous errors and delusions.”

Here we have the common fallacy of confounding the *instrumental means* with the *operative* cause. That the human spirit

* It is a pity that Lord Lytton did not favour the Committee with some of the incidents of his experience; as, for instance, the following, as related by Mr. Benjamin Coleman, who was present on the occasion.

“The Right Hon. Sir Edward Bulwer Lytton and his son paid a visit, in 1854-5, to Mr. Rymer's, at Ealing, where Mr. Home was then on a visit. Among the manifestations, a spirit, whose rappings were unusually loud, said in answer to Sir Edward's demand to know who, &c., &c., ‘I am the spirit that influenced you to write *Zanoni*.’ ‘Indeed! I wish you would give me some proof of your presence. Will you take my hand?’ His hand was grasped with great power, which made him start from his seat. The alphabet was called for, and the words ‘We wish you to believe in the——’ Whilst they were suggesting the word, the sentence was closed by a cross being put into Sir Edward's hand. It was made of card-board, and had been lying on a small table containing little drawing-room ornaments in a distant part of the room. Sir Edward asked permission to take the cross away as a *souvenir*, to which Mrs. Rymer consented, provided, as she jocularly said, ‘You will promise, Sir Edward, to observe the injunction.’”

It must have been a particularly intelligent “electric or odic fluid” which did all this.

† Some of the direct spirit-writings and drawings (produced in the absence of a medium) would, at all events, seem an exception to this. For instances see Guldenstubbé's *Écriture Directe des Esprits*, 1851.

can and does move, and otherwise act upon matter, is evident to all but materialists from our own daily experience in locomotion and labour. Our spirits act upon our bodies, and through the body upon the substances of the material world. Nay, we may act upon both the mind and body of another, and even without personal contact, as in the case of the mesmeric operator, of which we have familiar examples in the common experiments in what is called Electro-Biology.

Why should not these powers continue after we have shuffled off this mortal coil? Why should not we when spirits in a spiritual body, possibly with greater knowledge of and command over the forces of nature, act upon matter, it may be through the intermediate agency of the more ethereal and potent elements, in which, probably, those named by Lord Lytton—the electric and odic fluids—have their place?

The same fundamental fallacy of confounding conditions with causes lies, we apprehend, at the root of Lord Lytton's strange assertion that they who adopt the opinion that spirits of another world are concerned in the phenomena stop all genuinely scientific inquiry. Every intelligent Spiritualist will admit that these phenomena (like all other phenomena), are governed by laws and subject to conditions with which we are very imperfectly acquainted, and which need to be better understood; and that to attain this better knowledge should be one of the chief aims of all our investigations. If, as Lord Lytton tells us, and as we believe, these phenomena require certain physical organisations to produce them, and vary with temperament, the preponderance of the electric fluid, and the electricity of the atmosphere, surely the study of these and other conditions affecting spirit manifestations, so far from stopping all genuinely scientific inquiry, opens up to science a new continent almost wholly unexplored.

Nor are we to be scared from the investigation by the cry of "danger" now raised, as it is generally raised whenever men begin to prosecute inquiry into any region of the unknown. Had Columbus listened to this cry he would not have discovered America; had Franklin given heed to it he would not have drawn the lightning from the clouds. Whatever danger there may be in this investigation, or in any other, lies we apprehend not in our knowledge, but in our ignorance.

DR. CARPENTER AND UNCONSCIOUS CEREBRATION.

Dr. Carpenter, as usual, rides almost to the death his "dominant idea" of "unconscious cerebration;" or rather, *he* is ridden by *it*. What then is this "unconscious cerebration,"

and what light does it throw on the phenomena of Spiritualism? It is alleged that every act of mind is accompanied by a corresponding movement of the brain, as its material instrument of communication with the body and the outer world; but that the movement thus imparted may for a time be continued in automatic action, reviving past images and impressions and evolving latent or unconscious thought; acting through the cerebro-spinal centres upon the muscular system it imparts movement to the bodily organs, and leads involuntarily to the repetition of familiar and customary acts, and manifests our bodily and mental habitudes. It thus works mechanically. The effects of an impulse communicated by the will does not at once cease with the volition that imparted it, but the action once set up continues for a while without any conscious effort of volition. By unconscious cerebration past feelings may be removed and latent thought evoked, impressions once made on the brain may be reproduced, and ideas that have long been dormant in it may be awakened.

Now, admitting all this, we ask what explanation does it afford of the phenomena of Spiritualism—of the rappings, levitations, movements of ponderable bodies without contact, or any of the physical manifestations of spirit agency? If it has any bearing on them, we should be glad if Dr. Carpenter, or any competent person would point it out: even with the aid of “unconscious muscular action” it fails to satisfy our “expectant attention.”

For instance, how can unconscious cerebration effect the movement of a table, with no one touching it, and cause it to respond to questions—mental or verbal? Let Dr. Carpenter, or any other man, try the experiment; or let him even go to the operating room of an electric telegraph, and try—by unconscious cerebration or conscious cerebration either—to carry a message along the wires, if that is thought to be a more likely instrument for the purpose than an ordinary wooden table. Whatever unconscious cerebration may effect within or upon the organism, its operation certainly does not extend to unconscious external objects.

Dr. Rogers, of Boston, nearly twenty years ago, saw clearly that there was here an important hiatus, and sought to supply the missing link by connecting unconscious cerebration with the odic force; but Dr. Carpenter is so far lagging on the road that he has not even reached to this. Indeed, since he wrote his first article on Spiritualism in the *Quarterly Review*, eighteen years ago, Dr. Carpenter in relation to this subject, seems to have learned nothing, and to have forgotten nothing.

Unconscious cerebration may explain the ordinary facts of

somnambulism,* and render it probable that some mental impressions too hastily attributed to a spiritual source, may have had a different origin; but beyond this we cannot see that it at all helps to a solution of even the psychological phenomena of Spiritualism to which it might be thought more particularly to apply. Let it be borne in mind that unconscious cerebration can deal only with the material already existing in the brain; it *originates nothing*. If then a piece of original information is given through mediumship, it clearly must have another source than unconscious cerebration; and well-authenticated cases of this are so common and notorious that even Dr. Carpenter, though as we shall see he does not fairly meet them, yet cannot wholly ignore them. He sees the difficulty and tries to evade it by the following statement,—the most pertinent passage in his essay. He says:—

Whilst the ordinary phenomena of “table-talking” present a most curious body of illustrations of that principle, cases have occasionally occurred in the experience of persons above suspicion of intentional deception, in which the answers given by the movements of the tables were not only unknown to the questioners, but were even *contrary to their belief at the time*, and yet afterwards proved to be true. Such cases afford typical examples of the doctrine of “Unconscious Cerebration;” for in several of them it was capable of being distinctly shown, that the answers, although contrary to the belief of the questioners at the time, were true to facts of which they had been formerly cognizant, but which had vanished from their recollection, the *residua* of these forgotten impressions giving rise to cerebral changes which prompted the responses without any consciousness on the part of the agents of the latent springs of their actions.

In our experience of Spiritual *séances*, the “cerebration” of inquirers is generally quite the reverse of “unconscious”—being active, suspicious, and very much on the alert; but let us consider Dr. Carpenter’s “typical example.” An inquirer A. goes to a medium B., and receives a communication purporting to come from a spirit C. Though the matter of this communication was not consciously in the mind of A. at the time, he subsequently remembers to have known it. We will say then that this supposed spirit communication was only the revival of a “forgotten impression.” But here the question arises—How could the unconscious cerebration of A. affect B.? Granted that

* But not the extraordinary. The subject of somnambulism was not before the Committee, but if the reader will refer to our article upon it in the last volume, page 481, he will find as a typical instance, the case of Jane Rider, who, according to Dr. Belden, her hospital physician, while in a state of somnambulism, played backgammon with such skill as to beat an accomplished player, though she knew nothing of the game, and in her normal state could not make the simplest moves. There is also, in the same article, the case of Cyrillo Paduvado, an exemplary and pious monk, but who in somnambulism, personated a vulgar profane character, and even, to his own great grief and horror, committed robbery and sacrilege. Unconscious cerebration alone will not account for facts like these.

the matter in question had once been known to A., how could it have been borrowed from his brain by B., and then paid back to him, as from C., A. and B. being wholly ignorant of the operation? The evident insufficiency and poverty of the hypothesis evidently requires to be eked out by clubbing its small resources with those of some other, as that of mental transfer, or of thought-reading. Here, however, the *venu* would be changed, and it would no longer be a purely physiological question but a psychological problem, and it would seem more probable that in such case the act of mental transfer or thought-reading was effected, as it is claimed to be, by a spirit, than by the medium who is wholly unconscious of it.

Nor is this all. We need not go beyond the volume in hand for instances in which facts have been communicated which the inquirer had never known, and of which the medium was equally ignorant, and, therefore, cannot be set down as a revival of forgotten impressions or the effect of unconscious cerebration. An impression cannot be revived that was never made, or that be evoked from the brain which was never there. Take for example the following instance, given in evidence before the Committee (page 179) by Mr. MANUEL EYRE:—

I will now relate a fact which, I think, shows an intelligence foreign to that of the persons present at the circle where it occurred. One object of my visit to this country was to obtain if possible the register of the baptism of a person born in England, and who died in America a century ago. From information given me, I was led to believe I would get this in Yorkshire or Cambridgeshire. I spent over three months and took a great deal of trouble but all to no purpose. I had received from America a spirit communication that I would be able to get the information of where this baptismal register was to be found through a medium in this country. I tried through several mediums but got nothing satisfactory but the assurance I would get it. I at last received a communication from a spirit directing me to go to Mrs. Marshall. Being mistrustful of public mediums I determined to use extreme caution in pursuing my investigation. I went to Mrs. Marshall in the winter of 1862. I did not tell who I was or what I wanted—sat down in one corner of the large room, Mrs. Marshall was sitting in the other, this was near the window. I was conversing with Mrs. Marshall when the table, a large heavy round table, came jumping across from the opposite side of the room and turned over into my lap; there was no one near the table, and it was in broad daylight. We then had some communications by the alphabet through the movement of the table. I said nothing about the information I wanted, but when leaving said I would come again. I did so in a few days. Before leaving home I wrote out and numbered about a dozen questions, among them was the question, "Where can I find the register of the baptism I am searching for?" The paper with the questions I had folded and placed in a stout envelope and closed it. When we sat down to the table I asked, after some other questions, if the spirits would answer the questions I had written and had in my pocket—the answer, by raps, was "Yes." I asked if I should lay the paper with the questions on folded as it was and in the envelope on the table, and the answer was "Yes." I took the envelope containing these questions out of my pocket, and without opening it, laid it on the table. I then took a piece of paper and, as the questions were answered,—Nos. 1, 2, and so on.—I wrote down the answers. When we came to the question where I could get the register of this baptism, the table telegraphed "Stepney Church," and at the same time Mrs. Marshall, sen., in her peculiar manner, blurted out "Stepney." Being at

that time a stranger in London, I did not know there was such a place. I went on with the questions I had prepared and got correct answers to all of them. A few days afterwards I went to Stepney Church, and after spending some days in searching, I there found the register of the baptism as I had been told.

Take another instance (page 215). In reply to the question of Dr. Edmunds, "Have you ever obtained any information which could not have been known to the medium, or to any one present?" LORD LINDSAY replies:—

I know of one such fact, which I can relate to you. A friend of mine was very anxious to find the will of his grandmother, who had been dead forty years, but could not even find the certificate of her death. I went with him to the Marshalls, and we had a *séance*; we sat at a table, and soon the raps came; my friend then asked his questions *mentally*; he went over the alphabet himself, or sometimes I did so, not knowing the question. We were told the will had been drawn by a man named William Walker, who lived in Whitechapel, the name of the street, and the number of the house were given. We went to Whitechapel, found the man, and subsequently, through his aid, obtained a copy of the draft; he was quite unknown to us, and had not always lived in that locality, for he had once seen better days. The medium could not possibly have known anything about the matter, and even if she had, her knowledge would have been of no avail, as all the questions were mental ones.

We may also refer the reader to the fact stated in the evidence of Signor Damiani (page 196), but as this has been already given in the *Spiritual Magazine*, Vol. IV., page 453, New Series, we need here only advert to it.

Dr. Carpenter's theory stretched to its utmost tension fails to cover facts like these (and they are more numerous than is commonly supposed). Either then he is ignorant of some of the most important facts of the subject he undertakes by his theory to explain, or knowing them, he wilfully and therefore disingenuously ignores them; and so his pretentious paper, like Don Diego's sonnet to his mistress, though very good in its way, is very little to the purpose.

DR. CHARLES KIDD.—MR. WILLIAM FAULKNER.

Dr. Kidd is of opinion, with regard to the "so-called phenomena of Spiritualism," that "the majority are evidently subjective phenomena;" an opinion which one would only ask the reader to compare with the facts stated in almost every page of this Report; or, still better, with those which, in the majority of cases, he may readily witness for himself.

Mr. William Faulkner, surgeon, of 40, Endell Street, W.C., advertised the Committee, that "he was in the habit of supplying people with certain magnets for the production of rapping sounds at spiritual *séances*. Some were made for concealment about the person, whilst others were constructed with a view to their attachment to various articles of furniture." Mr. Faulkner however seems in want of customers, for "he had not supplied

any of these magnets for two or three years." "He had never, himself, fitted up a house with these magnets, and only knew of one house, Mr. Addison's, that was so fitted up." "He did not think it possible to construct any apparatus that would suffice to raise a table." Mr. Addison, it may be remembered some three or four years ago, with the aid of these magnets and other contrivances, pretended to expose Spiritualism, but exposed only his own duplicity and folly.

This, then, in brief is a summary (with running commentary) of all the evidence and argument adverse to Spiritualism which the Committee during two years, and after public advertisement, and private invitation to scientific men who had publicly expressed opinions adverse to the genuineness of the phenomena, and also special invitation to persons who had publicly ascribed the phenomena to imposture or delusion, have been able to collect. The opposition is certainly not very formidable. It is true that some of the Committee's correspondents refer vaguely to cases of imposture, but *no instance is specified*. It is to be regretted that the *names* of the impostors, and *proofs* of their imposture are not given. In the interests of truth, and for the protection of honest men, we want to know who they are. Impostors there may be (it would be one of the strangest phenomena of Spiritualism if there were not); but, we strongly suspect, that in the majority of instances, the imposture consists in this—that the over clever gentlemen who so glibly accuse mediums of imposture have imposed upon themselves. As Mr. Lewes would say, they have mistaken their inferences from the facts for the facts themselves.*

THE SATANIC SCHOOL.

Three of the witnesses examined by the Committee, while testifying to the genuineness of the phenomena, ascribe them to diabolical agency. M. Chevalier, whose pamphlet, *Experiences*

* For the benefit of those who ascribe the phenomena of Spiritualism to legerdemain, and compare them with the performances of Bosco, Houdin, and other professors of the art, we would commend the letter of Mr. T. Adolphus Trollope (page 277). After referring to the phenomena he witnessed in presence of Mrs. Guppy, and of Dr. Willis, he adds:—

"In short, the result of my experience thus far is this, that the physical phenomena frequently produced are, *in many cases*, not the result of any sleight-of-hand, and that those who have witnessed them with due attention must be convinced that there is no analogy between them and the tricks of professed 'conjurers.' I may also mention that Bosco, one of the greatest professors of legerdemain ever known, in a conversation with me upon the subject, utterly scouted the idea of the possibility of such phenomena as I saw produced by Mr. Home, being performed by any of the resources of his art."

M. Houdin has borne similar testimony in favour of Mr. Home. Other professors of legerdemain have publicly borne like testimony to the phenomena which occur through the mediumship of the Brothers Davenport.

of *Spiritualism*, we reviewed at the time of its publication five years ago, repeats the story on which we then commented.

A Mr. Glover and Mr. Hain Friswell also express their opinion that the phenomena are Satanic.* These gentlemen lay great stress on the efficacy of adjuration as the means of exorcism; but Mr. Bergheim, a member of the Committee, took the opportunity of relating a case in which he had exorcised a spirit that had taken possession of a boy with only the very informal adjuration—"Be off with you!" and Miss Anna Blackwell related the following interesting and instructive experience:—

Her sister, she said, was very incredulous, and would not believe in Spiritualism in the least. Nevertheless, she herself became what is called a writing medium. The spirit would use her hand to write what communication had to be made. The spirits wrote what was good and bad. One wanted to sign himself Satan and Beelzebub. But, continued Miss Blackwell, my sister did not believe in the least in the existence of such a spirit, and she said, "No; if you are permitted to come to me, it is not to tell such outrageous lies. If you persist in trying to impose on me you shan't write." I have been present at many of these little fights. She would resist the spirit, and when she saw the capital S of the Satan being written she would resist, and twist her hand about to prevent the name being written. The spirit has then written, "I hate you because I cannot deceive you." I have on some occasions heard beautiful raps in my drawing room—in the air, on the wall, under the ground—no one being near the furniture. We never begin without prayer. We say to the spirits that wish to deceive us, "Dear spirits, we are all imperfect; we will endeavour to benefit you by our lights, in so far as they are superior to yours." Sometimes they would overturn and break the table. Yet they were rendered better by our kindness. We would never dream of addressing one as an "Accursed spirit." From one who was very violent, and by whom I have been myself struck, we have received progressive messages, showing how he has become better. They have often sent us messages, saying, "We are going up higher now: we have, through your help, broken the chains of earth; and we leave you!" When my sister found the S being written, or the great B for Beelzebub, she would say, with kindness but firmness, "Dear spirit, you must not deceive; it is not for such tricks but for a good end that you are permitted to come."

CONCLUDING REMARKS.

Looking at the confessedly sceptical views and adverse opinions of the Committee when they began their labours, and their final conclusions as expressed in their Report after two years' experimental investigation and hearing evidence from every side,—looking at the extent and import of that evidence, at the high character and qualifications of the witnesses, and at the conclusions reached by them after long and intimate experience with the subject; it is perhaps the most significant and important volume on Spiritualism that has yet appeared. It cannot fail to favourably influence public opinion; and a copy of

* Some incidents related by Mr. Friswell as occurring at a *séance* with Mrs. Marshall look very improbable, and are contradicted in a published letter by Mrs. Mary Marshall.

it should find a place not only in the library of every Spiritualist, but in every public library in the kingdom; and with a little co-operation among Spiritualists, we think this might to a great extent be effected.

It is an epitome of well-attested evidence, and at first hand; much of this is original, and the rest had lain loosely scattered: to have this all brought together in a compact form, convenient for reference, is no slight service. Much credit is due to the Committee, not only for its general conduct of the investigation, but also for its enterprise and public spirit in publishing its Report after being abandoned by the Society which had appointed it.

In a second edition we hope the volume will be carefully revised, as it has many typographical errors, for the most part unimportant, but which occasionally confuse the sense, as at page 356, where it reads: "When the spirit-voice is heard, Mrs. Burns sees the spirit holding the *table* and carrying it about the room;" *table* is here evidently a misprint for *tube*. The witnesses should have the opportunity of correcting any inaccuracies which may appear in the report of their evidence; and it would, we think, be an advantage, if all matters foreign to the immediate subject under investigation were eliminated. The "List of Works on Spiritualism, Demonology, Witchcraft, Animal Magnetism, Spiritual Theology, Magic and Medical Psychology," appended to the volume, though useful, is (perhaps unavoidably) very imperfect. Many important works are omitted, whilst some that are only ephemeral, or mere trifles, are included. In so wide a range of subjects it would be more convenient if the works were classified. If the list were confined to works on Modern Spiritualism it might be made more complete, and its literature being already so extensive, this perhaps would be the better course, and be within the more immediate province of the Committee's inquiry. If the edition is stereotyped, a cheap abridgement of it would be useful.

T. S.

THE FIRE-PROOF NEGRO.

BUSINESS recently called me to the eastern shore of Maryland, to the point from which we write, the county seat of Talbot County. While there, I heard from several gentlemen of prominence the story of a negro blacksmith who lived in an adjoining county, upon whom fire had no effect whatever. The story was so incredible that I gave it little heed, although it came from most reliable sources, and was related to me by gentlemen of the highest standing in the community for honour

and integrity. A day or two after I first heard of this remarkable negro, Mr. T. R. Robson, editor of the *Evening Star*, called at my room and stated that the negro was in town, and that the physicians were going to make an examination of him at the office of Dr. P. Stack, and invited me to witness the operations, which I very gladly did. Mr. Robson and myself went to Dr. Stack's office, where were assembled Drs. Anderson, Goldsborough, and Comdegys, of Eastern, Mr. J. A. Johnson, editor of the journal at Eastern, A. A. Pancoult, and John C. Henry, all prominent citizens of Talbot County.

A brisk fire of anthracite coal was burning in a common coal stove and an iron shovel was placed in the stove and heated to a white heat. When all was ready, the negro pulled off his boots and placed the hot shovel on the soles of his feet and kept them there until the shovel became black. His feet were then examined by the physicians, but no burns could be found, and all declared that no evidence of a heated substance having come in contact with them was visible.

The shovel was again heated red hot, taken from the stove and handed to him. He ran out his tongue as far as he could, and laid the shovel upon it, licking the iron until it became cooled. The physicians examined the tongue, but found nothing to indicate that he had suffered in the least from the heated iron.

A large handful of common squirrel shot was next placed in an iron receptacle and heated until melted. The negro then took the dish, poured the heated lead into the palm of his hand, and then put it into his mouth, allowing it to run all around his teeth and gums. He repeated the operation several times, each time keeping the melted lead in his mouth until solidified. After each operation the physicians examined him carefully, but could find nothing upon his flesh to indicate that he had been in the least affected by the heated substance he had been handling. After the performances with the lead, he deliberately put his hand into the stove in which was a very hot fire, took therefrom a handful of hot coals and passed them around the room to the gentlemen present, keeping them in his hand some time. Not the slightest evidence of a burn was visible upon his hands after he threw the coals back into the stove.

The exhibition was regarded by all who witnessed it as most remarkable, for there was no opportunity for the practice of chicanery.

Every gentleman present was there for the purpose of detecting, if possible, any trick—if trick there was—and none could have had the least interest in aiding or abetting the negro in his performance. Whatever solution may be had of this matter, there can be no doubt but that this negro handles fire in the

manner set forth above, without the use of any mechanical or chemical appliances whatever, for he has been subjected to the severest tests possible, not only at the times specified by me, but at several times and places and in the presence of the first men in the State of Maryland. In addition to the case cited, which came under my own observation, I will state that in April last, while the judges of this judicial circuit were holding court at Denton, Caroline County, the county in which this man lives—Judges Wickes and Stump, accompanied by Sheriff Richardson, went to the blacksmith's shop of this negro, which is situated about six miles from Denton, on the farm of W. P. Richardson. The sheriff made known to him the object of their visit, when, in the language of the judges, "he performed most astounding feats, such as handling red hot iron with his bare hands, forging it into shape without the use of tongs, putting it upon his tongue," &c.

At a later period he was visited at his shop by Dr. C. E. Tarr, editor of the *Denton Journal*; J. Marion Emerson, editor of the *Denton American Union*; James B. Steele, T. H. Kemp, Clerk of the Court; R. J. Jump, late State Comptroller of the Treasury; Col. R. E. Carter, and Dr. P. O. Cherbonier. These gentlemen came upon him unawares, and when requested by them to perform some of the feats he had become so famous for in his locality, he immediately went through with the same wonderful performance I have mentioned. I have conversed with a great number of people who have seen him, gentlemen of education and integrity, all of whom declare that they do not believe that fire has the least effect upon his flesh.

After he had concluded his performances in Dr. Stack's office, I sought an opportunity to converse with him. I found him very ignorant, not able to read or write, and in all respects an unadulterated negro. His name is Nathan Ceker, and he is about fifty-eight years of age. He was born in the town of Hillsborough, Caroline County, Md., and was the slave of Henry L. Sellers of that place, by whom he was sold to Bishop Emery. In relation to his ability to handle fire, he said, "Boss, when I was about thirteen years old, Massa Emery hired me out to a lawyer, whose name was Purnell. He treated me badly, and did not give me enough to eat. I shied around the kitchen one day, and when the cook left shot in, dipped my hand into the dinner pot, and pulled out a red-hot dumpling. The boiling water did not burn, and I could eat the hot pudding without winking; so after dat I often got my dinner dat way. I has often got the hot fat off the boiling water and drank it. I drink my coffee when it is boiling, and it does not give me half so much pain as it does to drink a glass of cold water. I always like it just as hot as I can get it."

I then interrogated him as to the effect heated substances had upon his flesh, and asked him when he handled them with his hands if he did not suffer more than when he took them inwardly, to which he replied, "No, Boss. I often take my iron out of the forge with my hand when red hot, but it don't burn. Since I was a little boy I have never been afraid to handle fire." He then stated that often when by himself he would pick up red-hot iron because his tongs were not handy, and that he never felt any discomfort from it. He felt no more harm, he said, from handling fire than stones.

I could cite a great number of instances besides those mentioned, and give the names of a large number of gentlemen of high standing, who have witnessed the wonderful doings of this untutored African; but I do not deem it necessary, as what I have stated can be more than authenticated by almost any prominent man living in this locality. I am thoroughly convinced, from personal observation, that fire has no effect whatever upon his flesh, and I am sustained in that belief by the united judgment of all gentlemen who have seen him, including a large number of physicians.

This man should be seen and examined by our scientific men, and the causes and effects of this remarkable performance duly investigated; for it is certain that his power to handle fire does exist in a remarkable degree, and that, too, without the aid of anything save what nature has bestowed.—*Cor. N. Y. Herald.*

PRAYING JOHNNY.

IN 1856 was published a little book bearing the singular title of *Praying Johnny*. In 1871 this book strikes us as not less singular than its title, and we find it difficult to give it a fair reading. Difficult because, its language being almost obsolete, great care must be taken to give its expressions no more than their due worth. But let this care be exercised, let the language be translated into that of the present day, and there will yet remain enough matter to raise some interesting questions. Expose the subject of the memoir to the full light of common sense, and he will come well through the ordeal, and show that he was no ordinary man. Though born in a low sphere of life, and debarred from such educational advantages as the age afforded, with abilities perhaps below the average, yet in the early part of this century John Oxtoby, or "Praying Johnny," exercised a wonderful power over the minds of his fellows. The actual

history of the man may be told in a few words. Following the letter of the memoir, we say that John Oxtoby spent thirty-seven years of his life in "awful sin." This, being interpreted, means only that he was not a religious man. It is superfluous to charge him with any very disgraceful or immoral conduct. At the age of thirty-seven, however, a spiritual change came over him, and he began first to pray, and then to preach among the Wesleyan Methodists in some villages to the west of Hull. In this way he was employed for fifteen years, until at the age of fifty-two he went over to the Primitive Methodists, and remained with that body, engaged in the same employment, until his death in 1830.

John seems to have commenced his religious work by anxiously endeavouring to make his friends and acquaintances of the same mind with himself. Of course his exhortations met with various receptions, but no amount of ridicule or dissuasion had upon him the effect intended.

In a place called Warter he visited and prayed in every house, and we are told that a great change came over the village. "It began to wear a different aspect; open profanity durst not show itself as it had been wont to do; and many began to pray who before desired not the knowledge of God." In fact, he altered the tone of public opinion, and where profanity had been the custom it became the fashion to pray. With a companion, John laboured much at Ellerton, Brantingham, South Cave, North Cave, and Newbold. To quote again from the memoir, "In these and some other places they had an amount of success which surprised many, and for which some in vain attempted to account apart from the energy of the spirit of God. Even then there were prudent and calculating professors who declared that all was the result of merely human excitement, and was produced by a wild fire, and not by the power of the Highest. But the good fruit remained, and even now (January 15th, 1856), in those places the name of Oxtoby is dear as precious ointment which is poured forth."

Previously to his joining the Primitive Methodists, and for some time afterwards, John's peculiar mission appeared to be amongst those who were mourning for sin; these "he prayed into liberty."

About the year 1820 he began to speak in public, and was soon enrolled as a local preacher; in 1823 he accepted a call to "engage at large as an itinerant preacher" in the Hull circuit. Still following the memoir, we will give some extracts from a journal, which "Praying Johnny" kept about this time:—

"*Sunday, 26th.*—Preached at Carlisle. The sanctifying power came down at night, and struck three to the ground; two were justified.

" 28th.—Preached again. The sanctifying power came down; four fell.

" Oct. 4th.—Swinhopeburn Prayer Meeting. The sanctifying power came down while waiting in silence on God before the meeting began. A woman said a man had taken a fit. I said he was going to get his soul sanctified. At that moment he fell down and tumbled about the floor, so that three or four could not hold him. In a little time three others were rolling about in the same manner. About half an hour after, they rose with uplifted hands, shouting 'Glory! glory! glory!' &c., and blessing and praising God.

" 8th.—Preached at Westgate; a Pentecostal power came down whilst singing. They began to fall over on all sides, crying 'Glory, glory! glory!' and some cried 'O Lord enlarge my heart.' Many were astonished—some ran out of the chapel. To some it appeared nothing but confusion, as some were praying with mourners; others rejoicing with believers, and others were singing. Upwards of twenty were sanctified wholly, and three or four were set at liberty.

Sunday 24th.—Held a love-feast at Nenthead. Two men came twenty miles to get sanctified; one of them caught the holy fire and carried it to Middleton, and now it is spreading there.

" 26th.—Preached at Philhope, ——. Two men came to scoff; the Lord laid hold of one and brought him down; every bone in him shook. The other went away wounded.

" Nov. 11th.—Went to Edmundbyers to pray with a woman possessed of an evil spirit, and met with brother Summersides; we prayed with her awhile, but we were obliged to give up because so many people came in.

" 12th.—Went to pray with the woman again at eight o'clock. When we got there she was cursing, swearing, and dancing. We kneeled down and prayed with her until near half-past twelve. I told her to praise the Lord. She said, 'Curse the Lord!' I then said, 'It (the work) shall be done;' but she said, 'It shall not be done!' It came to brother Summersides' mind that we should set the Lord a time to deliver her. I asked him what time? He said, 'One o'clock'. I said, 'So be it.' And, at the last moment, God turned the storm into a calm, and delivered her.

" *Sunday, 12th Dec.*—Preached at Wearshead Chapel at night. The Lord made bare his arm, and the mighty power of God came down. There appeared to be upwards of thirty, all laid upon the floor, overwhelmed with the love of God and praising God with all their might.

" Dec. 31st.—Preached at Westgate Chapel, and had a fellow-

ship meeting. Some were praising God, and others were crying for mercy, so that the people could not discover the noise of the shouts of joy from the noise of the weeping of the people, for the people shouted with a loud shout, and the noise was heard afar off. It was past two o'clock in the morning before the meeting ended.

"21st March.—As I was returning from Hexham, I met with a man breaking stones upon the road, who was a backslider. I enquired of him if he had seen a wandering sheep come that way. I said, 'One has strayed from the fold, and I am informed it is somewhere in this direction. He immediately confessed that he was the wandering sheep. He began weeping. I exhorted him to return to the Lord, and he would heal his backslidings, and love him freely. He kneeled down upon the road and prayed. The Lord set his soul at liberty.

"At Driffeld a young woman cried aloud for mercy; and her mother came into the chapel raging like a fury, and threatening to drag her daughter out. But I stepped in between them, which made the mother rage more furiously; but I said that God was not to be beaten by the devil and an old woman, and I held her at bay till the daughter passed into liberty."

At Leicester, on a Monday night, there was a very extraordinary scene, which John describes in a letter to a friend: "There was not only a very great shaking, but a great number of persons fell to the ground. They actually were strewed all over the floor of the sacred house; some were in deep anguish; some were crying aloud for mercy; and some were made happy in God, and loudly sang his praises. The people were filled with amazement, and wondered what all this meant."

It must be remembered that Oxtoby was a stranger in Leicester. Leicester was a considerable town, "famed for its intelligence, and famous for men of vigorous intellect."

Without waiting to challenge that last statement, or to inquire how many "men of vigorous intellect" were amongst those stricken to the earth, let us think a little of this manifestation of John Oxtoby's power. What shall we say?

Clearly we must label "Praying Johnny" "Revivalist," and thereby give him his proper place in public opinion; then merging the individual in the class, we set aside John Oxtoby in particular, and consider the Revivalist in general.

Not many years ago, and in a remote part of England, a woman told the writer that a "Revival" had "broken out in the neighbouring parish the week before, and was expected to break out again that night." To her it was plainly as the small-pox or cholera, or any other infectious disease. It broke out—it raged—it died away. Of the infected, some never recovered at

all, some recovered in a measure, but were seriously affected for life, and some after a period of prostration slowly regained their former position. No one will deny that a Revival is infectious, and liable to break out at any time amongst the ignorant and undisciplined; but is its peculiar infection understood? Is it known how it breaks out and rages? Oxtoby speaks of men coming to fetch it, and then carrying it back to their villages. Is it a thing tangible and portable? It would seem so. How did they take it? How did they spread the infection? These are interesting questions, because they go to the root of the matter. But it is easier to ask than to answer them. Psychology is yet very young; she holds her secrets tenaciously; but when we are prepared to wrench them from her grasp, she will give them up. Are the geneses of small-pox, cholera, scarlet fever, whooping cough, and measles clearly known? Not yet; but some day they will be; and some day, too, shall the mysteries of Revivals be revealed.

A revival of religion seldom takes place except amongst the ignorant and undisciplined in mind, let their bodily estate be what it may. In these the passions are strong—and, for want of self-control, are easily roused. To rouse these passions is the mission of the Revivalist, and in cases where hitherto they have lain dormant his work is often abiding, but where, having been raised before, they are but turned from their accustomed channel, the effect is usually but transient. A Revivalist *must* be a man of an earnest spirit; he must be, if you will, a fanatic. The only education he needs is soon acquired. It is essential that he believe with all his heart that which he wishes others to believe; it is not essential that he present it in a logical form; reason is rather a hindrance. Reason! Is it not to her banishment that he owes his success?

A little experience, added to his firm faith, will teach him real eloquence, and then his theological education is complete. He speaks, and “sinners” are “convinced of sin;” he prays, and “they are justified;” he sings and they join with shouts of joy. And why? Because his earnestness affects them, and because, above all, he appeals to their passions. He addresses their self-love, and arouses fear—fear of a horrible punishment—fear of the wrath of God—fear of His power, which may crush them in a moment—fear of something undefined and undefinable. Nothing raises a panic like an undefined fear; some one utters an ejaculation, some one cries; soon dozens ejaculate—many weep; ejaculations become screams, and the more excitable jump and fall about in an agony.

This is the Revivalist’s time; obviously he must not leave matters here—this passion must be calmed; he must excite a

yet stronger one—Love—Love to God? Ah, no! His fear is upon them; to bid them to love Him would be to mock them. He presents to them a Son of God—a Mediator, who espouses their cause, and begs them, one by one, from the vengeance of His Father. Begs them—claims them rather—for with His blood He has purchased them. The fury of God's anger is now only turned against those who refuse to be bought. Will they be of that number? Shall the blood have been shed in vain? Shall Satan yet triumph? Let them once feel that, well pleased with the sacrifice, God will ignore their sin—and they have passed for ever out of the reach of fear. Joy at their escape makes them shout and sing; and so great is their gratitude to their deliverer that they feel no sacrifice to His pleasure to be too great. And no sacrifice *is* too great until this new passion comes into collision with that which hitherto has been the basis of action. This is the point at which is determined whether the effect of the Revival shall be lasting, or the man return to his former life. It is now that he feels the “temptings of the wicked one,” and the “strivings of the Spirit.” The peace of indifference is gone from him for ever. “The peace and joy of believing” is to him now a blessed dream. He knows no peace, for a fierce battle rages within him. He alternates “backslidings” with “renewals of grace.” Sometimes he gives up the conflict in sheer despair. Sometimes, and especially when his case has gained notoriety, he declares himself triumphant over the “world, the flesh, and the devil,” and devotes himself to bringing others “into the fold.” Henceforward, the devil will be the central figure in his religion. Why? Because to him Satan is a reality. Satan yearning for the “snatched brand” is ever at hand to tempt him; knowing his weak points he meets him at every turn. For the rest of his life this man is moved by two strong passions, Love and Hatred. Love to Jesus, who has rescued him from the hands of a mighty vindictive God. Hatred to Satan, who now destroys his peace.

With the increase of education such a Revival will become more and more a thing of the past. Not that as yet there will be no revivals of religious feeling, but the manner of them will be changed. A prophetic eye sees a time coming when reason will be the mainspring of action, and when men will look suspiciously upon their passions, and will be wary of yielding themselves up to the power of such blind guides. Then, indeed, may “Revivals” cease to be.

John Oxtoby was essentially a Revivalist; does any one doubt it? Let him then hear this quotation from the little memoir:—“Praying Johnny was not a man of original genius; he was not a man of lofty intellect; he was not a man of literary

taste; he was not a man of scientific attainments; he was not a metaphysician; not a philosopher; not a poet; not a grammarian; not a logician; not a rhetorician; not a linguist; not even a theologian. So many things he was not, we ask what was he? He was a true Christian; he was full of God; he was kind, just, firm, active and fearless; he had common sense, strong nerves, simple speech, a warm heart, and lively piety. These made him an extraordinary man. They made him a man, who, by active sympathy with its grief, has left a world better than he found it."

All honour then to John Oxtoby, and may his memory long be cherished, not only by the Primitive Methodists, but by all those who have the cause of humanity at heart.

Oxtoby's addresses were, as may be inferred, characterized by a very strong emotional element. They were rather exhortations than discourses, and might be quite as appropriately styled prayers as sermons; he was, moreover, of a very devotional spirit, and seemed so fully to realize the unseen, that prayer for and to it were the normal condition of his life. Hence his epithet of "Praying Johnny." Mr. Bottomley, who was stationed with him in the Halifax Circuit, says:—"During the time of his stay at Halifax, he was much given up to prayer, and generally spent about six hours each day upon his knees, pleading earnestly with God, in behalf of himself, the Church, and sinners, whose salvation he most ardently desired. When able, he attended the public and private means; for he took great delight in being among the people of God, and appeared to be lifted up above his infirmities. He was, at times, led out in such a manner in prayer and praise, that the people were astonished at him, and desired, in this respect, to be like him."

We are further informed that, "Often on the Sabbath, when attending many public services, he devoted those very hours in which his religious friends and his brethren in the ministry received refreshment and rested, to communion with his God in the closet. Frequently when harassed by any particular temptation when concerned about the *temporal* condition of any person in dangerous affliction; when under engagement to pray for one who was troubled with an evil spirit; when foiled in some late attempt to do good; when travailing in anguish of mind for a revival of religion in the neighbourhood in which he was labouring, and when deeply anxious to see the glory of the Lord revealed; he has spent many hours in the most decided abstinence and secluded retirement, and has, sometimes, in this manner, devoted whole days and nights to God."

Thus, it is said, in enumerating the benefits derived from these habits, "he secured blessings for persons who were far

from him ;” and the inference seems fair that these blessings were of a physical or temporal nature.

These facts are evidence, at the least, of an earnestness and intensity of feeling in the man such as is seldom seen, and to most readers they will also be evidence of his possessing a peculiar nature—a predominance of the spiritual—which might be expected to give rise to other unusual, and to many people, surprising manifestations. For instance, the following circumstance is related with every appearance of truth, and is certainly well authenticated. When visiting Bridlington Quay, in the Hull Circuit, John Oxtoby’s home was with Mr. Stephenson, whose family was one of the most influential in the place. “About the year 1825, Mr. Stephenson had a ship at sea on a foreign and distant voyage, about the safety of which he and the family began to feel anxious. There had not been any tidings of the vessel for a period far longer than they had expected. And, to increase their solicitude, they had a son on board for whom they feared the worst, feared that they should see him no more.

“At this time Oxtoby was sojourning in the family and was painfully concerned at witnessing their anxiety. Pressed in spirit for them and desirous to be the instrument of their relief, he fell back upon his usual and safe resort, special fasting and protracted prayer to God, in which he besought the Almighty to give him an assurance whether the ship was really lost, or would return in safety. In his protracted travail he clearly ascertained that the ship, which had been the object of so much solicitude, was not lost, but that she and the son, for whose safety the family were so anxious, would, in due course, return in safety.

“This welcome intelligence he communicated to the anxious family with perfect confidence. But high as John Oxtoby stood in their estimation, and exalted as was their opinion of his extraordinary piety and the power and prevalency of his prayers, yet his calm and positive assertions on this subject almost exceeded the bounds of their belief, and though they did not distrust them they were staggered. But John remained unmoved. He smiled at their doubts; reiterated his expressions of confidence; told them that God had “shown him the ship while at prayer;” that he was as certain of her safe return as if she were then in the harbour; and that when the vessel returned, though he had never seen her excepting when revealed to him, he should know her and could easily distinguish her from any other.

“Time rolled on. John pursued his work, and the family remained anxious, when news one day reached them that the vessel was safe and on her way home. She soon after arrived,

at which time Oxtoby was about ten miles distant in the country. The Stephenson family were so delighted with the occurrence that a gig was immediately sent for him, by which he was to return without the least delay. Mr. Stephenson asked him if he should know the ship about which he had sought Divine counsel, providing he could see her. 'I should,' replied John. 'God so clearly revealed her to me in prayer that I could distinguish her among a hundred.' They then walked out on the pier; and on their left were many vessels, some near and some remote, floating at anchor in the spacious bay. Among them John looked, and exclaimed, while pointing in a certain direction, "That's the ship which God showed me while in prayer. I knew she would come safely, and that I should see her." We need scarcely add that in this he was correct, and that this last particular of the strange account filled Mr. Stephenson with overwhelming amazement."

As still further evidence that a more than ordinary power was possessed by John Oxtoby, several instances are on record in which he was the means of healing the sick of long-standing or violent complaints. As the little memoir says from which these facts are taken—

"The strength of his faith was further evidenced *in his being instrumental in raising the sick from their diseased condition*. To a number of persons under such circumstances he was called in, and in many cases his visits were crowned with the most perfect success. He has been heard to mention instances in which his confidence has triumphed over maladies the most hopeless and discouraging; diseases in the limbs which had been dreadful and inveterate; and even fevers whose aspects have been the most raging and forbidding. In many cases the results of his faith have silenced every objector, and struck numbers with the most perfect amazement."

Mr. W. Taylor, Superintendent of the Barnsley Circuit in the year 1826, in a note to the Editor of the *Primitive Methodist Magazine*, observes as follows:—"A woman at Emley had a painful illness in her leg. Brother Oxtoby conversed with her respecting faith in the Lord to heal it. They kneeled down and prayed, and she was cured from that time. I came through Emley from the last Conference (1830), which was more than three years after, and found that she continues to be well, and is going on for heaven." On the same subject, Mr. H. Bourne, before his death, observed—"I was at Emley since Midsummer, 1830, and saw our sister. The illness in her leg had been long continued and was serious indeed. She had several holes in it, and the pain at times was excruciating. But while she and Brother Oxtoby were at prayer it was instantaneously healed,

and it has been well ever since. This account I had from her own lips. She is pious and much devoted to God."

"This is excellent testimony," adds the memoir; "it being given by first-class witnesses—men who could not be easily deceived, and would not bear false witness."

We are further told that, "Sometimes, the confident manner in which he expressed himself, while upon his knees, and after he had risen from his devotions, would stagger the most pious of his friends; but they became perfectly satisfied by the mighty effects which generally followed his believing assertions." It would seem, too, that he was able to exercise his healing power when at a considerable distance from the patient. A full account of such a case is given as an "illustration of the mighty effects of John's prayers." This account is rather too long to be inserted entire. The main facts are these:—

"At a place, in Neardale Branch, the people, at whose house he preached, had a child about two years of age. Although this infant had once thriven, and had been able to walk, it unaccountably lost power over its limbs. Medical aid was of no avail, and naturally the parents were much distressed. The mother showed the child to Oxtoby, and so far excited his sympathy, that he promised to pray for it from the time of his departure, the next morning, until his return in six weeks. A week or two elapsed, but the child remained as usual. One day, however, the mother laid it upon a bed at the far side of the house and went out. On her return, to her great amazement and joy, she found the child had got off the bed, and walked to the fireside without assistance, and it continued to play about the house with great joy. We are assured that the thing was real, beyond any doubt, because the child's affliction returned no more."

It is evident, from all the cases mentioned, that John effected his cures, not by the laying on of hands, but by prayer. What, in his case, was prayer? There must, of course, be great diversity of opinion on this point. Some may feel inclined to maintain that a special Providence attended the wishes of John Oxtoby; others may hold, and with more reason, that the power of his will was sufficient to produce the effects stated. This would not meet all the requirements of the case; there certainly seems to have been some power other than Oxtoby's at work. What was it? Perhaps the question can be more easily answered, by asking another:—"Who answers the prayers Müller offers up for the sustenance of his orphans on Ashley Down?" Very recently, from two separate quarters, this answer has appeared.—"Mr. Müller is a good medium—the spirits hear him pray, and then go to wealthy people, and impress it on their minds to send him money."

The *Literary World*, quoting from a book, by an "evidently able writer," furnishes the same answer to the question; but the "able writer" sees fit to add—"This theory hardly commends itself to the devout mind; but it may have some truth in it, as to the agency of angels in answering prayer."

In the face of so many facts we are not prepared to say that prayer is never answered—prayer, the earnest desire of a man's heart, carried out in such a way as to exclude his own direct efforts. Is it possible that this "evidently able writer" has hit upon a correct theory to account for the phenomenon; a theory which, though "not calculated to commend itself to the devout mind," may yet take root amongst the more profane and bear astonishing fruit.

But why is any measure of truth incompatible with a devout mind? Is old-established error the fittest companion for devotion? Surely here lieth a mystery which is to the uninitiated incomprehensible.

Before his departure from this world, Oxtoby's spiritual powers seem so much to have increased that he often saw the spirits who surrounded him. The memoir says that "he seemed to be living in the suburbs, breathing the air, and having communication with the inhabitants of that better world. These celestial beings visited his apartments, bended in the tenderest sympathy over his bed of languishing, mutely waited by him, became visible to the eyes of his faith, displayed their lovely beauties and divine glories to his sight, furnished evidence of the pleasure which they felt by the smile which played upon their immortal countenances, and, as if anxious to have him added to their superior society, they beckoned him to come away. To his sister, in whose house he was, and who, according to her ability, administered to his necessities and increased his comforts, he said, 'O! what have I beheld? Such a sight as I cannot possibly describe. There were three shining forms standing beside me, whose garments were so bright, and whose countenances were so glorious, that I never saw anything to compare with them before. O, how sweetly they smiled upon me! And when they departed, they beckoned me to come away.'"

"Healing the sick, clairvoyance, and visitation by visible spirits—is any one inclined to believe such miraculous stories?" some readers may exclaim. Let them pause awhile, and ask themselves if these are the only miraculous stories which are believed. Is not the Gospel of Mark full of them? Why should belief in the one case be counted a virtue, while in the other it is shunned as a vice? All well-authenticated "miracles" are but parts of a whole, and as a whole they stand or fall. "They

have fallen," is the reply. "All are gone; we will have none of them, and we laugh at the credulity which receives them." Credulity is not shown by believing assertions, however inexplicable, if *well supported* by evidence. Credulity never asks for evidence, but leans on authority, and is too idle or careless to inquire. A man of candid disposition and unbiassed mind does not contemptuously reject what he cannot explain, but accepts a fact, however strange, and then seeks its cause. The false pride of half-knowledge alone refuses to admit what it cannot understand, and shuts its eyes to the unaccountable, lest it should be driven to confess that "there are more things in heaven and earth than are dreamt of in its philosophy."

SPIRITUALISM AMONG THE ZULUS OF NATAL.

From a Paper by the Rev. Canon CALLAWAY, read at the Anthropological Institute, May 15th, 1871.

"A NATIVE Kraal amongst the Amadunga on the Tukela, having had some quarrel with their people, came into the neighbourhood of the lower Umkomangi, and settled with a relative among the Amahlongwa. They lived with him as dependents in his village. Soon after settling there a young child was seized with convulsions, and at once alarmed, they determined to consult a woman, living at some distance, celebrated as one who divined correctly by the aid of familiar spirits. Some young men, cousins of the child, went to consult her. On entering her hut and saluting her, she merely responded, but said nothing for some time. But at length after taking some snuff, she yawned, stretched, and shuddered, as is the custom with diviners when about to be the subjects of inspiration. She then said, 'They who divine are not yet come,' that is—the spirits.

"They remained waiting a long time, until they almost forgot the object of their coming; at last a voice, as of a very little child, proceeding from the roof of the hut, saluted them. They started, and looked to see whence the voice came. The spirits said, 'Why are you looking about? We merely salute you.' They replied 'We look about because we cannot see where you are.' The spirits replied, 'Here we are, but you cannot see us. You will be helped, not by seeing, but by hearing what we say.'

"The case then proceeded exactly as in common divinations,

excepting only that the woman was apparently passive, and the conversation was carried on by the voices, the revelations being made by them.

“The spirits began by saying—‘You have come to inquire about something.’ They were silent, and the woman said, ‘Tell them. They say you come to enquire about something.’ They smote the ground in token of assent. The spirits continued—‘That about which you come is a matter of great importance. An omen has appeared in some one.’ Again they smote the ground assenting, and asked, ‘How big is the person in whom the omen has appeared?’ The spirits replied, ‘It is a young person.’ They smote the ground vehemently here, because as they said, ‘They saw she had hit the mark.’

“The spirits then went on to say that the omen was bodily, that the person affected was a boy, that he was still young—too young to go out to herd. All this being assented to in like manner, the spirits went on feeling their way, as it were, to these things. They said, ‘Strike the ground that we may see what it is that has occurred to the body of this little boy, There he is. We see him. It is as if he had convulsions.’ This was assented to with a most earnest smiting of the ground. The spirits said, ‘What kind of convulsions are they? Ask of us.’ The enquirers told the spirits they were going the right way, and required no assistance of them. The spirits replied, ‘We told you to ask, because perhaps we are going wrong.’ They then went on to detail in a most minute and correct manner the time when the first convulsions took place, and the character of the attack, and what was done and said by the mother of the child and others. All this having been assented to the spirits continued—‘The disease resembles convulsions, You have come to ask us the cause? They replied, ‘Yes, truly, spirits, we wish to hear from you the disease and its cause; and also the remedy.’ The spirits promised to inform them, but first told them other particulars. The boy was the only child of his father. He was their brother, but not really their brother but their cousin. He was their brother because their fathers were brothers. They then went on to say, ‘Smite the ground that I may see which is the older of the two. We say, boys, your own father is dead. Smite the ground that we may see where he died. There he is, we see him. He died, boys, in the open country. He was stabbed with an assagai. By what tribe was he stabbed? He was stabbed by the Amazulu on this side the Tukela. That is where your father died, boys.’

“They then told them that the disease was not, properly speaking, convulsions; but was occasioned by the ancestral spirits

because they did not approve of their living in their relative's kraal, but wished them to have their own kraal. They told them among what tribe they were living, and to what tribe they belonged. That the person with whom they lived was their cousin on the mother's side. They exonerated the cousin from all blame, saying, 'We see nothing wrong in the village of your cousin. He is good. Even no practising of sorcery there. I see that the village is clear of that. You eat with your eyes shut, for you have no reason to complain. What we tell you is this. It is the ancestral spirits that are doing this thing.'

"They then proceeded to tell them the remedy. 'We have pointed out to you the ancestral spirits as the cause of this disease. When you reach home you shall take a goat. There it is—a he-goat. I see it.'

"They said—'How do you see it?'

"The spirits replied—'Be silent. We will tell you and satisfy you as to its colour. It is white. That is it which had just come from the other side of the Hovo, from the Amanzim tote. It is now a large he-goat. You shall sacrifice it, and pour its gall on the boy. Go and gather for him Itongo medicine. I see the Itongo. It says that your village must be removed from its present place, and stand alone. Does not the Itongo ask why you have lived so long in the village of another? The he-goat you will sacrifice to your grandmother. It is she who refuses to allow the child to die. Your grandfather has earnestly wished to kill him. We tell you this to satisfy you. We tell you that if the disease returns you may come again and take back your money. Now we have divined for you, so give us your money.'

"They offered the money, and the spirits told the woman to take it. She took it, at the same time warning the spirits that if it turned out that they had spoken falsely, she would give it back again.

"The narrator, who was one of the persons engaged in the inquiry, goes on to say that the woman with the familiar spirits sat in the middle of the hut, at the time of full daylight. The spirits cannot divine by themselves; when they are going to divine, their possessor goes with them. The possessor of them cannot divine; she usually says very little, and she too inquires of the spirits, asking, 'So and so, when you say that, do you tell the people who have come to inquire of truth?' They replied that 'They did tell the truth and that the people would see.'

"So the possessor of the spirits took the money; and the spirits said, 'Go in peace. And give our services to your people.'

“ They went home, sacrificed the goat, poured the gall on the child, plucked for him Itongo medicine, and gave him the expressed juice to drink, and made immediate arrangements for building themselves a new kraal.

“ And the child never had an attack of convulsions after, and is living to this day, a strong healthy young man.

“ The name of this woman was Umkankagi. She lived on the Umtwalume by the sea, a day and a half’s journey distant from the kraal of those who inquired of her. They had never seen her before.”

Canon Callaway further says about this case:—

“ Now we shall be all ready with our explanations. We may say she had gleaned and treasured up in her memory the history of these people; that she had secret intelligence of all things going on around her; that she had been told of their having brought home a white he-goat only a few days before going to inquire of her; that the recovery of the child was a mere coincidence, and that the voices were produced by ventriloquism. Whether this is a correct explanation or not, the woman displayed much ability in playing her part. And where the spirits assert that they see, we are reminded of the old seers, who in their state of ecstasy peered into the distant void, and saw visions of the past, present, or future, which sometimes proved to be a scenic exhibition of facts displayed to their inner sense, and which they had no external means of knowing.”

HEALING WATERS.

MRS. ALICE E. HACKER, writing in the *Christian Spiritualist* on “Healing Waters,” after referring to the article, “Notre Dame de Lourdes,” in the *Spiritual Magazine* for November, 1869, proceeds to remark:—

“ A book called *Notre Dame de Lourdes* has been published by M. Henri Lasserre, himself cured from a state of almost total blindness by the timely application of this healing water. There may be some who on perusing, by no means sceptically, these histories, while admitting the probability of the facts, because believing in visions and apparitions, and in the communication of healing by divers means, may yet stumble and be ‘offended’ at their essentially Roman Catholic tone and tendency, and be inclined to ask, ‘Why should the Virgin be necessarily the spirit employed to communicate the knowledge

of the healing efficacy of this stream, and why should its curative power be ascribed to her influence? The difficulty may, perhaps, be removed by the recollection that the spirits belonging to spheres with which persons are '*en rapport*' or in sympathy, alone can influence them. The Greek heroes of ages lost in the mists of fable controlled and visited, long after their departure, their worshipping successors in their sunny land. The Prairie Indian of to-day sees visions of departed 'braves,' dwelling in the 'happy hunting grounds.' Bernadette herself, a devout and believing Catholic, would naturally see and be addressed by a spirit to whom her simple pious heart had continually gone forth in humble but utter love. We see what we are able to see. The higher we are, the higher the influences that can be brought to bear upon us. Involuntarily we are perpetually practising invocation, for 'like attracts like.' It is a solemn consideration that there are some states of the human mind and will, in which we may say, speaking with all reverence, that God Himself cannot help us, or heal our souls; for He acts ever by the law of sympathy in that which is spiritual, and man's will is free: 'Ye will not come unto Me that ye might have life.' A few words now on healing waters of various degrees.

"Besides its material and practical properties of cleansing, vivifying, and reviving, and the many exquisite images and touching emblems which these qualities have suggested, it is known universally that water is an unequalled vehicle for the conveyance and fusion of physical substances, which can be so completely dissolved by it, and their particles distributed with such perfection and minuteness, as at times only to be detected by the keenest chemical analysis. To such a height of development has this power of analysis now attained, that it is said to be possible, with the aid of recent applications of science, even to discover from the water in which a person has washed his hands the presence in his system of certain mineral and vegetable medicines lately imbibed. Water is therefore capable of receiving, retaining, and imparting certain chemical and physical substances, imperceptible to the eye, touch, or taste; but yet very really and actually contained within it. Does its power of reception and forthgiving end here? Between the natural and spiritual there is a grand harmony, and a beautiful correspondence; although but little considered or understood. Of the facts and conditions of the merely physical, the "natural," that which is palpable to our bodily senses, or to instruments constructed by human science, even the most advanced philosopher in this age must admit that he has as yet had but a glimpse into nature's vast treasure caves, and is still only picking up pebbles

on the shore of the great unexplored and fathomless sea of wonder that stretches before him.

“In the domain of the spiritual,—seeking goodly pearls from out the boundless ocean of Eternity,—“so foolish and ignorant” must all own themselves before Him who counts each crystal drop, and every sparkling sand, and holds the mighty waters in the hollow of His hand, that none dare speak but with hesitation, and with “stammering lips.” Of the place of meeting between these two,—where the spiritual, acting upon and through the natural, becomes merged in it; of that dim mysterious border land, where mind combines with matter, we can know but very little, and we must suggest always rather than dogmatise. The philosophy of Mesmerism, Clairvoyance, and Spiritualism, would seem to have thrown a little light upon this mid region of misty speculation; although, as yet, it be but a fitful and a flickering gleam. Chemistry informs us that from all physical substances proceed actual, though invisible, emanations, penetrating in proportion to the conditions they encounter, and the *media* through which they act. The discoveries of Mesmerism, and the theories of Spiritualism, assure us also, that every individual is surrounded by an atmosphere emanating from his “nerve spirit,” or “spirit body,” or “soul,” a force, so to speak, *semi-material*, essentially personal, and varying therefore in quality and quantity, according to individual circumstances; and that he is moreover encompassed by influences subtler and finer still proceeding from his “SPIRIT,” his very innermost and only real self. In and through this atmosphere—which, though in our present state it passes through the “natural body,” is yet perfectly independent of it, and which will be retained when it is cast aside—dwellers in the Spirit Land can communicate with us, for this strange atmosphere is common ground between us and them. We can, through it, act also upon them, and upon our fellow mortals; and both we and our brethren out of the body, can, under felicitous conditions, influence by it material substances, impressing upon them, and making them instinct with our very life principle, and conveying through them, as the case may be, good or harm, healing or hurt. When a human being mesmerises water, he throws into it a portion of his atmosphere, his very being. And though the new element introduced be so impalpable as to defy the power of the analyst, being subtle and intangible as the soul itself, yet is there verily and indeed a new and powerful *substance* cast into the liquid, underlying its physical properties, but quite as really there as they are, and proving its presence by its efficacy and results.

“A Spirit, therefore, especially a high and glorified Spirit, a

“just man” (or woman) “made perfect,” far from losing any of this force or virtue, has probably increased it by its emancipation from mortality, and by its own reception of high and holy influences in the Heavenly Country. When God permits, and when there are no adverse conditions or opposing elements, why should He not be able to pour His own rich fulness of life into the fittest vehicle for its transmission to suffering humanity?

“The susceptibility of water to magnetic influence is beyond a doubt, and to influences higher still, and more spiritual. Water may be “spiritualized,” as well as magnetized, even through human instrumentality; the medium in this case being but a passive transmitter, not of his own life-power, but of the influence of higher spirit spheres, poured through his human hands! If these things be true, we hold in them the key to many and glorious mysteries, which have been hidden from so many, because they, like Thomas the Apostle, could not believe except they might see, and touch the evidences of the truth.

“Water being then so suitable a medium for receiving and imparting spiritual healing magnetism, no wonder that we find in all histories and countries healing wells and sacred streams. Incredulity has smiled with pitiful contempt; but nevertheless these beliefs have continued, and facts sustain them.

“In the waters of Jordan, whose banks were guarded doubtless by angelic beings, the wilful captain of Assyria’s host was bid to bathe. Bethesda’s still and silent pool was stirred at times by spirit visits, and became forthwith imbued with restoring strength. Miraculous wells dedicated to saints abound on the Continent; and even in our own land to-day, legends cluster about some waters. St. Winifred’s healing well, in North Wales, retains its reputation yet. And wells bearing still ‘Our Lady’s’ name, are to be found here and there in our now Protestant island. One there is in the pretty village of Hempstead, not far from the Cathedral City of Gloucester, called even now, ‘Our Lady’s Well.’ The water is singularly limpid, and the rustics still have a firm belief in its usefulness for weak eyes or defective sight. Doubtless, in olden days, cures were wrought beside the sparkling rill, in the days when faith in the unseen gave to unseen but kindly beings the conditions of beneficial influence. We have set our wills against such help in England now; and against our will, and without our faith, helped we cannot be. The spirits, like their Master, ‘CAN do no mighty work’ amongst us, ‘because of our unbelief.’”*

* A correspondent of the *Daily Telegraph* of August 21st, gives an account of a healing fountain, known as “St. Bridget’s Well,” situate on the road to the cliff of Moher, County Clare, Ireland; and where, as he tells us, that

THE SEEN AND THE UNSEEN.

“THERE is a double life with every man—the seen and the unseen.” Thus spoke the stranger, while I listened wonderingly. “And two forms as well as two lives, for there can be no life without a form of life. Two bodies—the one seen, and the other unseen.”

“Two bodies?”

“Yes. In the words of Paul, there *is* a natural body, and there *is* a spiritual body. Many read this as if *will be* were in the place of *is*, when the spiritual body is spoken of; but Paul meant that no such construction should be placed on his language. He spoke of the *unseen* body, without which the *seen* body could have no existence.”

“Your meaning is veiled,” said I.

“Not veiled,” answered the stranger; “you see the truth obscurely, because your vision is dim. Scales shut out the true light. Let me remove them. Does your eye see?”

“If not, how do I perceive forms and colours?”

which he describes “may be seen a dozen times a year by any one who cares to visit Ireland.”

He says, “Before the car turned in at the lodge gates of Birchfield House, lately owned by Mr. O’Brien—who appears to have been a king in this part of the country, and for whom the driver assured me that the lads would willingly have died on account of his good deeds—the cars laden with villagers, the groups of pedestrians, the wagons crowded with women and children wending their way up the hill, persuaded me that something unusual was going on. It was a pilgrimage to St. Bridget’s Well; and for miles and miles away the peasants were coming to ‘do their rounds’ at the holy fountain on Mr. O’Brien’s estate. The village belief is that this loved master of theirs, when threatened with blindness, was cured by prayer and an application of water from the well. At any rate, Mr. O’Brien planted the cave round with flowers and shrubs, and erected stone crosses and little altars in the grounds; and there he and his family lie buried, within a stone’s throw of the mysterious fountain. . . . You turn off from the roadway by steps into the sacred grove, where the water cave will be found; and having passed by a rude stone bench, on which rest rows of dusty shoes and stockings, you come upon a still pool, to which the peasants descend to wash their feet before commencing their devotions. It is formed by an overflow from the well, and thus, according to the peasantry, possessing some mysterious properties. . . . I spoke just now merely of peasants—poor creatures with sore eyes and wounded limbs, the halt, the maimed and the blind, the deformed and the grievously sick—who found their way to St. Bridget’s Well, and who, having stowed away their shoes and stockings on the stone bench, washed the dust from their feet, and commenced their devotion before drinking the water. There were scores of peasants, it is true; but others than peasants visited the well, and washed their feet in the pool by the side of the humblest. Well-dressed young women, girls in fashionable bonnets and white piqué dresses, with clean white petticoats and high-heeled boots, by no manner of means distressing to look at, sat on the stone bench and made bare their legs and feet, going down to the pool like the rest, and doing their ablution preparatory to prayer.”—[ED. S. M.]

“That beautiful organ of flesh and blood called the eye—I mean that natural orb so wonderful in its construction—does that see objects around you? or is it only a kind of window through which the unseen, or true spiritual eye, looks forth upon the world of nature. Think! Is it possible for mere matter to have the power of sight?”

“Not unorganized! And what is organized matter? It is a material form in which is a principle of life, and the form is determined by the character of the animating principle. Without the unseen, the seen would be inert and dead. Your eye is an organized form, because there is an unseen principle of life—in other words, an unseen eye—within, giving it the power of natural vision. This is as true of the ear and its uses as it is of the eye; of the brain as of the ear; of the heart and lungs as of the brain; and, still further, as true of the whole body as of a single member. Thus, there is an unseen as well as a seen body; and the former is equally susceptible of impressions with the latter—nay, more susceptible, because it is more highly organized.”

“Organized?”

“Yes, spiritually organized.”

“You startle me. If this be true, what wonderful things are involved!”

“We are fearfully and wonderfully made,” returned the stranger, in a solemn voice. “This is divine language, and has a divine and spiritual meaning. Yes; wonderful things are involved. If we have this spiritual body, then we have an inner as well as an outer life. And do not all admit this vaguely?”

“There is an inner life,” I said.

“If an inner life, then an inner form of life.”

“And that form, as you say, must take impressions.”

“Yes, and retain them.”

“Not so tenaciously as this outward, physical form.”

“More tenaciously,” said the stranger.

“This I do not clearly perceive. A form so sublimated, so ethereal, so unsubstantial, must almost instantly overcome impressions.”

“It is not an unsubstantial, but a truly substantial form,” was answered. “There is material substance and spiritual substance; the latter is an abiding substance, but the former is ever changing. Think! Upon which does an impression remain the longer—upon your body or your mind?”

“Upon my mind.”

“If it were not a substance, could it receive and retain impressions?”

I was silent. The words of the stranger were so full of meaning that I was oppressed by their signification. A window seemed opening upon the unseen world ; but, as yet, no objects were plainly visible.

“Look around you,” said the stranger. “There is the dull, cold, lifeless earth. Seeds have been cast into its bosom. Now, by what are they vivified? And by what power does each send up after its kind its leaf and stalk? From whence is this wonderful and perfect discrimination? It is from the unseen and spiritual world flowing from its infinitely variant principles of life into forms of matter presented in seeds. In germs lie the points of influx ; and each, after its kind, receives life from the unseen world. And as the law of like produces like is an invariable law, it follows that, in order to the production of a particular plant or tree in the seen world, there must be a like plant or tree in the unseen world, from which it exists, as an effect flowing from its cause.”

“Trees and plants in the other world?” I shook my head doubtfully. “That is a mere spiritual world.”

“Will you have a world without the objects that make up a world?” asked the stranger. “A spiritual world will have spiritual objects.”

“Oh, spiritual! Your ideas of the spiritual,” said the stranger, “are still dark and obscure. But this is no cause of wonder. Here, all is brought to the test of our sensuous perceptions ; and it is hard to rise above these and withdraw our thoughts from them so as to think abstractedly. But do not reject as false what you cannot understand when first presented. You need not, you should not receive as true what comes not to your mind with sufficient evidence. But to negative a proposition because the mind does not rise at once into its comprehension is not the act of a wise man. Hold your mind ever in the affirmative principle ; but admit nothing as truth which is not clearly seen. Prove all things ; and in doing so, bear in mind this wise saying—there are more things in heaven and earth than are dreamed of in your philosophy.”

We separated—I and the stranger. But I could not forget his strange language. “Two lives!” said I, as I sat musing alone in the still watches of the night that followed. “Two lives and two forms of life—an outer and an inner life ; the seen and the unseen. Two bodies ; a natural and a spiritual body ; each substantial, and capable of receiving and retaining impressions. How full of meaning is all this ! How much does it involve ! And can it be true?” The longer I pondered the subject, the more truth seemed involved in the proposition. It was plain to me that the unseen body, the spiritual man, must

be complete in every part as the natural body, which was but as its outer garment, or, rather, its means of action in the lower and less perfect world of matter.

“And if all this be so,” said I, one thought involving another, “how wonderful in perfection must that body be, organised, as it is, of spiritual substances; and how perfectly must that spiritual countenance express the passions and emotions of the soul! Ah! how different will all be when we come to lay aside this body of flesh and blood—this mass of inertia, now infilled with the life of the spirit, which it is ever bearing down, and whose powers it is ever limiting! In that unseen world, there will be no veil of matter to hide the moral quality. All eyes will see us in our true character, in our true spiritual forms.” I paused. The last words uttered were the plane for a new influx of ideas.

“What is a spiritual form?” I asked myself. I pondered long. “What is spiritual?” I mused still further. “It is thought and affection. A spiritual form, then, is a form of affection; or, in other words, an affection clothed in its proper thought; for it is by thought that affection comes into manifest perception, and shows us its quality. Can this be so? How much, undreamed of before, is involved! Will evil affections give a beautiful form?” “No!” was my involuntary answer.

My thoughts turned towards a beautiful young lady whom I had met during the day, who was greatly admired for her personal charms. In form and face she was almost faultless. I now remember that, in conversing, she had exhibited a feeling of malice toward another; and had also displayed a large share of vanity.

“The seen body is beautiful,” said I, still musing; “but is it so with the unseen body? Can an evil affection clothe itself in a form of loveliness?” I pondered this question until there came a great change. I was no longer in my chamber, musing upon different questions, but among a company of people who sat in the porch of a large building, the architecture of which was more perfect than anything I had ever beheld. Before us spread out a beautiful landscape. “This is a new country to me,” said I to one who was near me, and as I tried to recollect the way by which I had come; “what is its name?”

“This is the world of spirits,” replied the person to whom I had addressed the inquiry.

“The world of spirits!” A thrill went through me. “Was I then dead?”

“Not dead,” said my companion, who perceived my thoughts,

“but truly alive. You have laid aside the body of flesh, and arisen in the true spiritual body.”

“But these are flesh!” said I, holding up my hands; “I can touch one against the other. Moreover, I can touch your body, and it is firm like my own.”

“And yet all is spiritual,” was replied. “Your body and my body, and the bodies of all around us are spiritual in their substance. Our senses likewise are spiritual. What made us men on earth? Our flesh and blood? Mere dead matter? Far from it. We were men because we were spiritually organized, and, in the human form, made after the likeness and image of God. Does the laying aside of the natural body make us less men—less human? No! And can we be men without having bodily form and senses?”

As he spoke, there approached one whom I had known in the world, and who had departed thence a year before. She had many questions to ask about her friends she had left behind, all of which I answered. As she left me, after a time, I turned to the one with whom I had spoken, and said to him, “How is this? In the other life this person had a beautiful body; but now she is deformed and repulsive.”

“It is because her affections are evil, and not good,” replied my companion. “In this world, all are seen according to their quality. Good affections give beautiful form, and evil affections repulsive forms.”

My thoughts instantly turned toward one who, while living in the world, had a sickly and deformed body, but who had a pure and loving spirit, and whose chief delight appeared to be to do good; and, as I thought of her, I saw her approach. She drew near and joined the company. O, what a change! The bent body was straight and graceful, and the severe angles of her suffering countenance had given place to a surpassing beauty. My heart was touched with admiring wonder as I looked upon her.

Another whom I had known appeared. He was a man who, while living in the world, had been covetous, and who yet loved a good reputation, and, therefore, concealed his real character under assumed forms of benevolence and liberality. While in the natural body he was fair of person, but now there was a hideousness about his countenance, that made me turn from him with a shudder; and I understood the quality of his life from the form and expression of his person and face, as clearly as if “covetousness” had been written upon his forehead.

“This man was of goodly appearance in the other world,” said I, turning to my companion.

“His seen body was fair to look upon,” was replied; “but

his evil affections were daily and slowly destroying, in the unseen body, every trace of beauty. Come with me, and I will show you some of those who have become so changed from the human form, through evil lives, as to appear more like beasts than men."

My companion took me to a valley, before concealed from view by a dense forest, through which led a winding path. In this valley were companies of men and women engaged in various pursuits that seemed to occupy their earnest attention.

"Look from this point," said my companion, as we gained a little eminence, "and you will see them in their true forms."

I looked for a moment, and then turned away, sick with the sight.

"What did you see?" asked my companion.

"Men and women so changed, as to appear more like evil and filthy beasts than forms of human intelligence."

"As you see them, so are they.—While in the natural body, many of them had beautiful forms, for which they were loved and admired. But, in their life in the world, they marred the form and features of their spiritual bodies by evil and beastly affections. One had the cunning of the fox; another the cruelty of the wolf; and another the filthy sensuality of the swine. All this was hid from the natural sight—it was the unseen. But the veil of the flesh is removed, and what was unseen has become the seen. They are now before you in the forms that correspond to their true affections."

"Oh, if men knew this!" I exclaimed.

"Return and give utterance to the truth. Publish what your eyes have seen and your ears heard."

"But they will not believe," said I.

"Tell it, nevertheless."

At this moment, I saw approaching, one whom I had loved with a love more intense than that of a brother, and whose loss I had mourned with unavailing sorrow. She had observed me, and was hurrying forward. As she came near, I perceived that she was no longer beautiful as before. Every fair feature was distorted, and there was an expression of evil in her countenance, that shocked me like an electric current. Oh, she was hideous! I turned to flee, but she threw her arms around me, and uttered words of endearment; and her voice, instead of being flute-like in its tones, croaked like the voice of the raven. In sorrow I awoke.

Long did I lie pondering the strange vision. "Dreams are, for the most part, fantastic," said I; "but they often come in similitudes of truth. There is truth veiled here; I feel it, I know it. An evil life *must* distort the features of our inner

man, and change them from beauty to deformity. We know that the mind receives impressions and retains them. Warp the mind in childhood, and it ever after retains the unpleasing form, which is ever manifesting itself by means of the outer body. If we could see, by a spiritual vision, this mind or inner body itself, we should see the distortion as we perceive an unsightly crook in a favourite tree."

And if all this be so, and who will make bold to deny it?—each one of us is, day after day, either marring and deforming the unseen body, or rendering it more beautiful. Every evil and selfish affection, every unholy passion, every indulgence in wrong feelings or actions, deforms the spirit; while every good and generous emotion, and every act that springs from a purified and all-embracing love of our neighbour, is rendering it more and more beautiful, and, if continued to the end of life, the unseen body, when it rises into the light of the spiritual world, will appear as the form of an angel.

Reader, lay this up in your heart and ponder well the words of the stranger. They are not idle sounds like the tones of the passing wind.—*Arthur's Home Magazine.*

NOTES AND GLEANINGS.

A FACT FOR DR. CARPENTER : DR. THOMSON'S TESTIMONY.

MR. G. S. THOMPSON, M.D., of 4, Worcester Lawn, Clifton, Bristol, writes:—

"I have just read the article in the *Quarterly Review* entitled "Spiritualism and its Recent Converts," in which, among many other statements which the author discredits, is the account given by Mr. Crookes of his experiments with Mr. Home with the accordion. He seems to express a desire that the experiment be tried in open daylight, and above instead of under a table, and in the presence of trustworthy witnesses. I think I can satisfy him on all of these points (provided I am trustworthy, which I am considered to be by those who know me). At a *séance* in my own house, the accordion, while suspended by the lower end from one of Mr. Home's hands (while the other hand rested on the table), by which he held it at least two feet above the table, did play, and the whole party, consisting of seven

persons, heard it, and, moreover, saw the keys and the bellows move simultaneously, which latter point the writer appears to have great doubt about. I may also add that the room was fully lighted, every part of it being distinctly visible.

“I should also state that Mr. Home did not see the accordion till it was given him after we were seated at the table, and that during the time the accordion was playing, I passed my hand all round it, in order that I should be perfectly satisfied that nothing was attached to the keys.”

EXPERIENCES OF MRS. BASSETT.

Mr. Bassett, of Thornton-grove, Stratford, *E.*, writes concerning the experiences of himself and Mrs. Bassett as follows:—

“We first saw spiritual manifestations about three years ago, at a spirit circle, at which Mrs. Everitt was the medium, and after witnessing the phenomena, had no faith whatever in them, but determined to try for ourselves at home. Sixteen years previously we had heard of table-turning, and on trying found that the table turned for us, but had no idea that spirits produced the movements. After the *séance* with Mrs. Everitt, we began at home, sitting occasionally, and always in the light. At our first sitting certain table movements rather startled us, which we accounted for on Faraday's theory of unconscious muscular action, but afterwards found that when we removed our hands from the table, the same movements sometimes took place. At the fourth or fifth of our weekly sittings, we heard raps for the first time; the raps continued for the next two months, and then we began to sit in the dark. We then heard other noises, sometimes as if a bird were flying about the room. All this time we were not convinced of spirits having anything to do with the manifestations, but ascribed them to an unknown force.

“After forming this opinion, we sat one evening by the light of a paraffin lamp. I placed a concertina under the table, and said—‘If this is spirit-power, strike the notes on the concertina, which I have placed under the table, if that is better for you, and we will accept it as a truth, and if not, we will have nothing further to do with it.’ Immediately the notes came out full and powerful, so as to frighten us; the accordion also moved about, hitting against my legs and the legs of the table as if it were alive. I said, ‘Well, we must accept it.’ This was about six months after we began our sittings. We then invited some

friends to come and witness the phenomena. They were startled, and could not account for what they saw. Things went on in this way for another six months, when one night we found at the close of the *séance* that a sheet of paper had been written on, and the name of a friend who had 'died' some years previously was appended to the communication. It was unmistakably his own signature. Afterwards, three or four other spirits, unknown to us, gave us messages in the same way, but they were known, and their signatures recognised by their friends present. Occasionally we get this direct spirit-writing now.

"The next phase consisted in the formation in the dark of spirit-hands, which touched us; they opened and shut doors, and played frequently on the violin and other instruments. Various objects were carried about the room, and sometimes made to gently touch us. Sometimes articles were brought from other rooms in the house, while the doors and windows of the *séance* room were closed.

"About two years after we began, as we were sitting for other manifestations in the light, and while several persons were present, we most unexpectedly heard the spirit-voice for the first time. Since then we have had at different times as many as seven spirit-voices; three of these spirits who speak with audible voices almost invariably attend our *séances* now.

"The name of the spirit who speaks with most ease through Mrs. Bassett's mediumship, is James Lombard; and he has proved his personal identity to the satisfaction of his brother, who lives in Chandos-road, Stratford, and is in the employment of the Great Eastern Railway Company. The names of the other two spirits who frequently talk are Robertson and Dolman. They do not speak with the same voices they had while on earth, as they state that they have to manufacture speaking apparatus out of the emanations from the medium and other members of the circle before they can make their words audible.

"Altogether at our house we have given about two hundred *séances*, besides accepting invitations to all parts of London. We have sat with ministers of religion, writers for the public press, professional men, and men of science, and have given them every opportunity of testing the genuineness of the manifestations. They have been surprised at the length of time the spirits talk; sometimes half an hour has passed without the voice stopping for one moment. James Lombard, in his peculiar style, usually takes up the conversation of the sitters, giving his opinions freely, and sometimes describing other spirits present. Mr. Robinson usually gives a dissertation on the reality of a future state, and the benefits arising from spiritual manifestations. Mr. Dolman usually speaks of the growth and progress

of the spirit in the spheres, and of our duty to God and to our neighbours. They say that they take the emanations from the medium and other members of the circle, wherewith they make speaking apparatus which they use to talk with. The emanations from some individuals are no good at all for the manufacture of speaking apparatus, and a medium is simply a person who gives off the right emanations in greater quantity than other people.

“In conclusion, we have proved the truth of Spiritualism for ourselves, and have the consolation of knowing that through us it has reached the homes and hearts of many more.”

[We may add to the foregoing account that Mrs. Bassett is an unprofessional medium, and that her services as a medium have been given solely to aid inquiries into the facts and laws of spirit-manifestations. It is by mediums accepting in this spirit the responsibilities of their position that they can best serve the interest of the truth of which they are the ministers, and not by making a trade of mediumship.—ED. S. M.]

GERALD MASSEY ON SHAKSPEARE'S SONNETS.

This work being out of print the author proposes to issue a second edition limited to one hundred copies for subscribers only, at one guinea each.* After setting forth the character and purpose of the work, the advertisement proceeds to say that “Mr. Massey avows that the revelations whereby he claims to have cleared up a great mystery were made by means of spirit communications, and he offers his work as one answer to those who ask ‘What is the use of such communication?’ He considers the problem to have been insoluble in any other way.”

THE SPIRITUAL TELEGRAPH.

The *method* of communicating with the invisible beings, who surround us like “a great cloud” continually, is one thing, and the communications themselves quite another. We receive, through the wires that are suspended over the length and breadth of our land, and by means of the small machines at our railway stations and post-offices, all sorts and kinds of messages, characterising the persons who send them, and those to whom they are

* Names of Subscribers will be received by our publisher, Mr. J. Burns, 15, Southampton Row, E.C.

sent. An impertinent person dispatches an off-hand, disagreeable message, and we do not instantly declare that the machinery is to blame, and ought to be broken up, or that the Evil One himself is in it. By the same agency, and within the same hour, comes the brief but "exceeding great and bitter cry" of an untold desolation; a woe heart-rending in the intensity thrown into a solitary word; the triumph shout compressed in a single note of rejoicing; the meek and sad entreaty; the hard terse business message; the common-place statement that the sender will not return to dinner—these, and a hundred more varieties of human life, action, and thought, skim lightning-like from end to end of England, and are communicated through the tickings and pointings of the telegraph. It is a poor little machine for such treasures of feeling, and knowledge, and fact to pass through; but none of us despise it and say scoffingly, "I cannot believe that any wise, or good, or great man would use so small an agency to express his meaning; he would communicate with us more grandly, and with more pomp and circumstance." Yet this is what is every day contemptuously said about the messages which come through the action in spirit hands, of some mighty force, upon the wood of which our tables and floors are composed. We despise the *means*, therefore we overlook and believe not in the object. We say, with the Assyrian captain, that any communication worth the hearing must be given both in style and state, with scenery and emphasis. And so, like him, we turn away in rage and disgust. Nevertheless, God, all through the history of His dealings with men, has chosen the small things of the world to confound the mighty. Looking as the Spiritualist does, then, upon the *manner* and *method* of reception of a spirit message as a merely external and accidental circumstance, and upon its purport and intention as all-important, it follows that the putting himself into a position to obtain a—so to speak—telegraphic communication by raps on a table, argues no want of reverence or esteem for the dead. If I am shut up in a cell, and a person knocks at my door, and, not daring or unable to make vocal sounds, signals to me by preconcerted arrangement, I show him no disrespect by encouraging him thus to use his freedom. I judge him and his character entirely by the tone of his thoughts, as objectively expressed to me by the raps, which are his sole possible means of intercourse. My esteem depends entirely upon his character. The same rule applies to disembodied spirits. Death does not dignify nor exalt. Because a man has died, he is not certain to be wise and worthy of honour. Doubtless the unknown is always mysterious, and full of a nameless awe; and every soul who has made the solemn passage has gone through an experience great and over-

whelming, of which we are as yet individually ignorant, but which each one of us anticipates as inevitable. Therefore all trifling would be out of place and utterly repulsive and objectionable. Nevertheless, the fact remains that "he that is unjust shall be unjust still," and "he that is holy shall be holy still," and that as far as personal veneration goes, it can only be given to qualities which deserve it, in the other world as in this.
—*Christian Spiritualist.*

HOW THE MURDER OF HANNAH BROWN WAS BROUGHT HOME TO GREENACRE.

I remember my father's uneasiness when Greenacre was being brought up day after day before the magistrate, and nothing could go on towards his committal, the head of the wretched victim, Hannah Brown, not having been found. Pieces of cut-up flesh could not be identified, and all that could be done was to adjourn over and over in very faint hope. Circumstances were strongly against the prisoner, but the law would not permit a trial unless the body could be identified. A most wonderful circumstance occurred at last and settled the matter. Hannah Brown had lodged some months before at a little shop in Goodge Street, Tottenham Court Road, and the very night of her murder she called to take leave of the people there, saying she was going next day to be married. They soon after, of course, heard of her murder. The woman of the shop said one morning to her husband, "I have now dreamt four nights of a place where I know we should find Hannah Brown's head, and if you still refuse to go there with me I am determined to hire a man to dig there, and I shall find it." At last she prevailed on her husband, and took him a long way off (I think in the Bayswater direction) where they were making foundations for houses, a large open space. She looked about, and at last said, "Dig here." He did so, and found the head in a sack. This, of course, was all important, and was still farther corroborated in this way. A gentleman, hearing where the head was found, applied to the magistrate, saying he travelled in an omnibus with a man who had something in a sack he was very careful of; he looked at him very particularly, and should know him. He thought it a most suspicious circumstance that on getting out he ran across that open place I have described and had a lighted lantern. An order was given for thirty prisoners to be shown to this gentleman, who instantly fixed on Greenacre. He was tried and executed, as every one knows. The head was quite perfect, and

the features had not been mangled in the least. He had imagined, by burying the head, he should render discovery impossible, and so it would have been, and he must have been discharged, but for this wonderful interposition of Providence.*

THE BOSTON "JOURNAL OF CHEMISTRY" ON "PSYCHIC FORCE."

The *Boston Journal of Chemistry* is one of the first scientific journals of America. It is conducted by Dr. Nichols, one of the ablest chemists of that country. In an article by him on "Psychic Force," he writes:—

"We have often attempted to investigate them (the phenomena), as observed in the families of our most trusted friends—families where the moral uprightness and high character of every inmate rendered suspicion impossible. It has not been our business, however, to permit this known condition of things to deter us from the most thorough and persistent search, and we believe, if the astounding physical disturbances witnessed had been due to secret springs, wires, electro-magnets, &c., we should have found them. *No—the prestidigitation theory fails to explain the phenomena, and so do ventriloquism, sleight-of-hand, and all such tricks and devices.* Science, within its present boundaries, has no methods for explaining or investigating it; and here we seem to stand at the present time. We may as well call it "the psychic force," as to employ any other term; and certainly, while Professor Crookes and his illustrious associates will fail to shed much light on the dark subject, they ought not to be ridiculed and abused by their equals, much less by those who are vastly their inferiors in every department of learning. In research and knowledge of physical science, Professor Crookes and Mr. Huggins are certainly *the equals of any men living.*

When we learn that Dr. Nichols's investigations, or as he modestly calls it, "attempts at investigation," have extended over nearly a quarter of a century, and that he has come into contact with nearly every phase of the phenomena, and constructed numerous mechanical appliances to test them; his statement that every mechanical, chemical, and philosophical appliance, so far as he knows, has failed to throw any light on the nature of the phenomena, or to elucidate any principle connected with them; ought, we think, to have some weight with those who are only just entering on this kind of experimental investigation; and may possibly suggest the consideration that though they may thus verify the phenomena, and measure the force requisite to their production, that they are still dealing only with *effects*, the *causes* of which belong to a sphere of agency of a totally different kind, beyond the range of physics, and to which mechanical appliances can bear no relation.

* *Recollections of the Public Career and Private Life of the late John Adolphus, the eminent Barrister and Historian, with Extracts from his Diaries.* By his Daughter, EMILY HENDERSON. London: T. CAUTLEY NEWBY, 1871.