

THE
Spiritual Magazine.

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SPIRITUAL MONITIONS.

II.

THOMAS PAINE AND RALPH WALDO EMERSON.

IT may seem strange to cite in illustration of Spiritualism so sturdy a sceptic as the author of *The Age of Reason*, whose name in our younger days was used as a theological scarecrow to frighten intruders from the field of free inquiry. Yet, in this very *Age of Reason*, which made him so obnoxious to the narrow churchmen of all sects, is a passage in which he testifies that his best ideas were due not to the action of his own mind, but to a source invisible and extraneous, or to what we feel justified in calling spiritual monitions. More than this, Paine was himself struck with the fact that on several occasions, and once notably when in prison during the Reign of Terror, his life was strangely (or as pious men say, providentially) preserved from imminent peril by what is ordinarily called accident. Paine writes:—
“Any person who has made observations on the state and progress of the human mind by observing his own, cannot but have observed that there are two distinct classes of what are called thoughts: those that we produce in ourselves by reflection and the act of thinking, and those that bolt into the mind of their own accord. I have always made it a rule to treat those voluntary visitors with civility, taking care to examine, as well as I was able, if they were worth entertaining; and *it is from them* I have acquired almost all the knowledge that I have.”

We can scarcely imagine a more striking contrast to the “rebellious needleman,” as Carlyle designates Paine, than the meditative philosopher, whose Orphic utterances have made him the oracle of Boston transcendentalism; yet we link their names

together, as both illustrate the same law of inspiration, both being recipients of thought rather than its originators. In illustration of how Emerson works, a writer in *Packard's Monthly*, an American magazine, relates the following dialogue with him:—

“‘You work in the morning, Mr. Emerson?’ ‘Always in the morning; for then the intellect is fresh and the spirits elastic; and, too, there is something in the morning air that invigorates the mind, frees it from its trammels, and gives it full scope and action.’

“‘You do not work all the day?’ ‘Never after dinner, if I can help it. On pleasant days I idle away the afternoon in the woods and fields, and then I try to get as near as I can to our great master—Nature. If I ever have any good thoughts it is there that they come to me.’

“‘And your good thoughts—do you think them out, step by step, as you do a problem in mathematics?’ ‘No; they come of themselves, like a gleam of light breaking into a dark room, or a flash of lightning darting across the blackness of midnight.’”

And the writer adds: “And these his own words, held in a tolerably retentive memory, afford a key to Emerson’s intellectual character. He simply announces, he does not reason. Truth with him is found in intuition, not in logic.”

SIR WALTER SCOTT.

The éase and rapidity with which Scott threw off his novels and poems excited the wonder of his contemporaries; the marvel is, however, somewhat explained by what he tells us of the way they were written:—“I sometimes think,” he says, speaking of *Harold the Dauntless*, “my fingers set up for themselves, independent of my head; for twenty times I have begun a thing on a certain plan, and never in my life adhered to it (in a work of imagination, that is) for half an hour together.” He goes on to say, after noting down a similar confession in his diary years after, that, when writing *Woodstock*, he found himself at the end of the second volume without the slightest idea how the story was to be wound up to a catastrophe in the third volume.

Of the *Antiquary*, again, he says, in a note to Mr. Morritt: “I have only a very general sketch at present; but when I once get my pen to the paper, it will walk fast enough. I am sometimes tempted to leave it alone, and try whether it will not write as well without the assistance of my head as with it.” The *Lord of the Isles* and *Guy Mannering* grew under his hands in exactly the same manner. Like them, and like all his works, they were written without either plan or premeditation.

THE "MUSICAL TIMES" ON HANDEL.

Those who by natural fitness are peculiarly and in eminent degree open to influx from the higher world are the truly *gifted*—the *inspired*; especially is this seen in those who are thus gifted with the divine art of music. The lives of the great composers would furnish a rich field in illustration of this, but to instance one only (perhaps the most eminent), Handel, who is said to have composed his grandest work, the *Messiah*, in three weeks, probably the shortest time in which he did any similar amount of work,—his habit of composition (taken in connection with what has been already said) is, to say the least, highly suggestive. The *Musical Times*, of June 1st, reviewing his oratorio of *Theodore*, which he is said to have considered one of his best efforts, remarks:—

“This oratorio was the last work but one that Handel produced, it having been followed, after nearly two years, by *Jephtha*, and preceded in the year before its composition by *Solomon* and *Susannah*. According to his custom, the author dated the beginning and the end of the MS., and these records show that he entered upon his task on the 28th of June, and completed it on the 31st of July, 1749; this being the middle of his sixty-fifth year. As in other instances with him, the amazingly brief period of labour followed a long period of inactivity, and it was succeeded by one yet longer. It is curious to note that Handel’s habit was to rest from composition for a period of from eight to ten months, during which no traces are to be found of his having written anything, not the smallest trifles, and then to set himself to work, and within the average term of a month or two to write as many oratorios, which, from the evidence of the manuscripts, may be believed to have been truly extemporised upon the paper, or, in other words, called into existence without any pre-consideration. The dates of the works just named exemplify this habit, which gives as great cause for admiration at the master’s prodigious rapidity as for wonder at his long reticence.”

REV. ROBERT COLLYER.

Our next illustration is drawn from the Western World. The Rev. Robert Collyer is perhaps the most famous Unitarian preacher in America, and his church is said to have been the finest in Chicago. It was destroyed in the great fire. In a speech by him soon after, November 13th, 1871, at the Music Hall, Boston, he said:—

“I can say, I think, that I never ministered with a deeper content, and a fuller assurance that if there was a word of grace from heaven for me I said it that Sunday morning. The

morning of the day on which the fire broke out, and when, of course, no one could foresee what its extent would be. It had come to me during the week, in that way brother Clarke, and brother Shippen, and the rest of us saintly men understand, but which you sinners do not know much about, and it came to me in a flash of revelation that I should preach that Sunday morning from a certain text. The text was, 'Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you nay; but except ye repent, ye shall all likewise perish.' I didn't need to make that discourse; it really came of itself, sentence after sentence, paragraph after paragraph, division after division. I have never been more sure in all my life, since I began to make sermons, that a sermon came from God, than I was sure that sermon did that morning. And I preached it with the conviction that I was saying the word that had come to me out of Heaven. And they said with solemn trembling in their voices, 'Oh! Mr. Collyer, your sermon went home this morning.' And then in the evening I talked to them about poor, suffering Paris. And though I don't very often give the apostolic benediction in my pulpit, preferring to give some other as it comes to me, I remember I said to them, as they arose to depart, 'May the grace of God, the love of the Lord Jesus Christ, and the communion of the Holy Spirit, be and abide with you now and for ever, Amen.' And that was the last word I ever did say in that church, or ever shall."

THE REV. JOHN JAMESON.

George Gilfillan relates the following anecdote of the Rev. John Jameson, of Methuen:—

"Only one sermon worthy of him is extant. It is entitled 'True Fame,' and was conceived in rather singular circumstances. Crossing, on the morning of the Monday of a Sacrament, from Methuen to the Broom of Dalreach, he saw a woodman felling a tree. It reminded him of the words of the psalm, 'A man was famous in that he lifted up axes on the thick trees,' and straightway the sermon *came* upon his mind in a burst; the subject fell down before him like the tree before the axe, and arrived, he mounted the pulpit and preached it with great power. A gentleman who heard it assured us that he never heard anything superior, and that it was even better in its preached than in its printed form. He had a class for young people, and speaking of it he once said, 'Oh, that class! I sometimes feel as if Heaven were opening on me there.' He died with such serenity, and with such a radiant smile upon his face, that one of his children afterwards remarked, 'Surely the angels had *strai*kit him.'"

JAMES WATT.

Newton tells us that he allowed his mind to rest in regard to a subject, and simply let thought flow into it. A distinguished scientist of our time who has made some valuable discoveries in his own branch of science, and who, though a Spiritualist, has made no public profession of it, once told a friend of the writer that these discoveries came to him suddenly, as he expressed it, "between the rising of his foot and putting it to the ground," or to use the phrase of Paine, "they bolted into his mind." Something like this seems to have occurred in the experience of the eminent man whose name we have placed above. Muirhead, in his *Life of James Watt*, gives the following anecdote:—

"When Watt was asked if he recollected how the idea of his first great discovery occurred, he replied, 'O yes, perfectly. One Sunday afternoon I had gone to take a walk in the Green of Glasgow, and when about half-way between the Herd's House and St. Ann's Well, my thoughts having been naturally turned to the experiments I had been engaged in for saving heat in the cylinder, at that part of the road the idea occurred to me that, as steam was an elastic vapour, it would expand and rush into a previously exhausted space, and that if I were to produce a vacuum in a separate vessel, and open a communication between the steam in the cylinder and the exhausted vessel, such would be the consequence.'" The *Times* remark on this is worth quoting:—"The main principle seemed to flash upon him at a particular time and place with a spontaneity which is remarkable as a mental phenomenon, and which in other ages would have been ascribed to supernatural agency."

AN EXPERIENCE OF THE REV. JOHN FLAVEL.

In his *Pneumatologia: A Treatise on the Soul of Man*, Flavel relates, in the third person, the following singular occurrence, which his biographer states to refer to himself. I give the substance of it in his own words:—

"I have, with good assurance, this account of a minister, who, being alone in a journey, and willing to make the best improvement he could of that day's solitude, set himself to a close examination of the state of his soul, and then of the life to come, and the manner of its being, and living in heaven, in the view of all those things which are now objects of faith and hope. After a while, he perceived his thoughts begin to fix, and come closer to these great and astonishing things than was usual; and, as his mind settled upon them, his affections began to rise with answerable liveliness and vigour.

"He therefore (whilst he was yet master of his own thoughts) lifted up his heart to God in a short ejaculation, that

God would so order it, in His providence, that he might meet with no interruption from company, or any other accident in that journey; which was granted him; for, in all that day's journey, he neither met, overtook, nor was overtaken by any. Thus, going on his way, his thoughts began to swell, and rise higher and higher, like the waters in Ezekiel's vision, till at last they became an overflowing flood. Such was the intention (intensity) of his mind, such the ravishing tastes of heavenly joys, and such the full assurance of his interest therein, that he utterly lost sight and sense of this world, and all the concerns thereof; and, for some hours, knew no more where he was than if he had been in a deep sleep upon his bed. At last he began to perceive himself very faint, and almost choked with blood, which, running in abundance from his nose, had coloured his clothes and his horse from the shoulder to the hoof. He found himself almost spent, and nature to faint under the pressure of joy unspeakable and unsupportable; and, at last, perceiving a spring of water in his way, he, with some difficulty, alighted to cleanse and cool his face and hands, which were drenched in blood, tears, and sweat. . . . Having drank of that spring, his spirits revived, the blood stanch'd, and he mounted his horse again; and on he went, in the same frame of spirit, till he had finished a journey of nearly thirty miles, and came, at night, to his inn; where, being come, he greatly admired how he came thither, and that he fell not all that day, which passed not without several trances, of considerable continuance. Being alighted, the innkeeper came to him with astonishment (being acquainted with him formerly). 'O, sir,' said he, 'what is the matter with you? You look like a dead man.' 'Friend,' replied he, 'I was never better in my life.' . . . All this night passed without one wink of sleep, though he never had a sweeter night's rest in all his life. Still, the joy of the Lord overflowed him, and he seemed to be an inhabitant of the other world. The next morning being come . . . within a few hours he was sensible of the ebbing of the tide, and, before night, though there was a heavenly serenity and sweet peace upon his spirit, which continued long with him, yet the transports of joy were over, and the fine edge of his delight blunted. He, many years after, called that day one of the days of heaven, and professed he understood more of the light of heaven by it than by all the books he ever read, or discourses he had ever entertained about it."

In general spiritual monitions come to us only in an interior way as mental impressions—flashes of thought illuminating an entire region of our mental horizon, and again quickening latent ideas, or the faculty by which truth is apprehended, and so.

gently blending with its normal exercise that we are insensible of their source and spring, they yet, in certain instances, manifest themselves even to sensible apprehension. We hear the voice which sometimes speaks to the outward ear as well as to the internal senses, and manifests itself to the outer sight as well as to the inner vision; or again, either by some sign or token to the bodily senses or other equally effectual means instils into the mind a firm persuasion of a secret presence, and of its care, and guidance, and communion with us. One of the many illustrious examples of this is that of—

TORQUATO TASSO.

Dr. Lardner says:—"One of the most remarkable circumstances of the last days of Tasso was the imagination that he was occasionally visited by a spirit; not the mischievous spirit who haunted his prison, but a being of far higher dignity, with whom, alone, or in company, he would hold sublime and preternatural discourse, though of the two interlocutors none present could see or hear more than the poet himself, wrapt into ecstasy, and uttering language and sentiments worthy of one who, with his bodily, yet marvellously enlightened eyes, and purged ears, could distinguish the presence and the voice of his mysterious visitant. Manso gives a strange account of such an interview when he himself stood by, yet perceived nothing but the half-part which the poet acted in the scene.

"The narration given by the Marquis is exactly similar to numberless instances in the life of Swedenborg, as well as of many other spirit seers, up to the present day. He says:—

"One day as we were sitting alone by the fire, he (Tasso) turned his eyes towards the window, and held them a long time so intensely fixed, that when I called him he did not answer. At last—"Lo!" said he, "the courteous spirit which has come to talk with me! Lift up your eyes, and you shall see the truth!" I turned my eyes thither immediately, but though I looked as keenly as I could, I beheld nothing but the rays of the sun, which streamed through the window-panes into the chamber. In the meantime Torquato began to hold, with this unknown being, a most lofty converse. I heard, indeed, and saw nothing but himself; nevertheless, his words, at one time questioning, and at another replying, were such as take place between those who reason closely on some important subject. Their discourse was marvellously conducted, bold in the sublimity of the topics, and a certain unwonted manner of talking, that exalted myself into an ecstasy, so that I did not dare to interrupt Torquato about the spirit which he had announced to me, but which I could not see. In this way, while I listened, between transport

and stupefaction, a considerable time elapsed; at length the spirit departed, as I learned from the words of Torquato, who turning to me said, 'From this day forward all your doubts will be removed.' 'Rather,' I replied (like the sceptics of the present day), 'they are increased; for though I have heard many wonderful things, I have seen nothing to dispel my doubts.' He smiled and said, 'You have seen and heard more of him than perhaps——.' Here he broke off, and I, unwilling to trouble him, forbore to ask further questions."*

SIR CHARLES NAPIER.

A remarkable and more recent instance is recorded in the *Life of Sir Charles Napier*. An anecdote, told in his own strong words, illustrates this spirit monition and guidance in a remarkable way:—

"In my heart I swore, when in Greece, to put down banditti there, if God permitted, and in Scinde I repeated the oath. The spirit of good refused permission in Greece, here He has permitted it; and, *as if some outward power moved events*, all my minutest projects have come to pass; errors, neglect, and sound calculations, all have turned out right in the end. Can I feel proud of my ability? No; *it is a power unseen, though to me evident*, that had guided me. When I have condemned myself for going to the left instead of the right, it has suddenly answered me that the left was the way to go. Have I not a right, then, to say the unseen power is evident? I have been guided either by the good spirit or the bad. Yet why say the bad? No, no; a forecast of events comes over me—a thousand thoughts collect, and bring conviction in an unaccountable manner. Lo! an example. Some days ago a conviction came to me that the robbers would go to Trukkee (this was the place in which he ultimately captured them.) It was not reason; there were as many reasons against as for; but a sort of spirit told me so.—On the 28th of February, my mind was engrossed with my intended movement northwards, which was ordered for the 1st March. While ruminating, a man came hastily to say my convoy was attacked. My thoughts were then intent on how to force the enemy to my purpose in the north, whether by skill or by riding upon them, but suddenly a voice seemed to repeat, 'Trukkee—Trukkee!' It had done so before. They cannot be so mad as to go there, I internally repeated. 'They are,' replied the spirit. What else but a spirit could it be? I walked about irresolutely. 'Beware!—Beware!' said the warning voice, and suddenly, ere my thoughts could settle, I

* *Lardner's Cabinet Cyclopædia*. See also *Milman's Life of Tasso*, Vol. II.; and *Spiritual Magazine*, Vol. III., p. 154, First Series.

called out almost involuntarily, 'Bring my horse;' and in ten minutes we were cantering towards the scene of combat. My staff attacked the retiring enemy; 'Trukkee,' said my guide. 'The game is mine,' re-echoed the internal voice. My heart was wroth with McMurdo for pursuing the robbers like a recruit; I thought he had done me mischief, yet still the voice whispered 'The game is yours.' It was not my mind that spoke: I am a child in the hands of God."

THE SEA CAPTAIN'S VISION.

In the year 1664, one Captain Thomas Rogers, commander of a ship called the *Society*, was bound on a voyage from London to Virginia. The vessel being sent light to Virginia, for a loading of tobacco, had not many goods in her outward bound. They had a pretty good passage; and one day they made an observation, when the mates and officers brought their books and cast up their reckonings with the captain, to see how near they were to the coast of America. They all agreed that they were at least about *a hundred leagues* from the capes of Virginia. Upon these customary reckonings, and heaving the lead, and finding no ground at a hundred fathoms, they set the watch and the captain turned into bed. The weather was fine, a moderate gale of wind blew fair for the coast; so that the ship might have run about twelve or fifteen leagues in the night, after the captain was in his cabin. He fell asleep, and slept very soundly for about three hours, when he awoke again, and lay till he heard his second mate turn out and relieve the watch. He then called his first mate as he was going off from the watch, and asked him how all things fared? The mate answered that all was well, and the gale freshened and they ran at a great rate; but it was a fair wind, and a fine clear night. And the captain then went to sleep again.

About an hour after he had been asleep again, he dreamed that some one pulled him, and bade him turn out and look abroad. He however lay still and went asleep again, but was suddenly re-awakened. This occurred several times; and though he knew not what was the reason, yet he found it impossible to go to sleep any more. Still he heard the vision say, "Turn out, and look abroad." The captain lay in this state of uneasiness nearly two hours; but at last it increased so much that he could endure it no longer. He accordingly got up, put on his watch-coat, and came out upon the quarter-deck; there he found his second mate walking about, and the boatswain upon the fore-castle, the night being fine and clear, a fair wind, and all well as before.

The mate wondering to see him, at first did not know him,

but calling, "Who is there?" the captain answered, and the mate returned, "Who? the captain? What is the matter, sir?"

The captain said, "I don't know; but I have been very uneasy these two hours, and somebody bade me turn out and look abroad, though I know not what can be the meaning of it." Then, after a pause, he demanded, "How does the ship cape?" "South-west by south," answered the mate, "fair for the coast, and the wind east by north."

"That is good," said the captain, and after some other questions, he turned to go back to his cabin, when somebody stood by him and said, "Heave the lead!" Upon this the captain turned again to his second mate, saying, "When did you heave the lead? What water had you?" "About an hour ago," replied the mate. "Sixty fathom."

"Heave again," said the captain. "There is no occasion, sir," replied the mate, "but if you please, it shall be done."

Accordingly a hand was called, and the lead being cast or heaved, they had ground at eleven fathom. This surprised them all, but much more when, at the next cast, it came up seven fathoms! Upon this the captain, in a fright, bade them put the helm a-lee and about ship, all hands being ordered to back the sails, as is usual in such cases.

The proper orders being obeyed, the ship "stayed" and came about; but before the sails filled, she had but four fathoms-and-a-half water under her stern. As soon as she filled and stood off, they had seven fathoms again, and at the next cast eleven fathoms, and so on to twenty fathoms. They then stood off to seaward all the rest of the watch, to get into deep water, till daybreak, when, being a clear morning, the capes of Virginia and other points of the American coast were in fair view under their stern and but a few leagues distant. Had they stood on but one cable's length further, as they were going, they would have been bump ashore, and certainly lost their ship, if not their lives, all through the erroneous reckonings they had taken on the previous day.

Spiritual monition, in the form of vivid mental impression—sometimes so strong that it comes to us as a revelation, is one of the modes—perhaps the most frequent—in which response is given to true and earnest prayer. Out of many instances of this, which might here be given, we select from the racy autobiography of Peter Cartwright an instance of

RESTORATION OF SIGHT BY SPIRITUAL MONITION IN ANSWER
TO PRAYER.

"On Horse Creek we had a good society. Old Brother Joseph Dixon was leader. He had been a great hunter and trapper, to take furs. In early life he and two others made a

voyage up the Missouri river, which at that time was an unbroken Indian country, and many of the Indians hostile to the whites. When the trappers had been there more than a year, and had escaped many dangers, and endured extraordinary hardships, they differed, and separated. Dixon was left alone. He dug a cave in the side of a mountain, and spent the winter. Through constant gazing on the snow, his eyes became inflamed to such a degree he could not see anything. He was utterly helpless and hopeless, and reflecting on his condition, discovered he was a great sinner, and unprepared for death. For the first time he knelt down and cried for mercy. He promised God, if He would deliver him, he would serve Him faithfully all the rest of his life. When he had made this covenant with God, all of a sudden there was a strong impression made upon his mind that if he would take the inside bark of a certain tree that stood a few steps from his earthly habitation, and beat it up soft and fine, soak it in water, and wash his eyes with it, he would soon recover his sight. He groped his way to the tree, got the bark, prepared it as impressed, bathed his eyes, bound some of this bark to them, and laid down and slept, not knowing whether it was day or night. When he awoke his eyes were easy; in a short time his sight began to return, and when fully assured that he should recover, he knelt down to return thanks to God; a sweet peace ran through his mind, and he then and there, all alone, shouted the high praises of God. He started for home, and after marvellous escapes from imminent peril, reached his family in safety, and lived to carry out the vow which he made in his distress."

THE MINISTER'S WIDOW.

We give another illustration of spiritual monition, in answer to prayer. An American religious newspaper, the *Watchman and Reflector*, has the following interesting statement from a correspondent, who gives his address:—

"It is a rare thing for a minister of Christ to leave his family, at his decease, in comfortable circumstances. More frequently is it the case, unless the widow have some property of her own, that they have to support themselves. Oftentimes they have to live by faith, and, in not a few instances, have remarkable answers to prayer. I was recently informed of the following instance:—The widow of a minister was reduced to absolute poverty. She had no food in the cupboard, no clothes in her wardrobe, no fuel for her fire. She was in the greatest distress to know what to do, or which way to turn for aid. She prayed earnestly to God for relief. Whilst in this condition the following language of Jesus was impressed upon her mind: 'What

I do thou knowest not now ; but thou shalt know hereafter.' It followed her wherever she went, as though some invisible being were constantly whispering it in her ear. She could not shake it off, and she knew not what it meant, for it neither warmed, fed, nor clothed her. It finally occurred to her that her husband had once preached from that text. She concluded to look up the sermon, under the impression that perhaps there was something in it specially appropriate to her case. She therefore went to the chest where her husband's discourses were kept, and commenced looking them over. For a time she was unsuccessful. But she continued opening the different manuscripts until she had examined all but one. That lay on the bottom of the chest. As she took it up, to her great surprise and her greater joy, she found under it fifty dollars ! When she had recovered a little from her glad astonishment she opened the sermon, and the text was, 'What I do thou knowest not now ; but thou shalt know hereafter.' Who suggested that passage to her mind ? Who prompted her to look up the sermon ? How happened it that the sermon was the last one in the chest ? For if it had been any other she would not have found the money. How came the money there, and why was it not found until it was so greatly needed ?"

THE HEATHEN PHILOSOPHERS.

"Even the heathen had a much better faith than many of us have in this matter. Confucius taught that the spirits of the departed frequently returned to the halls of their ancestors. Zoroaster claimed to have intercourse with the spiritual world. Pythagoras and Plato both taught the doctrine of guardian spirits. Socrates declared that he was always sensible of the guidance of a superior being, who warned him of danger and directed him aright. The ancient Egyptians are full of the same faith, and the evidence is, that, cleared from ignorance and superstition, and unobstructed by sense and materiality, it is the faith of human nature."

OTHER ILLUSTRATIONS.

Illustrations of our theme are indeed almost endless. Every religion bears witness to it. Every literature might be laid under contributions to support and exemplify it. The orators and poets, who invoked the shades of the departed and the inspiration of the gods, believed in the presence and the inspiration they invoked. The early and mediæval church retained the same faith, though they substituted Christian saints for Pagan divinities ; and neither the facts of the scientist nor the sneer of the sceptic have banished this faith in the spiritual

world, and its monitions from the hearts of modern men. Cæsar and his late imperial biographer alike held it as a fact of personal knowledge and experience: Socrates and Swedenborg held the same truth; the one declares that he was restrained by a sensible sign from his guardian spirit, when he would do wrong. Plato represents him as speaking of this as a certain drumming in the ears; and Swedenborg for more than 40 years held free converse with spiritual beings. It was by obedience to spiritual monitions that the humble-maid of Domremy delivered her country, and that the Genoese mariner prosecuted his successful quest of a new world. Malebranche declared that he distinctly heard the voice of God within him. Descartes, after a long seclusion, was followed by an invisible person, who urged him to pursue his researches after truth. The father of Jerome Cardan was accustomed to assert that he enjoyed a favour which had been conferred on Socrates and others, in being benefitted by the society and advice of a familiar dæmon. The elder Scaliger believed that he had a familiar dæmon that urged him to write, and gave him understanding, and the testimony of the learned Bodinus as to his own experience of many years of a guardian spirit has been often cited.

An original and independent thinker—the late A. F. Barham, in his *Autobiography*, writes:—

“ I have likewise a firm and unalterable conviction in my soul, that I have ever been attended by a guardian angel or genius, like that of Socrates. In all these matters, I believe the ancient church infinitely more orthodox than the present one. To that angelic minister who pervades me with his intercourse, I am often indebted for those thrilling inspirations which convert solitude into rapture, those quickenings of unanticipated ideas so indescribably exquisite; those spiritual illapses so genial that they make existence like a vision of poetry and a dream of hope.”

Mozart heard the music he composed, as Blake painted the spirits whom he saw.* Herrick writes:—

What can I do in poetry,
Now the good spirit's gone from me?
Why, nothing now, but lonely sit,
And over-read what I have writ.

And we have seen how sceptics and divines, philosophers,

* Plato says, “ As regards very pure minds, it is no wonder that they are acquainted with future things as they are more divine in their nature.” It was thus that the painter Angelico da Fiescole often fell into ecstatic states while painting, and had in them ideal visions. Michael Angelo says of a picture painted by him, that “ No man could have created such a picture without having seen the original.” (*Gorres' Mystic*, 1, 155.) A similar instance is mentioned by Werner in the *Guardian Angels* of Mozart. The Englishman, Blake, who

inventors, artists, soldiers—men of all classes, and ancient men and modern men have alike borne witness to the grand old truth, that the ocean of intelligence is ever surging around us from shores of the eternal world, that our knowledge, our thoughts, the impulses which urge us to action, and the influences which restrain us, and our best performances, our highest inspirations, our deliverances from danger, come to us from that appointed ministry, which some *pseudo*-philosophers and theologians think it a sign of wisdom to deny and to blaspheme.

Heaven encircles all. The blest immortals,
Near us, divine with love's pure beauty stand;
Alluring us through faith's translucent portals
Into the better land.

The friends we mourn as lost have not departed;
They have but laid aside earth's frail disguise;
On your dark way they pour, O lonely hearted!
The light of loving eyes.

No curtain hides from view the spheres Elysian;
But this poor shell of half-transparent dust,
And all that blinds our spiritual vision
Is pride, and hate, and lust.

T. S.

A WORD FOR CHRISTIAN SPIRITUALISTS.

By HUGH DOHERTY, M.D.

THE word *Christian* has become very distasteful to certain Spiritualists who follow Andrew Jackson Davis as the oracle of "Rationalistic Spiritualism, or Harmonial Philosophy," but do not follow his example of genial and friendly candour in philosophical controversy. To bully and browbeat those Spiritualists who cling to the word "Christian" as a qualification of spiritual faith, seems to be deemed a necessary part of Spiritualistic orthodoxy with these persons. Is it worth while to notice this sort of intolerance? only, perhaps, for those who cling to the word *Christian* as a qualification of religious faith.

Roman Catholicism fell into immense and long-continued abuses of the doctrine of *Charity* by selling indulgences and inducing death-bed repentance, as a means of salvation, to give their property to the Church. Luther and Calvin deemed it

united within himself the painter, the musician, the poet, and the engraver, very often fell into an ecstatic state after his day's labours were over, and conversed in his visions with the heroes of the past, with spirits and dæmons, and maintained that by that means he had received an original poem by Milton, which he communicated to his friends; even when on his death-bed he saw similar forms, and composed and sang poems.—*Ennemoser's History of Magic*, Vol. I., p. 85, 86.

necessary to set up the doctrine of *Faith* alone as sufficient for salvation, and the total *inefficacy of works*, notwithstanding the plain sense of the Gospels and the Epistles. This system brought about what is called the REFORMATION, and though it is a one-sided view of truth, and therefore a defective view, still it was no doubt necessary at the time, and probably the only available means of success as a system of theology. We do not accept the theology of Luther or of Calvin, but we accept the Reformation.

Sectarian theology at the present time, not only in Christendom, but in all the nations of the world, is manifestly erroneous and mischievous in many points, and therefore a further Reformation is now required by the advancing minds of the human race. Modern Spiritualism is evidently intended as a providential means of realising such a Reformation, and Andrew Jackson Davis is one of the most influential agents of this modern work of progress: he may be called the Luther of the New Reformation, since, like Luther, he sets up a one-sided doctrine of evolutive truth as a means of combating sectarian theology. We accept modern Spiritualism as a means of progress, and regard Rationalistic Harmonial Philosophy as a powerful and highly popular system of theological warfare, but we do not believe it to be a perfect system of philosophy. It may, nevertheless, be more fit for the work of actual warfare against erroneous theologies than a more elaborate view of scientific truth would be, and therefore we accept the work of progress in this direction without admitting its finality. We believe there is still room for the word Christian, when all erroneous doctrines of theology have been refuted, as there is still room for the word *charity* and for good works, after the *Reformation* has been partially realized in Protestant Communities. Room for the word Christian, in the hearts of all Christian Spiritualists, and in the minds of some—though not in the minds of many—very worthy anti-Christian Harmonial Philosophers, who have had their spiritual senses partly dulled that they may be less annoyed by the rough work of shovelling the dead and foul carcass of sectarian theology into the grave.

As a specimen of spiritual loss of smell or discrimination, we may quote the following, from a volume by Andrew Jackson Davis (*Truth versus Theology*, pp. 178—9):—"We are told to speak kind words to those we consider our enemies; *because*, forsooth, those mild sentences heap coals of fire upon the offender's head." Is this the sense in which the text is read by Christians, or was written by the Apostle? Is it not a "rationalistic" perversion of common sense—a want of spiritual sense—or a sophistical sublimation of common sense, like the

distillation of alcohol from wholesome wine? In the same spirit of perversion he continues thus:—"This is highly gratifying to the forgiving individual. He forgives in order to be all the more revenged." Is this a true reading of the text, or an unwarrantable leap beyond? He adds, "Now, I am impressed to consider *blame, revenge, and such forgiveness* as the legitimate children of ignorance; 'forgive your enemies; love them that curse you,' &c.; but, I thank God that I can behold, in the approaching era, a more transcendent state of morals—a state in which the pure and wise, and high-minded man *cannot be injured or offended!* Nothing to forgive; for there is no offence!" Is this valid criticism, or sophistry? Was the Gospel written as a practical guide to morality—as an educational means of evolution, adapted to the present state of human ignorance, animality and imperfection—or as a theoretical ideal of the "transcendent state of morals" imagined by the Harmonial Philosopher? Is not this rationalistic mode of distilling thought something like Calvin's mode of sublimating ideas of Predestination into doctrines of eternal damnation?

To substitute an abstract view of human perfection for a practical example of Gospel teaching, adapted to evolutive phases of progress from animality to humanity, is a spiritual *substitution* of one state of mind for another, one phase of progress for another, just as if a man condemned and ridiculed the use of milk as food for infants, because he could foresee a state of growth in which other food than milk would be given to the child. We say, ridicules *milk* as food, for he is not here condemning false theology, as an adulteration of the pure milk of the Word, but the purest part of the Gospel itself. Is not such a substitution analagous to the trickery of conjurors and charlatans? Although the author may not even perceive that he is sophistically changing the lines of logical limitations and degrees by unfair modes of argumentation, in his eagerness to overpower a rival—standing on a given platform—this rival, he thinks, would be all the more safely thrown down if the platform itself were destroyed.

Such were the tactics of Luther and of Calvin in denying the efficacy of good works as a means of salvation. Charity is, nevertheless, a Christian virtue, showing love to the neighbour, when rightly applied.

It would be easy to multiply examples of this kind of rationalistic obliquity of vision in the "Harmonial Philosophy," but then we must remember that it is most acceptable to many minds who have discarded the Gospel itself, as well as the superstitions and false doctrines of sectarian theology; and therefore it is well suited to gather what are called "infidels"

together, and promote a New Reformation in the civilized world, which reformation is a pressing necessity, and therefore we may respect the workers of such progress, although the tools they use, good enough for the purpose, are not perfect instruments of spiritual edification.

Notwithstanding the truths of the Old Testament we cannot become Jews; notwithstanding the truths of the Gospel we cannot uphold any sect of Catholic or Protestant theologians. All sects of Jews, Christians, Mahomedans and Pagans must be left to die out, while a new phase of progress is being developed in the world; but the truths of history and spirit communion with a higher world will not die out, but shine more brilliantly as new light is brought to bear upon them in the mental and moral evolution of humanity.

We do not suppose any sect of creed-bound clergymen will be converted to Spiritualism by the mere admission of the Gospel of Christ by Christian Spiritualists, and therefore it is not for that purpose we write in the present case; but for the edification of those Spiritualists who cling to the Gospel as part of a providential scheme of human progress and perfectibility. We have as great an aversion for sectarian superstition and theology as the Harmonial Philosophers have, while we deem the history of humanity and the spiritual inspiration of mankind in all ages a necessary branch of study and a rich mine of wisdom for those who have the means of profiting by such a study. It is not the simplest or most rapid means of demolishing false theology, but it will prove to be the most effective in the end.

In striving to refute sectarian doctrines of theology, Andrew Jackson Davis denounces the doctrines of *Atonement*, *Redemption*, *Forgiveness*, *Special Providence*, and *Prayer*. We do not know that Christ himself ever preached any doctrine of Atonement—but that of paying debts to the last farthing to be released from prison. *Redemption*, properly explained, means relief from ignorance, pain, and suffering by educative, healing, and helping agencies; *Forgiveness* is one of these processes of redemption; *Prayer* is the natural call for succour from a child to its earthly or its heavenly parent; and *Special Providence* is the necessary care of earthly parents for their children. Sectarian theology may and often does distort the simple common-sense teaching of the Gospel on all these points, and merits stern rebuke for such distortions; but does not Andrew Jackson Davis merit rebuke also for his manifest distortion and apparently wilful misconstruction of the text, "Forgive your enemies," &c.?

We ourselves plead an excuse for him in this mode of antagonising sectarian theology, as a sort of necessity imposed upon him by his mission, which is to supply such arguments as

as "all sceptics, infidels, atheists, lukewarm believers, and Harmonial Philosophers very properly, and hence emphatically, demand" (page 188). He does not include "rational believers" in his list; they must go elsewhere for instruction. Rational and independent believers in the inspirational and sublime teachings of the Gospel, Christian Spiritualists, in a word, are not Harmonial Philosophers; their wants are not deemed worthy of consideration.

Luther and Calvin were apparently obliged to be one-sided in their labours of Reform; and Harmonial Philosophers seem to labour under a similar necessity. Harmonial Philosophers would not be listened to by "strong-minded," highly prejudiced, and thoroughly alienated "infidels" if they did not repudiate the Gospel itself, as well as the false doctrines of theology. Still they teach many great truths, and are even inconsistent enough to endorse sometimes the Gospel itself by direct appeals and quotations such as the following (page 288):—"The logical fruits (of Harmonial Philosophy) are *personal analysis, self-development, harmony, peace, brotherly love, and a universal unity of interests*. . . . The law of our existence is justice or harmony; this is our highest interest or chief attraction. Almost the last words which broke from the soul of Jesus, when he separated from his sorrow-stricken disciples, bring out in full force the practical teachings of this philosophy: '*Be ye one, even as I and my Father are one*'—a blending of interests the most intimate, wise, and divine. . . . The mission of the Christ-principle is to reveal to the race the peace and unity of truth. It will *unfold* a wisdom-power among men to the ultimate establishment of a *sacred* harmony on earth, permanent as the eternal mind."

Is not this very much like Christian Spiritualism?

Speaking of the coming crisis in the 8th chapter of the same book, page 261, Davis himself, after describing the contest between Protestants and Catholics, with the probable success of the latter, observes,—“But another party has appeared. The Liberal Christians and the Harmonial Philosophers. This form of religion unqualifiedly rejects all *unnatural* supernaturalism. Hence Protestantism and Catholicism, as religious institutions are alike repudiated. It does not make *every man's* judgment his *only* guide in matters of importance, but asks—‘Where shall we find the most truth, the highest wisdom, the noblest religion, the truest happiness?’ Protestantism will first decay, because it is to be divided into two parties—the smallest party will go back to Catholicism, the other will go forward into Rationalism. And then, after a succession of eventful years, a *political* revolution will hurl the Catholic superstructure to the

Earth, and *the prismatic bow of promise will span the Heavens*. The nations and races will then be comparatively free and happy; for the Millennial Epoch will have arrived and there will be something like a realization of peace on earth and universal good will."

These quotations from the book before us (*Truth versus Theology ; the Approaching Crisis*) show that there are luminous and liberal thoughts in the mind of Andrew Jackson Davis, as well as occasional obliquities of vision, and sophistical modes of argumentation. He candidly admits that he is not infallible in the following words:—(page 77 of his volume of *Morning Lectures*) "Not all that Fourier or Swedenborg said is true; not all that I say is true." "True men make their words as near truth as possible."

We may conclude by suggesting that, as Jewish Monotheism and Pagan Polytheism were blended in a new dispensation, namely, Trinitarian Christianity, so will Christianity be followed by the teaching of the Holy Spirit in a new dispensation, namely that of ASSOCIATIVE SPIRITUALISM—truly "CHRISTIAN SPIRITUALISM."

TYNDALL ON THE UNDERWORLD.

(From the "New York Index," May 17.)

IN Boston, a few weeks since, a highly intelligent lady told me of hearing the valuable lectures of Tyndall, the eminent scientist, and gave me a description of his fine experiments with the spectrum, and the wonderful colours produced. She said that his illustrative remarks were as vivid as the colours themselves, and that he said it seemed to him there was a realm beyond where science had yet reached, and where the most delicate chemical tests yet used failed, which was full of colours too delicate for eye to see, yet more beautiful than those flashed out from the spectrum—a world real as our own, yet not tangible to our dull senses.

A report in the *Boston Advertiser* is to the same effect, as it gives his words as follows:—

The philosopher works with his eyes, hands, and senses; but does even more. This question he cannot answer *without going beyond the region of the senses into a sort of underworld from which all phenomena grow*. To do this, the mind must have a sort of pictorial power, and be able to form definite images of this underworld. If the pictures be correct, if the real phenomena are deducible from them, we have a physical theory by which they are explained. The formation of such a theory involves the use of imagination. This faculty

must be invoked. Without it we cannot go beyond the mere animal world. The imagination is not the wild power it is supposed to be, but a power guided by cold reason. It does not leave the world of fact. Its power lies not in new creating, but in rendering facts fit to aid the reason. Let us see how the mind forms theories to illustrate facts. This word theory is also much misused. We must theorise in order to rise above the animal world.

It is easy to see how the thought of this eminent man ranges out and goes beneath and beyond the external aspect of things; but might not a clearer ideal of what man is help us all in this matter? Man is a microcosm, made up in spirit of all the finest elements and subtlest powers of this "underworld," and made up in body of all substances and elements in this tangible and material world; all these finest elements and powers pulse through and make up, indeed, his spiritual nature and organization; and all of rock or soil, of tree or fish or animal, ascends into and composes his corporeal frame. Thus is he linked to both worlds, touches and reaches all things, and nothing is foreign or strange to him. This "imagination" which "does not leave the world of fact" is rather intuition or deduction, and it is "a power guided by cold reason;" or rather, when one *intuits*, reason and the inductive and external process of experiments come in and confirm the intuition, and thus is verified and established a solid fact, and the realm of science and the range of our common thought are enlarged. Truly we must use "imagination," or intuition, and theory, "in order to rise above the animal world," and we must do so because thus only can we act in view of our microcosmic being, and our wide and infinite relations. Let all scientists, and all theologians and students in the realm of man's duty and destiny, accept the use of "imagination" or intuition, and the deductive and inductive processes of thought and experiment will meet and agree and confirm each other, and a new science, a new theology, a new religion will bless the world. We shall be saved from the sceptical pride of logical induction on one side, and from the visionary enthusiasm of idle dreamers on the other. Bigotry will pass away, superstition be impossible, and the "reign of law," the presence of infinite love and wisdom, and the spiritual fraternity of the race, will be known and felt.

But sometimes it costs more to follow an ideal than we know or count at first; and in this case this ideal of the use of "imagination" and "theory" goes into realms where even Tyndall has hardly explored.

I give an extract from the *Autobiography* of A. J. Davis, in which he describes his first clairvoyant experience; and his glowing picture of these bright colours seems like Tyndall's theory of the "underworld" made real to the opened spiritual senses of the clairvoyant.

Here again is this "imagination" and "theory" of the Life Beyond, these immortal hopes and longings that grow with the growth of humanity, as

The thoughts of men are widened
With the process of the suns ;

and "we must not be so practical as to fear imagination." In this case come the facts of spiritual presence and intercourse; and a host of critical and careful persons have tested them by "cold reason," *and they stand*, and thus imagination and reason meet and confirm the grand and inspiring fact! The world's thought moves on beyond the limits of old theology and the narrow bounds and exploded theories of the ancient science, and its faith leads either to an external and inductive materialism, or to a rational Spiritualism. Tyndall has entered the path which leads to the latter, and travelled well a little distance. He will find as he goes on (as will many others) the facts of the existence and presence of our friends beyond the grave meeting him for examination and solution.

We can afford to wait, for we shall win at last, and Tyndall and others, of course, can take their own time for this question; only it were well and wise to examine a matter that has awakened more thought and careful examination than anything else of that kind for the last twenty years. So far, the few words this scientist has spoken of spiritual phenomena have not been candid or fair; but it is to be hoped he is growing to a better spirit. If not, he will but harm and dwarf himself.

But I extract from the clairvoyant experience of Mr. Davis, as given by himself:—

In my ordinary state I had never seen an organ of the human viscera; but now I could see all organs and their functions. The whole body seemed transparent as glass! It was invested with a rich spiritual beauty. It looked illuminated like a city. Each organ had *centres* of light, beside being enveloped by a general sphere. For example, I saw the heart, surrounded by one combination of living colours, with special points of illumination interspersed. The auricles and ventricles gave out distinct flames of light, and the pericardium was a garment of magnetic fire, surrounding and protecting the heart in the discharge of its functions. The air chambers seemed like so many chemical laboratories. The fire in them wrought instantaneous chemical changes in the blood; and the great sympathetic nerve, whose roots extend through the lower viscera, and whose topmast branches are lost in the superior strata of the sensorium, appeared like a column of life, interwoven and blended with a soft and silvery fire!

The brain was likewise luminous with prismatic colours. . . . I saw each ligament, and tendon, and membranous structure illuminated with sheets and centres of magnetic light, which indicated and beautifully set forth the presence of the spiritual principle. . . . The spirit of Nature and my spirit seemed to have formed a sympathetic acquaintance,—the foundation of a high and eternal communion! The properties and essences of plants were distinctly visible. Every fibre of the wild flower, or atom of the mountain violet, was radiant with its own peculiar life. I saw the living elements and essences flow and play through these simple forms of matter; and in the same manner

I saw the many trees of forests and fields all filled with life and vitality of different hues and degrees of refinement. . . . Beds of zinc, copper, limestone, gold, &c., arrested my attention, and each gave off diverse kinds of luminous atmospheres. Everything had a glory of its own! The salts in the seas sparkled like living gems; crystalline bodies emitted soft, brilliant, azure and crimson emanations; sea plants extended their broad arms, filled with hydrogenous life, and embraced the joy of existence.

This must suffice, although but a part of this rich narration. Verily it seems like an actual sight of the "underworld from which all phenomena grow."

G. B. STEBBINS.

Detroit, Mich., Dec. 1, 1872.

AN ULTRAMONTANE VIEW OF MODERN SPIRITUALISM SIXTEEN YEARS AGO.

II.

[ALL great movements, especially those which deeply stir our spiritual nature, have their follies and fanaticisms, particularly in the early stages of their history. Spiritualism is no exception to this rule. An instance of this (according to the *Civiltà Cattolica*) is presented in the case of M. Bort and his associates. It is no wonder that men with the confused and erroneous ideas of the Future Life which commonly prevail in Christendom, and accustomed to receive religion upon mere external authority, should at first accept implicitly and without investigation whatever doctrines may come to them direct from spiritual sources. Spiritualists, however, have now pretty generally learned the lesson to try the spirits; to prove all things, and hold fast that (and that alone) which is good. The account of Maria Kahlhammer and Crescentia Wolf should be supplemented by a reference to that given of them by William Howitt in the *Spiritual Magazine*, page 496, Vol. V., N. S.—ED. S. M.]

THE RELIGION OF THE SPEAKING TABLE IN GENEVA.

"We have already remarked, in the preceding article, that table-turning and table-speaking have in Europe, for the most part, served chiefly for the amusement and curiosity of persons who, as soon as they had satisfied their fancy by witnessing their motions and turnings, and by hearing them answer, divine, and discourse about the various indifferent moral and sometimes even religious questions which were put to them, did not carry their investigations further, though they wondered that tables should ever have arrived at such a point, and lost themselves in a

thousand conjectures about the hidden causes of such strange effects. There was, however, one soil more fertile when the tables succeeded in setting up a school and choir of religious teaching, and when they found some minds light and silly enough to allow themselves immediately to be drawn into the giddy dance. This place was Geneva, the gentle Queen of the Lemman lake, the Rome of Calvin, or more truly the Babel of all the heresies, the natural home and country not only of the hundred more ancient sects of Protestantism, but also of the more modern follies of religious fanaticism, such as the Momierites, the Darbists, the Irvingites, the Mormonites, transplanted from the shores of the great Salt Lake, and last of all the 'Bortites,' or worshippers of table-speaking. 'Bortism' sprang up in Geneva towards the end of 1853 (See *Annales Catholiques de Genève*, *Mai* 1855, *Avril* 1856).

"It derives its name and its origin from M. Bort, Minister of the National Protestant Church of Geneva, who left the humble sphere of pastor in the Hierarchy of the Genevan Church and Oceana one fine day, the Archimandrite, Hierophant Pontiff, and at the same time prophet of the new mysteries of the tables. His chief ministers are M. Mestral, his brother-in-law, and M. Bret, his son-in-law, who was followed by a pious flock of worthy men, women, and damsels, the nucleus of the new-born Church. They hold their meetings at the house of Messrs. Mestral and Bort, where, in the midst of a large saloon, there is a table, to which the eyes and ears of all the faithful are devoutly turned. The table is held or governed by three persons who have 'influence,' the principal of whom is always M. Bort. At the commencement the table used to speak and answer by striking with its foot at every letter of the alphabet which was named, and was suitable to its word, but this slow and rude language of infancy soon gave place to another more ingenious and expeditious. On the middle of the table there is placed a pivot, which supports a light table with the letters of the alphabet written round its circumference. From the foot of the table a rigid and fixed rod stands out bent so as to present its point to the circumference of the little table above, which, turning under the impulse of its mysterious mover, stops itself now with one and now with another letter before the rod. These letters then form words and the words phrases, and the phrases form the 'divine and mysterious revelations' by which the religion of the Bortites is nourished. For greater brevity, when the oracle has begun a word, after one or two letters, M. Bort fills it up out of his own head, without waiting for the interminable turnings of the little table, as he is a most skilful interpreter and diviner of the thoughts of his machine. If the answer is a simple Yes

or No, the table expresses it without more ado than inclining itself or knocking. Several shorthand writers are in attendance to register every syllable; there is also a secretary, who compiles the acts of each sitting, and a lector, who reads them.

“ The oracles of the tables are listened to by those present, with that reverence which is due to the invisible personages who, according to M. Bort, prophecy by means of them. For here the spirits who come from beyond the tomb to animate the speaking table are not obscure and plebeian, or even the shades of illustrious men of profane antiquity; but they are no less personages than the angel David, the angel Uriel, the angel Gabriel, the angel L —, the angel M —, the angel Luther, and the archangel Michael, but even generally (the reader will pardon our being obliged to mix up with so much profane nonsense so august a name) it is Jesus Christ Himself, whose Divine Person is impiously profaned, as He is made to be the principal actor in these representations, whatever they be. When He enters, He announces himself with the salutation, ‘ Peace, my lambs! In the name of the Father, and of the Son, and of the Holy Spirit. Amen.’ Then all get up on their feet, and listen in attitude of great reverence, whilst they remain sitting during the speaking of the angels.

“ If any one should be curious enough to know what are the answers of this new oracle, he may read them in two volumes, already published by M. Bort, entitled *Révélation Divines et Mystérieuses, ou Communications entre le Ciel et la Terre, par le moyen d'une Table*: Lausanne, 1854. In these volumes, says the author, there is not one syllable which is not dictated by heaven. The preface itself is by the Saviour; then comes another preface of the angel Gabriel, and a declaration on the part of the same angel against some who attributed to Satan, transformed into an angel of light, the Revelations which follow in the book. Then there is a Lord's Prayer dictated by the Saviour, but different from that one in the Gospel. Next, the words of the Saviour and of the Angels day by day, and the stories of the Millenium, or of the ‘ Wild Valley,’ of the ‘ Cabin of the Poor Negro,’ of the ‘ Two Lambs,’ and of the ‘ Happy Family.’ Then follows a string of prayers, thanksgivings, invocations, supplications, psalms, odes, hymns, and songs, &c. And all this enveloped in a certain grotesque dress of a semi-biblical, semi-romantic style, which is sometimes emphatic and at others puerile; but there is always so large a dose of fanaticism and folly, that it would be blasphemous to compare it for a moment to the sublime simplicity which shines in the Word of God in the Sacred Scriptures. With regard to the substance of it, it is unnecessary to mention that, in addition to the endless

absurdities and contradictions of all kinds, it is exquisitely anti-Catholic; and Jesus Christ and the Angels are made to speak like Wild Calvinists, and worse still. Geneva, according to them, is the Blessed City, which from her infancy has reposed in the arms of God; she is the little one among the cities, but great in the eyes of the Lord, because she has kept the faith, which is to serve as the torch to enlighten the nations of the earth; she is the city elect of God, for whom he prepared his servant Calvin to receive in these times celestial honours, that is to say, the speaking table, the organ of the new revelations. 'O, Geneva, my beloved (thus speaks the false Christ in the preface), thy bells shall not mingle their voices with the abominations of Rome. No; they shall intone psalms to the true God; they shall still sing the liberty of the heavens; they shall still recount to the children of men the benefits of the Eternal. Your long sighing, O blessed bells, shall still be wafted along the waters of a free lake, and shall be heard by the children of Geneva upon its shores. . . . O, Geneva, I have delivered thee from the plottings of thy enemies. Fear not, O, Geneva, for God, who is good and powerful, watches over thy sons; unfurl thy banner, and doubt not to proclaim unto the nations that thou art the chosen of the Lord.'

"Such is the tenor of these new 'Divine and mysterious revelations,' which resemble closely the impious extravagances and mystical ravings of the Irvingites in England, and of the Mormonites in America. They have nothing, it is true, of what is orally new, except the organ by which they manifest themselves, and of which they themselves celebrate the miracle, as the infallible criterion of their divine veracity. As regards the rest, among so much that is mere jargon, these revelations seem all to agree in asserting that the coming of Christ is imminent, that the prodigy of the speaking-tables is the precursory sign, and that Geneva is the new Jerusalem, destined to be the theatre and the seat of the final triumphs of the Judge. Meanwhile, the new sect goes on prosperously, and making proselytes at Geneva, at Lausanne, and in those parts, in spite of the derisions and contradictions which it has had to sustain on all sides even from the very first. And these proselytes are not merely young women with their heads filled with fancies, or stupid and common people; but, if we are to believe the *Universal Gazette* of Augsburg, April 14, 1856, the majority of the believers belong to the educated classes, and many occupy very respectable positions in the social hierarchy. From the private apartments of M. Bort's residence, where the first meetings were held, Bortism has come forth into open day, has placed its head quarters in a villa not far from Geneva, marked out by the

table, and has erected a temple there with a little bell tower, whose bell, the first day that it began to ring, as it did very early in the morning, threw the whole neighbourhood and the watchmen into consternation, who thought it was an alarm of fire, and hurried to the spot with their engines and pumps to extinguish it. Besides this, the hierophants of the new rite, whom we have been talking about, after having published, two years before, the revelations of the tables, sent forth another work last year, entitled, *Rome, Geneva, and the Church of Christ: a work dedicated to the Son of God, the Saviour of the World, sole Mediator between God and Man*, in which are contained the new interpretations of the Bible and the new Gospel revealed also by the table.

“ It is not easy to find out what is to be the part which this new sect, which has sprung up in the bosom of the European Protestantism out of the speaking-tables, will have to play ; but when we reflect, on the one hand, how many monsters of religious folly it has already engendered, and is still capable of engendering, thanks to the unbridled independence of private judgment, the hydra of Protestantism ; and when we consider, on the other hand, the frightful progress which the new belief of the Spiritualists has made in so short a time in America, and the symptoms of the tendency in a religious direction which the mania of the talking-tables is showing in various parts even in Europe, and the favour, or rather the enthusiasm, with which several Archimandrites of animal magnetism have welcomed the appearance of these portentous tables, as the aurora of a Pantheistic religion which they are endeavouring to raise up in opposition to Christianity ; when we reflect on all this, we repeat, we shall be perhaps inclined to believe that the new Genevan sect may, as time goes on, come into much greater fashion in Protestant Europe than its no less impious than ridiculous extravagance would seem to promise ; and we shall not find perhaps wanting, in a good deal of probability, the prognosis of M. Gougenot des Mousseaux, who, arguing from the illusions by which the spirits and the tables have begun to turn the heads of so many thousands, forms the conjecture that there will spring up and dilate itself a new belief, as it were, a new fashion of universal religion, which, by destroying or absorbing into itself the other modes of worship (by means of the seducing power of its portents) will wage that great and final war against the Catholic Church foretold in the Scriptures, in which so many souls of little faith will have to succumb. But, leaving to prophets the lifting of the dark veil of the future, suffice it to have mentioned the appearance of Genevan ‘ Bortism ’ as one of the facts which demonstrates what is the disposition and tendency

of the new table-speaking American art, and which ought not to be disregarded by any one who desires to discover the origin and cause of those phenomena. Nor are the facts of Geneva the only ones; in other parts besides Switzerland, and especially in Germany, where the disposition of the Teutonic races, which is naturally pious and tending to mysticism, renders them a more easy prey to superstitious fears, and turns everything into a religious dress, the wonders of table-turning have in many instances given rise to strange superstitions like those of Geneva. We shall give an example of these rather fully, as it is perhaps the most remarkable, and the scene of which is laid in the capital of Bavaria.

“PSYCHOGRAPHY” AT MUNICH.

“In the month of December, 1854, at Munich, where the American table-speaking had already been introduced some time previously, it happened one day in a circle of friends who met every now and then to interrogate the tables, one of the party was suddenly pointed out by the tables and declared to be chosen by the spirits to write their oracles. This was a certain young woman of the name of Maria Kahlhammer, 25 years of age, who enjoyed the reputation of unspotted integrity of character. She immediately began to make trial of her new powers and found that she succeeded admirably; and from that moment the table was abandoned and she became the regular organ of communication between the spirits and the assembly. When the assembled people wish to interrogate the spirits the medium sits down before a great table, and holding a pencil, she abandons her hand to the invisible power which has to guide it. No sooner is the demand pronounced than the pencil is seen all of a sudden to place itself in motion, and to scribble the answer with great rapidity, accumulating letters upon letters without any interval or stop, until it signs a cross, if it be at the end of a member, or three crosses if it be at the end of the whole sentence, which is often very long. In this writing operation the arm of the young woman is sometimes tranquil, but sometimes it is agitated by vehement convulsion, showing visibly, as some say, in the violent vibration of its muscles, the hidden agent by which it is possessed: which violence is especially evident when the interrogator is incredulous or disposed to deride, and when the spirits interrogated are of suspicious temper. The pencil also not only writes the answers and signs the fac-simile of the writings of the dead, when it is guided by the hand, but sometimes it appears to go on writing of its own accord, even without being held by the hand.

“This new faculty of writing oracles under the impulse of

the spirits was not a privilege granted to Maria Kahlhammer alone, but was soon after communicated to another young woman, named Crescentia Wolf, of the age of 20 years, who says that from the time of her childhood she has been favoured with marvellous visions. In fact, she pleased the spirits so much that they promoted her in a very short time to a more elevated and intimate degree of communication, no longer writing their answers by her hand, but proffering them through the instrumentality of her mouth. An angel (*ater an albus*, who knows? perhaps neither one nor the other, but only some mere piece of human imposture)—an angel, say the *Acts of Psychography*, then enters into possession of her body, and moves her tongue and voice according to his own intention, without her having any knowledge at all of what is going on within her: because in that interval, her own spirit, being disengaged from the body, goes wandering about through other worlds, when it encounters strange adventures, and sees wonderful visions, of which, however, it preserves no recollection as soon as the subject returns to ordinary consciousness. It is true, nevertheless, that in the act of the ecstasy the angel who possesses her relates all that happens to her during her mental voyage, to those who are present, whilst she herself, by the motion of her person and of her hands, and the expression of her countenance, which is always ecstatic, but changes according to the affections, acts, so to speak, the pantomime of that narration. On the departure of the angel the spirit of the young woman returns immediately into full possession of her, and entirely resumes the use of its own body. The coming on of another of these fits is always exactly foretold to a minute; and this fit, in the Spiritualistic language of that part, is called Permutation of Spirit (*Geistes-Vertauschung*).

“ It is clear that these phenomena do not greatly differ from those which have taken place in many other places. Maria Kahlhammer who, as the writer of the departed souls, has given the name of Psychography to this matter, is nothing else than one of the writing mediums, to use the language of the United States, and Crescentia Wolf is a speaking medium. But what renders the Bavarian Psychography singularly remarkable, is the peculiar and special feature which it took from its very beginning, and has always maintained ever since. This feature is that it is not only religious, but it affects to be exquisitely Catholic and all fervour of piety. The spirits of Munich are very different from those of Geneva. The Archangel Raphael, the soul of Socrates, of Origen, of St. Augustine, of Hohenlohe, and other less illustrious persons hold a very different language from that which we have lately heard spoken by the Geneva Pseudo-Christ. Besides that, they never speak of anything

except of matters of religion and things sacred, without entering for a moment into politics or profane trifles, the sentiments which they express seem to spring forth from the pure fount of Catholic faith and morality. They condemn the errors of Protestantism one by one, forcibly recommend frequenting Holy Mass and auricular confession, inculcate devotion to the Blessed Virgin, openly defend the dogmatic definition of the Immaculate Conception; and as regards the authority of the Church, venerate it deeply as infallible in matters of the faith.

“With this gloss of Catholicism, which, at the outset especially, was more apparent and less clouded by shades of suspicion, Psychography acquired a reputation in Bavaria, and made more proselytes than any other school of Spiritualism. To this was added, that its first cultivators and champions, though there were some Protestants and Jews among them, were men remarkable for a moral and religious tenor of life, at least that apparent religiousness which easily associates itself to the various credences. Besides this, in these its first fervours Psychography succeeded in making several conversions. Catholics who for 10, 20, or 30 years had neglected every religious duty, after being roused by these prodigies or touched by the discourses of these spirits, began to think earnestly of their souls, and with a general confession commenced a new life. Atheists and libertines, who for years and years had lived in the contempt of religion and of every virtue, on seeing the world of spirits thrown open before them with such new and speaking wonders, and the existence of that future life demonstrated, which they had been all along denying, immediately changed their belief and their manners; which conquests, as on the one hand they emboldened the spirits who took advantage of them to confirm their authority, so on the other hand they misled and dazzled the eyes of some persons otherwise zealous and sincere Catholics, who honestly came to the conclusion that God had really entrusted to these spirits this new kind of mission, and had raised them up in His Church to regenerate a corrupt world.

“But heavy shadows soon began to cloud these fine appearances, and however little talent a person might possess in the discernment of spirits, he was able to feel certain, judging from the language and bearing of this sect, that the spirits, whatever might be their origin, did not come from God. The principal subjects of their revelations are two: one is the describing the world of spirits, narrating their occupations, grades, offices, and adventures; the other is, the announcing and declaring the mission which they say they have received from God, for the approaching end of the world. As to the first point, their system does not generally differ from that of the American Spiritualists,

and has no few traits of resemblance with the dreams of Swedenborg and the Mormons. According to the latter systems, the soul released from the body puts on for a time another ethereal body, and goes on ascending (if it is not kept back by the world below) from step to step, from star to star, from sphere to sphere, purifying and perfecting itself for all eternity; and the configuration, the order and office of these spheres is accurately described with the proper names of each of them.

“ More striking is the other subject of their revelations, the mission of the spirits: in it consists all the marrow of their doctrine, and the most characteristic feature which distinguishes the Spiritualism of the Bavarian Psychography from that of all the other schools. The principal points of it are in brief the following. In 150 years (so say the spirits) there is to be one only Shepherd and one Fold, and then the earth will again be a paradise. We are sent to prepare the way for this universal conversion, by regenerating the Church and purifying it from so many spots which externally defile it, not only in the faithful people, but especially in the clergy, and giving to her again a splendour so brilliant that she will attract to herself the love and devotion of all living. But an object so difficult would not be possible to attain without the greatest miracles. Now this is just that great miracle reserved by God to these last times, greater than the human race has ever witnessed in all past ages; that is to say, the spontaneous and sensible communication of angels and the souls of the dead with men, and the free passage between the two worlds, the invisible world of spirits and the visible world of those who are ‘in the way’ on earth, who were before separated by an impenetrable barrier. This sovereign counsel of the Most High begins now to place itself in action by means of ‘Psychography,’ and a new era of the world begins now to open.

“ But whilst God on the one hand sends good spirits to accomplish this holy mission, Lucifer on the other hand, dreading the effects of it, has unloosed his devils on the earth in great numbers and more furious than ever, in order that they may seduce the world with similar wonders. And the worst of it is, that the devils have been quicker and more active than the good spirits, and have been the first to occupy the field. Hence arose that sudden and noisy invasion of the table-turning and table-speaking which was made some years ago, with all their portents, and which are altogether diabolical inventions which have sprung up solely to destroy it before its time, and so render our mission vain. But we shall triumph in the end. Twenty years has God granted to ‘Pyschography;’ and when this time of grace shall have expired, the communications with the spirits will cease.

Maria Kahlhammer and Crescentia Wolf are the instruments chosen for this work and a few others with them. Besides them, those who arrogate to themselves this power and set up as 'Psychographes' are only writers of devils, who desire nothing else than to enter into their bodies and make of them the instruments of their deceits. This then is what the spirits say, who, faithful to their great mission of purging and reforming the Church, do not spare preachings, rebukes, and invectives: in matters of faith they find her indeed incorrupt and incorruptible, but in point of morals she is defiled with infinite defilements.

"In the clergy, and especially among the hierarchy, the spirits see only pride, luxury, tyranny, worldly views and cares, through which they entirely come short of their Divine vocation. Since they do not cease to inculcate upon them the two capital duties which are incumbent upon them now: which are, to purge themselves of all worldly dross, by renouncing honours and wealth (the usual cry of all the innovators who have pretended to reform the Church from Arnold of Brescia to Vincenzo Gioberti), and secondly to acknowledge the Divine mission of the spirits, by favouring them with all their power. If the clergy refuses, the work of God will be entrusted to the laity. And should the latter be wanting to their vocation, the women will step in and carry the Divine work to a glorious termination. The emancipation of the female sex (a matter so favoured also by the American Spiritualists) will be universal. They will become the priestesses and apostles of the New Church; the world of men will be astounded, but will not be able to resist the power with which the women will fight the battle of the true faith throughout the world and will triumph.

"The hostility of the spirits to the clergy became still more fierce and implacable, when so far from yielding to them the clergy commenced an open war with them. To the severe admonitions which Cardinal Reisach, Archbishop of Munich, fulminated against Psychography and its oracles, declaring them to be a tissue of deceits, errors, and follies, contrary to the doctrine of the Church, and announcing that its authors deserved excommunication if they should not repent of their errors, and that its followers and encouragers committed the grave fault of rebellion against the Church; to these admonitions, we repeat, the spirits replied with bitter complaints, not without insults and threatenings. But as they still wished to maintain some show of Catholicism, they went on defending themselves from the sentences of the ecclesiastical authorities, sometimes with ambiguous declarations and retractations, sometimes appealing to the private judgment of the 'true' faithful,

and complaining that the Bishop judged them without examination, or that he examined them according to the Scriptures and the laws of the Church, instead of having recourse to the scientific rules of physiology and metaphysics; sometimes, lastly, invoking the judgment of the Church, which is not found in the union of three, nor of ten, nor of a hundred pastors, but in a universal council, or in the *ex-cathedrâ* definition of the Pope, to whose decisions alone we are obliged to bow: in fact, they had recourse to all those subterfuges, deceits, and sophisticating artifices, which were practised in so masterly a manner by the Jansenists of the 17th and 18th centuries; so that you would think that in the Bavarian spirits you saw alive again the shades of Quesnel, Arnauld, Nicole, Sainteyran, and the other Port-Royalists of not very holy memory.

“But notwithstanding these brave bearings, notwithstanding the supereminent authority which they attributed to their mission, the spirits yielded ground, and at the first intimation of the ecclesiastical censure the two inspired prophetesses became silent. At the last meeting the spirit of Socrates, who had shown himself one of the most riotous against Episcopal authority, in taking leave of the faithful, praised the obedient behaviour of his interpreter, and proposed it as the model for their imitation: said that the spirits would cease for a given time from writing; but, however, at least in cases of singular need, they would continue to speak by their accustomed organ; and finished by threatening vengeance against every one who should cross their work; tremendous vengeance which you will see, he added, with your own eyes.

“At the arrival of the new Archbishop, who in August, 1856, succeeded Cardinal Reisach in the See of Munich, the Psychographists seemed to conceive some hope of better fortune; but they soon found themselves deluded, for in the very first Encyclical Letter which their new pastor addressed to the clergy and people of his diocese, inculcating upon them firmness in faith and obedience to the true Church, he clearly confirmed all that his predecessor had sentenced against the dangers of Psychography. This, then, had now no other hope left to it, except in the judgment of Rome, in presence of some supreme tribunal. Several Bishops of Germany had already denounced the revelations published by the innovators of Munich, and to which the innovators themselves had come to defend their own cause. The revelations are contained in two books, published in German, the first of which is entitled, *Mittheilungen seliger geister im Jahre 1855 durch die Haut der Maria Kahlhammer, im Rapport der mittheilungen des heiligen Erzengels Raphael durch den mund des Crescentia Wolf*. Herausgegeben von Joseph Friederich;

and the other is entitled, *Mittheilungen des heiligen Erzengels Raphael im Jahre 1855 durch den mund der Crescentia Wolf, im Rapport mit den Mittheilungen seliger geister durch die Haut der Maria Kahlhammer.* Herausgegeben von Johann Schwegkent.

“Now, our readers are already aware what has been the decision of the Holy See, and that these two before-mentioned books were inserted in the index of condemned works by the decree of the 12th of June, 1856, published in the following October. What has been the effect produced on the believers in Psychography by this fulmination? According to the latest news which we have read of them in the *Deutschland* of the 19th of October and 16th of November, many of these misguided people have submitted their judgment, and it seem as if the authors themselves were beginning to change their minds, not however confessing their error, but extenuating it and trying to give new interpretations to those more severe statements which called forth the condemnation. Thus, to that frequent and rash cry of the ‘Seer,’ “Away with you, O infamy of the Chair of Peter,” is now added in explanation, that there is an allusion here to a future time in which the Chair of Peter will be occupied by so terrible a power that the priests themselves will be obliged to raise that cry; that this power is Freemasonry; and that against this God has raised up the Seers and Psychography, to unmask it, to follow it up and destroy it. But however that may be, and whatever may be the new phases which this delirium of the Bavarian Psychography will put on in future, that which we have here related is more than sufficient for our intention, which was to fill up by means of it that slight picture which we have undertaken to draw of modern necromancy. If we had said nothing about the ‘Neo-Spiritualism’ of Munich, which has made and is still making so much noise in Germany, one of the most singular and characteristic features would have been wanting; and besides this, the appearances of Catholicism which it has taken and wishes to preserve, render it worthy of special attention to Catholics.

“Having now exposed, in this and the preceding article, the principal facts belonging to modern necromancy, it remains for us to find out its causes and hidden principles, by seeking among the different explanations of them which have been hitherto proposed that which is the true one; and this we shall do, as far as our powers permit in the following article.”

SPIRIT-PHOTOGRAPHS.—IMPORTANT TESTIMONY.

ABOUT a year ago, a gentleman who under his own name had published his recognition of a spirit-portrait obtained at Mr. Hudson's studio, 177, Holloway Road, called on Mr. John Beattie, of Clifton, an experienced ex-photographer, with some of the alleged spirit-portraits obtained by Mr. Hudson, and which from certain appearances they presented Mr. Beattie pronounced spurious fabrications, made by fraudulent double exposure. This, of course, was soon made public, and was the beginning of a controversy which even now has hardly ceased, though it is admitted that a large number of genuine spirit-portraits have unquestionably and all along been obtained at Mr. Hudson's studio.

Unfortunately, until very recently, Mr. Beattie has not had an opportunity of personal investigation and experiment with Mr. Hudson, though some experiments made by himself independently had convinced him that spirit-photographs were possible, and that a series, though differing from and apparently more rudimentary than those of Mr. Hudson's, had been actually taken by himself. Mr. Beattie has now had the opportunity of observing, testing, and experimenting for himself, and under his own conditions at Mr. Hudson's studio, and a statement carefully drawn up by him appears in both the *Photographic News* and the *British Journal of Photography* of July 12th, and which we now produce *in extenso*.

TESTIMONY OF MR. JOHN BEATTIE.

“ If our senses perceive any phenomenon we do not understand, and so strange that our reason at first refuses to inquire into the likely causes of it, it is, in such a case, manifestly our duty to see, first, that the new appearance is not opposed to the known and clearly demonstrated truth we are already acquainted with; and secondly, to make careful note of all relating to such appearance, in order that if it re-occur a sufficient number of times, and at the same time under the observation of a strict and free mind, facts will become plentiful enough to point the way to the law or laws upon which the strange phenomenon depends. It must be obvious that if we refuse to sift and record appearances which take place, on the ground that they seem to go against our experience, then little fresh ground will ever be broken. But what have the brains of our scientific men been employed in during this century? Why, they have been making revelations, bringing to light, and reducing to law and

usefulness, principles that *seemed* opposed to all past experience and knowledge. As, for instance, look at the deep-sea soundings: the men so employed have brought to light facts that have completely upset the notions held of organic life in the sea even a few years ago.

“ I make these remarks as an introduction to some statements I am about to make relating to some experiments in a new branch of photography,—namely, the power or possibility of photographing forms invisible to ordinary eyesight, and which forms indicate the presence of unseen intelligent beings of some sort controlling the forms so photographed.

“ Last year, at this time, I made a long series of experiments of the same kind. The results of these experiments have astonished many scientific men both in this and other countries. Many smiled, and said I was self-deceived; all gave me credit for truth, but few for brains. I can assure my readers that one thing is true of me—I always look right into everything. I am pledged to nothing but truth, and if I see a thing is straight I will not say it is crooked. Similar experiments have been made by many men in various parts of America and Europe. Some have been successful, some have failed, and some, I believe, were guilty of deceiving in the matter. My last year's experiments I recorded at the time. I will now give briefly an account of my first experiment this year.

“ I, accompanied by a friend, called to see a professional man, whom we did not find at home. Being disappointed, I observed, ‘ I have long wished to see Mr. Hudson, who is said to have produced “ spirit-photographs.” ’ My friend agreed to accompany me, and in a minute's time we were in a cab, on our way for Holloway Road. I fully instructed my friend as to keeping my name unknown to Mr. Hudson. My companion being an amateur photographer, he was easily ‘ coached up ’ on that point. In a short time we were at our destination, and, cabby discharged, we entered a respectable-looking house. The reception-room seemed as usual in ordinary establishments. A lady remarkable in appearance attended to us. She was most civil, modest, and unassuming in her bearing. The head was broad set, indicating considerable balance of character. After some talk I asked if her father ever made experiments in spirit-photography. She replied, ‘ Yes, sometimes.’ Was he successful? ‘ Only occasionally.’ She had just taken from a drawer some samples to show us when Mr. Hudson came into the room. I scanned him over from head to foot. He seemed about fifty-six years of age, of a sanguine nervous temperament, much like a retired actor; he possessed a good frontal brain, but low in all the executive organs, self-esteem, firmness, and the instinct of

persistence being all defective—a man you would not take for a deceiver, yet one you would suppose might be easily led.

“ But I find I must be brief. After sufficient conversation for us to understand each other, he said—‘Do you know my terms?’ I answered, ‘No.’ He replied, ‘They are one guinea, and I make these experiments. If nothing comes on the plates I cannot help it.’ The daughter had told us that Mr. Young had tried and had a complete failure.

“ I then said, ‘I suppose you will allow me a full chance, along with my friend, of investigating the experiments as they proceed?’ He answered ‘Yes,’ freely. We then went out to a garden and into as common a glass room as any I have been in for years. It had an A shaped roof, with light on both sides. The side and roof lights were curtained with what once had been white but were now yellow curtains. At one end was a background painted seemingly in oil colour, of the usual tint. This stood about two feet from the wall, leaving room for a person to sit or stand in a partially dark place behind it. At the other end the usual operating room, freely lighted with yellow light. The bath was a common one, made of porcelain without case or lid. The camera was a well-worn bellows one, about 10 by 8, drawn in to suit a portrait lens of about six inches back focus. All the machinery I most scrupulously examined, and at the same time had the use of my friend’s eyes and other senses. I asked for the glass to be used, and I secretly marked it. We saw it coated and prepared.

“ The daughter was to sit as the medium. I said I would rather she would stand by me than sit behind the ground, which was agreed to. All being ready, I sat profile to the background, in order that I might see it, my friend at the same time controlling the exposure. The sitting occupied about one minute. The result was a failure, no ghost being then in attendance.

“ In the next experiment all was the same, except that the medium sat behind the background. On the picture being developed, a sitting figure besides myself came out in front of me and between the background and myself. I am sitting profile in the picture; the figure in three-quarter position, in front of me, but altogether between me and the background. The figure is draped in black, with a white-coloured plaid over the head, and is like both a brother and a nephew of mine. This last point I do not press, because the face is like the face of a dead person, and is under-lighted.

“ In my last trial—all, if possible, being more strictly attended to than before, and in the same place, relative to me—there came out a standing female figure, clothed with a black skirt, and having white-coloured, thin, linen drapery, something

like a shawl in pattern upon her shoulders, over which a profuse mass of black hair loosely hung. The figure is in front of me, and, as it were, partially between me and the camera.

“ A fourth experiment was tried, in which I did all the work and my friend sat, but there was no result.

“ I wish, if this business be all deception, some one would ‘make a hole’ through it for me. Mr. Hudson was exceedingly careless as to my doings. He left me in the dark room many minutes together, and there was nothing I left unexamined. Besides, in my own town, on Tuesday last, in making a series of experiments, I got results of a singular character, but which I will not publish until they are a little farther advanced.

“ Now to conclude: if the figures standing by me in the pictures were not produced as I have suggested (remembering their possibility has been otherwise proved), I do not know how they were there; but I must state a few ways by which they were *not* made. They were not made by double exposure nor by figures being projected in space in any way; they were not the result of mirrors; they were not produced by any machinery in the background, behind it, above it, or below it, nor by any contrivance connected with the bath, the camera, or the camera slide.

“ I apologise for taking up so much space with this matter, but I hope the inquiry will interest some of your readers. It may not appear to be capable of commercial application at once; but surely we are not to measure all knowledge by that standard. If there be truth in this matter, there is no truth so important to our race.*

“ JOHN BEATTIE.

“ Clifton, Bristol.”

The adverse opinion of Mr. Trail Taylor, editor of the *British Journal of Photography*, has also been quoted as that of a great authority. Well, in the same issue of that journal, in which Mr. Beattie’s statement appears, is an editorial article

* We hope Mr. Beattie will pardon us for adding here the following extract from a private letter he has sent us.—Ed. *S. M.*:—

“ Since my return home, I have been going on with our experiments. The results are most startling. To write a report of them will require much time and care, they are so completely strange and bewildering. My reason is crushed into submission to what she staggers and rebels against—there seems to be no escape from the consequence. One thing I do thank God for, and that is, I have no bias of any kind; my mind is free to examine, and come to true conclusions. I never feel to have anything at stake as to how the conscience will lead me. I must write carefully a statement of our present work. I cannot go on long with it; the manifestations are so strange, independent of the photography. I cannot rest for thinking about them.

“ JOHN BEATTIE.”

on the same question; and we have much pleasure in quoting the—

TESTIMONY OF MR. TRAIL TAYLOR, EDITOR OF THE "BRITISH JOURNAL OF PHOTOGRAPHY."

"In another column Mr. Beattie has described some photographic experiments of an extraordinary nature which have been conducted in his presence, and has hinted at others which have been conducted by himself under other circumstances. Every one who knows Mr. Beattie will give him ample credit for being a thoughtful, skilful, and intelligent photographer, one of the last men in the world to be easily deceived, at least in matters relating to photography, and one quite incapable of deceiving others; and yet Mr. Beattie comes forward with a statement resulting from experiments performed by himself or in his presence, which, if it mean anything at all, means that there is, after all, really something in spirit-photography—at any rate, that figures and forms which were not visible to those in the studio, and which were not produced by the operator, have been developed upon the plate with quite as much, and in some instances more vigour than the visible sitter.

"The main facts once admitted, the question arises: By what means are these figures formed upon the collodion film? The first impulse is to attribute it to a double exposure on the part of Mr. Hudson, the photographer. But here a difficulty interposes—Mr. Hudson need not be present at all; indeed it is but an act of justice to that gentleman to say that, when we were trying experiments in his studio to determine the truth of the so-called 'spirit'-photography, we obtained entire possession of his dark room, employed our own collodion and plates, and at no time during the preparation, exposure, or development of the pictures, was Mr. Hudson within ten feet of the camera or dark room. Appearances of an abnormal kind did certainly appear on several plates, but by whatever means they were caused—and on this we do not intend at present to speak—the photographer had nothing whatever to do with their production. Neither will the 'previously-used-plate' theory apply in this case, for the plates were quite new, and were obtained from Messrs. Rouch and Co. a few hours before they were used; and, apart from the fact of their never having been out of our possession, the package was only undone just before the operations were commenced.

"A step, and a very sensible one, towards endeavouring to elucidate the mystery has, during the present week, been taken by Sir Charles Isham, a gentleman who takes a very strong interest in this subject. He has provided a binocular camera

for the purpose of carrying on the experiments; so that if any 'appearances' are visible on the plates in future, their exact relationship to the sitter will be more readily apparent than heretofore. We shall report the results of the experiments with Sir Charles's camera."

We hope that other gentlemen who have erred in this matter, will now hasten to make the *amende honorable* to Mr. Hudson, for the grievous wrong and injury they have unwittingly done him, if not for his sake, for the sake of the truth, and of their own credit and future usefulness. In the infancy of the subject, such mistake was natural and quite excusable, and even a somewhat censorious judgment may be pardoned as proceeding from honest though mistaken zeal. Error is only culpable when in the light of better knowledge it is still persisted in.

MORE RECOGNISED SPIRIT-PORTRAITS.

In our number for December last we published a list of forty sitters who recognise spirit-portraits obtained at Mr. Hudson's studio. Eight months have elapsed, and in no instance has any of these forty sitters, by word or letter, either to us or to the photographer, impugned its accuracy; but many additional testimonies of a like kind have been received, some of which have been published in this Magazine and in other journals. A few of the more recent may be here adverted to.

The last number of the *Christian Spiritualist* contains a letter from Miss Houghton, relating several instances of recognised spirit-portraits with different sitters recently taken at Mr. Hudson's studio.

We subjoin the following, from the *Medium* of July 4th:—

"While in London I visited the photograph rooms of F. A. Hudson, 177, Palmer Terrace, Holloway Road, being a perfect stranger to that gentleman. I was accompanied by my secretary, Mr. T. R. Poulterer. We sat for pictures. The first spirit that came was Mr. Poulterer's mother; the second, unknown; the third, apparently only clouds; the fourth was distinctly recognised by both Mr. Poulterer and myself as the spirit of my former partner, R. L. Hamilton, M.D. So distinct was the picture, that we recognised it from the negative.

"J. WM. VAN NAMEE, M.D.

"T. R. POULTERER, *Sec.*"

To these instances we may add two within our personal knowledge. On a photograph recently taken, with Miss Shorter, is a portrait which she recognises as that of a cousin, now in the

spirit-world. In another, taken with her sister-in-law, Mrs. Henry Shorter, is a portrait which the latter at once affirmed to be that of her late grandfather, and which is also recognised by her mother.

STEREOSCOPE SPIRIT-PORTRAITS.

To the Editor of the "Spiritual Magazine."

DEAR SIR,—As I know you have been desirous that Mr. Hudson should have an opportunity of trying for stereoscopic spirit-photographs, I have much pleasure in informing you that Sir Charles Isham has generously presented him with a double-lensed camera for that purpose, and on the two last Thursdays we have made experiments with it, which I am happy to say have proved quite successful. On the first occasion, as I had engagements with other sitters, and therefore might not expend the power, we only took two plates, but upon the second was a manifestation (double of course), of the class that comes only to myself; but as the negative has unfortunately met with an accident, it is not worth while to attempt to describe it.

On the first negative, yesterday, a spirit is facing me, with a remarkably handsome face, covered with a veil of such filmy texture, that it does not in the slightest degree conceal the features. He wears a hat with a broad turned-up brim, and in front of the crown is a Maltese cross, from which the veil seems to flow.

For the second plate, I was impressed to kneel with my face towards the background, and on that one was again the same spirit, but this time on the opposite side of the picture, and in profile; whereas, in the other he was nearly full face, so that we have *four* different positions of the same face. I am highly delighted with our success, as I believe these are the very first *real* instances of the 'spirit in the stereoscope.' It is the particular phase for which I have always been the most desirous, having been the only class of pictures for which I cared when I pursued my own amateur photography.

GEORGIANA HOUGHTON.

20, Delamere Crescent, W.,
July 18th, 1873.

THE OXFORD UNION DECIDES THAT SPIRITUALISM IS WORTHY OF SCIENTIFIC INVESTIGATION.—At a debate of the Oxford Union Society, a few weeks since, a motion that "Spiritualism is deserving of scientific investigation," was brought forward, and carried.

VISIONS OF THE NIGHT.

[WE insert the following as a pendant to the article on this subject in our number for December last, with which it was meant to be incorporated, but was omitted in consequence of the length to which the article extended.—ED. S. M.]

In *The Doctrine of a Particular Providence Exemplified in the Life of Grant Thorburn*, written by himself (1834), the author says:—

“In addition to what has been already stated . . . I could have put on record some scores of such instances, any one of which might suffice to convince a reasonable person of the *consoling doctrine of the ministry of angels*.” And he remarks: “On what other principles are we to account for the curious incidents which frequently happen to every observing man, *viz.*, of *thinking* or *speaking* about a person whom, perhaps, we have not seen for years, and he will immediately appear; and sometimes going through scenes in your sleep in which you will be a prominent actor next day? These things must be whispered on our senses or impressed into our souls by some being to us invisible. Heaven, earth, and sea are full of wonders and mysteries of which those wise men (self-styled philosophers) never dream.”

Condorcet says that he was frequently obliged to give up his difficult calculations, in order to rest. Several times, in his dreams, the work was done for him, and the corollaries correctly presented to his mind. Franklin related to Cabanis that political combinations, which had often embarrassed him during the day, were frequently made clear to him in dreams. Hermas was asleep when, it is said, a voice dictated to him the book which he called *The Shepherd*. It is asserted that the *Divina Commedia* was the inspiration of a dream. Galen owed his vocation of a physician to a dream, in which Apollo appeared to him on two different occasions, and desired him in future to devote himself entirely to medicine. This celebrated physician dwelt with much complacency on this event.

Among other distinguished men of antiquity who believed in spiritual intercourse, sometimes through dreams, Bossuet may be cited as supposing that God sometimes sends his “ministering angels” to speak forth the words of truth and soberness in dreams; while De Lacy rests on “Holy Writ” to show that “it has pleased God, at times, to give very important counsel to his saints during sleep.”

Dr. Macnish, author of *The Philosophy of Sleep*—though avowedly sceptical in regard to presentiments—relates the fol-

lowing as occurring to himself, in the month of August, 1821. He says:—"I was then in Caithness, when I dreamed that a near relation of my own, residing three hundred miles off, had suddenly died; and, immediately thereafter, awoke in a state of inconceivable terror, similar to that produced by a paroxysm of nightmare. The same day, happening to be writing home, I mentioned the circumstance in a half-jesting, half-earnest way. To tell the truth, I was afraid to be serious, lest I should be laughed at for putting my faith in dreams. However, in the interval between writing and receiving an answer, I remained in a state of most unpleasant suspense. I felt a presentiment that something dreadful had happened, or would happen; and, though I could not help blaming myself for a childish weakness in so feeling, I was unable to get rid of the painful idea which had taken rooted possession of my mind. Three days after sending away the letter, what was my astonishment when I received one, written the day subsequent to mine, and stating that the relative of whom I had dreamed had been struck with a fatal shock of palsy the day before—that is, the very day on the morning of which I had beheld the appearance in my dream. I may state that my relative was in perfect health before the fatal event took place. It came upon him like a thunderbolt, at a period when no one could have the slightest anticipation of danger!"

In *Barber's Historical Collections of New York*, page 171, we read that in the incursion made by Sir John Johnson and the Indians in the vicinity of Johnstown, Mr. Sampson Sammons and his three sons, all staunch Whigs, were captured by the enemy, and their dwellings laid in ashes. The elder Mr. Sammons and his youngest son, a youth of eighteen, were released by Sir John, but Sampson and Frederick, the other sons, were taken to Canada and confined in the fortress of Chamblee. From this place they made their escape, and after a series of dreadful sufferings, in their flight through the wilderness, arrived in safety among their friends. A long and interesting account of their adventures is given in Colonel Stone's *Life of Brant*. "A singular but well-attested occurrence," says Colonel Stone, "closes this interesting personal narrative. The family of the elder Sammons had long given up Frederick as lost. On the morning after his arrival at Schenectady, he dispatched a letter to his father by the hand of an officer on his way to Philadelphia, who left it at the house of a Mr. Levi De Witt, five miles distance from the residence of the old gentleman. The same night on which the letter was thus left, Jacob dreamed that his brother was living, and that there was a letter from him at De Witt's, announcing the joyful tidings. The dream was repeated twice, and the contents of the letter were so strongly impressed

upon his mind, that he repeated what he believed was the very language on the ensuing morning, insisting that such a letter was at the place mentioned. The family, his father in particular, laughed at him for his credulity. Strong, however, in the belief that there was such a communication, he repaired to the place designated, and asked for the letter. Mr. De Witt looked for it, but replied there was none. Jacob requested a more thorough search, and behold, the letter was found behind a barrel where it had fallen. Jacob then requested Mr. De Witt to open the letter and examine while he recited its contents. He did so, and the dreamer repeated it word for word."

NOTES AND GLEANINGS.

THE ROYAL OSBORNE BELL-RINGERS.

Mr. Henry Ganney, of 1a, Clifton Road, Maida Vale, writes:—

"I send you an account of some of the extraordinary phenomena which have occurred in connection with myself and five friends, well known in the musical and temperance world as the Royal Osborne I. O. G. T. Hand-Bell Ringers and Ballad Vocalists. As the phenomena have been of almost nightly occurrence since Christmas, about which time I introduced the subject of Spiritualism to their notice, it will be impossible to narrate all that has transpired. The whole of the party seem to have developed some mediumistic gifts. Three of them appear to be really first-class mediums, and with them, singly and collectively, I have had, spontaneously, without seeking, sitting, or *séance* held for the purpose, except on two occasions, the whole of the recorded phenomena of Spiritualism, from raps and table-tilting to materialised spirit-forms; and two of the mediums floated round the room, and through solid wood, and one floated through the wall into the passage when the door was locked. This was witnessed by three of us; and when he was brought back again he was floated through the ceiling on to the roof, and brought into the room again at dawn of day, after an absence of, I should think, twenty minutes. The coming through the ceiling was witnessed by myself quite distinctly. This occurred at the Red Lion Hotel, Warminster, on Friday, June 6th. During the three weeks previous, at Southampton, Devizes, Salisbury, and other places, the spirits seem to have accompanied us, for manifestations of every kind occurred. We have had very powerful manifestations in daylight, and, in fact, from the time of opening our eyes till night again, in the streets, and in

railway carriages full of people, and even when giving our musical performances before large audiences. On one occasion the performance was stopped, and the performers, and an audience of over one thousand people put into a state of confusion and fear by these manifestations. The two best mediums, Messrs. Kingsley and Hopkins, had the honour of appearing before Her Majesty on one occasion, and are well known throughout Great Britain in connection with the Royal Poland Street Temperance Bellringers, whom they left to form the new company."

SPIRITS AND THEIR MEDIUMS SEEN AT THE SAME TIME.

Mr. Henry E. Russell, of Kingston-on-Thames, writes an account of a *séance* at his house on May 4th, in presence of himself, sister, mother, Mr. H. Clifford Smith, of 98, Offord Road, Barnsbury, and Mr. Williams (the medium), of 61, Lamb's Conduit Street. After describing other incidents of the *séance*, which need not be here related, Mr. Russell continues:—

"The well-remembered voice of my father, who is in spirit-life, was then almost immediately heard, and he was seen and recognised by each of us standing near my chair and holding a luminous globe in his hand. Passing to the other side of my mother, he knelt down, and brilliantly illuminated the whole of his form and features. Walking around the room, he spoke to each of us, and pausing by the side of Mr. Clifford Smith, he showed us how 'power' can be drawn from the human hand by drawing the spirit-fingers over its surface, and then throwing the collected magnetism over the spirit-light. The crystal-shaped light he held was thus made very brilliant, before he gave it to John King, who here put in his appearance, with his hearty, friendly greeting. John not only lighted up the room by his beautiful spirit-lamp, but, at my request, he walked over to the side of the medium, who was lying completely entranced upon the couch, and threw its direct rays upon Mr. Williams's recumbent form. Lifting up the hands of the sleeping medium, John remarked, 'See here, Harry, here I am beside Ted.' Then dropping Mr. Williams's hands, which fell on the couch like the hands of a corpse, he continued, 'Now you see me standing by his side, a distinct individual from the medium,' at the same time lighting up with brilliant effect his own form and the medium's figure, so that two distinct individuals could be plainly seen by each one of us, and at the same time each of us, as well as the furniture in the room, could be distinctly observed. John here remarked, in a saddened, wearied tone of voice, 'You see these things can be done; but it does not seem to do much good to publish them, because people who hear or read of such

things won't believe them, unless they get the same.' My father then came behind my chair, and placing his hands beneath my chin, drew my head back, stooped down, and kissed me. Standing by my mother's chair, he talked to her whilst she passed her hand under his outer robe and felt his side, his under dress being of closely fitting soft material, whilst his brilliantly white outer raiment was like soft Indian muslin. Leaning against my shoulders at the back of my chair, so that the perfect form of his illuminated person could be plainly seen, he remained for a considerable time talking with us. In fact, so perfectly materialised were the spirits on this occasion, that my father, in walking round the room, rested his hand on the shoulders of each one he passed, as if to assist his progress, and once he struck his foot with so much force against the leg of a side table that the blow could be heard by each of us. On wishing us all good night, John reminded us that we were never to thank the manifesting spirits, but rather the unseen Spirit, our one Father in Heaven."

The *Spiritualist*, of June 15th, writes:—"A few days ago, John King showed himself and his medium at the same time, to a circle of five or six witnesses, among whom was Mr. Fitzgerald, the electrician, at the house of Mrs. Fitzgerald, 19, Cambridge Street, Hyde Park, W. Mr. Williams was seen at full length lying on the sofa, while John King was floating over him; both forms were illuminated by a spirit-light held in the hand of the latter."

DEATH.

Shakespeare tells us, "The sense of death is most in apprehension." It is the thought of death that is terrible, not death. Death is gentle, peaceful, painless; instead of bringing suffering, it brings an end of suffering. It is misery's cure.—Where death is, agony is not. The processes of death are all friendly. The near aspect of death is gracious. There is a picture somewhere of a fearful face, livid and ghastly, which the beholder gazes on with horror, and would turn away from, but for a hideous fascination that not only rivets his attention, but draws him closer to it. On approaching the picture the hideousness disappears, and when directly confronted it is not any more seen; the face is the face of an angel. It is a picture of death, and the object of the artist was to impress the idea that the terror of death is in apprehension. Theodore Parker, whose observation of death was very large, has said he never saw a person of any belief, condition or experience, unwilling to die when the time came. Death is an ordinance of Nature, and like every ordinance of Nature is directed by beneficent laws to beneficent ends. What must be, is made welcome. Necessity is beautiful.

ONE THOUSAND POUNDS REWARD.

The two following advertisements appeared in the *Daily Telegraph* of July 16th :—

"**MASKELYNE AND COOKE.**—£1,000 Reward was offered these gentlemen by me on the 30th ultimo, in writing, if they could produce, under the same conditions as those under which mediums produce them, the spiritual manifestations which they (Maskelyne and Cooke) profess to expose. The challenge has not been accepted.—*IOTA.*"

"**DR. LYNN.**—£1,000 Reward was offered this gentleman by me if he could produce Foster's spiritual manifestations (as he *professes* to do), under the same conditions as those under which Foster produces them. Dr. Lynn received my letter on the 28th ultimo, but has not yet sent me any answer whatever.—*IOTA.*"

"Junior United Service Club, London, S.W."

Correspondence.

SPIRIT MANIFESTATION IN RESPONSE TO UNSPOKEN THOUGHT.

To the Editor of the "Spiritual Magazine."

SIR,—I have lately had the pleasure of sitting at three or four of Mrs. Guppy's *séances*. On one occasion an incident took place which I think it right to place on record. While sitting in the summer-house some time previous to the *séance* I observed Mrs. Guppy scuffling some weeds with a large and peculiarly marked shell, and the thought struck me if I have an opportunity of wishing for anything to be brought at the *séance* I will wish for this shell. This thought I kept to myself, but took particular notice where Mrs. Guppy carelessly threw the shell when she had finished with it, and being the last to leave the garden I took notice that it still lay there. Our *séance* then took place, but from the absorbing character of the phenomena all memory of my wished-for shell had escaped me until I was in the lobby and on the point of leaving, when the identical shell was quietly placed at my feet—a present from the "invisibles," and a proof that my unspoken thought had been read and my wish gratified.

Wilmslow, July 3, 1873.

F. PHILLIPS.

FLOWERS, FRUIT, FISH, AND VEGETABLES BROUGHT INTO A CLOSED ROOM.

To the Editor of the "Spiritual Magazine."

SIR,—A few friends having met at my house yesterday evening, it was resolved to have a *séance*, and to conduct it under strict test conditions.

The doors, windows, &c., having been seen to and secured, there sat down to the table as follows: Mrs. Grange, Mrs. Guppy, Mrs. Fisher, Miss Houghton, Miss M. M., Colonel Grick, Mr. Prodmoski, Mr. J. Clark, Mrs. Samson Williams, and Mr. Fisher. Lights being extinguished, and all hands carefully joined, a circle was formed, the magnetic power of which was soon very manifest, for on our invisible friends asking what we wished for, and flowers being mentioned, within a couple of minutes a shower of beautiful cool fresh plucked flowers was rained down upon us in great profusion; these consisted of crimson, blush and white roses, purple, white, and scarlet stocks, carnations, sweet peas of several kinds, pinks of several colours, and mignonette. One of the sitters asked for a fish, when momentarily a bloater was presented to her. Another sitter asked for black currants or gooseberries, when full three pints were laid before her; while to a third, on asking for vegetables, carrots, turnips, and onions were brought. And to conclude our requests, one of our party asked for a shell, when a crab-shell dropped from above in response to his wish. A few bars of music were played by our friends on the piano to give variety to the *séance*.

Lights were now asked for, when it was found a beautiful crimson rose had been placed in Colonel Grick's hand, while Miss Houghton's hair was most artistically ornamented with a variety of flowers.

Palmer's Terrace, Highbury,
July 22nd, 1873.

MARGARET FISHER.

"WHAT REALLY IS MESMERISM?"

WILLIAM HOWITT.

To the Editor of the "Spiritual Magazine."

SIR,—All that Mr. Howitt says on mesmerism is very interesting, and very true, and that we only know the nature of anything in its effects, for more we neither know nor can know. But then, surely, this is to know quite enough, and any further knowledge could be of no practical value,—even if there be anything further to know—which many profound thinkers have questioned. But in respect to the mesmeric power, I don't know but that the old term, "vital spirit," is really the best, in the idea that all bodies are invested with a spiritual nature, and interacting, just as light or heat does, through a spiritual or elastic ethereal medium; the different powers being simply interchangeable differences of the same energy. And this generalisation is regarded by scientific men as the grand attainment of the present day. Now, with Spiritualists, in all ages, and all countries, the prominent idea was to release the spiritual from the bodily nature, for the attainment of a fuller insight and higher discernment, and whether the body was to be subdued by prayer and fasting, or by narcotics, or in the fumes of certain herbs, and from the earth, the same idea was always present. But mesmerism is the earliest and most potent of all the influences yet attempted; and it may be startling to hear that there are three principal impediments to man's full power. His consciousness, his senses, and his muscles. For inspiration

and genius come out of unconsciousness, and any conscious striving, even as regards memory, is but a hindrance. As Newton has well expressed it: "That he let his mind rest towards a subject and waited for the thoughts to come." By some this is called abstraction. It is the same with the poet, whose inspiration flows in upon him—thoughts in harmonious numbers, from he knows not whence, and what might well be referred to the Muses, or to the agency of spirits. But the senses have their practical value in limiting the inflow, and for the ordinary affairs of life. Then we have the outflow of muscular power, in table-moving, without the intervention of the muscles, as under mesmerism we have the extraordinary muscular force induced from those muscular powers in the cerebellum, (referring to my discoveries). With the accompaniment of an unconscious cerebration or the physical mental energy unaccompanied by consciousness, as we may suppose in respect to the instinct of animals. And really, the conscious concomitant seems of very little practical value in the economy of life. A man might, for all we know, from first to last do all he does in life without any consciousness at all; just as his body develops unconsciously, and the tree grows, and the flower blossoms. But I must not proceed; I have said enough for suggestion, and which is all that I proposed.

HENRY G. ATKINSON.

LADY DOROTHY TOWNSHEND.

To the Editor of the "Spiritual Magazine."

SIR,—It appears from *Musgrave's Memoir of the Family of Sir Robert Walpole*, A.D. 1738, that he was the eldest son of Robert Walpole, Esq., of Houghton, Norfolk, who was the eldest of 13 children, including Dorothy, who died unmarried, October 5th, 1694, and Horatio, who married Lady Anne Osborn, the daughter of Thomas, Duke of Leeds, and who died in 1717. This Dorothy, the spinster, was the eighth child of Mr. Edward Walpole, who was knighted at the coronation of King Charles II., for assisting Sir Horatio Townshend in fortifying King's Lynn. She was not a lady of title, but simply a "Miss." The memoir states that the above mentioned Sir Robert, the minister, was born at Houghton, A.D. 1674, and that his sister, Dorothy, "was the second lady of the Right Honorable Charles, Lord Viscount Townshend," who accompanied King George I. to Hanover. She died A.D. 1727, according to this memoir, which states that Sir Robert's eldest son, Robert, having been created a baron, A.D. 1723, as Lord Walpole, married Margaret Rolle, of Heanton, Devon, daughter and sole heiress of Samuel Rolle, A.D. 1724. Thus the Walpole family acquired Ossulston, &c., in Devonshire. See *Hutchins's Dorset*. It appears from *Bloomfield's History of Norfolk*, that Lady Dorothy, "wife of the second Lord Townshend of Rainham," was born on the 29th September, 1686 (new style), and from *Collins's Peerage*, that she was married to him A.D. 1713; hence at her decease A.D. 1727, she was only 41 years of age. Probably she was a god-daughter of her aunt Dorothy, the spinster. In the seventeenth century Mr. Rowe rebuilt Ossulston House, and Lady Dorothy might have been in it as a visitor to her nephew, Lord Walpole, before her decease, and before he was Earl of Orford. These facts explain why the portrait of Lady Dorothy was in Lord Orford's Dorsetshire house, as was mentioned in Vol. I. of the *Spiritual Magazine*; also, the facts show the connection which has existed for years between the Townshend and the Walpole families, and why Lady D.'s apparition should have appeared as it did. One of her daughters by Lord Townshend was married to Spencer Cooper, Dean of Durham, but, as daughter of a Viscount, she was only "Honorable," and not a "Lady," so as to answer the description of the portrait at Ossulston, as mentioned in the first volume of the *Spiritual Magazine*. Mrs. Crowe, in the *Nightside of Nature*, seems to refer to this same apparition, and Mr. Spicer alludes to a "Brown Lady," seen before a death, in some English family of title. In the autumn of 1839, I travelled on a coach in company with the late Earl of Orford, and I recollect that his lordship alighted at Puddleton,—where Ossulston is, in Dorsetshire.

Swalcliffe, Oxon, May, 1873.

CHR. COOKE.