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A CONGREGATIONALIST MINISTER ON SPIRITUALISM AS "THE WORK OF DEMONS."*

A REPLY TO THE REV. JOHN JONES.

By THOMAS BREVIOR.

WHEN a scientist is confronted with the facts of Spiritualism, and is satisfied that they are genuine, he is pretty sure to conclude that he has come upon the discovery of a "new force;" when the same facts are brought home to a clergyman or Congregationalist Minister, he in general is equally confident that it must all be the work of the devil or of evil spirits; and as the one naturally has recourse to levers, spring balances, and other mechanical apparatus to prove his theory, so the other as instinctively resorts to Church doctrines, Scripture texts, and other theological apparatus to establish his. I do not complain of this: every man to his trade and to the tools he is most expert in the handling. The worthy shoemaker in the old story was no doubt sincere in urging that for the defence of a city there was nothing like leather; his fellow-citizens, however, might, we think, reasonably be excused for not taking quite the same professional view of the situation, and so a mere layman may perhaps be pardoned if he takes exception to the validity of the conclusions and method of reasoning of the conscientious and earnest Congregationalist Minister of Chadwick Mount Chapel, Liverpool, in his late sermon on Spiritualism; the substance of which he has now "sent forth from the press, in order that it may address itself to a still larger audience."

The Congregationalist Minister reminds us that "For these

* *Spiritualism the Work of Demons.* By the Rev. JOHN JONES, Congregationalist Minister, Liverpool.

sixteen past years Spiritualism has been spreading like a tidal wave over the land;" that it "is beginning to deeply agitate the masses;" and that it "is coming up to the front in the town of Liverpool as in other places;" and he warns "the ministers of religion" that they "had better deal with it in time." He sets his brethren in the ministry an example in this respect, but so far it would seem the results are not encouraging, for we learn his sermon and pamphlet have given quite an impetus to the movement of Spiritualism in Liverpool; and this is what might have been expected, for his testimony and the evidence he adduces to the truth of Spiritualism could scarcely fail to arrest attention and excite inquiry, which is all it needs. In reply to those who affirm that Spiritualism is a system of imposture and trickery, he very forcibly remarks:—

"That is a strange imposture in which millions are leagued together, many of whom are eminent personages in the ranks of literature, science, and nobility throughout the civilised world." Again, he shows that natural causes alone are insufficient to explain the phenomena of Spiritualism, and refers as instances to direct spirit-writing and spirit-music. He observes—"Now, there is in the fact of a written sentence and familiar music a display of *intelligence* which neither magnetism nor electricity possess, and these laws of nature, therefore, do not account for the mystery." In short, Mr. Jones considers himself to have established the following propositions:—"1.—The facts of Spiritualism are sufficiently authenticated. 2.—These facts cannot be interpreted in the light of imposture and trickery. 3.—Neither can they be accounted for by any known laws. 4.—They belong, therefore, to the domain of the preternatural."

The only contention with him is as to "what is the source of these preternatural manifestations?" To this question he replies that they are Satanic; and he offers the following arguments in support of his theory:—"1.—That Satanic manifestations are predicted in the Scriptures. 2.—They are corroborated by the facts of history. 3.—Having recourse to the spirits of the dead is forbidden by God. 4.—Spiritualism is an apostacy from the Truth?"

Of course this raises the whole question of Bible Spiritualism, the adequate consideration of which would require far more space than can here be given to it; but without entering fully into this discussion now, we may remark that the first two propositions have no bearing on the question unless it can be shown that all spirit manifestations—and those of the present day especially—are Satanic. The adroit introduction of the term "These," (meaning modern spiritual manifestations) is simply begging the question to be proved. In connection with the

third proposition it would need to be shown (what is not even attempted) that the prohibition to the Jews is binding upon Christians, and that spiritual intercourse, through all time, of every kind and for whatever purpose, is alike forbidden and unlawful.* The last proposition involves the inquiry—What is “the Truth” from which Spiritualism is charged with being an apostacy, and are we to accept Mr. Jones as its infallible interpreter? We certainly cannot with him receive unreservedly and without qualification the Romanist maxim that “the Truth” is “the doctrines of the Gospel as received by the Church in all ages.” From his standpoint of Protesting Nonconformity it would not be easy to define these doctrines, but we know that with the gold and silver there is much hay and stubble; that they are variable and fallible; and too vague, indeterminate, and open to exception to be received as the standard or test of Truth. Concerning them Spiritualism only says with the Apostle—“Who art thou that judgest another?” “Let every man be fully persuaded in his own mind.” The text, 1 John iv. 1, to which the Congregationalist Minister refers, may fairly be quoted in support of the Spiritualist position, for when we are told not to believe *every* spirit, it implies that there are some spirits worthy of credence; and the exhortation to “try the spirits whether they are of God” could have no point if it did not mean that some were so, and that we should discriminate between them; which is just what the Spiritualist affirms and what the Congregationalist Minister denies.

The truth is, the Bible throughout recognises what the Congregationalist Minister does not—that there are two kinds of Spiritualism: the good and the bad; the divine and the diabolical; the lawful and the unlawful. The latter, doubtless, is prohibited; the former was practised by patriarchs, prophets, apostles, and by Christ himself. Of this kind are the spiritual gifts of the early Church and the modern Spiritualists, and concerning which St. Paul told the members of the Church at Corinth he would not have them ignorant, bidding them earnestly to covet the best gifts. It is a sheer evasion of the Congregationalist Minister to say of the good men in the Bible narratives to whom Angels of Light were despatched, “but these were exceptional cases, and always emanated from God, and are a totally different thing to necromancy or Spiritualism.” This is only asserted, it is not even attempted to be proved.

But while prepared to meet our clerical opponent on his own ground, point by point, and text by text, and to show that

* I have treated the subject at some length in the first three chapters of *The Two Worlds*, and more particularly in the second chapter on “The Law of the Old Testament and of the New.”

while he ignores or evades one class of passages in Scripture, he puts upon another a construction, and gives to them an application unwarranted and gratuitous; I apprehend that my readers, like myself, must be weary of this constant battle of texts, which the experience of Christendom has proved so eminently unsatisfactory, turning as it generally does to a considerable extent on verbal subtleties, questions of Greek and Hebrew; grammar and critical exegesis,—laboured attempts to get at the mind of certain Oriental writers of fifty or a hundred generations back. Protestantism not only admits but insists upon the right of every man to exercise his private judgment on the interpretation of Scripture, and when our readings differ, as in the present case, how is the question to be determined? When there are conflicting interpretations, who is to decide? There is no court of appeal. Protestantism is a Legislature without a Judiciary, and the theory of infallible authority in the letter of the Bible is thus practically nugatory. There is, for us, no infallible Pope, either at Rome, Canterbury, or Liverpool, to settle the articles of our faith; and we cannot accept as the sterling coin of Truth the tattered paper currency of bankrupt creeds.

The most casual reader of this sermon can scarcely fail to observe in it an evident straining of texts to fit the facts, and an equally obvious straining of facts to fit the texts; as, for example, in the pretence that Spiritualism leads men to become vegetarians and celibates, which, though it may be exceptionally true, as a rule is so contrary to the universal plain fact that it could never have been made except to make it fit the text about forbidding to marry, and commanding to abstain from meats.

So again, the text is quoted in which the seer of the Apocalypse saw two unclean spirits like frogs; but what has this to do with Modern Spiritualism? The spirits seen by our mediums are not like frogs, but are our departed friends and kindred. Mr. S. C. Hall, for instance, as quoted by Mr. Jones, tells us that he and seven other friends saw the spirit of his "venerable and truly Christian sister," and that the "likeness was exact;" that he "recognised every feature;" she was, therefore, no more like a frog than like a weasel or a whale. Again, there is an eager clutching at any extravagant or exceptional utterance of any reputed Spiritualist which may seem to serve the writer's purpose, with a desperate effort to fasten upon Spiritualism the responsibility for these individual vagaries. We may smile at these puerilities and special pleadings; but it is a matter of serious regret to find a Christian minister, in order to make a point against Spiritualism, striving to depreciate the value of the belief in immortality, questioning if conversion to it may

not be "a very barren result," and affirming that "it is much to be feared that this mere abstract belief in futurity will be of little value in relation to the final destiny of man."

Very different is the feeling of those who have ever experienced the agony of doubt. Speaking of the "idea of a world to come," Robert Burns says—"Would to God I as firmly believed it as I ardently wish it;" and the celebrated author of *Night Thoughts* says of the dispute about religion—"I think it may be reduced to this simple question, *Is man immortal, or is he not?* If he is not, all our disputes are mere amusements, or trials of skill I have long been persuaded that most, if not all, our infidels are supported in their deplorable error by some doubt of their immortality at the bottom; and I am satisfied that men once thoroughly satisfied of their immortality are not far from being Christians."

The experience of many a Spiritualist more than bears out this last assertion. They have confessed that Spiritualism has made them, not only almost, but altogether Christians.

Writing of the late Professor Hare, Judge Edmonds says—"Dr. Hare has all his life long been an honest, sincere, and inveterate disbeliever in the Christian religion. Late in life Spiritualism comes to him, and in a short time works in his mind the conviction of the existence of a God, and his own immortality. . . . The last time I ever saw him, he told me that he was at length a full believer in the Revelations through Jesus—that, in fine, he was now a Christian, full in the faith—that but a few days before he had made a public proclamation of his belief at a meeting which he had addressed at Salem, Mass., and he read me a long article on that subject, which he had prepared for publication." Judge Edmonds adds:—"In the Introduction to my second volume of *Spiritualism*, I published some twenty letters from different persons, showing that the writers of these letters were but a few of the long list we have of such conversions."

Of the efficacy of Spiritualism in bringing home the conviction of immortality to those who had doubted or denied it, and whom the pulpit had failed to convince, we have the fullest admission in the pamphlet before us. Thus, after citing Mr. Hall's account of the apparition of his sister, it goes on to say:—"Equally remarkable and authenticated instances are recorded, apparently confirming the Spiritualistic theory, and what seems to strengthen their belief in it, is the consideration of the object of such apparitions, *viz.*, to lead back the world, in this materialistic epoch, to the belief in the doctrine of immortality. In this Spiritualism has undoubtedly succeeded. It has made a convert of many a bold materialist; it has gathered

up into its chariot crowds of the rationalists and sceptics of the world, and such like are still rallying around the unfurled banner on which is inscribed the word 'IMMORTALITY.'"

If this is "the work of demons," I pray most fervently—May God speed it! The "demons" are manifesting God's truth, and so doing a great work, which the professed ministers of religion have been unable to effect, and which, alas! too many of them are now striving to hinder.

Nor do the concessions of our reverend opponent end here. He tells us—"Spiritualism comes also under the guise of benevolence; and human suffering and malady excite the compassion of the spirits." But we are told, that "for all this semblance of religion and benevolence, there is within it the elements of the blackest apostacy." That is to say, the theological opinions of some spirits and of some Spiritualists do not altogether coincide with those of the Congregationalist Minister of Chadwick Mount Chapel, Liverpool. All his quotations at the utmost prove no more than this. In the simplicity of his heart, the good pastor says in effect, "So much the worse for them. They ought to believe as I believe, and to teach as I teach; if the spirits do not, it is a sufficient proof that they are demons. Beware of them!"

Thomas Carlyle, alluding to the strange fantastic tricks played before high heaven by an eminent Anglican divine, once wrote:—

"The Builder of this universe was wise,
He made all systems, planets, particles;
The plan He framed the worlds and æons by
Was—Heavens!—was thy small Nine-and-thirty Articles."

The Congregationalist Minister of Chadwick Mount Chapel is a seceder—or, to use his favourite term, an "apostate" from the Church of the "Nine-and-thirty Articles;" but, nevertheless, he has his own small plan of orthodoxy by which the wise Builder of this universe framed the worlds and æons, and to which pattern the spirit-world must conform its teachings. If the spirits do not preach this Gospel of total depravity and endless punishment, they are to be held "accursed." If they teach that the Divine Father is ever ready to forgive "all such as do truly repent," in whatever world they may be; that "when the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive," whether he be physically embodied or disembodied; and that there is hope and the possibility of progress for all; they are proclaimed teachers of "damnable heresies."

Alas! for the rarity
Of Christian charity
Under the sun.

Steadying himself a little, and struggling to be candid, our Congregationalist Minister bethinks himself that "it will be only fair to listen to the defence of the Spiritualists in regard to this charge of apostacy." Quite so. He tells us that "they say, in effect, that as Spiritualism inculcates such things as love to God, charity towards men, and morality of life, it is impossible for it to be Satanic, for then Satan is divided against himself." This, at all events, was the reasoning of One, to whose authority we should think a Christian minister must defer—One who summed up all the commandments in love to God and love to man; who laid down the rule to which Spiritualists appeal—"By their fruits ye shall know them;" and who, when the charge was brought against Him, which His professed minister here brings against the mediums of to-day—"He hath a demon,"—replied, as we are told the Spiritualist now replies, that in that case "Satan is divided against himself." This, however, the Minister tells us is all "a solemn delusion; and those who are under it are given up 'to believe a lie,' because they have no pleasure in the truth." In reply to the reasoning of Jesus and of the Spiritualists, he says:—"We frankly admit that such are some of the teachings of Spiritualism; but this is only what we should expect. For in this consists the '*seducing*' of the text: all this is trickery on the part of the demon, and is exceedingly good policy. They know well enough that rank atheism and open immorality, and a negation of all religion, would never do as yet. The stratagem is then for the present for 'Satan himself to be transformed into an angel of light' (2 Cor. xi., 14); and through the demons, who are his subordinate ministers, to preach morality. The grand purpose is the destruction of man; and the 'powers of darkness' take care to adopt any means whereby this can be achieved. They can afford for awhile to preach love, and charity, and righteousness, if at the same time they can subtract from the creed of their victims all the wise and saving points of the Gospel. For the present they leave them the shell, after most carefully extracting the kernel. Yes, we repeat, demons can afford to proclaim morality, if, at the same time, they can destroy the notion of natural depravity, of a Saviour, and an endless doom."

Now, we ask, How does the Minister know all this? Have the "demons" taken him into their secret counsels; or has he had a special revelation on the subject; or has he acquired it by instinct, or evolved it from the depths of his own consciousness, or is it but the mere reflection of professional prejudice? One thing is clear—it is unwarranted by any present facts; for in the same breath that he says, "We charge Spiritualism with being a gross

departure from the doctrines of the Gospel as received by the Church in all ages;" he adds, "Not that it at present assumes a non-religious character. No, demons are wiser than that. *Séances* in Paris are, under the direction of the spirits, opened with prayer. *Séances* in London, under similar instruction, are opened with the reading of the 23rd Psalm, and closed with the Doxology. Nay, more, the spirits seem to be of a most reverential type, for at a *séance* held near London, the following message was received from the spirits—'We do all that we can to convince you that we live, and that God is Love.'"

Could some of these "demons" gain access to the Congregationalist Minister, they might perhaps whisper in his ear that, according to a Christian apostle, Charity is greater than Faith; and that his Gospel of "natural depravity" and "endless doom" is not quite the same with the Good News of God proclaimed eighteen centuries ago by One who folded little children to His bosom, and reminded His disciples that "of such is the Kingdom of Heaven;" and who exemplified the relation of man to God in the Parable of the Repentant Prodigal; and they might remind him of that gentle warning voice—"Ye know not what manner of spirit ye are of." "Judge not, lest ye be judged."

And, after all, who are these "demons?" We are told by the Congregationalist Minister that they are "evil men having departed this life." At the worst, then, they share our common humanity—weak, erring, sinful, as who is not?—but still our brethren, members of the same family, children of the same Divine Father. Should we then, on the plea that they are evil, refuse all communion with them, and withhold from them all sympathy? or, because they hold what we consider incorrect opinions, or, as the minister puts it, have "apostatized from the faith," charge them with "teaching lies in hypocrisy," and treat them as accursed? Would it not be better, more kindly, more Christ-like, to try to win them back to virtue and to truth? Would not this be acknowledged as simply our duty were they in this world, and are our relations to them so wholly changed, that we must adopt a contrary code of ethics because they have "departed this life?" Are the principles of moral obligation so mutable that, under change of circumstances, what was a duty may become a sin? Might not a disciple, and still more a minister of Christ, deem it not incompatible with his Christian profession and office, to seek to save those that were lost?—happy could he bring back some wandering sheep into the fold of the Good Shepherd—happy could he give help and counsel to some misguided, unhappy spirit, seeking light and aid from his mortal brothers.

Say not that for these dark and troubled spirits there can be

no light, no help, no hope. Do not so malign the All-merciful Father as to say that for these His erring children He has reserved only eternal wrath and infinite despair. Say not that our counsels to them and our prayers in their behalf can be of no avail. The experience of many and many a Spiritualist—aye, and the faith of the Church in all ages when it has not been smitten with fatal paralysis—is evidence to the contrary. Think you that Christ would have preached to the disobedient spirits in prison save with a view to their deliverance, or if His preaching could be of no avail? Think you that the joy in Heaven over a sinner that repenteth is not felt alike, whether that repentance be in this stage of being or in the next? And is there no force in the appeal which Christ makes to the witness in our own hearts—"If ye, being evil, know how to give good gifts unto your children, how much more will your Father in Heaven give good things to them that ask Him?" Do then the principles of God's moral government change with our change of worlds?

But, as already intimated, I do not expect this question to be settled by mere citations or arguments from Scripture. The theologian is indeed ready enough to pelt heretics with texts, but he is generally text-proof when texts are quoted on the other side; and especially is this so with the clerical mind. If a text looks heretical, it must be teased and tortured to mean something different to what it says; or it must be offset by some other text more orthodox, or at least more convenient for the occasion. Instead, then, of further appeal to the logic of texts, let me give an illustration from the logic of facts; premising that while I think the matter of it instructive, I must not in quoting it be understood as thereby expressing approval of every incident related, or of the tone in which some of the remarks are written. I quote it, not only for its bearing on the question at issue, but incidentally, because I think it may also be suggestive to those who regard forms of exorcism as of magical efficacy in casting out and banishing evil or undeveloped spirits:

AN EXPERIENCE WITH "DEMONS" OR "DARK SPIRITS."

Mr. Thomas R. Hazard, who states that he has had more than fifteen years' experience in Spiritualism, in an essay just published on *Mediums and Mediumship*, narrates his experience with "demons" or "dark spirits," at a circle of which he was a member. First, the circle broke up the *séance*, when they found these spirits had gained possession of the medium. Then, they had recourse to exorcism. The spirits were commanded in the name of God to depart, which they did. A command in the name of Christ was equally effective. At length, on one of these occasions, a member of the circle, we

are told, "bade every devil of them depart in the name of the devil, and depart they did full as promptly as before."

Mr. Hazard continues:—"I was now satisfied of that which I had before began to suspect—that it was not the particular *name* used that drove away the 'evil spirits,' but the amount of our own will that was embodied, as it were, in *the name* that produced the effects. Even this pleasing thought, however, was soon dissipated; for our enemies soon rallied, and concentrated their spiritual forces in the spirit-body of a very vicious and positive man when on earth—known to some of the circle—who took possession of the medium, and defiantly boasted that we could not cast him out, either by the 'name of God, Jesus, or the devil,' nor could any of us, or all combined, throw sufficient will-force into the medium's mind to dislodge him.

"And now for a new phase of the 'devil' theory which these experiences prepared us to receive. Our spirit-friends had always told us that those spirits that we had been taught to regard as 'fiends or devils,' are simply spirits less developed than some others, but still destined, in the Heavenly Father's good time, to enter into rest and joy; and that their return to earth in the way they did, was in accordance with the laws of spirit-being and unfoldment, and that, instead of chiding and driving them away, we ought always to treat them kindly, as by so doing we would greatly assist them to develop out of their dark state, and, at the same time, benefit ourselves. This was too transcendental a doctrine for even nominal orthodox Christians—as some of us were at that time—to readily receive; but at length, other means having failed, we determined to try the experiment, and, at the next greeting of our *un*friends, we all put on a grave look, and answered their customary taunting expletives in as kindly a tone as we could command. At this the medium paused; and holding the pencil quietly in his hand, inclined his head one side, very much as we have seen a pig do under an apple tree when his attention has been aroused by a doubtful sound that indicated the approach of something unusual, the exact nature of which, and whether friendly or otherwise, he was not fully assured of. The spirit in control, however, in thus reading our minds, seemed to detect the exact nature of the experiment we were trying to come over him, and soon commenced railing very much in the same strain, though not so decidedly rancorous as before. We persevered, however, in our course through several sittings, until we arrived at a state of mind consonant to the external manner we had assumed, and not only spoke kindly to the poor undeveloped spirits, but from the bottom of our hearts *felt so*. This won for us the victory; and from that time we were not only

relieved of all annoyance, but it became a most pleasing duty—to some of us at least—to commune with the poor dark ‘spirits in prison,’ and by our counsel and sympathy help them to progress out of their low and unhappy state.

“The change was marvellous indeed. Ranting, profane ‘spirits of the damned,’ that but a short time before came to annoy and abuse us, when they looked into our hearts and minds, and saw that they were truly full of sympathy and kindly feeling toward them, and that we were sincerely desirous to assist them—forgot all their former animosity, and became as gentle and tractable as little children in their intercourse with us, and literally they who once came to scoff, now remained to pray. From that day I have never experienced trouble through any mediums from ‘dark spirits,’ but, on the contrary, have always encouraged their coming, believing that I might in this way be made an instrument to do good and help to elevate them on their plane of being, just as I must ever be dependant on those in advance of myself to assist me to rise on mine. Many have been the tokens of gratitude that have been borne me from the other world for the sympathy and words of encouragement I have thus extended to poor despairing souls in the other life, and among the most grateful of these has been the railing and vindictive spirit that we had not will-power enough to subdue or expel from the medium.

“From such and other experiences, I learned that many souls, when launched into the spirit condition, find themselves, through the false conceptions of the future state that they have imbibed in earth life, very much like a ship at sea, without chart or compass, that has lost its reckoning; nor can they find any way to advance until they return again to the earth-sphere, and through some mediumistic source acquire light and strength to begin anew their voyage of progression in the spirit-life. Nor is there probably a soul, either on earth or in the spirit-world, so utterly depraved as not to be amenable to the laws of kindness and love, such as Jesus taught and practised, if these can be extended in such a way as to leave no doubt on the intended recipient’s mind of their genuineness.”

Here is “philosophy teaching by example.” I hope our reverend friend may profit by it, and not like too many of his clerical brethren, steeped to the lips in prejudice, be “as the deaf adder that stoppeth her ears and will not hear the voice of the charmer charm he never so wisely.”

It is only the confused, perverted theologic vision, peering amid the dim religious light and sombre shadows of the conventicle, that sees more devils than vast Hell can hold. These demons of the mist vanish in the open sunshine. To

that clear reason which is the eye of the soul and that purity of heart which sees God, they are alike unknown; or if known they excite no terror. Had we more faith in God we should be less haunted by these shapes of Ignorance and Fear, and the "Demon" we had cursed would be received by us in the spirit of Christ as a man and a brother. It is not the sinner but the sin that we should dread, and our security from harm is not the vain reliance on human creeds but in conscious rectitude of motive in the all-subduing power of kindness; in the laws of order of the spirit-world, and in the protecting presence of God and His ministering spirits. Trusting in that protection, we may say with one of old "I will fear no evil, for Thou art with me." We have but to step out of the Egyptian darkness of men's pitiless theology into the light of God, and trust the Infinite Love which, like the blue sky, bends over all.

I do not deny that there are "demons"—"evil men departed this life," alas! too often made evil by ignorance and want, injustice and culpable neglect, and the force of strong temptation from which we have been happily exempt. Perhaps, in the eye of Infinite Justice we may not be wholly free from responsibility for the misdeeds of our erring brother. If we would not have to do with "demons," let us cease to manufacture them: and let us also be vigilant lest we each individually add one to the number. But, thank God, the spirit-world is not peopled alone or chiefly by the vicious and the criminal. The wise and good who have "departed this life," and who come to us as "ministering spirits," are, indeed, a "multitude whom no man can number;" and if our reverend brother's spiritual sight is holden to this great "cloud of witnesses" that surround us, so that he cannot discern that "they that be with us are more than they that be with them," we would on his behalf offer up the prophet's prayer—"LORD OPEN THE YOUNG MAN'S EYES THAT HE MAY SEE!"

A GERMAN PROFESSOR ON SPIRITUALISM.*

SPIRITUALISM is a great trouble to professors; when they do not affect to ignore it they are always explaining it on some principles of science or philosophy, but then each has his own explanation, being dissatisfied with the explanation of his predecessors in the same line almost as much as with Spiritualism itself. A history of these various hypotheses which have had their day, and ceased to be, might be added as an interesting

* *Spiritualism and Animal Magnetism.* By Professor G. G. ZERFFI, Ph.Dr. London: ROBERT HARDWICKE, 192, Piccadilly.

chapter to Mr. Disraeli's *Curiosities of Literature*. English and American professors having hitherto signally failed; a learned German has now come to the rescue, and as Germany has a high reputation for philosophy, we look with some interest to what its present representative has to tell us on the matter, and all the more, as the work has been extensively advertised and trumpeted in the newspapers. If German professors can shed any new light on the question, we are anxious that our readers should have the benefit of it.

What then has Professor Zerffi, Ph.Dr., to tell us on this head?

His explanation of the chief cause of "second sight" and "communication with ethereal beings," is that the human constitution is subject to animal magnetism, and that an electric action takes place between human beings—the brain, with all its dependant organs of motion, acting as the conscious or positive pole in one person, and acting upon the sympathetic nerve with its tissue of ganglia as the unconscious or negative pole in another. By contact with positive and negative poles an electric fluid is known to pass through space, and a similar idea is propounded to the effect that a magnetic fluid may pass in a current from one being to another, each containing opposite poles of sympathy.

"Sympathy is magnetic attraction; antipathy is magnetic repulsion." The fact of the sun having power to send its influence through a space of ninety-one millions of miles, and and then having the effect of forming rocks, trees, plants, and affording the means of sustaining animal life, is offered as a sufficient reason for admitting the possibility of magnetic fluid being conveyed from one body to another, and so affecting the latter.

We are also told that there is a special "organ of dreams," which has its seat in the ganglionic system of nerves, and by which the mind receives impressions from the action of the internal organism corresponding to those received from external objects: it is in some degree active even in our waking hours, and operates independently of conditions of time and space. The delusion of Spiritualists consists, we are assured, in mistaking these phantoms of the heat-oppressed brain, or subjective impressions for objective realities. The Professor lays it down with the authority of a scientific Pope, satisfied of his own infallibility—"That there can be no such phenomena as spiritual manifestations from an objective point of view, but they are all subjective. There is not a single accredited ghost story, spiritual vision, or spiritual manifestation, that could not be explained from a natural point of view."

That is pretty stiff, especially after our Doctor of Philosophy has told us—"Whether spirits can altogether return from another world to this, is rather a difficult question to answer." On his principles of philosophy we should think it is—"rather!"

That we may, and do, see strange apparitions is admitted by the writer—his explanation is "We see, but at the same time we create what we see." He quotes several medical and philosophical authorities; discourses unsparingly upon professional Spiritualists as mountebanks who are guilty of a crime against society, and find imposture to pay better than science.

Those Spiritualists who are not thus qualified for the jail are proper subjects for the lunatic asylum, deluded victims of a "morbid condition of mind." "Visionaries and fanatics," who "are generally hypocrites, untruthful deceivers and addicted to tricks and pious frauds." Why should a learned doctor waste the precious pearls of philosophy upon those who when not knaves, are poor demented creatures who cannot distinguish between hallucination and reality? Reason is only for reasonable people, and philosophy is only for philosophers. The trade in Spiritualism should be stopped by law. He would put down Spiritualism just as a worthy City alderman determined by his magisterial authority to "put down" suicide. We remember the Hon. Grantley Berkeley once concluded a pamphlet in defence of the Game Laws, with "after all, there's no argument like a punch of the head." Professor Zerffi is evidently a disciple of the Berkeleyan philosophy. If learning and logic don't convince, try fine and imprisonment. Where the professor fails perhaps the policeman may succeed. Such is the last argument of German philosophy, as represented by Professor Zerffi, Ph.D., who, we think, would hardly have earned his diploma as an interpreter of the relations between "Spiritualism and Animal Magnetism."

T. S.

THE SPIRIT WORLD ILLUSTRATED FROM DREAM LIFE.

By WILLIAM FISHBOUGH.

IN that *quasi* death to the outer and life to the inner degree of our being which occurs in *sleep* and *dreams*, we have, as we maintain, an actual though imperfect exemplification of that death to the outer and life to the inner degree which occurs in its fullness and perfection when the body goes to sleep to wake no more. Not only does the dream state exemplify the spiritual degree or world as respects the interior consciousness of

the individual, but as respects the scenery by which he is surrounded. Of course we must speak with qualification on this point, and in the outset guard our readers against the error of supposing us to refer to the often-broken, inconsistent, fantastic, and even insane ravings of the mind in the dream state, as anything like a *perfect* representation of the mode of existence concerning which we are now inquiring. Most dreams are unquestionably influenced more or less by the state of the body, by the subsiding waves of thought and emotion that had passed through the mind during the hours immediately preceding bodily sleep, or even by sounds, odours, contacts for tastes by which the sensational nerves of the sleeper may, in some slight degree, be acted upon by a waking experimenter, or by fortuitous external conditions. Instances are related in which the thoughts of the dreamer were, in a manner, controlled and directed by a person gently whispering in his ear. But even in such cases, the scenes and experiences presented to the mind of the dreamer differ in a marked manner from what they would be if the outer senses were fully awake to the excitants addressing them, and if the internal degree of the mind that is more fundamentally concerned in the operation of dreaming were slumbering in unconsciousness; and this difference, (and in a certain sense resemblance,) by-the-bye, of itself furnishes an important hint concerning the correspondence between the interior and exterior degree of the mind that is operated upon by these outer stimuli. It may be added, that all those mental and psychical phenomena by which the experiences of the dreamer, whose partially-opened senses are thus addressed, differ from what would be his experiences under the same exciting causes were he fully awake, may be considered as due to, and hinting the nature of, his spiritual life.

Moreover, from the dream scenes and experiences, under whatever circumstances, let all be sifted out that is due to immediate bodily and external conditions, and what remains will be, *so far as it goes*, purely spiritual, and will *so far* stand as an exponent of the spiritual state and world into which one enters when the body drops into its final sleep, called death. And if during the dream-state, disturbed and deranged by such external influences, the soul could be gradually and entirely withdrawn from the body, as it is in the process called death, and is *almost* entirely so in states of deep trance (which are but the deepening of the dream-life), its condition, without essentially changing the nature of the dream-state, would be identical with that spiritual state and world into which we shall all enter after laying off our outer bodies. The spiritual state and world therefore, we repeat, is precisely that which we all know as the

dream-state and world, with this important difference, that the former is disentangled from all those phantasms, inconsistencies, incoherencies, and insanities which, owing to bodily connections, characterise ordinary dreams, and the soul is free, lucid, operative in all its faculties, and exists in a sphere appropriate to its abstract nature, and entirely discredited from the outer sphere of life.

A spiritual theory based upon phenomena so universally familiar as those of dreaming, will no doubt, at first blush, strike the minds of many persons unfavourably, especially those which are preoccupied with other, and it may be, far less simple theories. To meet, therefore, the exigences of existing scepticism, and to answer, in some degree, the demands which all rational minds have a right to make before accepting a new doctrine, some additional remarks and illustrations seem required.

We submit then, that if the phenomena of the dream-state are carefully examined by the aid of the memory of each one's own experiences, and of the many remarkable facts in this department that are on record, it will be found often possessed of those characteristics that are abundantly worthy of a fixed state of conscious and intellectual existence higher than the present, and answering to a rational conception of the spiritual life. And these characteristics of the dream-state will be manifest as we view it specially in the several aspects of its *vividness*, its *rationality*, its *intuitiveness*, and its *prescience*.

In the *first* place, then, it can scarcely be doubted that the experiences of the dream-state are often quite as *vivid* as those of external consciousness, and sometimes even more so. Instances of dreaming have frequently occurred in which the dreamer was in doubt whether his experiences were not those of external wakefulness—his perceptions being too clear, his sensations too vivid, and the appearance of external objects too real, to agree with *the ideas* he had externally formed of the dream-state. And how often have we experienced emotions of love or hatred, and witnessed scenes of beauty, or of horror, in the dream-state, which have exerted a magic influence over our waking thoughts and affections for hours and days afterward—an influence deeper and more potent than any mere earthly experiences of a corresponding nature could exert? And how often have series of experiences, such as would have required days or even weeks for accomplishment in the wakeful state of the external man, been crowded into a few minutes of dream-life, and yet, occurring apparently without any unnatural rapidity, but with an orderly succession of intervals that corresponded to the hours and days of our earthly time. Who can contemplate these phenomena without being impressed that the

dream-state, as to its vividness and concentration of emotional and intellectual life, has capacities even beyond the line of external wakefulness? It is true that the dream-life as contemplated from the stand-point of external sense, seems faint and shadowy, but we think this is evidently owing to the difference in the two discrete degrees of life being such that they cannot mingle together on one common plane, and in consequence of which our *waking recollections* of the interior state are imperfect. There is great reason to believe that many of the most vivid experiences of our dreams leave no record whatever on the external memory; and what seems to prove this beyond a doubt is the often vivid emotions and subsequent obliviousness of somnambulists and persons who talk in their dreams.

In the *second* place, notwithstanding the incoherence and irrationality of most dreams as owing to the partial and unequal states of interior and exterior wakefulness, there are some dreams which are quite as rational, and consecutive as the thoughts of the waking state, and even more so. This is proved by the many well authenticated instances in which mathematical problems have been solved, and mechanical inventions have been accomplished in the dream state which had baffled all the resources of the intellect in the state of external wakefulness. Somnambulists (who are simply dreamers capable of acting out their impressions through the bodily organs) have also been frequently known to play difficult games, to write compositions, to execute paintings and to perform other feats requiring a range and penetration of intellect of which they were totally incapable in their waking moments.

In the *third* place, the mind in the dream-state, all conditions being favourable, is often characterised with powers of direct *intuition* far transcending its capacities in the state of external wakefulness. Not unfrequently have doubts concerning philosophical and theological questions that have long occupied the waking thoughts, been solved by direct and absolute perceptions of the mind while the bodily senses were closed in sleep; and transcendent knowledge of spiritual things, often difficult or impossible to express in the language of men, has not unfrequently flashed into the soul in a similar way. It is doubtless from the unrecollected perceptions coming to our minds during our profoundest slumber, that we sometimes, on awaking from our sleep in the morning, find doubts that had previously been labouring in our minds entirely and clearly solved, we know not how.

In the *fourth* place, the mind in the dream-state is often characterised by powers of *prescience* or foreknowledge of the *rationale* or mode of which the mind in its external state is

totally unable to conceive. It was in the dream-state that many of the visions of the old prophets, foreshadowing the future of God's dealings with mankind, were given; and in the pages of profane as well as sacred history, the instances of such prescience (subsequently verified) are very numerous. And perhaps it may be safely asserted that more than one-half of persons in our own day, at some time during their lives, receive, in the same way, true impressions of more or less importance concerning the future.

We have not deemed it necessary to cite actual facts under these various heads demonstrative of the positions assumed, as such facts are presumed to be well known to all who are familiar with psychological literature, and many of our readers have more or less knowledge of them from their own personal experience. What objection, then, even in the absence of farther and confirmatory considerations, can there be to our regarding that state of partial and temporary death to the external and life to the internal world which occurs in sleep and dreams, as a sure indication of the nature and *modus* of that more perfect *sleep* of the external and *wakefulness* of the internal man, which occurs when the partnership between the soul and body is thoroughly and finally dissolved? Surely we have in these marks of a superior liveliness and exaltation of the faculties that which, at least in a great measure, satisfies the highest ideal we can *now* form concerning the nature of the transmundane life.

But to all these considerations may be added the fact, that in the dream-state persons have sometimes been actually conscious of spiritual scenes, and of holding converse with spiritual personages. Of this character of mental cognitions was most of the correspondential scenery that appeared to the ancient prophetic dreamers. An example of an actual spirit-apparition and communication in a dream is found in the sublime language of Eliphaz the Temanite, in his reproof of Job, in which he says:

“In thoughts from the visions of the night, when *deep sleep* falleth on man, fear came upon me, and trembling, which made all my bones to shake. *Then a Spirit passed before my face*; the hair of my flesh stood up: it stood still, but I could not discern the form thereof. An image was before mine eyes; there was silence, and I heard a voice saying, Shall mortal man be more just than God? Shall a man be more pure than his Maker?” &c.—*Job* iv., 13—17.

It was “in a dream” that “the angel of the Lord” appeared to Joseph in several instances, and gave him instructions concerning the child Jesus. It was in a dream or night vision that Paul was invited by a spirit or angel to visit Macedonia (*Acts* xvi., 9), and in a similar manner he was, on another occasion, comforted concerning the perils of his voyage to Rome (*Acts* xxvii., 23); not to speak of other and similar cases recorded in the Bible.

In farther confirmation of our main position, at least to the minds of *Spiritualists*, we may cite the fact that the dream-state is in unmistakable analogy and modified identity with states that are expressly recognised by many people to be spiritual, or at least semi-spiritual. We have already intimated that the state of natural somnambulism is but the ordinary dream-state intensified, with the mind in that intimate conjunction with the body whereby it is still able to use it as its instrument. Now, the state of magnetic clairvoyance is precisely identical with this, except that it is induced and controlled by an operator in the external, and is thus rendered more versatile and extensive in its operations. And so it may be safely asserted that the somnambulism, or trance and clairvoyance produced by the magnetic action of *Spirits*, is still but another modification of the same state. If, therefore, Spirituality may be, *à fortiori*, predicated of these latter states, it must in some degree be predicated at least of the more favourable developments of those states ordinarily known as dreaming.

"But," says one, "is it so, then, that we are to consider the spirit and the spirit-world as made up of the unreal stuff that dreams are made of?" *Unreal* stuff! Pray tell us, kind sir, how do you know that the world you are now in is made up of *real* stuff, while the constituent objects and scenery of the *fully developed* life we have been describing, are *unreal*? How do you know that the trees, the flowers, the landscape, the rivers, the lakes by which you appear to be surrounded in this world, are *real* objects; and not mere *appearances* caused by the internal states of your own mind, as some have contended? You perceive them by your *senses*, do you? And is *that* your best evidence of their real existence? Then you should know that by the same evidence precisely (with something deeper than all this), does the spirit, in the perfectly developed mental state we have been endeavouring to illustrate, *know* that the trees, flowers, landscapes, rivers, lakes, cities, &c., of its own world are *real*—even more real and substantial than the fleeting and ever-changing things of this life; for there it may be said in an important sense that outer objects never change, though the spirit's *perceptions* of them change according to states.

It may, however, be said, that to the *exclusively external* conceptions of man in *this* world, a tree (for example) in the spirit-world is *unreal*; while to the spirit's conceptions, totally abstracted from its previous natural state, a tree in *this* world would be still more *unreal*; for we have already intimated that the objects of one degree of being are real to the other only by *correspondence*.

RECENT AND REMARKABLE MANIFESTATIONS IN AMERICA.

SPIRIT-HANDS AND FACES, SPIRIT-VOICES, SPIRITS IDENTIFIED, ETC.

DURING the past year, some extraordinary manifestations of the presence and power of spirits have taken place in the United States, more especially at the house of a Mr. Morris Keeler, a substantial well-to-do farmer, in the village of Moravia, Cayuga County, New York. We are told that "He became interested in Spiritualism twenty years ago, since which time his house has been the head-quarters of all the believers of that school for miles around. On Sundays especially they crowded upon his hospitality, coming on foot and in wagons, relying on Mr. Keeler for forage for their animals as well as food for themselves, until at last his friends became alarmed lest he should be eaten out of house and home, and become a burden upon them."

The medium is a Mrs. Andrews; she entered Mr. Keeler's service when twelve years of age. Two years after she gave evidence of being a medium, and the cabinet in which the manifestations are given was made according to spirit-directions. These manifestations have caused so much excitement, that a New York daily paper sent a special reporter to thoroughly investigate the matter. His report was published in the *New York Sun* of September 29, 1871, and occupies about as much space as a page of the *Daily Telegraph*. He fully describes the house and *séance* room, and gives an engraved ground plan of the latter. While the *séances* were going on, he examined the exterior as well as the interior of the *séance* room. He tells us that "The spirits are brought face to face with all seekers, whether believers or sceptics; and that no time nor season, daylight nor darkness, disturbs the coming or interferes with the utterances of these strange visitors from another world."

The editor of the *Banner of Light*, and several independent and reliable correspondents of that journal, also relate what they severally witnessed. Mrs. H. F. M. Brown, a well-known public journalist, says "The spirits stood before us just as real as in life." In many cases they were recognised by visitors from a distance, and clearly identified as departed friends or kindred. They joined in singing, and took part in conversation. They frequently related private facts of family history, and sometimes showed objects by way of test. A gentleman who was addressed by a spirit, and whom he recognised, requested as a sign

that his cameo pin might be brought. "Soon a fair girlish hand was outstretched, holding a cameo pin." To a lady who requested flowers, "a hand was thrust out holding roses and pinks." But instead of further citing detached incidents, we give in full the letter of a New York physician, which appeared in the *Banner of Light*, of October 14, 1871, as a fair specimen of the rest:—

"Brooklyn, Sept. 28th, 1871.

"Dear Sir,—Yours of the 29th is at hand, and as I have a few hours' leisure, I will answer your letter at once, and do so with much pleasure, as I feel it a duty to add my testimony to that of others in making known the wonderful proofs of spiritual intercourse and presence which are daily being given through Mrs. Andrews, at Moravia, Cayuga County, N. Y.

"Having seen a letter from a gentleman who had just made a visit to this medium, in which some remarkable occurrences were related, I determined to visit her myself, and arrived at Moravia, June 6th, 1871. I found myself in a plain farmhouse, half-a-mile from the town, with my host and hostess, a plain farmer and his wife, both inured to hard work, with no children, and the medium, now a married woman, with three young children, residing in the town. Her husband is a steady, uneducated working man.

"As soon as I arrived, my host, Mr. Keeler, sent for Mrs. Andrews; and when she arrived I was introduced to a woman about twenty-eight years of age, with large pale blue eyes, fringed with long black lashes, good features, with a modest, serious look. She expressed her willingness to give me a *séance*, and I was conducted to an upper room, which was dedicated to spiritual manifestations. This room was furnished with half-a-dozen chairs and a piano. One side was partitioned off with plain boards enclosing a space the length of that side of the room, by perhaps five feet in depth. I asked permission to inspect the room, and also the portion enclosed, which was freely granted. After examining everything in and about the main room, I entered the partitioned space or cabinet, which was intensely dark, every crevice being covered with newspapers. I then took a bright coal-oil lamp, and carefully inspected every inch of wall, partition, ceiling, and floor, using my eyes, fingers, and knife, and continued this examination alone until I became satisfied, when I left the cabinet.

"At that *séance* there were present Mr. and Mrs. Keeler, Mr. and Mrs. H., another gentleman and myself—all but the former two being visitors, like myself. We were seated in a semi-circle facing the cabinet, in the middle of the partition of which was a square opening, perhaps fourteen inches in diameter,

covered by a black cloth curtain suspended from the inside, The medium entered the cabinet by a door at one end, and seated herself on a chair placed in the corner. The door was then secured with two buttons by Mr. Keeler. The coal-oil lamp was placed in a corner of the main room upon the piano, and nearly in contact with the partition, and a screen placed before the lamp, so that the audience was in the shadow; but the full glare of the light was thrown sideways upon the partition, rendering every part of this latter luminous, so that any object which projected from the little opening or window, caught the full effect of the lamp.

“ I have been thus particular in the description of the arrangements of the room, &c., because much depends upon a proper understanding of the surroundings in these *séances*; but space will not permit me to be equally specific in relating what there occurred, as my notes of my *séances* during this and my subsequent visit would, if copied, fill perhaps four sides of the *Banner of Light*. I shall, therefore, only refer to a few points of interest, among the many there recorded.

“ I will digress once more, and say that upon my first visit no soul in that part of the country had any knowledge of me; that I had purposely left my card-case at home; that I announced myself as a person desirous of witnessing the phenomena through the medium—gave no name—and that not a question was asked me relating to myself or habitation.

“ After sitting a few minutes, suddenly an arm was thrust from the opening. It was clothed with the sleeve of a night-dress. The hand was that of a female, plump, with taper fingers. The lady visitor present inquired if the spirit had any friend present, when the forefinger pointed to me. I inquired whether the arm belonged to the person I was then thinking of, when the hand waved up and down three times, accompanied with raps. It occurred to me that the medium herself might do all this, and I requested her to withdraw her arm, and again present it in a black silk sleeve. It immediately disappeared, and in less than a minute re-appeared, enveloped in black silk. I will here add that, after the *séance*, at my request the medium showed me her hands, and they presented in full degree the usual effects of hard labour, *viz.*, enlarged finger ends and knuckles, and bearing little resemblance to the hand exhibited. The hand then vanished, and was followed by the appearance of five little hands, ranged along and above the lower border of the opening, every finger in motion, the full hands to the wrists plainly in view, and in addition two tiny fingers peeping from the upper corner, representing the sixth hand. The hands differed in size, from those of an infant to

those of a child four years old. These hands, like the arm previously seen, were, if possible, more plainly visible than my own in strong light. The fingers seemed to be more particularly directed towards me; and upon my asking if they were those of my children, the hands were all directed towards me with a waving motion. I will here add, that six of my children have passed from earth-life, ranging in age from six weeks to four years.

“ After this appeared the face of a man of dark complexion and with full whiskers—at the time I did not recognise him—also the face of a woman not so clearly seen.

“ At the next *séance* an arm appeared, pointing to the gentleman present, which was recognised by him. Then the same arm which had appeared to me before again appeared. Upon one of the fingers was a plain black ring. I inquired where she got the ring, when she pointed with an unsteady motion to me; and upon my asking if my son gave it to her, she twirled her fingers rapidly as answering ‘Yes.’ Here the medium, in a low voice, inquired whether we did not hear her speaking, and upon our answering ‘No,’ she answered, ‘The spirit tried to talk, but I only heard the name Charley.’ I have a son of that name, who some years since amused himself in cutting rings out of rubber buttons and presenting them to different members of the family, two of which are yet worn by the sisters of the spirit whose arm was visible; one also was presented to her while living.

“ At this *séance* a number of spirit voices were heard addressing different members of the circle; most of them were husky and somewhat unnatural, but one or two were entirely natural.

“ At another *séance* the same female arm again appeared, the fingers nearly covered with rings studded with precious stones, and a golden bracelet on the wrist, also set with diamonds and other stones, all flashing and sparkling equal to anything in our life. I asked if that was her hand as she decorated it in earth-life, when immediately the hand disappeared and reappeared with the plain black ring as seen before. I then inquired if the jewelled hand was as she had it now decorated, when the hand so jewelled again was presented and waved three times in reply.

“ At my last sitting during this visit I proposed that we should have a dark *séance*, and the medium, another lady, and myself entered the room and seated ourselves—the lady and myself side by side, and the medium opposite to and apart from us perhaps six feet. In a few minutes the floor trembled strongly, and violent concussions were heard on the cabinet partition. This was followed by numerous spirit-lights, and one

of these, which approached me, expanded into the form of a human face, but not distinct. Soon I saw a spirit-form approaching me, then numerous other forms until the room appeared full of them in gentle gliding motion. They were nearly or quite as numerous and close together as people in the aisle of a church upon dismissal. One form became so distinct that I saw the body from the shoulders to the waist, as clearly as that of any person in earth-life. It was that of a female dressed in a white dress, every fold and plait of which was visible, and had it remained a minute more, I could have distinguished the texture and threads of the material. Soon the lady next me said the spirits were raising her left arm, and we all saw an infant form placed upon her arm, while another full-sized form stood between the lady and myself, inclining forwards, and appeared to be the one arranging the baby form in the lady's arms.

"Many tests of recognition were given, mostly of a private nature, which cannot with propriety be here given.

"August 30, 1871, I again visited the same medium in company with my wife. The same arm again appeared, and shortly after the face of the same person which we recognised to be that of a deceased sister of my wife. This face repeatedly appeared during our visit. She addressed my wife by name, and we held conversation with her as freely as when she was in earth-life. These conversations referred to relatives and things, showing familiarity with our domestic affairs. My only brother, deceased some thirty years since, appeared. My wife immediately recognised him by his resemblance to me. He spoke of various relatives now in spirit-life. I inquired if my father were present? when a hand was laid upon my head, the fingers tapping my forehead three times. Two arms were thrust out of the opening, with the palms of the hands placed together, and upon my asking if these were C——'s arms, the hands were clapped in a lively manner; and upon Mr. Keeler saying, 'That is your daughter,' C—— said, 'No, I am her sister.' Soon a strong masculine voice said through the opening, 'How do, D——? I come to see you and let you know I come.' I recognised the voice, but said, 'Who is that speaking?' when he continued, 'Why, you ought to know Owasso.' I inquired how Dr. Slade was, and he answered, 'Oh, he is some better.' Then addressing my wife by name he added, 'E——, I will fix you some more medicine at Dr. Slade's when you come back.' I inquired whether this place was not a favourable place for spirit-manifestations, when he answered, 'Yes, this is a good place for these things, but people should go to my Dr. Slade for medicine.' I then asked if he would present my compliments to Dr. Slade, and tell him to remember my having done so when I next saw him.

He answered, 'Yes, I will tell him.' I then asked if many of our friends were there, and he said, 'I guess you'd think so if you saw the crowds—no room for me here.' Bidding us good-bye, and adding that the influence was used up, he left.

"I have omitted saying that, previous to my leaving New York for Moravia, I called upon Dr. Slade, and requested Owasso to manifest himself to us there, and it is proper to state here that soon after my return I again visited Dr. Slade, and immediately inquired whether any message had been received from me. His answer was—'Yes; Owasso brought one from you from Moravia; but he was unable to give your exact words, but he made me understand that you had sent a message, and that I was to remember the fact when you returned.'

"At another *séance*, two muscular arms and hands—the arms clothed in shirt sleeves—were thrust through the opening toward Mr. J——, and, upon his naming various relatives, when he said 'father,' the hands were clapped; then one arm was thrust out, and upon his asking if that was his father's also, the hand was raised and slapped three times vigorously upon the partition above the opening. The board partition trembled and shook as if struck by the hands of a strong man. After this two arms appeared like those of a young man, and upon Mr. J—— asking if his brother was present, a finger pointed toward me. I asked if he would try and show his face, and, after a little while, we saw the curtain move, and the face of a young man appeared. We suspected it was our oldest son deceased, and upon my asking if it was him, he nodded three times. He died about twenty years since, at the age of four years, so it was impossible to recognise him, but he certainly possessed certain characteristics of feature which were peculiar to our son.

"My wife's sister, C——, again appeared, apparently for the purpose of introducing another spirit, for immediately after her appearance, and by her side, became visible the face and head of an elderly lady wearing a close cap and spectacles. Both faces were visible at the same moment, but in another minute the face of C—— disappeared, when my wife said to me, 'Why, that is your mother!' when she bowed in reply, and said, 'Bless God, my son, that we are able to meet in this manner.' Before my wife had remarked that she recognized her, I had done so, as the resemblance was perfect. My wife here asked if our children were with her, and she replied, 'Yes; and it has been far happier for them than you could have made their lives on earth.' My wife then asked if she had any message for her children on earth, when she answered, 'No; my children are not capable at present of receiving these truths; the time is coming when they will see.' After further conversation, she

continued, 'God bless you! I have not power to speak any more. Farewell.' She then disappeared.

"On the last day of our visit my wife and self were conversing upon these subjects in our own room, with the door closed, when she said she wondered whether her aunt would come to us. In a jocular way I replied, 'No; she is too much occupied in the conventicle above, singing psalms, and, besides, she would consider it wicked to dabble in such matters.' We thought no more of it, and in about an hour thereafter took our seats for another *séance*. After several manifestations, a face appeared with side curls and marked features, which we both at once recognised as our aunt. I said, 'Auntie, is that you?' when she nodded her head and at the same time thrust forward just within the aperture a small book, which might either be a Bible or hymn-book. She soon disappeared. She had been very devout in this life, and we strongly suspected that she had obtained knowledge of my humorous remark, and had come to convince us that she was not so much occupied in religious observances but that she could find time to improve this opportunity of making herself visible to us.

"Upon the last day of our visit we had had three successful *séances*; and as we had yet an hour to spare, we prevailed upon the medium to favour us with another sitting, but after half an hour's trial without result, a single finger appeared, pointing toward Mr. Keeler, then toward the door. This we knew to be the usual signal for Mr. Keeler to release the medium, and that the *séance* was terminated. I inquired if the influence was exhausted, and the raps answered 'Yes.' A voice then said 'Some of us will accompany you to your home.' I replied 'Thank you—now farewell,' when numerous raps were heard, and we left without completing our last sitting.

"I wish here to say that the appearance of the faces, arms, and hands was as real as any flesh and blood borne about by mortals—no mistiness, nothing ethereal about it, while a full glow of light brought them out with strong effect.

"In closing, it is also proper to say, what should have been stated before, *viz.*, that the medium is of poor Irish parentage; at the age of twelve years was taken into the family of Mr. Keeler, to assist in the work of the farm, which mode of life she continued until her marriage; that her mediumistic powers were first observed at the age of fourteen years, and from that time to the present they have steadily increased in strength, until now, as I and many others believe, she is unequalled in assisting that class of manifestations which are produced in her presence.

"C."

SPIRIT-FACES IN WINDOW PANES.

Californian journals relate several instances of this phenomenon which have occurred in San Francisco during the last few months. The faces appear impressed in the substance of the glass, and are sometimes identified as those of departed friends or relations, but others are altogether unknown. Every attempt to solve the mystery on principles of physical science, or as the result of natural causes, have been unavailing. The latest instance that has reached us is reported in the *Morning Call*, of San Francisco, for December 9th. The account of it occupies half a column, but the substance of it is as follows :—

A pane in an upper story window in a nearly new dwelling-house, on Main-street, occupied in one of its tenements by a French widow lady named Joergens and family, was discovered to be ornamented by the face of a man, which fact was not noticed before Monday, Dec. 4th. This picture the *Call* reporter describes (as seen by him) as being 'that of a man apparently thirty-five years of age, with dark, wavy hair parted near the middle, and wearing a full, dark, long-flowing beard. The head rests a little on the left shoulder, and the face (which is a full front view) has on it an expression of deep study.' It continues to create the greatest interest among the neighbours. Many explanations of a mundane origin have been offered, but all fail to meet the case successfully. The lady residing there stated to the reporter that she was unable to account for its appearance; that she was no believer in ghosts; and that on Thursday afternoon, December 7th, while gazing on the picture, she saw another figure. This one appeared to be a little to the right of and behind the the one first seen. The outlines of this picture were not so distinct, but she recognised it as that of her deceased husband, who died a year ago in September last. Not wishing to trust to her own eyes in this case, she called her children and several persons, who identified the picture as well as herself. This second picture was only visible for about three hours. Washing the glass on both sides with vinegar, and scraping it with a knife, has produced no effect upon the original portrait, and the baffled reporter is obliged to close by endorsing its real existence, and then saying, 'What it is, or how it came there, are questions which cannot be answered at present.'

MANIFESTATIONS IN MR. BEECHER'S CHURCH.

The *New York Herald* of November 27th reports what it gravely calls "one of the most extraordinary and interesting manifestations of psychic force which has ever appealed to the

credulity of intelligent men and women," and gives the following relation as the "faithful and serious statement of an eye-witness, who intends simply to tell the truth:"—

"Sunday after Sunday last summer, a table, standing immediately under the little desk from which is weekly announced the Gospel according to Beecher, in New York, showed unequivocal symptoms of being thrilled by the fervid oratory of 'the Young Men's Apostle.' As every one knows who has attended Plymouth Church, the preacher and the audience usually settle down to serious business at about the middle of the 'præ-sermon' prayer. It is Mr. Beecher's custom at this point of the service to 'let himself out' with that grand earnestness which is the chief secret of his success as an orator, and after a few sentences of passionate rhetoric, the congregation willingly abandon themselves to his magic spell. At times, indeed, the audience seem enchanted; they sit motionless as the men in that Eastern tale who had been turned into stone by the wand of a wicked magician. It was at this juncture that the disembodied spirits who, viewless to the gross vision of mortals, delight to haunt the precincts of the temple, were wont to betray symptoms of agitation. And they 'manifested' their excitement after the customary fashion of modern ghosts, by an attack upon a table—that 'middle reporters' table' which is one of the most conspicuous objects in the church. The table began to move to and fro, slowly at first, and then faster, with a weird, tremulous, sliding motion, that stirred the souls of those who looked on with solemn awe. As 'Amen' closed the invocation to the Deity for wisdom to know the right, and strength to hold fast to it, the dumb furniture which thus betrayed the sympathetic energy of the dead with these grand aspirations of the living, tipped up and down—so violently, indeed, as to throw the pencils of the scribes upon the floor. Through the sermon the manifestations were even more marked. Those things, wonderful as they are, occurred not once or twice, but many times. They were only stayed by the dispersal of this set of reporters to other tables. Yielding to a mistaken fear of Mrs. Grundy, a vigorous effort has been made to hush up these interesting and instructive illustrations of an unexplored force of nature. We are assured by eye-witnesses that there was no possible concert among the reporters to move the table, and that its gambols continued in a more demonstrative form than before after every human being near by had drawn back their chairs several feet from it. These movements also, which at times assumed almost a saltatory earnestness, curiously corresponded with the outflow of the currents of Beecher theology. Whenever the preacher made an effective peroration, he thrilled

the table as well as his hearers, while in seasons of merely ordinary interest the table had scarcely a perceptible motion.

“It came to the knowledge recently of the *Herald* that the ‘spirits’ had been playing their fantastic tricks before a crowded congregation at Plymouth Church, and animated by no other motive than a desire to get at the real facts of the phenomena, a *Herald* reporter was requested to interview one of the privileged members of the ghostly circle on the unrecorded and remarkable behaviour of a table in Plymouth Church, that, until it was lately surrounded by male and female members of the Press, has behaved itself with a propriety that was in character with its location. ‘Come now, what have you seen?’ asked the unbelieving, matter-of-fact *Herald* reporter of the impressionable and susceptible Spiritualistic spectator. ‘Seen? I have seen enough to make Spiritualists of every man and woman in the city of New York, if I could make them believe that my story was true and that I was sane.’ ‘And do you believe that spirits communicate with persons on the earth?’ ‘I believe it most emphatically. I have had a friendly hand put confidentially into mine, when it was impossible that it could be a human hand. I will only tell you what I have seen at Plymouth Church, and you may make what you can of it.

“‘You know there are three reporters’ tables standing against Mr. Beecher’s platform. The middle table, directly in a line with Mr. Beecher, is an innocent-looking affair on pine, stained to imitate black walnut. Some four or five weeks previous to Mr. Beecher’s summer vacation, I noticed an unusual commotion in the little circle of reporters; and, as I had been seated by the usher in a chair very near their table, I could not avoid seeing all that was going on. Mr. Beecher was in the middle of his long præ-sermon prayer. As he uttered the words—“Let the whole earth learn the power of love, such as brought Christ to earth to die for men”—the table moved slowly and deliberately towards one of the ladies, and pushed so violently against her arm, that she was obliged to move back. Then it moved as deliberately to the lady opposite. You should have seen the faces of the reporters. Their eyes said plainly, “What shall we do if this table keeps moving?” But keep moving it did, back and forth, with a slow, monotonous slide, till the prayer was finished, and then it gave three emphatic tips by way of “Amen.” “Undoubtedly, somebody upstairs endorses Beecher,” said I to myself, my eye still on the table. Then the hymn was given out. It was about adverse winds, and cares and troubles, but each stanza closed with this line—

“As my day my strength shall be.”

When that line was sung, the table tipped so that the pencils lying upon it rolled to the floor, and the reporters, who had evidently forgotten the spirits for a moment in the music, gave a little involuntary start and a look of horror that to a looker-on was irresistibly comic. They controlled themselves, however, and took their paper upon hymn books in their laps, and began to write. Meaning to do their best, they all moved back, so that not the hem of a garment touched the table. Mr. Beecher preached one of his most radical sermons that day. The table seemed alive. At the very points where a radical reformer would have wished to applaud, the table would push with great force one of the reporters, and travel to the opposite one, as if to say, "That's so; that's the truth." That the table was not touched by even the reporters' raiment during the sermon, I would take my oath before any court in the country.' The thing has attracted so much attention, that the reporters have decided to leave the table, and sit separately in the audience."

We need hardly remind our readers that Mr. Beecher is perhaps the most popular preacher and has the largest congregation in America. The manifestations above related must therefore have been presented before about three thousand witnesses, and they seem to have left a deep impression on both preacher and congregation. In a sermon preached December 9th, Mr. Beecher said:—

"I suppose that from the beginning of things this world has been open to the influence of spirits; that other influences come into the world. Such a truth as this is to be infinitely desired. There is a disposition to treat it with scorn and neglect. It is not impossible to believe that there is a spiritual unity or influence which we neither understand nor appreciate. This is certainly the doctrine of the New Testament. It is taught by the Saviour and the apostles that both divine and demoniac influences did roll in upon the human soul. It is the attitude of most thinkers to repel everything that they cannot prove by the senses, and therefore the doctrine of Spiritualism has been in bad repute. There is nothing that we so much need and should so much desire as that there should be wafted into this sphere the influence of the Divine spirit. This doctrine fits and harmonizes with the higher life toward which we are groping our way. . . . If there comes a sense of sweet spirit-communion, believe that God's great love sends the ministers of His bounty to guide, comfort and instruct you. Is there anything that we desire so much as that light should shine upon the Great Beyond?"

RESCUED BY A SPIRIT.

The following by Mr. A. E. Newton, is from a recent number of the *Banner of Light* :—

“ Most of our readers have probably heard of the loss, among the wild passes of the Rocky Mountains, of Mr. Truman C. Evarts, who accompanied an exploring expedition to the sources of the Yellowstone River, in August of last year, and of his subsequent return to civilization, in a nearly starved condition, after thirty-seven days of peril in those inhospitable regions.

“ In the November number of *Scribner's Monthly* (1871), Mr. Evarts gives a detailed and thrilling account of his terrible experiences during those wanderings, from which it appears that he owed his extrication from his perils, and his guidance within reach of his friends, solely to the directions and encouragement given him by a ‘ghostly counsellor,’ an old friend, who suddenly appeared at his side at a critical moment after many days of wandering, and afterwards accompanied him so long as was necessary. I quote as follows :—

While I was thus considering whether to remain and search for a passage (*i. e.*, over the Madison range of mountains into the valley beyond, where he hoped to find settlers) or return to the Yellowstone, I experienced one of those strange hallucinations which many of my friends have misnamed insanity, but which to me was Providence. An old clerical friend, for whose character and counsel I had always cherished peculiar regard, in some unaccountable manner seemed to be standing before me, charged with advice which would relieve my perplexity. I seemed to hear him say, as if in a voice and with the manner of authority—“ Go back immediately; as rapidly as your strength will permit. There is no food here, and the idea of scaling these rocks is madness.”

“ Doctor,” I rejoined, “ the distance is too great. I cannot live to travel it.”

“ Say not so. Your life depends upon the effort. Return at once. Start now, lest your resolution falter. Travel as fast and as far as possible—it is your only chance.”

“ Doctor, I am rejoiced to meet you in this hour of distress, but doubt the wisdom of your counsel. I am within seventy miles of Virginia.* Just over these rocks, a few miles away, I shall find friends. My shoes are nearly worn out, my clothes are in tatters, and my strength is almost overcome. As a last trial, it seems to me I can but attempt to scale this mountain or perish in the effort, if God so wills.”

“ Don't think of it. Your power of endurance will carry you through. I will accompany you. Put your trust in heaven. Help yourself, and God will help you.”

Overcome by these and other persuasions, and delighted with the idea of having a travelling companion, I plodded my way over the route I had come. When I resumed my journey the next day, the sun was just rising. Whenever I was disposed, as was often the case, to question the wisdom of the change of routes, my old friend appeared to be near with words of encouragement, but his reticence on other subjects both surprised and annoyed me.

“ His guide, it appears, was not always visible to him, though at hand.

Once, while struggling through a field of tangled trunks, which seemed interminable, at one of the pauses I found myself seriously considering whether

* Virginia City, Montana, is doubtless meant.

it was not preferable to die there than renew the effort to proceed. I felt that all attempt to escape was but a bitter prolongation of the agony of dissolution. A seeming whisper in the air, "While there is life there is hope; take courage," broke the delusion, and I clambered on.

"While at length this kind counsellor ceased to manifest himself, his companionship was substituted in a singular way:—

My old friend and adviser, whose presence I had felt more than seen the last few days, now forsook me altogether. But I was not alone. By some process which I was too weak to solve, my arms, legs, and stomach were transformed into so many travelling companions. Often for hours I would plod along conversing with these imaginary friends. Each had his peculiar wants, which he expected me to supply. The stomach was importunate in his demand for a change of diet—complained incessantly of the roots I fed him with, their present effect, and more remote consequences. I would try to silence him with promises, beg of him to wait a few days; and when this failed of the quiet I desired, I would seek to intimidate him by declaring, as a sure result of negligence, our inability to reach home alive. All to no purpose—he tormented me with his fretful humours through the entire journey. The others would generally concur with him in these fancied altercations. The legs implored me for rest, and the arms complained that I gave them too much to do. Troublesome as they were, it was a pleasure to realise their presence. I worked for them too with right good will, doing many things for their seeming comfort which, had I felt myself alone, would have remained undone. They appeared to be perfectly helpless of themselves; would do nothing for me or for each other. I often wondered, while they ate and slept so much, that they did not aid in gathering wood and kindling fires. As a counterpoise to their own inertia, whenever they discovered languor in me on necessary occasions, they were not wanting in words of encouragement and cheer. I recall as I write an instance where, by prompt and timely interposition, the representative of the stomach saved me from a death of dreadful agony. One day I came to a small stream issuing from a spring of mild temperature on the hillside, swarming with minnows. I caught some of them with my hands, and ate them raw. To my taste they were delicious; but the stomach refused them, accused me of attempting to poison him, and would not be reconciled until I had emptied my pouch of the few fish I had put there for future use. Those that I ate made me very sick. Poisoned by the mineral in the water, had I glutted my appetite with them as I intended, I should doubtless have died in the wilderness, in excruciating torment.

"The wanderer's last tussle with his querulous companion was when he was unwittingly near deliverance, and is thus described:—

My supply (of thistle roots) was running low. With the most careful economy, it could last but two or three days longer. I saw the necessity of placing myself and imaginary companions upon allowance. The conflict which ensued with the stomach, when I announced this resolution, required great firmness to carry through. I tried wheedling, and coaxing, and promising; failing in these, I threatened to part company with a comrade so unreasonable, and he made no further complaint.

"At last, becoming completely worn out with fatigue and hunger, the conviction that death was near took possession of his mind. He continues:—

Once only the thought flashed across my mind that I should be saved, and I seemed to hear a whispered command to "Struggle on." Groping along the side of a hill, I became suddenly sensible of a sharp reflection, as of burnished steel. Looking up through half-closed eyes, two rough but kindly faces met my gaze.

“ These were two mountaineers, who had been sent out to search for the lost man, and he was rescued at last, at the very extreme of exhaustion.

“ This extraordinary and evidently truthful narrative not only furnishes striking evidence—which its author plainly did not intend—of the reality of spirit-manifestation and guardianship, but also illustrates some of the laws or conditions of spirit-manifestation, which are but little understood by people in general. It further illustrates the inconsistencies and absurdities (not to say blasphemies) into which deniers of the spiritual theory are ready to plunge to avoid its plain conclusion.

“ Our author first styles the kindly appearance of his old friend, as a spirit, to rescue him in his peril, a ‘strange hallucination,’ and yet, with a singular confusion of ideas, immediately declares that to him it was ‘Providence!’ and in a subsequent part of his narrative acknowledges himself ‘indebted to that mysterious protection which comes only from the throne of the Eternal.’ According to this, Divine Providence interfered to save him by means of a cheat, a delusion, a LIE! Not more creditable was the ‘suggestion of many of the author’s friends, that the friendly apparition was a freak of ‘insanity.’ What clearer evidence could have been given of the action of a wise and benevolent personality, distinct from the wanderer’s own mind? How much more rational the belief that a spirit-friend actually came to his rescue, than that delusion or disease should have assumed such shape, and performed so signal a service! In fact, the readiness of sceptics to attribute such plain evidences of divine or angelic guardianship over humanity to hallucination and insanity, is in itself a conclusive proof of their own mental unsoundness, if nothing worse. Jesus is said to have charged those who stupidly attributed to the devil the good works performed through his instrumentality with the guilt of blasphemy against the Holy Ghost! Do not the purblind deniers of spirit-visitation in our day, who see only ‘hallucination,’ ‘insanity,’ or ‘the devil’ in the divinest acts of angelic ministry, commit a similar folly?

“ But, it may be asked—If this was really a benevolent spirit-friend who interposed to guide Mr. Evarts out of the wilderness, why did he not present himself at an earlier period? Why not at once have guided him back to his companions, or them to him, as soon as it was known that he was lost, and before they had left the vicinity? or, better still, why not have prevented his becoming lost at all? Would not this have been a far greater kindness?

“ Without professing ability to unravel all the intricacies of human experience, a slight knowledge of some of the conditions

which appear to be necessary to enable spirits to sensibly manifest their presence, or to effectively influence minds in the body, enables the Spiritualist to suggest answers to questions of this character, which perplex the minds of many inquirers.

“In the first place, it is evident that—admitting spirit-guardianship to be a fact—all persons cannot—at all times and in all circumstances at least—see or hear spirits, or receive direct and controlling impressions from them. Probably neither Mr. Evarts nor his companions were, in their ordinary condition, either spirit-seers or easily impressible persons. But it is well known to those who have investigated the subject, that many persons, seemingly unimpressible naturally, may become susceptible to spirit-impressions, and even clairvoyant and clairaudient, by pursuing certain courses of diet and regimen, and especially by such fasting as shall reduce their physical vitality to a low ebb. The case of the old prophet, Daniel, is well known to all Bible readers, as are the frequent injunctions in the New Testament to ‘fast and pray,’ as means of obtaining spiritual or divine guidance and illumination. The instances are almost innumerable in which persons, brought by disease and physical weakness near to the point of dissolution, experience, as they claim, an opening of their spiritual senses, and are thus granted, ere they depart, joyful interviews with friends gone before, and cheering glimpses of the bright world ‘over there.’

“Now it appears from his narrative, that Mr. Evarts had become greatly reduced by many days and nights of struggling through an almost impassable wilderness, and by subsisting almost wholly upon a scanty diet of thistle-roots, when first his ‘ghostly counsellor’ succeeded in making himself seen and heard. Doubtless he was unable to do so at an earlier period. So, no doubt, spirit-guardians are often powerless to warn or rescue us from impending danger, on account of our own condition.

“Again, it may be asked—Why did ‘the Doctor,’ if really a spirit and an old friend, refuse to converse with the lonely wanderer on other subjects than the way and means of escape? It might be thought a good opportunity in which to enlighten his mind about the condition of disembodied spirits, the possibility of their manifestation, and the philosophy of Spiritualism generally, of which he was apparently profoundly ignorant. On the other hand, it seems quite probable that the friendly spirit saw that any such conversation, and the mental excitement which it would evoke, would be a tax upon the waning strength of the starving man, which at best would scarcely suffice to bring him to the place of rescue, and hence wisely refrained. Besides, it is possible that the spirit may have been unable to

control the conditions to do more than give the briefest necessary directions.

“But it may be urged that the obvious illusions which Mr. Evarts describes as succeeding the final disappearance of his clerical friend, give conclusive proof that he was but a phantom of a disordered brain. A little examination, however, will render this conclusion less convincing than at first it appears. One plain difference is that ‘the Doctor’ was clearly recognised as a former acquaintance—a person totally distinct from the narrator in all respects; while the last described ‘companions’ appeared to be, or to represent in some way the arms, legs, and stomach of our traveller. Mr. Evarts does not tell us very distinctly how, or in what shape, these supposed members of his own body presented themselves to his senses, but an accompanying pictorial illustration gives us to understand that he saw them as five distinct shadowy or ghost-like forms, in the complete human shape, attending his steps, and conversing with him as distinct persons. It may be difficult to give a satisfactory interpretation of an experience so singular and so vaguely described, yet some of the facts stated suggest an explanation that seems at least plausible. Mr. E. states that their companionship afforded him pleasure, and that their entreaties induced him ‘to do many things for their seeming comfort’—that is, we must suppose, for the comfort of his limbs and stomach—which otherwise would have remained undone. It may be then, that the kind Doctor, having got him well on the road to deliverance, resigned him to the guardianship of other friendly spirits, who in his weak condition thought best, whether wisely or unwisely, not to astonish him with a disclosure of their real character, but to cause or allow him to suppose them to be his own arms, legs, &c., personified, in order to induce him to greater care of those members, the use of which was so necessary to his escape, and at the same time to cheer him with companionship.

“If this interpretation of these strange appearances be correct—and we doubt if a more reasonable one can be offered—then they afford an additional evidence of spirit-manifestation and guardianship, rather than the contrary. As a whole, the narrative is a striking confirmation of the basic truth of Spiritualism. The wonder is, that it reached the public through the highly orthodox pages of *Scribner*, whose present conductor (J. G. Holland—‘Timothy Titcomb’) has long been known as one of the most bitter and bigoted opponents of this heavenly truth. Probably the author’s willingness to overslough his holier convictions, and profanely call his angelic deliverer a ‘hallucination,’ rendered his effort acceptable to that eminently

religious journal. Had our modern orthodox editors flourished in St. Peter's time, they would have given no credence to his story of deliverance from prison, unless indeed he had been willing to say that his shackles were stricken off and the prison gates opened by 'a strange hallucination!'"

NOTES AND GLEANINGS.

DR. CARPENTER AT ST. GEORGE'S HALL.

WITH every disposition to welcome good arguments against "Spiritualism," we cannot but feel that Dr. C., who lectured yesterday evening on this subject at St. George's Hall, is not likely to do more in the course of his crusade against the "delusions" at which he is so busily railing, than echo prejudices enlisted already on his side. Considering its authorship, we cannot help thinking his reasoning surprisingly weak. In face of such a Report as that issued by the Dialectical Society it is futile to string together idle illustrations showing that from time to time many people have been seized with manias for different kinds of extravagant folly. Whatever explanations may be ultimately given for the manifestations recorded, or concerning which certain persons assume to furnish records, it is clear that the delusions of Spiritualism, if they are wholly delusions, cannot be accounted for in the same way that Dr. C. may explain epidemic hysterics amongst the girls associated together in a factory, or the mania for mewing like cats which once took possession of the nuns in a certain convent. Amongst the men who give us their experience of Spiritualism, there are several who cannot be supposed susceptible to the influences that may have sent the factory girls into hysterics, or induced the nuns to mew; but apart from this, the impulse which leads a person to commit some fashionable extravagance is utterly unlike that which would induce some one else to say he saw a table rise up in the air without any one touching it. We have not much reverence for the Dialectical Society, and the management of its affairs by the Committee appointed to investigate Spiritualism is open to criticism in many ways; but it must be acknowledged that the believers on the Committee, however unscientific and illogically they may go to work themselves, can at any rate afford to laugh at the way in which Dr. C. attempts to refute their statements. His lecture of last night could easily have been blown to atoms by an ordinarily intelligent representative of the opinions he

assailed. He selected, as he has done on former occasions in writing on this subject, if we may assume the accuracy of the generally received view of the authorship of a recent treatise on Spiritualism, a few of the most extravagant and imperfectly attested stories about spiritual phenomena, and dismissed them with little sarcasms that involved no argument whatever. And he once more aired an utterly unreasonable hypothesis, attributing all successful raps given in answer to questions to the quickness of the mediums in following the nervous signs of expectation which the questioners are supposed to give when pointing to the right letters. That explanation may apply in the majority of cases; but there are some to which it is impossible that it can apply, and this discredits it altogether. We do not want to side with the Spiritualists; but it would be affectation at the present day to say what a year or two back we might have been entitled to say, that no evidence is before the world in support of their views that demands respectful consideration.—*Evening Standard*, 15th January, 1872.

[A somewhat longer but not more favourable notice of Dr. Carpenter's lecture was in the *Daily Telegraph*.]

A FACT FOR DR. EDMUNDS.

Mr. Guppy, commenting on Dr. Edmunds' Communication in the *Report of the Committee of the Dialectical Society*, says:—

But I must state one circumstance which, according to marital confidence, must have been known to the Doctor. We gave a *séance* to Serjeant Cox at his own house. The only person there we had ever seen before was Mrs. Edmunds. Mrs. Guppy, on entering the *séance* room, said, "Who is the greatest unbeliever?" Serjeant Wheeler, of Liverpool, said, "I have never been at a *séance* before." Mrs. Guppy said, "You hold one of my hands and Serjeant Cox the other," which was putting herself pretty well in the clutches of the law. Two of the serjeant's friends secured my hands. Flowers came for ten minutes in batches, all the time persons at the table exclaiming, "Are you sure you have hold of Mr. and Mrs. Guppy's hands?" "Yes." Serjeant Cox, when the surprise of his friends had a little abated, made a remark which I have never forgotten. It was: "No conjuror permits you to hold his hands while he is performing his tricks." Robert Houdin and the Wizard of the North are very clever fellows, but take them between two gentlemen, each holding a hand, and their legs, moreover, being wedged in, and let them try. Now Mrs. Edmunds heard all this, saw all this, and presumably told her husband, and all this long before the Report of the Dialectical Society was published.

SOUTHEY ON SPIRIT-MANIFESTATIONS.

That such things should be, is probable, *à priori*; and I cannot refuse assent to the strong evidence that such things are, nor to the common consent that has prevailed among all persons everywhere in all ages—a belief which is Catholic in the widest acceptance of the word. They who have endeavoured to

dispossess the people of their old instinctive belief in such things, have done little service to individuals, and much injury to the community. My serious belief amounts to this, that preternatural impressions are sometimes communicated to us for wise purposes; and that departed spirits are sometimes permitted to manifest themselves.—*Southey's Colloquies*.

SPIRITUALISM IN HOLLOWAY.

Mr. John T. Markley, of Crowland, near Peterborough, has addressed a long letter to the *Peterborough Advertiser*, giving an account of spirit-manifestations witnessed in his presence on a recent visit to London, and especially at the house of Mr. Stokes, 29, Kingsdown Road, Holloway. Among other phenomena he relates that a "table floated in the air completely over the heads of the sitters, and back again to its first position;" that spirit-lights were seen gliding about the room, and that a soft velvety hand was placed on his, which in his grasp melted like snow. Mr. Markley adds that he is prepared to swear to the correctness of these facts, and to defend them regardless of the public verdict their publication may provoke.

SPIRITUALISM IN MELBOURNE.

Spiritualism has obtained a large number of adherents from among the better educated classes. The Spiritualists have a church, largely and fashionably attended, as well as a monthly periodical; and a clergyman belonging to the Church of England has been suspended by his archdeacon owing to his sympathies with the movement. One of the most remarkable features is the large number of medical men who have become converts, and the cures some of them claim to have made by associating with them in their practice the most eminent professors of the healing art in ancient and modern times, from Esculapius down to Sir Astley Cooper, whom they "spiritually" consult.—*Melbourne Age*, October 9, 1871."

SPIRITUALISM IN RUSSIA.

Mr. Moncure Conway, the well-known Unitarian minister, author of *The Earthward Pilgrimage*, and a Non-Spiritualist, stated at a public meeting "that he had been recently travelling in Russia, and that among educated people, in the houses of Counts and Barons, wherever he mingled in intellectual society, he found that one or more of the members of the family were Spiritualists."—*Hints on the Evidences of Spiritualism*, by M. P.

T. L. HARRIS.

The Editor of the *Banner of Light* gives this as his opinion of Mr. T. L. Harris:—

“We are sorry for T. L. Harris, but not for his earthly period, as the wealth he has secured will enable him to procure earthly comforts; but the richer treasures of the other life, which he has lost by his course, will cause him many years of regret and sorrow. He seems to have been too weak a vessel to contain the new wine, or else he had not got all the old theology out before the spirits poured in the new, but retained enough to spoil the new Spiritual Philosophy, causing it to sour in his brain. We thought him a little crazy in the Mountain Cove movement, but, as he partially recovered from that, we had hopes of his entire recovery; but he could not bear the flattery and praise which his inspiration and eloquence drew around him, and soon began to suspect himself to be an ‘especial messenger of the Lord,’ superior to his fellow-men, and forgot entirely the lesson which the Brahmin got on the lotus-pod, to

‘First count all men of equal caste,
Then count thyself the least at last.’”

WITCHCRAFT.

In 1559 the Articles of Visitation issued ten years before by Archbishop Cranmer for discovering all persons “who used charms, sorcery, enchantments, witchcraft, soothsaying, or any like craft,” were renewed. “On this occasion were apprehended Leonard Bilson, uncle of Bishop Bilson, and Prebendary of Winchester Cathedral, and John Cocks, clerks, and John Bright, goldsmith, all three at Winchester, who being committed to the Fleet, and tried at Westminster, confessed their wicked actions, according to Chief Justice Coke. They bound themselves in court not to practise, devise, or put in use, &c. any invocations or conjurations of spirits, witchcrafts, enchantments, or sorceries to find money, or treasure, or to destroy any person, &c., or to provoke to unlawful love, &c.” After which they were led through Westminster Hall, and by special command of the Queen and Council were set in the pillory, before the Queen’s Palace. Their confession saved their lives.

THE SPIRIT-WORLD.

To me the spirit-world is tangible. It is not peopled with ghosts and spectres, shadows and outlines of being, but with persons and forms palpable to the apprehension. Its multitudes are veritable, its society natural, its language audible, its companionships real, its loves distinct, its activities energetic, its

life intelligent, its glory discernible; its union is not that of sameness, but of variety brought into moral harmony by the great law of love, like notes, which, in themselves distinct and different, make, when combined, sweet music. Death will not level and annul those countless differences of mind and heart which make us individual here. Heaven, in all the mode and manner of expression, will abound with personality. There will be choice and preference and degrees of affinity there. Each intellect will keep its natural bliss, each heart its elections. Groups there will be, and circles; faces known and unknown will pass us; acquaintances will thrive on intercourse, and love deepen with knowledge; and the great underlying laws of mind and heart prevail and dominate as they do here, save in this—that sin, and all the repulsion and antagonism that it breeds, will be unknown, and holiness supply in perfect measure the opportunity and bond of brotherhood.—REV. W. H. H. MURRAY.

IS THERE A FUTURE LIFE FOR ANIMALS.*

We give below the title of a work that has lately reached us: it is the biography of a dog, written by his faithful friend and mistress, setting forth his troubles, travels, adventures, entrance into polite society, and other incidents in a canine life, sufficiently amusing, and not without instruction; it is well adapted to promote the main purpose of the author, that of increasing our sympathy with the animal creation. Any profits accruing from the work are to be devoted to the Ladies' Educational Branch of the Society for the Prevention of Cruelty to Animals, of which Society the author is a life member.

The concluding chapter of the work is devoted to a consideration of the question of the Future Life of Animals, in which our author is a firm believer. She argues for it from the otherwise uncompensated sufferings of the brute creation; from their sense of identity notwithstanding the constant change in the atoms of their bodily structure, from their possessing perception, memory, volition, affection, a sense of justice, and other qualities which in degree they share with man, and to the objection that in the animals these qualities have a lower range, she replies that they are often developed to an extent beyond what we find in infants, idiots, lunatics, in some adult human beings, and even some entire tribes of men. "Nothing fair and beautiful can perish out of the universe of God" says our author; and she holds that "in the beautiful archetypal world we shall surely find fairer flowers, bright birds and animals, more beautiful than ever were seen here;" and she asks, "Wherefore should the once

* *Lights and Shadows of a Canine Life.* SIMPKINS, MARSHALL & Co.

denizens of an earthly Paradise be found unworthy to bask in the verdant glades of a heavenly Eden?" Whether in her view the Future Life extends beyond and lower than these fair and beautiful creations of the animal and floral worlds,—to fishes; reptiles, ravenous beasts, and noxious plants and insects, we are not informed; though as she undertakes to reply to popular objections, the discussion of this point might well have been included. She maintains her views to be consonant with Scripture, and quotes in favour of them ancient classical and modern popular writers, and refers to what some mediums have put forth on the subject as a further confirmation of them.

We content ourselves with indicating the line of argument taken by our author, without entering here upon the discussion of the question at issue. Many of our readers would probably be surprised at the extent of the literature of this subject. We have before us a list of nearly two hundred works on the Nature, Origin, and Destiny of the Souls of Brutes. The controversy is of old standing, and is still unsettled.

SPIRITUALISM IN THE NEWSPAPERS.

MR. JOHN TIMBS, or any industrious gentleman given to compilation, might find in the newspapers ample materials for a "Spiritual Annual." It is not alone at *séances* that spirit-manifestations occur, they crop up spontaneously, and in great variety all over the country, and are duly chronicled in local journals along with the state of the markets, the doings at the vestry, and other items of local news. Every journal, metropolitan and provincial, has occasionally its local ghost story, and there are no doubt many which never find their way into print. As recent examples of the ghostly appearances and incidents recorded in the newspapers, we give the following:—

A WHISTLING GHOST.

It appears that on Oxley Island, at Manning River, a farmer named Brown, resides with his family. For some time past his daughter, a girl of 12 or 13 years of age, has been accompanied by a curious whistling noise, which can be heard by persons at a distance from her, and which terrifies her so much that she frequently faints. Strange noises have been heard in the house, and it is related that upon a person, who went there to discover the cause, reading a portion of Scripture and calling upon the spirit to appear, the apparition of a man on his hands and knees, with two stabs on his chest from which the blood was flowing freely, presented itself. The same apparition is said to

have been seen by several persons, one person having swooned away, and been ill ever since. This affair has caused a sensation in the district, and people go to the house to stay for a night to ascertain the facts of the case. One of these fainted twice during the night. The whistling was heard four times, commencing at first in a low tone, and increasing in force until it became almost unbearable.—*Court Journal*, January, 1872.

MYSTERIOUS STONE THROWING IN YORKSHIRE.

On the 15th of December, 1871, about 2 p.m. a widow, who resides in a cottage near the roadside at Ellerton-on-Swale, in Yorkshire, the only inmates being herself and grandchild, heard a thumping at the back door, and on the child going to the door no one was found there. In a few minutes it was repeated, but no visitor appeared. A stone then came through the window, to the alarm of the cottage occupants. Missiles then followed in succession until 11 p.m. A watch was set, but without avail, as the stones continued to pour in all the evening, to be renewed the next morning, and the pelting continued without any discovery as to the cause. The stones were aimed at the windows with such precision that there is now scarcely a whole pane left in any of them. Some of the stones were larger than a man's hand, which does away with the supposition that they have been thrown by a catapult. There is no shelter near the cottage for any one to secrete himself to eject the stone.—*Darlington Times*.

AN ÆRIAL JOURNEY.

An aged haulier or labourer, who lives at Croespainmen, was the other night (November, 1871) awakened from his slumber by the sound of a voice, saying, "John, you must come with me." "Go thy way, and let me alone to sleep," was the reply. "You must come," said the voice. "I will not and cannot," replied the labourer. At this moment he saw standing before him the ghost of a fellow-labourer who, some years before, worked with him on the Risca tram-way. He consented to accompany his deceased friend, who gave him the choice of being conveyed by "uch wynt," or "is wynt," through air or along the road. J. stated he had never been through the air, but consented to try it. The couple proceeded by air as far as Risca Bridge, seven miles by road and six by atmosphere. Here J. was put down and ordered to throw into the Sizhowy River an old gun which had been concealed on the banks since the Newport riots in 1839. Having done this, he was taken back, *en route*, "uch wynt," and replaced on his straw couch. This statement, according to the *Western Mail*, is believed in Crumlin as a fact by many respectable persons.

Notices of Books.

HINTS ON THE EVIDENCES OF SPIRITUALISM.*

WE would specially commend these "Hints," as the writer modestly calls them, to the attention of cultured, thoughtful, and religious minds who may be inquiring into the truth of Modern Spiritualism. It is a little work which fairly and concisely indicates the general line of argument which the apologist of Spiritualism may adopt, presenting a *résumé* of its evidences, and replying to some of the most common popular objections. It is written with clearness, candour, and ability. The author gives the following as his

ANALYSIS OF THE ARGUMENT.

- 1.—There is no antecedent incredibility in spiritual manifestations.
 - 2.—On the contrary, there is some general probability in favour of (or at the least an absence of strong probability against) their occurrence at any time, founded on—
 1. What we learn from the Bible.
 2. The experience of all nations, civilised and savage.
 3. The fact that Spiritualism supplies a want in human nature.
 - 3.—There is a particular probability in favour of their appearance at the time when they are alleged to have first occurred, based upon the circumstances of the age.
 - 4.—There is a body of evidence in favour of Spiritualism, at least as strong as can be alleged on behalf of any other creed.
- Considerations which strengthen this evidence:—
1. The phenomena in question have been produced in an enlightened and an inquiring age.
 2. The narratives of them are accompanied by particulars.
 3. They have been submitted to scientific tests.

MODERN SADUCEEISM.

Under the third section above quoted, our author represents the future historian or apologist of Spiritualism discoursing on the sceptical and materialistic tendencies of the age. The section is too long to quote entire, but we present the principal passages. He writes:—

By the words "appearance" and "first occurred," I don't intend to imply that they had not been observed in the world before, for we know from the Bible to the contrary; but this may be the most convenient way of expressing their revival on a large scale, and in some respects under new conditions. Now it can scarcely be doubted—so I think the future apologist might very fairly argue—that at the period when Spiritualism is said to have been introduced into the modern world as a new system of belief, the popular faith in the immortality of the soul had, to say the least, become extremely vague. It is

* *Hints on the Evidences of Spiritualism.* By M. P. TRÜBNER & Co.

true that sermons by the cartload were preached on the subject, and prayers were offered up, and inscriptions were carved on tombs, and resurgams put up in front of houses, and the tenet was nominally held by hundreds of Christian sects; but to those who penetrate beneath the surface, it is clear that the kind of belief evidenced by these facts was of a very loose and unsatisfactory character—that it did not come home to the hearts of men with a sense of definite reality. The literature of the period, when carefully examined, and still more the language and the habits of everyday life, will confirm this view. For all that men talked of immortality, they had not risen much above the savage theory of death, that it is an unmitigated evil. It was not merely that men as a rule carefully avoided putting themselves in the way of death, and that even the bravest among them used their utmost efforts to escape from it when imminent and when escape was honourable; for to do this much would appear to be a duty, having a natural instinct for its motive power; but that they treated death, when it had fallen on one of theirs, as the end of all things, as an irreparable misfortune, as an event which the survivors were never to cease deploring till *time* had in some degree mitigated their sufferings. It would be impossible to explain on any other theory the sorrow, often ending in a settled melancholy, of a Christian parent at the loss of his baptized infant child—an event which must necessarily be viewed as an infinite gain to the child so removed. Nor can we otherwise explain how a believer, alleging himself to have a settled assurance of eternal happiness, and with no ties to bind him to the earth, should so generally have exhibited the greatest disinclination, and even loathing, to exchange a bed of suffering for a throne of glory. “Resignation to God’s will,” “Kissing the rod,” “Bowing beneath the stroke,” was the kind of language used to designate the spirit in which the invitation to eternal glory should be accepted. Every sentiment and expression connected with death will be found deeply tinged with this sort of scepticism. If two religious missionaries were upset out of a boat into the Ganges, and one reached the bank, *he* was providentially saved: it would have been a sort of blasphemy to assert that the other was providentially drowned; life being the gift of God, and death, as it would seem, being sent specially by the evil one. This erroneous philosophy of life and death leavened everything. With many, not to be in the flesh, *i. e.*, not to be in this world, was to be non-existent, if there is any meaning in words. How this crops up in countless passages, which seem to come from the writer’s inmost soul without his noticing it! The motto of many of them seems to be that of Mécænas, “*Vita dum superest, bene est.*” This casual reference to antiquity may remind the reader that many Christian apologists have quoted passages from the Greek and Latin authors as evidencing their disbelief in a future state, and the consequent necessity of a revelation. But every single passage that can be so quoted may be readily paralleled by one from a so-called Christian poet.

The language of everyday life was replete with sentiments of the like kind. The dead man was spoken of as “*Poor Mr. So-and-so.*” The grave was “*The last long home.*” “*The sleep of death*” was a common expression. “*If poor So-and-so could only see this!*” a form of words used every day, was by implication an affirmation that under no circumstances could the spirit of the departed be conscious of what is going on in this life. No wonder that, when these views were prevalent, the grave was surrounded with everything calculated to inspire horror and melancholy, and that just as the Romans marked an auspicious day with a white stone, and clad themselves in white for their festive ceremonies, so the deepest black should be used to stamp death as the most inauspicious of events on the Christian mind. Even putting it that there was a general belief in a hereafter, there was no definite realisation of what the term meant, no bringing home to one’s self that the friend who departed from this world yesterday was really as much alive as those he left behind him. There was even a doubt among many religious people as to whether there was any conscious existence at all between death and the resurrection.

Nor, in considering this subject, can we fail to notice that there had arisen about this very time a considerable number of persons who altogether denied the truth of Divine Revelation, and, by consequence, anything like an *assurance*

of a future state. Only a few years before the rise of Modern Spiritualism, a nation, in many respects the foremost in the world, had gone a step further, and on the walls of the capital of Europe might be read the words, "Death is an eternal sleep." "Ma demeure sera bientôt *le néant*," said Danton, when asked for his address before the Revolutionary Tribunal. The teachings of the great German philosophers, Hegel, Schelling, and their disciples, Feuerbach, &c., were fatal to any conception of *individual immortality*. The old beliefs which had sustained the Christian world for eighteen centuries were evidently enfeebled, and the attacks on them had increased in number and in power. What is still more remarkable is, that these attacks, for the first time, came in great measure from within.

The most intellectual people in Europe at that day are generally supposed to have been the Germans. A competent observer, writing in 1870, represents the middle, and even a large portion of the lower classes in Prussia, as "estranged from the religion of their ancestors." Public opinion in Protestant Germany denied miracles, and had even gone so far as "to negative the efficacy of prayer, and with it the interference of the Almighty in the course of events." (*Religious Thought in Germany*, pp. 11-15). And, as relating more particularly to our present subject, I must notice a passage at p. 27: "Most, indeed, profess to believe in God and in immortality; but if you examine their opinions more closely, you will easily discover they have but confused notions on the relations between the Creator and mankind, and even deny or ignore the duty of aspiring to a more definite knowledge on the subject." "Men who have had a university education scarcely dare go to church, lest they might be taken for hypocrites or sentimental enthusiasts" (p. 37).

When we contemplate a society whose religious belief might thus be exhibited as in a state of disintegration, what can seem more likely than that a new and more comforting assurance should be given to man of the most important of all truths to him—the immortality of the soul? At any rate, I for one fail altogether to see any unlikelihood in the supposition, from the orthodox standpoint. Humanity, in what is styled its highest stage of development, is seen drifting back into the darkness which wrapt Greece and Rome in a pall. As we mark it tossed on a sea of doubt and uncertainty, with every landmark fast receding from the view, who shall say that this is not the moment for holding out a fresh light to it? The occasion is surely an adequate one. To impart new vigour to the decaying belief in the soul's immortality, to bring that immortality home to our senses as a realised experience, "to satisfy the wants and console the sufferings of human nature," this surely might be thought a work not unworthy of a Divine interposition. But nothing of the kind is postulated on behalf of Spiritualism. It must be repeated that spiritual phenomena come before us only as manifestations of *law*, which, indeed, if they are real, they must be, unless, as I before said, we are to extend the meaning of the term miracle, which, in the end, will come to the same thing. Spiritual power is not represented as a power of violently rending the veil which separates us from the unseen world, but of lifting by natural means a curtain which the orthodox must admit to have been similarly lifted in countless instances before.

SPIRITUALISM AND SCRIPTURE.

In reply to the objection—"If any spirits are evoked they must be evil ones, and the practice of Spiritualism is unlawful," our author has the following observations, which we would especially commend to the consideration of the reverend author of *Spiritualism the Work of Demons* :—

In the Old Testament, "consulters with familiar spirits" are ranked with witches, enchanters, wizards, &c., and are pronounced to be an abomination to the Lord (Deut. xviii. 11, 12). A man or woman who had such a spirit, or who was a wizard, was to be put to death (Lev. xx. 27). In Leviticus xix. 31, those

who have them are again coupled with wizards. In 1 Samuel xxviii., a woman who has a familiar spirit is identical with a witch. In 1 Chronicles x., Saul is represented as having died for his transgressions, and amongst others, for asking counsel of one that had a familiar spirit, *and not of the Lord*. In Isaiah viii., these same people are again coupled with "wizards that peep and mutter;" so again at xix. 3. In Galatians v. 20, among the works of the flesh is cited *witchcraft*, where it figures along with murder, idolatry, and other crimes.

It would seem, then, that to be possessed, or to consult with *familiar spirits*, was a form of witchcraft, or allied to it, and that witchcraft existed in the days of Paul, and was a great sin. By witchcraft is generally understood, as Delrio puts it, "an art in which, by the power of the contract entered into with the devil, wonders are wrought" (Brand, *Popular Antiquities*). In all modern definitions that I have seen, a contract or understanding of some kind between the wizard, &c., and an evil spirit, is supposed to be of the essence of witchcraft, and this seems to be the sense of the Hebrew. Now, the question is this: Is *all* intercourse with spirits of every kind necessarily of this character? I don't think this can be asserted; because the same Paul who condemns witchcraft, speaks of the "gift of discerning spirits."

Moreover, all through the Bible we have what may be called an accredited class of seers, or, as we should call them, mediums, who are never confounded with those "who practised divination" (Deut. xviii.). The exact nature of their powers it is impossible to define; but it is important to notice the point, for this reason, that just as all those who foretold future events, and were consulted on that subject, were not necessarily "an abomination" to God, so it does not follow that all persons communicating with spirits should be identified with those "who possessed a familiar spirit." These seers seem to have divined "in the name of the Lord"—that is to say, lawfully, with professed submission to the theocratic Ruler of Israel—not illicitly, like the others. Thus, when Saul is sent in search of his father's asses, his servant suggests to him that they should go to "a man of God, an honourable man; all that he saith surely cometh to pass." Saul regrets that they have spent their money, and cannot pay the requisite fee, and his servant thereupon produces a quarter of a silver shekel which he has remaining. The author or editor of the book adds—"Beforetime in Israel, when a man went to inquire of God, thus he spake: Come, and let us go to the seer; for he that is now called a prophet was beforetime called a seer" (1 Sam. ix. 9). "Inquiring of God" here evidently means what we mean by "having one's fortune told," going to ask where a lost object will be found (as in this very case of Saul, and a very common ground for resorting to gipsies, &c. now-a-days), and the like; *i. e.*, asking through a professional medium for an answer to a question, such as it was thought could not be learnt by ordinary means, the unknown being supposed to lie in the hand of God.* We do not hear that any blame is attached to Saul and his servant for consulting this seer (who turns out to be Samuel). On the contrary, the former is immediately afterwards, by Divine command, proclaimed and anointed king of the Jews. Later, we hear of God, "David's seer;" "Heman, the king's seer;" "Jeduthun, the king's seer;" just as one might speak of the Pope's confessor, or the laureate of George III., or the Duke of Argyll's piper. And Amos, when addressed by Amaziah as "O thou seer," and bidden not to prophesy any more at Court, replies that he is not a professional prophet or seer, but carries a special diploma. "I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore-fruit: *and the Lord took me* as I followed the flock, and the Lord said

* It was in accordance with this idea that the eleven apostles cast lots, and chose Matthew, on whom the lot had fallen. The tribes had their position in the Holy Land determined by lot. The notion runs through the Bible. The *sortes Biblicæ* and *sortes Virgilianæ* of the Middle Ages are well known. The superstition is hardly extinct yet.

Dr. Pusey asserts that "*to inquire of the Lord* was as received an idiom before the return from the captivity, as to 'consult' a physician or a lawyer is among us." And he gives numerous additional examples of this (*Lectures on Daniel*, p. 244).

unto me, Go, prophesy unto my people Israel" (Amos vii. 12-15). And elsewhere we read of the "sons of the prophets." They seem, in fact, to have formed a large class of authorised "canny men," not laying claim to any Divine commission, as the above passage shows, but exercising their mysterious powers under the sanction of the law, and quite distinct from the sorcerers and wizards who were deemed worthy of death.

TESTIMONY OF AN HONEST INVESTIGATOR.*

MR. GILLINGHAM is favourably known as the author of a treatise on "*The Seat of the Soul and its Immortality.*" In the course of his practice as a surgical mechanist, he met with a number of persons who had suffered the amputation of their limbs; and he tells us—"The experience of every person that has lost a limb is, that he still feels the existence of the limb when the natural member is removed, and notwithstanding that a patient may have lost a limb for fifty years, he still feels conscious of the existence of the limb, and that it occupies the same space as the natural one did." If, for instance, the arm be removed, "he still feels the arm and hand as he always did when clothed with matter: not only so—the hand and arm that he cannot see are more sensitive than the member which he can see. Further, if a man with a limb off place the end of the stump against a stone wall, his leg or arm is felt through the wall on the other side." From a mass of facts of this kind, and also connected with other cases—from blind, deaf, and paralysed patients, our author was led to conclude "that these facts taught a momentous truth—that the soul is the man, that the body is the clothing that fitted to the shape of the man, and that when a part of the material is taken, whether it be leg or arm, the spiritual limb is not taken or separated, but remains intact, connected to the soul in spite of any accident that happens to the body." Hence he infers that the soul survives its material garment, retains its identity with the spirit-world, and still progresses under laws perfectly natural to its new state, but supernatural to the world it has left. In his view, it is the soul that fills and builds every atom of man's structure, and is not merely a speck in the heart or brain, but that it is the true spiritual being, the man.

These facts and conclusions were embodied by Mr. Gillingham in the little Essay on the Soul to which we have referred. All this time he knew nothing of Spiritualism, and had concluded Spiritualists to be impostors; and was "completely

* *Eight Days with the Spiritualists: or What led me to the subject—What I heard—What I saw—and my Conclusions.* By JAMES GILLINGHAM, Surgical Mechanist, Author of "*The Seat of the Soul.*" PITMAN, Paternoster Row.

startled" when told that he had written a work on Spiritualism, and that to Spiritualists his work contained nothing new. He ordered some of the Spiritualist publications, as he says, "to see how they could get hold of the facts I had written about; and in perusing them I was perfectly thunderstruck to find that they had worked out the same truth as myself from an entirely different branch of natural science." This led him to read more deeply on the subject, and to correspond with some of those who had borne public testimony to the facts of Spiritualism. He also received "a large amount of secondary evidence,"—personal testimony of eye and ear witnesses to the facts they related. Finally he resolved to come to London, to see, and hear, and judge for himself. He visited Miss Houghton's Exhibition of Spirit-Drawings, and attended several *séances*; and he very candidly and circumstantially relates what he heard, what he saw, and his conclusions. For all these particulars we must refer the reader to the pamphlet itself; it is an interesting narrative, particularly suitable for inquirers, and can be had for eightpence.

Correspondence.

ANSWERING SEALED LETTERS.

To the Editor of the "Spiritual Magazine."

SIR,—In *The Medium and Daybreak* newspaper is an advertisement from a New York test-medium, *viz.*, James V. Mansfield, who professes to answer sealed letters for 21s., of course respecting our relatives deceased who have passed into the next life. Now I think it is only fair when you have proved a fact, to give it publicity.

I wrote seven questions of private nature in presence of a lady visitor, who fastened up the note with silk and sealed it with her own seal, then I put it in an envelope and sealed it with my crest; and I merely wrote a letter accompanying it requesting answers. This Mr. Mansfield returned to me unopened in proof of his power. The questions were not common-place merely, requiring a Yes or No, but requiring a knowledge of my family, which it is impossible for Mr. Mansfield to get at without obtaining it from my "daughter," to whom I wrote the questions. Every answer was pertinent to the question put, and what is singular, she says she should not have known I had written to her had not her uncle John (who is dead also) hurriedly told her I had written and wanted answers. Now I never alluded to her uncle in any way, but merely about her brothers and sisters and mother now living, and how Mr. Mansfield, whom I don't know nor have ever seen, gets at the names with seals unbroken and returns to me answers I can't tell. When the letter arrived here I got a dozen gentlemen from our Exchange to open it, and they all agreed my crest and everything was perfect. So also the silk tyings and seal of my visitor had not been tampered with in the slightest, since it left the lady's hands, who would put it in the post herself. I write this from my own experience, and it only occurred last month and was returned to me by next mail.

25th December, 1871.

CHARLES BLACKBURN.