

THE  
Spiritual Magazine.

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APRIL, 1874.

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TESTIMONIAL TO JUDGE EDMONDS.

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WE have much pleasure in laying before our readers the following correspondence, with the accompanying Address to the venerable Judge Edmonds, whose name is a household word among the Spiritualists of England no less than of his own country. The Testimonial, handsomely framed and illuminated, is a very beautiful specimen of penmanship, and the 18 volumes which accompanied it were bound in calf, and each bears the following inscription printed on a dark ground in gold letters:—

PRESENTED TO THE  
HON. JOHN WORTH EDMONDS,  
OF NEW YORK,  
BY THE  
SPIRITUALISTS OF ENGLAND,  
1873.

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“ 1, Bernard Villas,  
“ Central Hill, Upper Norwood,  
“ 15 Dec., 1873.

“ Dear Judge Edmonds,—For some time past I had set my heart on accomplishing two objects—to obtain the assent of the Spiritualists of England to mark their appreciation of the distinguished services which Mr. William Howitt in Europe, and yourself in America, have rendered to the cause of Spiritualism by the influence you have each exercised over the thoughtful minds of both countries.

“ The first object I have recently accomplished, and I have now the pleasure of completing my task, by presenting to you an Address, signed by a committee who were among the first

converts on this side of the Atlantic, on behalf of the body at large, expressive of our respect and admiration for your character, and of your fearless advocacy of a great though unpopular truth.

“The Address is accompanied by a number of Books written on Spiritualism by English men and women, and by two Albums, one of which contains the portraits of 100 Spiritualists, the other contains an equal number of spirit-photographs. . . . Full particulars of which I will give you in another letter.

“As I feel that I can add nothing of value to the terms of the Address in which Mr. Thomas Shorter has so eloquently expressed our sense of the signal services you have rendered to the cause for more than 20 years past, I content myself by requesting you to be good enough to receive from my hands that Address, with the accompanying Testimonials, which English Spiritualists have authorised me to present in their name to

*Judge Edmonds, of New York.*

With pleasant recollections of our meeting, and of the readiness with which you facilitated my enquiries at that time, and with the assurance now that my part in this matter has been ‘a labour of love,’

“I am, my dear Judge,

“Very sincerely yours,

“BENJAMIN COLEMAN.”

“Upper Norwood, near London,

“Dec. 17th, 1873.

“Dear Judge Edmonds,—The works alluded to in my letter of the 15th inst. consist of 18 vols. written by 15 different authors. . . . The album, No. 1, contains the portraits of many of the best known English and Scotch Spiritualists, whose names will be found in the index which accompanies the album.

“An index also you will find of No. 2 Album, containing spirit-photographs with their accompanying sitters. . . .

“Those which have been sent me from Bristol are part of a series which have a distinct character, and being conducted under the eye of my friend Mr. J. Beattie, of Clifton, are entirely reliable. They are described in the Index book, and Mr. Beattie says they have come providentially to support the reality of the spiritual hypothesis, as if a thousand men had tried to make shams not one would ever have thought of such forms as these present. I do not know if these shadows are

expected to come out in perfect forms, but as the Bristol party are continuing their experiments, we shall see by and bye.

“Those spirit-drawings—done in darkness—either direct or through the hand of David Duguid, of Glasgow, will no doubt interest you, and they, too, may be thoroughly relied upon as genuine spirit productions. A full explanation of them will be found in the Index book.

“The last remaining photograph to which I desire to draw your attention is the one on the first page, or frontispiece, of the album. . . . It is of Dr. Gully, holding the hand of the spirit Katie; taken in full view of the assembled party, by the magnesium light.

“I have written in the current number of the *Spiritual Magazine*, to which I refer you, an account of a *séance* I have recently had with Miss Cook, the medium who obtains these materialized forms, which will perhaps give you an idea of the way in which the figure is presented—nothing of a shadowy nature, but to all appearance and in substance too, as real as any human being. I don't know if you have ever seen anything of this nature which you have not ventured to make public, and I shall be glad to know your views of my hypothesis which however is denied by the spirit who insists that she is a separate individuality, and I am not disposed to dogmatize on such a subject.

“The case containing the address, books and albums, was sent yesterday to Liverpool, and I hope will be forwarded to you by first steamer. You will be good enough to apprise me of its safe arrival. Trusting the Testimonial will be as acceptable to you as it is pleasing to me to have had the honour of presenting it,

“I am, my dear Judge Edmonds,

“Very truly yours,

“B. COLEMAN.”

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“To JUDGE EDMONDS.

“We, on behalf of your many admirers in England, desire to testify to you our high appreciation of the distinguished services you have rendered to the cause of Spiritualism.

“At a time when that cause was far less popular than now; when ignorance and misrepresentation concerning it were all but universal; when the prejudices not only of the multitude, but of the schools of science and philosophy were arrayed against it; when it was assailed from the pulpit and by the press; when sectarian animosity was most bitter, and popular clamour at its loudest; and when its advocates were loaded with vituperation and ridicule; you gave to the claims of Spiritualism a searching, protracted, and most thorough investigation; and, having at length satisfied yourself of its truth, you at once courageously and unhesitatingly proclaimed it, and gave to its advocacy the weight of your well-known name and high social position; and from that time

to this you have, in books and tracts, in lectures, public journals, and in a most extensive private correspondence, upheld with all the powers of mind with which God has so eminently blessed you, the banner of 'Truth against the World.'

"Many of us are indebted to your writings for our first introduction to a knowledge of Spiritualism, and all have perused them with interest and instruction. The cause you have served so well knows no limits of party, country, or creed: it is wide as the universe, as universal as humanity. It teaches that there is no death, and that the future life is one with boundless possibilities of progress for all God's children. You have interpreted it in no narrow or sectarian spirit, and we feel that the eminent services you have so generously rendered to our common cause should not pass without some public recognition on this side of the Atlantic.

"The literature of Spiritualism in England is far less voluminous than that of your own country, and it probably contains little, if anything, of value which has not there found expression, and which your own penetration has not anticipated; but it may interest you to compare the way in which the same great truths present themselves to the thoughtful mind of both countries. We, therefore, and as a mark of our high regard, request your acceptance of those works on Spiritualism, by English authors, which are most esteemed among us. We further request your acceptance of two albums, one containing the portraits of some who have been among the most active in promoting Spiritualism in England, and the other some of the spirit-photographs obtained in England during the past two years.

"Hoping that your life on earth may be spared many years for the continuance of your most useful labours; and with profound respect, we the Committee subscribe our names on behalf of the general body of the Spiritualists of the United Kingdom.

"THOMAS J. ALLMAN  
HENRY BIELFELD  
CHARLES BLACKBURN  
SAMUEL CHINNERY  
BENJAMIN COLEMAN  
ROBERT COOPER  
JACOB DIXON, M.D.  
THOMAS EVERITT  
HENRY A. FAWCETT, R.N.  
J. H. GLEDSTANES  
THOMAS GRANT  
JAMES M. GULLY, M.D.  
SAMUEL CARTER HALL, F.S.A.

"WILLIAM HOWITT  
JOHN ENMORE JONES  
ANDREW LEIGHTON  
BENJAMIN MORRELL  
THOMAS SHORTER  
THOMAS SLATER  
WILLIAM TEBB  
CROMWELL F. VARLEY, F.R.S.  
WILLIAM WALLACE  
JAMES WASON  
WILLIAM WHITE  
WILLIAM M. WILKINSON.

"London, November, 1873."

"New York, February 8th, 1874.

"Gentlemen,—Your address to me of last November, with its accompanying books and albums, has just been received, and for them I beg to offer to you my sincere thanks.

"To find my efforts in the cause of truth so appreciated by an intelligent but far-distant people, is a source of unfeigned gratification to me, but it is a cause of far greater joy to receive such evidence of the wide spread of that truth.

"Most fully do I accord with you in the expression that "cause knows no limit of party, country, or creed," and is "as universal as humanity." It has made its appearance in all

parts of the earth, and among all peoples, wearing everywhere the same grand features, however much it may vary in details. The rapidity of its spread is unparalleled in history. Its grand principle—love to God and man—commends it to every heart; and that principle is enforced by a revelation easily comprehended by every mind—a revelation of what is the future life, made so certainly and so distinctly that everyone may know for himself how to use the present life as a due preparation for the next.

“Much as we may recognise the wisdom with which the Unseen Intelligences have guided this movement from the beginning, still we must be aware that there is much for us to do, to remove obstacles that stand in the way of its progress.

“Chief among those obstacles is the unusual character of the instrumentalities employed. The world at large testing those means by their preconceived opinions have been prone to regard them as miraculous and thus either to receive them with blind faith, to regard them as diabolical, or to reject them as impracticable. We who have investigated the matter know that in all this, there is no suspension of universal law, but that on the other hand all is in conformity with such law, and that, that law can be investigated and comprehended by us. The duty to the cause growing out of this knowledge has been best performed in your country.

“Fifteen or twenty years ago these things were publicly proclaimed in this country and the men of science were urged to make the investigation. But in vain. With few exceptions the educated scientists of America turned a deaf ear to our entreaties. It has been otherwise with you. Your men of science have had the good sense to investigate, and the manliness to proclaim the result, and believers in our sublime philosophy throughout the earth must be full of gratitude for the act. I, for one, say God bless you for it. For you have made solid the foundation of that which we have attempted to establish, namely, that this whole thing of spirit-communion and its consequences, is addressed to the reason as well as to the heart, and ought not to be received unless the judgment and the conscience alike welcome it.

“We may, therefore, now look forward with confidence for an increasing rapidity in the spread of the doctrines of our Divine Faith. To your country shall we be mainly indebted for that result; and you and we, on both sides of the great ocean, can unite in a common prayer of thankfulness to the Giver of every good and perfect gift that He has sent into our midst that which is equal to the emergency in which the progress of the race has found us.

“Congratulating you alike on the fact of the past and the prosperity of the future.

“I remain, yours,

“In the bonds of brotherly love,

“To Messrs.

“J. W. EDMONDS.

*(Here follow the names of the Committee)*

The following paragraphs are taken from Judge Edmonds' private letter to Mr. Coleman:—

“The Address is now hanging conspicuously in my library facing the portrait of my wife. . . . .

“The articles are beautiful specimens of work and are very much admired. I never saw a finer specimen of illumination.

“The spirit-photographs are decidedly superior to anything we have ever produced in this country, and the whole thing is most valuable as specimens of art, aside from the personal gratification to myself.

“The books are very valuable, some of them I have never seen till now, but have wished for them not a little.

“The account of your visit to this country is new to me, and on reading it I was attracted by what you say of ‘Mr. L.’ (Mr. Livermore). At that time he was unwilling to have his name given to the public. He was then as now moving in fashionable society, and feared the obloquy that seemed inevitably to follow every open avowal of belief in spirit-communion.\* He continued so until the trial of Mumler, the photographer, on the accusation of fraud in his spirit-pictures. He then came forward of his own accord and gave testimony which was of great value. . . . . I send you herewith one of the best of the spirit-pictures obtained by him of his wife ‘Estelle,’ as she was named in your account.

“I also send you a likeness, as you request, of myself. It has a sombre melancholy look, which I would fain hope is not common with me. . . . . I am desirous of making to your committee something more than the formal acknowledgment which accompanies this; and I intend, therefore, to send to each one a bound volume of my *Tracts*, with a new likeness in each. I am going to send them to your address, and will advise you in due time.

“I want also to send to you a pamphlet, of some 90 pages, which I published shortly after the close of our Civil War.

“It is not so much on account of its subject—*viz.*, ‘Reconstruction of the Union’—as on account of the manner in which

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\* Mr. Coleman in his narrative of these extraordinary facts said Mr. L. was also restrained by his commercial position as one of the Bankers to the Government engaged in negotiating their loans.

it was written ; and this is the way it came about—I was in the act of having a communication through a medium, when our late President Lincoln came and said he wanted to address the people of the United States upon the subject of Reconstruction, and that he desired my aid. I replied that I was at his service, and proposed to arrange at once with the medium for our *séances*. He said, however, that would not be necessary.

“ A short time after—as I was sitting alone one afternoon in my library—his spirit came to me and told me what he wanted to say. He occupied me about two hours then, some three or four hours later in the evening, and an hour or two next morning.

“ I took notes as he went on—as I used to do of law arguments when I was holding court—and covered some 12 or 14 pages of foolscap paper ; and then he said he would come again, and we would write it out. This took place in the month of November, and the notes lay by me until February, when Lincoln came again, and said Congress would soon adjourn, and he wanted the matter written out and published before that happened ; so I sat down at once to the work.

“ We occupied three or four hours each evening for ten successive days and the intermediate Sunday, and finished the work, but I declined to publish, because a good many things were said and places and names mentioned, of which I was entirely ignorant, and which I had never heard of before, and I must first find out how far truthful all that was. I accordingly searched the matter out—in my own library, in the Astor Library in this city, and the State Library at Albany—and thus I found that *many* of the matters (previously, as I have said, unknown to me) were true, and I then sent to Washington and obtained some Congressional documents which showed me the truth of *the rest*, and then I published the pamphlet. But I did not deem it advisable to publish the statement of how the pamphlet originated in the pamphlet itself, though I did not hesitate to publish it in one of our Spiritual papers. It will show you to what extent the spirit-communion has been carried with us, in its mental as distinguished from its physical form.

“ This is showing itself in various phases among us—in the Churches, in our social relations, and in our Government. Its ultimate effect can readily be divined, though I can hardly expect to live to witness it.

“ But, be assured, *it will come*—thanks be to God—and we may be thankful that it has fallen to our lot to aid its advent and its certain progress.

“ As ever, truly yours,

“ J. W. EDMONDS.”

## SPIRITUAL PROBLEMS.—MATERIALISATION OF SPIRIT FORMS.—THE DOUBLE.

By THOMAS BREVIER.

IN an article in the *Spiritual Magazine* for December last, Mr. Coleman, in describing a *séance*, drew attention to, and invited discussion on, the question of what is called "The Double," in connection with the materialisation of spirit forms. The subject is as interesting as it is difficult, owing to the delicate and complex nature of the problem; and in the present state of our knowledge, any theories on the subject should be held in the spirit in which we understand Mr. Coleman to put forth his representations, namely,—as enquiring and tentative, rather than dogmatic and final.

No doubt the two subjects named at the head of this article are in some ways connected, and each may throw some light on the other; but they are so far distinct, that they may be considered independently; and in the first instance it may be best that separate attention be given to each.

Assuming that the form seen at the *séance* referred to was not that of the medium in *propria persona*, either in a conscious or unconscious state, either appearing of her own volition or by spirit agency, but, as alleged, a materialised spirit, there is on the threshold of our enquiry what seems an insuperable difficulty to our acceptance of it as "The medium's own double," namely, that the figure distinctly affirms, and in writing, that it is "properly Annie Morgan,"—a spirit who walked our earth as a creature of flesh and blood some three hundred years ago. Now it may fairly be presumed that the spirit must be better informed as to its own identity than any one can be who is merely speculating and theorising about it. And not only in this instance, but I believe in every instance, the materialised spirit will, in like manner, tell you that it is John, or Peter, some relative, or friend, or former inhabitant of earth, now passed to spirit-life,—an individual spirit, and not in any sense the spirit of the medium, or any duplication of it.

And this uniform testimony is not altogether dependent on the veracity of the communicating spirit. Whether the name and character assumed are truly that of the spirit or not, there is often the strongest evidence of the spirit, communicating at different times, and it may be through different mediums being the same spirit. The first time I heard the voice of the spirit who professes to be Sir John Morgan, formerly Governor of Jamaica, but who prefers to be known as "John King" (so well known



to those who frequent London *séances*), it was in company with an American gentleman, who had known the Davenports when boys, and who at once recognised the voice as the same which had frequently conversed with him then as John King; and on this occasion the spirit reminded him of facts connected with those *séances* known to no one else present. The next time I heard the voice of this spirit was some four or five years afterwards, at the house of Mrs. Berry, through the mediumship of Miss Price (now Mrs. Perim). Some years elapsed before I again heard this spirit-voice, and then through the mediumship of Mr. Williams; when the materialised spirit-form from which the voice proceeded was distinctly visible to all present. Now, though my sight is defective, my hearing is particularly acute and discriminating; and I am as certain that it was the same spirit which addressed me on each of those occasions, as I am when I hear my friend Mr. Coleman, or any other person who is well known to me. Not only was there the same powerful, manly voice, the same tones and inflections, but the mental characteristics were the same. And when the materialised form of this spirit has been seen, it has been as distinct from and as unlike that of the medium, as were the voice and character. This is not a matter of opinion. John King has sat for his portrait to an artist, and this portrait has been engraved and printed in *Human Nature*, and in the *Medium*, and its fidelity to the original is admitted by those who have seen both; and it bears not the slightest resemblance to the medium in whose presence it was taken. I have had no opportunity of comparing the materialised form or face of the spirit with that of the medium referred to by Mr. Coleman; but in all the instances I have known the difference in voice and character has been quite as marked as in the instances alluded to; and those blessed with better natural sight than myself have always affirmed that there were corresponding differences in form and features. It also has been affirmed in print that the materialised spirit and the medium have been known to converse together; and though I have not witnessed this, I have had the evidence of sight, hearing, and touch to the presence of the materialised spirit, while the entranced medium has been securely bound in his chair, and held by the person on each side of him.

If we ask of those who should be most competent to determine the question—the spirits themselves—they tell us that these forms are built up of elements drawn from the sitters, and chiefly from the medium; and that, with these refined material elements, they either clothe, as it were, their spiritual bodies, or such members as they seek to present in a visible and pal-

pable form ; or they mould these plastic elements into temporary forms, which they for the time animate.

This statement is confirmed by the fact, so often observed at the spirit-circle, that only some member, or part of the spirit-form—the hand, the face, or the bust—is thus materialised ; and also by the fact, that this building up of the form has been actually witnessed in process of construction, and while still imperfect, as in the instance quoted by Mr. Owen, in *The Debateable Land*, from the diary of Mr. Livermore, with whom Mr. Coleman is so well acquainted.

I apprehend, then, that the materialised spirit-form seen at *séances* and the “double” are distinct, independent phenomena, which should not be confounded ; and I think it will be seen that the *modus operandi* of their formation is also different.

I had intended to present a collection of examples of the “double,” drawn from many different sources, but I find them so numerous, that their full citation here would seem superfluous, and would, perhaps, prove more tiresome than instructive. The fact that a distinctive name is given to this class of apparition in different countries, is sufficient evidence of its universality. “Apparitions of the Living” is the subject of an essay by Judge Edmonds, and is treated by him with his usual perspicuity. Our readers who attended the Conferences on Spiritualism, at Lawson’s Rooms, a few years since, may remember that Mrs. Hardinge related several instances of the kind personally known to her. Her own “double” has been seen on several occasions, and sometimes when she was many miles distant, and minutely described by those who had not seen her. The Society of Spiritualists, at Huddersfield, gave much attention to this phenomenon, and the experience of many of its members fully assured them of its reality. The “double” of the writer of this article has more than once been seen, and its movements heard—on one occasion by two persons at the same time. The same thing has occurred with my sister. On one occasion she was seen going down stairs by the housekeeper, and so immediately in front of her that the latter exclaimed, “Take care, Miss, or I shall tread upon your dress.” The figure went on before her to the basement of the house, and then disappeared. My sister not having that morning left her room. At another time, Mrs. Howitt affirmed that she distinctly saw her at a place where she certainly was not personally present.

It will generally be found, on careful inquiry, that the person whose image is thus seen is, at the time, either in sleep, trance, reverie, or mental abstraction, or with the mind intently concentrated on the person by or in connection with whom the figure is seen ; or on the place ; or some circumstance connected

with the place where it appears. It is a curious circumstance that a person sometimes sees his or her "double;" an instance of this is given in the experience of Madame Hauffe—the Seeress of Prevorst—as related by Dr. Kerner. By many the "double" is regarded as a sign or warning of impending danger, calamity, or death; and it is doubtless to its supposed connection with the death of the person seen that it has sometimes been called "the Fetch." Those who possess the faculty of what is called "second-sight," however, only infer death when the apparition is accompanied with certain other attendant circumstances.

But now comes the perplexing question raised by Mr. Coleman—"What is the double?" With our imperfect knowledge the question may not admit of an answer altogether conclusive or satisfactory; but at all events some hints may be attempted towards the solution of this difficult problem. Let us hear what Swedenborg has to say upon it. In the excellent biography of him by Dr. Wilkinson is the following passage, quoted from a letter written March 5th, 1770, by David Paulus Ab Indagine, "a respectable and learned individual:"—

"I cannot forbear," says he, "to tell you something new about Swedenborg. Last Thursday I paid him a visit, and found him, as usual, writing. He told me, 'that he had been in conversation that same morning, for three hours, with the deceased King of Sweden. He had seen him already on the Wednesday; but, as he observed that he was deeply engaged in conversation with the Queen, who is still living, he would not disturb him.' I allowed him to continue, but at length asked him, how it was possible for a person, who is still in the land of the living, to be met with in the world of spirits? He replied, 'that it was not the Queen herself, but her *spiritus familiaris*, or her familiar spirit.' I asked him what that might be? for I had neither heard from him anything respecting appearances of that kind, nor had I read anything about them. He then informed me, 'that every man has either his good or bad spirit, who is not constantly with him, but sometimes a little removed from him, and appears in the world of spirits. But of this the man still living knows nothing; the spirit, however, knows everything. This *familiar spirit* has everything in accordance with his companion upon earth; he has, in the world of spirits, the same figure, the same countenance, and the same tone of voice, and wears also similar garments; in a word, this *familiar spirit* of the Queen,' says Swedenborg, 'appeared exactly as he had so often seen the Queen herself at Stockholm, and had heard her speak.' In order to allay my astonishment, he added, 'that Dr. Ernesti, of Leipsic, had appeared to him in a similar manner in the world of spirits, and that he had held a long disputation with him.'"

Those conversant with visions in mirrors and crystals will, in many instances, have had experiences which confirm the general truth of this relation. The apparition of this counterpart of the living person in the mirror, crystal, or vessel of water, is called by them the "atmospheric spirit." It is not necessary that its prototype be present; and although it exactly corresponds thereto in form, feature, and even in dress, yet this resemblance may be external only; it does not necessarily

correspond in character and behaviour ; it may in these respects be the very opposite. The double of a friend of mine thus appeared for months together in the mirror of a mutual friend, and refused to go away, behaving as unlike him as possible, and very much to his annoyance. This occasional contrariety of character in connection with similarity of form should be carefully borne in mind ; it may be of considerable help to us in the solution of our problem.

That the vision of the double is not merely subjective is evident from the circumstance that it is sometimes seen by more than one person at the same time, though its appearance may be but for a moment only. Unlike the materialised spirit-form it is not a phenomenon of *séances* and circles. It comes spontaneously, unevoked, unexpectedly ; and the vision is often not only unsought, but unwelcome.

I think we shall see on a little careful reflection that however complex man's spiritual nature may be, it is still a unity. Consciousness, thought, affection, volition, the sense of identity, are one and indivisible ; they are inherent in us as individuals. So, too, the spiritual body is a unit : we can no more conceive of its being multiplied or duplicated, in any proper sense of the term, than we can conceive of the multiplication or duplication of the physical body.

If, then, we speak of the double in any intelligible sense, or with any definite conception of it in our own minds, I think we mean by it either that it is the actual spirit of the person seen ; or some reflection, image, effigy, or representation of him, as the physical form may be reflected in a mirror, or represented by art ; or again, that it is another spirit appearing in his likeness, intentionally or otherwise, by the operation of some law not yet determined. These hypotheses do not conflict with each other. May there not be truth in each of them ? May not the same phenomena, or phenomena so nearly the same that we cannot distinguish them, be produced by different methods which we are unable to severally determine ? I think it highly probable. Our theories are often faulty only by defect ; we strain them beyond their natural capacity, and their true value is depreciated or denied only because too much has been claimed for them. There may be instances—especially in certain states of sleep and trance—in which the spirit temporarily leaves the body without being wholly severed from it ; there may be, again, instances in which, as Mr. Crossland contends, spirit artists project upon our atmosphere, and make visible to the natural eye, or to clairvoyant vision, the counterfeit presentment of those who have passed into the spirit-world, or who are still living in the flesh. Some spirit-photographs seem to be of this class

of representative objects. But the true explanation of the double lies chiefly, I think, in the direction indicated by Swedenborg—though his theory may require both modification and development.

Not only is the world of humanity on earth closely associated with the world of spirits, but it seems highly probable that, in accordance with an ancient and very general belief, every man has some one spirit in more immediate and constant association with him, called by Swedenborg *spiritus familiaris*—the “familiar spirit” of the ancient Hebrews and of mediæval times, the “genius” of the Romans, the “*daemon*” of the Greeks, the “guardian angel” of the churches, when they recognise its divinely-appointed mission—

“ We cannot pass our guardian angel's bound,  
Resigned or sullen he will hear our sigh.”

Swedenborg and other seers and mediums affirm that there is an intimate blending of this attendant spirit and the man; he may take possession of the man's memory, and even almost merge for the time his own identity. The original affinity and correspondence of character which formed the basis of this relation, or the link which bound them, grows closer by this constant association, and it is not difficult to apprehend how the spirit may appear even in external form the exact counterpart of the man with whom this close magnetic and spiritual *rapport* has been established.

We know that matter is fluent to spirit; that the most solid material objects are no obstacle to its passage. It can pass through the human body, especially when mediumistic, and not actively controlled by the will—as in the unconscious state of sleep and trance—as freely as we can dive into the water; and, as the diver comes up covered with the aqueous element into which he has plunged, so the spirit carries with it for the time the elements of the human organism through which it has passed; and thus, clothed in its periphery, bears its exact resemblance in form, feature, and apparel, even to the minutest article; just as electricity, when it strikes the human body, sometimes imprints on it the form of some object in immediate proximity. The student of Spiritualism will have light thrown on many difficulties by collecting and comparing its various phenomena; they mutually help to the understanding of each other. The point under immediate consideration receives illustration from the action which takes place in connection with the production of spirit-photographs. Some mediums for this phase of spirit manifestations affirm that when the photograph is being taken they feel the passage of the spirit through their organization, causing a sensation like a galvanic shock; and they know, before the

plate is developed, whether a spirit-form may be expected on it or not, by the presence or absence of this sensation; and hence the occasional resemblance which the spirit in the photograph bears to the medium.

This actual passage through the human organism or even direct personal contact, does not seem absolutely requisite to the phenomenon of the "double." The researches of Reichenbach, the experiences of the spirit-circle, and the facts of clairvoyance and psychometry, show that every person and object has its odyllic or magnetic sphere—that it leaves behind an impress of itself. It is chiefly by these emanations that spirits make their manifestations. The attendant spirit, by enveloping itself in this magnetic sphere, may produce the same effect—though perhaps in less powerful degree—as by passing through the human organism.

And here, I think, we may begin to see how (as I stated at the beginning) the allied, though distinct phenomena under consideration throw light upon each other. The mesmeric patient, who passes readily under the mesmeric control of the operator, can be influenced by him at a considerable distance; and the susceptible trance medium may, in like manner, be entranced by the attendant spirit, almost irrespective of distance; but to the materialisation of the spirit-form local proximity to the medium would seem indispensable; and transitively so to the phenomenon of the "double." The relation of spirit and medium is that of positive and negative; and, for perfect manifestation of the spirit, this relation must be strictly maintained. If from ill-regulated emotion, undue excitement, or inharmonious condition of mind or body, or if the control of the spirit be imperfect, through insufficient development of mediumship or other cause, the manifestation is to that degree impaired. If the medium be in an entirely passive and harmonious condition, and the spirit is able to exercise full control, then the materialised form and features will be those proper to the spirit, and bear no perceptible resemblance to the medium; but if these conditions are not preserved, then there will be no manifestation, or it will be feeble, and the resemblance of the spirit to the medium will correspond to the degree of inversion that has taken place in their mutual relation—that is, to the extent to which the medium has become positive in relation to the spirit, and the spirit loses or is unable to exercise full control. This accounts for the startling resemblance of the spirit to the medium sometimes witnessed, especially in the early stages of the medium's development; as well as for the variation of form and feature in this respect of the same spirit at different *séances*, even when manifesting through the same medium.

I do not propose to enter here into the question of personating spirits, either by deceivers in the spirit or in the flesh; it is neither to my taste, nor is it necessary for the purpose of this argument; as no one well informed on the subject will deny that there are genuine phenomena on which these observations are based. I offer them not as proofs, but only as hints; and shall be glad if these crude suggestions help in any degree towards a satisfactory solution of one of the most perplexing problems in connection with the mysteries of nature and of spirit.

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Since the foregoing was written, my attention has been drawn to some observations of Mrs. Tappan, as reported in the *Medium and Daybreak*, of December 5th, 1873, and which I quote as confirmatory of the general view above presented:—

“On Wednesday, the 3rd inst., the subject of the weekly lecture by Mrs. Tappan, at the Gower Street Rooms, was the ‘Double,’ and ‘Materialised Spirit-Forms.’ The lecturer, while in the trance state, said, that under certain conditions the spirit could manifest itself apart from the body in which it was incarcerated during earth-life, and become visible to persons at a distance, generally with those in sympathy with it. This well-known phenomenon of the ‘double,’ however, was wholly distinct from what was known as the materialisation of spirit-forms, a manifestation which was now obtained at certain circles, and which was well known and somewhat controlled by the ancient Persians, who also understood how to bring about the inverse phenomenon of rendering the human body invisible by means of the agency of departed spirits. As modern science in due time would turn to the investigation of Spiritualism, although now somewhat contemptuously opposed to it, the mode in which spirits materialised themselves, by gathering the atomic emanations from the medium and the sitters, and building them up into a semblance of the human form, animated by the controlling spirit itself, would be clearly understood and be more generally practised. It was objected that the materialised forms resembled the mediums more or less in most cases, and this gave rise to suspicions of deception. Such resemblance was inevitable, especially under adverse conditions. The likeness might exist for the first two or three, or for many more *séances*, but if care were taken in the selection of the circle, and the same sitters only were present each time, the likeness to the medium would gradually disappear, and the spirit, by experience, would be so enabled to mould the various atomic emanations, as to produce a fair resemblance of what it was in earth-life.

When the spirits of children and others were materialised at *séances*, as was sometimes the case, the children spirits did not themselves build the forms, but were assisted in doing so by elder and more intelligent spirits."

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## DISCUSSION IN ROME BETWIXT THE SPIRITISTS AND EVANGELICAL PROTESTANTS.

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IN the *Eco della Verità*, of the 7th of February, there appeared an account of a discussion, which was to be continued every Friday till finished; I have therefore waited for the continuance, but not having seen anything more of it, I send the account as far as I know of it:—

"*Rome.—Dispute with the Spiritists.*—We announced in our last number, after the dispute with the Materialists, there commenced another dispute with the Spiritists, in the Evangelical Pavilion, Via Laurina, No. 6. They who do not know what Spiritism is, can have no idea of the eccentricity of the famous works of Allan Kardech, the renowned infallible Pope of the Spiritists. They have now descended into a public dispute with the Evangelicals. The champions of Spiritism were Professors Scifoni, Taufani, Ubaldini, Barone, D'Aviso, and others. The defenders of the Christian thesis were Messrs. James Wall, Ciro Duni, and Professor Teleforo Valentini. Signore Viglione, Doctor of Literature and Philosophy, presided.

"The dispute commenced on Friday, January 2nd, and will go on, from Friday to Friday, till the question is entirely exhausted. It began with the existence of Satan. The Spiritist denied his existence. Two Fridays were employed in deciding this point; and we must say, in honour of the truth, that the Evangelicals luminously proved their thesis; so much so, that their adversaries, not being able to maintain the non-existence of Satan, gave way, admitted that he existed, but asserted that he would not always continue in evil, but that he will repent, be restored, and established once more in good. They denied the eternity of punishment, or that of evil. On this argument the discussion of next Friday will turn. We congratulate, from our hearts, our friends. Such discussions are the triumphs of truth. We await the end; but, in the meantime, we know truth will triumph over every attack, throwing out ever fresh light against its enemies, A brave heart to Messrs. Wall, Duni, and Valentini, and we wish them strength



and courage to combat all the errors that oppose the Gospel of Christ."

According to this account the Kardechians have caught it. It may be all correct, or it may not, I have only heard this side of the question; but certainly, as to their re-incarnation dogma, I don't mind how much they get pounded. As to the existence of Satan, I dare say the "Anarch old" will continue to give proof enough of his vitality.

I was not before aware of so many Kardechians in Rome, but I dare say the valorous Wall, Duni and Co. class all Spiritualists under the same head, as enemies of the Gospel. There is a certain very Evangelical Admiral Fishbourne, who goes about Rome saying that I am no Christian, for I am a Spiritualist. I have desired a friend, to whom he said this, to ask him if he be a Christian who "judges the brethren," and does not allow them to stand or fall to their own Master.

If I see more of the Evangelico-Kardechian skirmish I will send it.

W. H.

## ELECTRICAL EXPERIMENTS WITH MISS COOK WHEN ENTRANCED.

(From the "Spiritualist" of March 20th.)

THE experiments in question were made at the house of Mr. J. C. Luxmoore, J.P., 16, Gloucester Square, Hyde Park, W. The back drawing room was separated from the front by a thick curtain, to exclude the light of the front room from the back room, which was used as a dark cabinet. The doors of the dark room were locked, and the room searched before the *séance* began. The front room was illuminated by a shaded paraffin lamp, turned low. The Galvanometer used in the experiment was placed on the mantel piece, 10 or 11 feet from the curtains. The following observers were present:—Mr. Luxmoore, Mr. William Crookes, F.R.S., Mrs. Crookes, Mrs. Cook, Mr. G. R. Tapp, Mr. Harrison, and myself. Mr. Crookes sat close to the curtain on one side, and Mr. Luxmoore on the other.

Miss Cook was placed in an arm chair in the room which was subsequently to serve as a darkened cabinet. Two sovereigns, to which platinum wires had been soldered, were attached one to each of her arms, a little above her wrists, by means of elastic rings. Between the sovereigns and the skin three layers

of thick white blotting paper, moistened with solution of nitrate of ammonia, were placed. The platinum wires were attached to her arms, and led up to her shoulders, so as to allow of the free movement of her limbs. To each platinum wire was attached a thin cotton-covered copper wire, which led into the light room where the sitters were to be located. Thick curtains separated the two rooms, so as to leave Miss Cook in the dark when the curtains were down.

The conducting wires were connected with the two cells of a "Daniell's" battery, and a regular cable-testing apparatus. When all was ready, the back room was darkened, the current passing through the body of the medium the whole evening.

The batteries had been newly charged, and by tests made before and after the *séance*, they were found not to have varied more than one per cent. The current through the medium diminished gradually, excepting at certain times stated further on, in consequence of the drying of the blotting paper, which increased the resistance between the sovereigns and the skin.

Mr. W. H. Harrison, who was present, recorded the readings and my remarks, and timed them with a chronometer, as I, from time to time, dictated. The current from the two cells flowed through the Galvanometer, the resistance cells, and Miss Cook, then back to the battery. The electrical resistance of the body of the medium produced 220 divisions on the scale of the reflecting galvanometer at seven o'clock, and when the two sovereigns were united, it gave a deflection of 300 divisions. The blotting paper dried gradually, and at 7.17 p.m. the deflection had fallen to 197 divisions.

Prior to the medium being entranced, she was requested to move her hands about, which, by varying the amount of metallic surface in actual contact with the paper and skin, produced deflections of from 15 to 30 divisions, and sometimes more; consequently, if, during the *séance*, she moved her hands at all, the fact was instantly rendered visible by the Galvanometer. In fact, Miss Cook took the place of a telegraph cable, under electrical test.

In the course of the evening, the following readings were obtained and remarks recorded. The current was not interrupted an instant during the whole *séance*. Had the circuit been broken for only one-tenth of a second, the Galvanometer would have moved over 200 divisions.

I was placed at the end of the table, 10 or 11 feet from the curtain, and only once was I allowed to go nearer, *viz.*, a minute or two before the *séance* was over.

Our room being dimly illuminated, my eyes were rendered less sensitive than those of the other observers, because I was for the greater part of the time closely watching the bright reflected image from the Galvanometer; but when I looked at Katie the lamp was for a few seconds turned up to let me have a better view. Katie was much like the medium, Miss Cook, and I said to her, "You look exactly like our medium." She said, "Yeth! yeth!" I was therefore very anxious to see if, when she moved her hands and arms, any variation took place in the strength of the electric current; sometimes there was a variation; at others, *viz.*, when she opened and closed her fist; and also when she was writing there was no variation.

Towards the close of the *séance* the room was darkened, and Katie allowed me to approach her. She then let me grasp her hand; it was a long one, very cold and clammy. A minute or two afterwards, Katie told me to go into the dark chamber to detrance Miss Cook. I found her in a deep trance, huddled together in her easy chair, her head lying upon her left shoulder, her right hand hanging down. Her hand was small, warm, and dry; and not long, cold, and clammy, like Katie's.

In the course of two or three minutes she came out of the trance, when Messrs. Luxmoore and Crookes came in with a light.

The sovereigns, blotting paper, and wires were exactly as I had left them, *viz.*, attached to her arms by pieces of elastic.

I was so much exhausted after this *séance* that I was obliged to discontinue the experiments.

[I have lent my apparatus to Mr. Crookes, and have been to his house and tested the apparatus before Mr. Crookes, using his son (who is not a medium) in place of Miss Cook, who was not present.]

Mr. Crookes is unaffected by physical *séances*, but I always am very much exhausted by them. Notwithstanding so much vital power is taken from me, my presence very often weakens or altogether stops the production of the phenomena.

The following table gives the readings and the phenomena as they were noted down:—

Battery power two cells Daniells; resistance about four Ohms per cell.				
Resistance of Galvanometer	...	...	...	39,000 Ohms.
„ Coils	...	...	...	10,000 „
Total resistance before the medium was put in circuit				49,000

[TABLE.]

TABLE.

Battery through 49,000 Ohms produced on the Galvanometer 300 divisions on the scale; when Miss Cook in circuit also, 220.

Time.	Deflection.	REMARKS.
P.m.		
7.10	220	{ Miss Cook in circuit, 23,000 Ohms when wrists and fists moved.
	200 to 250	
7.12	220	— Séances beginning.
7.13	220	
7.14	210	— The medium has shifted her position.
7.15	220	
7.16	200	— Ditto ditto
	197	
	197	
	195	
	196	
	195	
7.18	194	
	195	
	194	
	195	
	193	
7.19	196	
	195	
	193	
7.20	191	
	190	
	189	
7.21	191	
	191	
7.22	192	{ Katie whispered, her voice being recognized by Mr. and Mrs. Crookes, Mr. Luxmoore, Mrs. Cook, Mr. Harrison, and Mr. Tap.
	192	
	193	
7.23	191 to 195	{ Fluctuating. Medium apparently uneasy, and moving about.
	193	
	192	
7.24	193	
	189	
7.25	191	{ A fall of 35 divisions in one minute. Miss Cook has evidently shifted her position and has probably moved the sovereigns a little in so doing. No break of circuit however. See note A.
	186	
	176	
	174	
	171	
7.26	155	
	153	
	151	
7.27	148	
	153	{ Katie looked out from under the curtain on the side next to Mr. Luxmoore, who was on her left; this movement on her part required a motion of her hands. Galvanometer moved five divisions.

Time.	Deflection.	REMARKS.
p.m.	151	
7.28	154 157	
7.29	155	{ Katie showed herself again as before for a few seconds, lifting curtain as before. Galvanometer did not move more than three divisions.
	154 156	
7.29½	154	— Ditto ditto
	153	— Ditto ditto
7.30	157	
	154	{ Katie showed her hands, I did not see them, all the others did; I was too far away and watching Galvanometer.
7.31	155	— Showed herself again for a moment.
7.32	152	
7.33	152	
7.34	151	
7.35	152	
7.36	135	{ Katie showed her hand and arm, Galvanometer fell seventeen divisions! <i>Note B.</i>
7.36½	150	{ Katie showed both arms which she freely moved about. Galvanometer rose 15, then 6, in all 21 divisions.
7.37	156 156 155 157	
7.38	155 to 157	{ Katie appeared on the other side of the curtain close to Mr. Crookes. Showed both of her arms. I saw this.
	157	
7.39	155	Katie put her hand on Mr. Crookes's head, who said it felt cold. I saw this. No movement of Galvanometer. <i>Excellent test. Note C.</i>
7.40	156	
7.41	156 155	
7.42	157	{ Katie put her arm out full length, and asked for pencil and paper. Katie now began writing in sight of observers. I watched Galvanometer closely the whole time she was writing, and it did not vary one division. <b>EXCELLENT TEST.</b> After the manifestation, Katie threw the paper at Mrs. Cook (the medium's mother). Katie then at my request moved her wrists, opened and closed her fingers, but the Galvanometer was steady the whole time. I was watching the Galvanometer while asking the questions, and Crookes and Harrison, and others, told me that she moved her hands again and again in the manner requested by me. While Katie was moving her wrists about and opening and closing her fingers, we all distinctly heard Miss Cook moaning like a person in a troubled dream. The opening and closing of her fingers did not cause any variation exceeding one division on the scale; had it been Miss Cook's hand, the Galvanometer would have varied at least 10 divisions.

Time.	Deflection.	REMARKS.
p.m.		
7.43	156	
7.44	158	
7.45	146	
7.46	149	
	150	
7.47	147	
	150	
7.48	146	{ I here tested the sensitiveness of Galvanometer and found that with 49,000 Ohms resistance, the deflection was 297½ as against 300 degrees at the commencement of the experiment.

At 7.48 Katie let me grasp her hand, and asked me to wake up the medium.

*Note A.* (7.25 to 7.26 p.m.)—Galvanometer rapidly fell from 191 to 155; in another minute Katie appeared; the Galvanometer never rose higher than 157 or 158 after this sudden drop. (This is worthy of careful note.)

*Note B.* (7.35 to 7.36½ p.m.)—Galvanometer fell from 152 to 135, and rose again to 150; and at 7.37 to 156. The medium seems to have moved much. Here Katie showed both her arms, and moved them freely about. This looked very suspicious; but—

*Note C.*—At 7.39 p.m. Katie moved her arms about freely, and touched Mr. Crookes on the head, the Galvanometer being quite steady; it did not vary more than one division; this neutralises the doubt just expressed.

At 7.42 she was actively writing, but the Galvanometer did not vary one division. This, I maintain, clearly proves that Miss Cook was not only in the dark chamber while Katie was in sight, but also perfectly quiescent.

At 7.45 p.m. she repeated this experiment with the same result; and while Katie was moving her fingers and wrists I watched her, Mr. Harrison watching the Galvanometer. Mr. Crookes drew our attention to the fact that Miss Cook was moaning like a person suffering from an uneasy dream, and Katie was at the same time standing before us, and moving her hands as desired.

C. F. VARLEY.

[The materialisation of spirit-forms and faces has created considerable interest and controversy among Spiritualists. This controversy has chiefly arisen from the close and acknowledged resemblance which these forms and faces, in some instances, bear to certain alleged mediums in whose presence these mani-

festations occur, and which have led even some of their warmest friends to express doubts as to their true nature. Some contend that the spirit-form is but the "double" of the medium; others averring that it is the medium entranced and unconscious *in propria persona*, under spirit control. Under these circumstances, it should not excite angry feeling, or even much surprise, that others, including many Spiritualists, take even a less favourable view of the situation. The foregoing letter, by a Fellow of the Royal Society, will go far to set these doubts at rest; and we presume a statement may shortly be expected from another Fellow of the Royal Society, who, it is well known, has been for some time past closely investigating the matter, giving his experiments and their results. But tests of this delicate nature, however satisfactory, can only be employed by men of science, with scientific appliances; and it would be still more satisfactory if simpler and equally effective tests could be devised which could be more generally applied; and for the majority of investigators no tests are so satisfactory as the ordinary ones of sight and touch; and it is unfortunate that it is just where the resemblance of the materialised form or face to that of the medium is most striking—that is, where they are most needed—that they are interdicted; it may be for sufficient reasons, but so long as this continues doubt will never be wholly dispelled by any knotting and sealing, while the more effective tests devised by Messrs. Varley and Crookes are rarely at command.

On another page we give an instance in which the medium (Dr. Monck) and the spirit-form were both visible together; and many similar examples, some more perfect, are recorded in our pages. Mr. Williams, the medium, has repeatedly, and at various places, been seen at the very moment the spirit-form was visible, and while firmly bound in his chair has been held by the person next him on either side. We have been present when, under these conditions, several spirit-forms have been seen, and have held conversation with their friends *simultaneously*, at different parts of the room. In the case of a cabinet *séance*, if a spirit-form is seen, there is no occasion to grasp the spirit (though where this has been done no particular harm has happened to the medium), it would be quite sufficient to hold the hand of the apparition while any sceptical person in the company satisfied himself by actual inspection, and by touch, that the medium was really in the cabinet. When only a spirit-face is seen at the aperture of the cabinet, why should there not be two or more such apertures, so that the face of the medium might be kept at one aperture while the spirit-face appeared at another? If a second face were seen,

it would then be certain that it was not the medium's; and, possibly, even more than one spirit-face might so be seen, while the medium's was also visible. We can take no credit for this suggestion, for when the spirit-faces were first seen in London, through the mediumship of Mrs. Guppy, this means was successfully adopted, and we are surprised that a means so simple and effective for determining the point of another face appearing than the medium's has not been generally adopted.

We make these observations not to disparage the valuable experiments above quoted, but as practical suggestions to those who have the management of *séances*, and which, where these scientific tests are not practicable, may serve to supplement them; or be substituted for them. So far from wishing to encourage suspicion (of which an abundant supply is always on hand), we desire that proper means be taken to remove or prevent all ground of reasonable suspicion. If tests are adopted, let them be as perfect as possible. If there is entire confidence, no tests are necessary.—ED. S. M.]

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### EXPERIENCES OF A LADY.

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[MRS. ANDREWS has favoured us with the following continuation of her manifesting experiences.]

I had, in December last, a series of very interesting *séances* with Dr. Henry Slade, of which I will not give all the details, since many of the phenomena were such as I and others have described before, and with which most readers of the *Spiritual Magazine* are familiar; but will only make such extracts, from notes taken at the time, as are descriptive of manifestations of a more or less peculiar character.

In most of my former sittings with this medium, I was the only person present beside himself, which I somewhat regret, as the testimony of two or three is always more satisfactory than that of a single witness. However, my experience is no more wonderful or incredible than that of many others, and I offer it for what it is worth.

*December 2nd, 1873.*—Had a short introductory sitting. The gas partially turned down. There was a handkerchief pinned over the aperture of the little yard-square curtain, hung across the side of the table opposite me. This handkerchief was pulled, shaken, lifted, and crumpled up, as by a hand hidden behind it. The dark hand of Owassoo, the Indian Control, grasped my arm above the elbow, several times, sometimes so



hard as to be almost painful. I saw this hand, which also came up several times between my waist and the table.

The gas was not turned very low and the fire gave a good deal of light. Three or four times there was a brilliant flash, across the room, about six feet from where we sat, followed by a report as loud as that from the explosion of a cap in a pistol.

*December 3rd.*—Had a morning sitting. Room entirely light. Got a letter from my dear boy, Harold, written inside a hinged slate, placed on the top of the table. Among other things, he said, "I cannot stay with Brother much, on account of a smell that comes from his experiments." (This brother is a student in the Yale scientific school and spends most of his time in the laboratory.) Owassoo influenced the medium, and after giving directions relative to the next *séance*, he turned aside, as if seeing, or listening to some one, and then said—"There's a squaw here, she laughs and says, "Ask her if she goes to pay calls on washing-day now."

This most unexpected question startled and puzzled me exceedingly. Many years ago, when I was first married, and went from the South to Boston to live, I had an intimate friend, from Baltimore, visiting me. New England ways were new to us, and we found some of them very odd and amusing. Among other things, which struck us as ridiculous, we were warned not to return calls on Monday, because it was washing-day. Never having heard before of ladies having any peculiar duties to perform on washing-day, we made ourselves very merry over this peculiarity of "the Yankees," as distinguished from Southerners, and even, long afterwards, used to laugh about "paying calls on washing-day." Where this allusion to an old joke came from, I cannot imagine. I do not know whether my Baltimore friend has passed to the spirit-world or not, and although her sister, with whom I also was very intimate, has been gone some years, and knew of this old-time jest, it seems very strange that it should have been brought back to my memory now in such an unlooked-for way. I mention it as a singular evidence of spirit-presence, since no thought of mine could have created it and the medium of course knew nothing about it.

*December 3rd (Evening).* What Owassoo calls his "pistol," was fired off again. It is like a flash and explosion from a powerful electric discharge.

As I sat with my hands holding those of the medium upon the table, I felt, first a cold breeze, and then something like down or cobwebs drawn backwards and forwards over them. My head, back, and arms, were patted with gentlest, softest touches. Something feeling like drapery, only wonderfully fine and

delicate, was drawn, back and forth, across my head and forehead. I asked dear H. to kiss me, and felt at once a soft pressure upon my brow. Once, I saw something flash by me, very near my face, like a dark wing or shadow.

After this, we saw, at the aperture of the curtain a spirit-face. The shape of the head and forehead was like my dear boy, but the face gave out a white light, which prevented my seeing the features distinctly. It grew gradually less ethereal, smiled brightly, and nodded in reply to a question, but was not sufficiently material to be perfectly distinct.

I had been wishing, during the day, that some mark might be left upon my flesh which might remain until I returned home, but had said nothing to any one about it. After pulling my dress so as to shake me, the hand came up and pinched the under side of my arm, three times, so hard that I cried out with the pain, and the blue black bruise remained, and was seen by my friends, after my return from New York.

*December 4th.*—After getting a communication upon the inside of the hinged slate, I asked my dear boy if he could sit upon my knee. I saw nothing, but felt him get up, and his weight was as real to me as if he had been there in the earthly form. He got off and came back again, and his movements and pressure were as actual as the sense of touch could make them. The medium said he saw him distinctly as he came and went. I asked him to touch my foot, and he lifted my skirt slightly and clasped his hand round my boot.

In the evening we sat again, and after feeling the drapery drawn across our hands, something like an illuminated mist came floating over the table, bringing a cold wind, and as this whitish vapour drew itself together, in front of us, blows of fearful violence were struck upon the table, and every time the blow fell I saw flashes of light, like lightning, follow it.

*December 5th.*—After some other manifestations had taken place, I asked the spirit to write something upon the slate, and rub it out again, as I felt sure I had seen a word erased, as by a finger, and another written in its place, in a letter which I got at a *séance* two years ago. The medium held the slate a considerable distance from the under side of the table, where I could see his hand grasping it. The words "Look at this," were written, and partially rubbed out. We could distinctly hear the hand rubbing the slate.

Two or three words were again written, and again erased, leaving wet streaks, as from damp fingers. I said to the medium, "I did not particularly notice last time, as I should have done, that the slate was made perfectly clean and dry before the experiment was tried—I should like to try it again." We

did so—the words, “Be sure,” were written, and the slate tapped upon, to indicate that we were to read them; then, on holding the slate as before, we again heard the rubbing hand, and, on lifting it, saw wet smears where the writing had been. Afterwards, as I sat with one hand on my lap, the other being with those of the medium, on the table, I felt fingers pushing something into it, feeling very cold, as if just brought from out of doors; it fell upon the floor, but was picked up by the spirit-hand and given me again, and I found it to be a copper cent, of the year 1820, looking clean, and but little worn, as if it had lain away somewhere unused. My handkerchief was taken from my lap and knotted upon the frame of my chair behind me. It was also carried about for some time near the ceiling and then fell, having a shell tied up in it, which shell had never been seen in the house before. Various articles of furniture, at a distance from us, were moved, and a table cover carried through the air. It was broad daylight. We also heard the spirit-hand rubbing over the slate which lay upon the top of the table, and this was repeated at my request.

*December 6th.*—Sat in the evening for materialisation. Before the medium seated himself, I having taken my chair by the table while he was hanging the little curtain, said to him, “I feel as if one ought to be, somehow, lifted out of ordinary, common-place states of mind, and brought into a more elevated condition of thought and feeling before sitting for these things;” then, thinking what would most tend to this result, music suggested itself, and, as he took his seat beside me, I asked, “Would you not like to have a good musical box?” He replied in the affirmative, and the words were hardly uttered, when the clear, distinct notes of what seemed a large musical box, playing close to us, were heard. The medium never having had anything like this before, was greatly startled, and springing up from his seat, exclaimed, “Good heavens, what is that?” I persuaded him to be quiet and sit down again, when the air was played through to the end. The music lasted for some minutes, and although I knew there was no musical instrument, except an accordion, in the room, I could hardly believe that the box we heard so plainly was not actually close to us, upon the table, *the wood of which vibrated under our hands*, not with any vague thrill, but exactly as it would had a large music box been placed upon it while playing. The medium afterwards declared to a friend that had I been a stranger to him he should have believed that I had the instrument secreted about me. But, if it had been a material reality, it would have had to be upon the table, and very near our hands, for the vibrations to be so distinctly marked, and so strong, as they were. When

the strange sweet music had ceased, a form rose above the top of the curtain. It was snowy white, and almost transparent. The face was indistinct, and as white as the raiment. There seemed to be drapery, like folds of thinnish lawn, over the top of the head, and brought down under the chin. After rising several times above the curtain, it appeared at the side of it, farthest from the medium, and leaned forward over the table, showing the white garments below the waist. As this spirit re-appeared several times, it grew gradually less misty; there was more colour in the face, and we could distinctly see dark curls at the side of the face, and the hair over the forehead. This spirit-face never became perfectly materialised, so as to appear like living flesh, as I have seen some; the features cast no shadow, but seemed to ray out light, which, more than the want of materiality, caused, as I thought, the difficulty in seeing it with absolute distinctness. Still, from the marked resemblance in general outline, from the name whispered by the lips, and by tests of identity afterwards given, I have no doubt of its having been a dear friend, and distant relative, who passed away last fall, in Brighton, England. This lady was very musical, and every time she came to us the magical music of the unseen box was heard. Twice, the moment before it became audible, the medium spake of seeing a spirit-form approach us, bearing a golden harp, which it placed upon the table. I received a communication; written inside a hinged slate, placed on the top of the table, from this friend of whom I have spoken, in which she alluded to an evening passed with me 16 years ago, "at Mrs. L——'s house, in London, Canada," where we were present at a private *séance* given by the Davenport Brothers, and where John King spake, and manifested himself in other ways. In this letter, messages were sent to a dear friend in Brighton, the name of her friend being given, and also some allusions made, in messages to her, which I did not understand; but this friend to whom they were sent, who is not a Spiritualist, was convinced of the genuineness of the communication by its internal evidences of the writer's identity. The letter was signed, both names being written, and correctly spelled, although the family name is frequently spelled differently. These names, as well as others given, were unknown to the medium.

During this *séance* of December 6th, I asked the medium if he could tell why Owassoo's so-called "pistol" was always fired off in about the same spot? He replied that he could not tell, as he had no idea how the flash and report were produced. A few minutes afterwards he rose to regulate the gas, and, as he had his arm raised for the purpose, the invisible pistol was fired close to us, between my head and his side. He leaped as if he

had been shot, being far too nervous to relish Owassoo's practical jokes. In the course of this sitting many various forms of manifestation were given. While the room was light, a little silver bell was brought from a mantel-piece at the far end of the room. It came slowly through the air, falling several times, and being picked up again by the spirit. While the invisible musical box was playing, this bell was brought quite near us, and rung by an unseen hand, in time to the music, being afterwards thrown upon the table directly in front of me. I say "by an unseen hand," because we afterwards saw it, when thus brought within the materialising power of the medium, held by a snow-white hand, which rung it violently, and struck it hard upon the top of the table. Being desirous to experience the sensation of levitation (so-called), I asked Owassoo if he could lift me as I sat. In an instant my chair was dragged backward a little way, and lifted forward. Thinking it might increase the power, I asked the medium, who was sitting at a right angle from me, to stretch out his arm and rest his hand lightly on the back of my chair. He did so, desiring me to lean my head back, so that I might feel that there was no contraction of the muscles of the fingers, as in lifting. I did so, although I knew that no man living could sit in that position and lift my weight. Gradually and steadily the chair rose, until the seat of it was rather above the level of the table, and my feet hanging nearly a foot from the floor, for I seated myself as far back as possible, there seeming a tendency at first to tip forwards. After remaining supported in this way an appreciable time, I was let gently down again, without any jar. I would say here, that although this lifting by spirit-power is called "venitation," it is surely no more a violation of the law of gravitation, than the lifting of any object by a hand of flesh is so. It seems to me that it is merely overcoming one force by another, and all the mystery lies in our inability to comprehend the nature of that subtile substance, animated by intelligence, which we call "spirit," and its mode of action upon grosser forms of matter. To those who refuse to accept the spirit theory, these manifestations may well seem to be the most astounding violations of natural law. Even to those whose way is somewhat cleared by their admission of the fact of spirit presence and power, that most marvellous act, the passing of solid matter through solid matter, although we know that it, too, must take place naturally, not miraculously, by the action of laws which, as yet, we do not in the least understand, seems more like magic than does any other equally well attested fact. This marvellous phenomenon had not been witnessed, through Dr Slade's mediumship, until these last *séances* of mine with him.

On the evening of December 6th, while we were seated in a partially light room, a heavy black cloak, which I had left upon a piano in the parlour, the doors being closed between, fell, as if from the ceiling, upon our hands. On the next evening, after shutting the doors, I had them hooked upon the inside, and on this occasion a flannel sacque was brought from a box in the parlour and thrown upon the table in front of us, being afterwards drawn away again, lifted into the air, and flung upon the floor.

Owassoo, influencing the medium, said that he had brought the things, and that Mr. S. and Colonel Tappan (the husband of Mrs. Tappan now lecturing in England), who were seated in the parlour, talking together, had not seen what he was about. They had not been aware of any sound or motion, or of any presence but their own, while the garment was being removed from the box, the lid of which was open, a napkin being spread over its contents. The sacque must have been pulled from beneath other articles, as it was not lying loosely on the top, but packed down in one corner. Owassoo assured me that he had been careful not to pull other things out.

Before my last sitting, on Sunday evening, December 7th, I had been told, by a spirit calling himself "Dr. Davis," (who frequently speaks through the medium and always with a very dignified manner, and much intelligence), that I was to be shown a manifestation like that spoken of in Genesis as "the Burning Bush," which "burned with fire, yet was not consumed." The curtain had been hung for materialization, and some manifestations had taken place, when, suddenly, there streamed up from beneath the edge of the table, and at one side of the curtain, what seemed flames of actual fire, sending up a smoky vapour, and accompanied by a very faint crackling sound. The side of the room and ceiling were illuminated by this blaze which left behind it no mark nor token whatever, but passed wholly away, after a few moments, into the region of the invisible from whence it had come. A few minutes afterwards, flaming hands, that of Owassoo, and one smaller and very white, came up close to me, touched my face with cool fingers, and poured up, with the brilliant flames, such streams of vapour, smelling like that from burning phosphorus, that the thick fumes nearly hid my arm, as the hand was held between it and my waist, making it necessary for me to turn my face away from the choking odour, which was very unpleasant. Owassoo declared that these flaming hands and the burning bush were of the same character, and produced by phosphorus, and other substances, drawn from the medium, the sitter, and the atmosphere.

LOUISA ANDREWS.

Springfield, Mass., U.S.A., Feb. 17th, 1874.

## SPIRIT PHOTOGRAPHS.

TESTIMONY OF MR. JAMES THORNTON HOSKINS AND  
MR. HERBERT NOYES.

THE following letter appears in the *Examiner* of January 31, 1874:—

“ Sir,—Having lately devoted some portion of my time to the theoretic and practical study of spiritual phenomena, and thereby qualified myself, in some measure, to form an opinion upon the subject, I trust you will, in the interests of science, allow me to place briefly before your readers one of my most remarkable experiences.

“ On Saturday, March 29th, 1873, I went to the house of Mr. Frederick Hudson, of Palmer Terrace, Holloway Road, for the purpose of testing the truth or falsity of Spirit-Photography. It being a branch of the question with which I was quite unfamiliar, I took with me a friend, Mr. Noyes, of the United University Club, a gentleman who has photographed extensively in Egypt and Syria, and who has therefore sufficient experience of the art to be confident of being able to detect any attempt at fraud, if admitted to the photographer's sanctum. Mr. Noyes, I should premise, is a gentleman of good social *status*, whose honesty is above suspicion. On our arrival at Mr. Hudson's, we met, by appointment, Mrs. Olive (her present address is 49, Belmont Street, Chalkfarm Road, N.W.), a trustworthy medium or person gifted with a sensitive negative-magnetic temperament, and thereby enabled to facilitate communications with psychic agents, whose corporeal forms, being more or less fluidic and etherealised, are invisible to the sense of sight in its rude elementary physical condition.

“ After some preliminary conversation, we all passed through the garden into the glass-house, at the extreme end of which, and entirely partitioned off from it by a canvas screen immediately behind the sitter, is a closet, intended to accommodate the medium. When the plates were prepared, and all was ready, Mrs. Olive left the glass-house and entered this closet, so that it would have been physically impossible for her to come within the range of the instrument. I was taken five times. On the first occasion, I persisted in the wish that I had mentally expressed on the preceding day, *i.e.*, for the presence of two departed relatives, the result being that two very indistinct shrouded forms appeared on the negative, one on either side of me. Not being particularly satisfied, as the features of one were entirely concealed, and those of the other but dimly visible,

I sat or rather stood again. The next three attempts were complete failures. But on the fifth and last sitting, I silently wished for a manifestation by one spirit only. There then came out, in accordance with my desire, a good, though not very strongly-marked likeness of my mother, who quitted this sphere in the winter of the year 1862. I was not in the slightest degree excited either before or after the appearance, for it is well known amongst investigators that any ill-regulated emotion, whether springing from a religious source or having its root in a cynical, grating hostility to the movement, is wont to disturb the free action of the ubiquitous cosmic forces—magnetism, electricity, &c.,—through whose instrumentality inert atoms are grouped into form under the direction of spirit. Perhaps, if I had been even less anxious for success, the invisible operator could have produced a clearer likeness.

“Doubtless many who have read thus far will straightway suspect imposture on the part of Mr. Hudson. They will not unnaturally recall to mind instances of “double exposure” and other trickeries. But the fact of this manifestation having taken place under strict test conditions is of itself, setting apart various other important considerations, a sufficient answer to that objection. *Mr. Noyes was admitted to the dark room.* He examined the plates used in the process sufficiently closely to be able to recognise them, saw them cleaned, inspected the camera and slides; placed the sitter, focussed the instrument, and superintended the processes of collodionising and sensitising the plates; remained in the operating room during the whole process, saw the plates taken out of the slide, watched with me the process of developing the pictures, and saw the portraits emerge simultaneously with the portrait of the visible sitter. Mr. Noyes, who is more competent to explain this evidence of spirit-action than the writer, wishes me to add, in his own words, the following:—

“Those who are new to the subject may be inclined to scoff at the idea of being able to photograph an object invisible to the human eye. Good spectroscopists, however, know by experience that the camera will register outer rays of the spectrum, which, though invisible to the physical eye, are chemically potential. Indeed, they are aware that if a room be illuminated by prisms so arranged as to cut off the violet rays, the resulting light, though almost undiminished in brilliancy, will hardly act on the chemicals, whereas by an arrangement which admitted the chemical rays and excluded the light rays, it would, in all probability, be feasible to produce photographs in a dark room. It would seem, therefore, by no means incredible that a more thorough acquaintance with the



laws of light than we at present possess should enable spirits, invisible to ordinary vision, to render themselves visible to the camera by some occult concentration of the chemical rays on the magnetic envelope or spiritual body—the *nephesh* of the Book of Genesis, or *perisprit*, as it has been called by French Spiritualists—and which can encrust itself by attracting quasi-material particles from the magnetic emanations of certain media suitable for the purpose, emanations which Reichenbach long since proved to be visible to sensitive organisations. Reichenbach's evidence has been disputed, but I have recently obtained unimpeachable independent testimony to support it; it not only helps one to understand the theory of Spirit-Photography, but helps to explain the occasional materialisation of spirit-forms to an extent which renders them visible to the physical eye. Ghosts will soon cease to be *supernatural*.'

“Such is the impartial testimony of my friend. I will only add in conclusion, that I have, from time to time, held what may be termed elementary *séances* at my own house, without paid mediums; and that on one other occasion, at the residence of Mr. Charles Williams, 61, Lamb's Conduit Street, I myself inspected the cabinet and securely tied this gentleman—who is, by the way, as worthy of his hire as any other useful worker—previous to an excellent manifestation by the now celebrated John King. Far be it from me to deny that, partly with the view of satisfying an unreasonable and ignorant demand, an artificial supply has been occasionally created. On the contrary, I agree with the renowned lawyer, Judge Edmonds, of New York; M. Hermann Goldschmidt, the discoverer of fourteen planets, Mrs. Cora Tappan, Professors Wallace and Hare, and M. Camille Flammarion, that within the ranks of Spiritualism are to be found weak and credulous, no less than millions of clear-headed, sensible witnesses; likewise high-minded, honourable mediums in the same profession with impostors whose moral sense is so blunted by habits of fraud that they are hardly capable of realising the specially shameful iniquity of deceiving people in a matter so vital, so intimately associated with personal feeling, with moral behaviour, with social and political reform, and with the authenticity of an immense number of facts, upon the validity of which the Bible must stand or fall.

“In the name, then, of Christ and spirituality, in the name of religion and science, let us gather recruits from the ranks both of orthodoxy and scepticism, from advanced Liberalism and thoughtful Conservatism, to swell the army of that great Third Party, that Progressive or Pure Left, which is rapidly diffusing information respecting the now indisputable fact of immortality, which laughs to scorn the clamorous attacks both of parson on

the one hand, and materialist on the other, and which will never desist from its sacred labours until every man, woman, and child is led to believe in a religion based on facts, whatever may be their differences of theological opinion. Welcome an age of associated effort for the promotion of sound theological science, of common sense, enlarged views, and useful knowledge,—the more useful because the more true.

“I am, &c.,

“JAMES THORNTON HOSKINS.

“Reform Club, Pall Mall.”

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### MODERN PANTHEISM *VERSUS* SPIRITUALISM.\*

THIS little essay of 41 pages is marked by the clearness and vivacity which characterise the writings of its author. It is a curious blending of idealism with materialism. Mr. Bray joins hands with Berkely on the one side, and Büchner on the other. The old materialistic philosophy is refurbished and put into its newest and smartest dress; but, notwithstanding the author's efforts to make it as attractive as possible, and notwithstanding that it contains some elements of a nobler faith, it is still, to our thinking, a very dreary and depressing one. It may be summed up in the single article, “I believe in nothing but my own sensations.” He tells us, “We know nothing of the real or essential nature of anything. . . . In no single instance is the world what it appears to be to the common sense or to the vulgar eye. . . . What we call matter is an illusion and delusion, what there may be in reality we do not know. . . . When, then, we speak of matter and spirit, of body, mind, and soul, as different in themselves, we speak of what we can and do know nothing about.”

This then is what Mr. Bray has to tell us of the universe. It is all a phantasmagoria—the play of phenomena. We have, indeed, pleasure, and pain;—we know of our own sensations. That is all. There are no measures of truth, but only the effect of something—we know not what—acting on a particular structure susceptible to these impressions. Each sentient creature thus creates his own world, which differs from every other

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\* *Illusion and Delusion; or, Modern Pantheism versus Spiritualism.* By CHARLES BRAY, Author of *The Philosophy of Necessity, &c.* London: THOMAS SCOTT, Upper Norwood.

world, and in the exact degree in which his brain and nervous structure differs from that of every other creature.

What does our author tell us of man? This:—That the freedom of his will, his sense of a spiritual nature distinct from his material body, all which he has hitherto conceived of as relating him to a higher world, are, like the appearances of the material world, mere illusions. “Faith, hope, resignation, and all the soul’s highest aspirations, exist only from their connection—like colour and music—with organization; they are feelings specialised by the peculiar structure of certain nervous centres; and, if that organization is not there, like colour, they do not and cannot exist.

Mr. Bray’s favourite comparison of man is to the steam-engine. He says:—“We have seen what a perfect piece of mechanism the body is—‘fearfully and wonderfully made’—the question is, what is the power that works it? It is precisely the same as works the steam-engine, and it requires stoking very much in the same way; and if it is not stoked or fed regularly it will not go. Now what happens in the creation of what we call mind? The force we take in with the food, after undergoing various transformations in the body, is worked up into sensibility or consciousness, by inducing a peculiar motion in the brain, which we call its molecular action; so that, as Dr. Huxley tells us, our consciousness and molecular action are capable of being expressed by one another, just as heat and mechanical action are capable of being expressed in terms of one another.”

In his previous work *On Force and its Mental Correlates*, which we reviewed, this parallel between man and the steam-engine is very elaborately and ingeniously drawn out. Worked out to some of their ultimate issues, the results would, perhaps, be a little startling—to those, at least, who do not share the peculiar illusions and delusions of our author.

Food is only latent force, and thought, affection, will, are simply its “mental correlates.” Your beefsteak is only a sonnet in disguise. Mendelssohn’s “Elijah” is only metamorphosed mutton. You admire Mr. Gladstone’s magnificent oration at the Mansion House. Be instructed by philosophy—your admiration is misplaced; it is due not to the minister, but to the cook: it is only the mental correlate of a plate of turtle, green and glutinous.

We have seen that according to our author, consciousness has its mechanical equivalents. Imagination and thought are but mental correlates of force drawn from food; and again, “the source of this power as at present traced by us is the sun.” Poetry and philosophy, the oratorio and the drama; aye, and

the men and women the drama represents, existed potentially in the fires of the sun; like coal, they are only bottled sunshine. This is the latest chapter of his gospel of evolution, or "illusion and delusion." We hope Mr. Bray's readers may find comfort in it, as he tells them it is more important to know where we come from, than where we are going to; which in his estimation is not worth the fuss made about it. Perhaps, when he reaches where he is going to, he may be disenchanted and think otherwise.

The points, too, of difference are at least quite as marked as those of agreement, and this our author seems to have overlooked. You may put the same kind and quantity of fuel into one human engine as another, but what a difference will there be in the quality of the steam. The poet Close and the poet Tennyson may be equally stoked with beef and claret, but how different the product! The force generated by food, we are told, may be converted into muscular activity or mental energy. But what a wonderful force must that be which can apply itself, indifferently, to constructing a labourer's pigsty or Newton's *Principia*! And, then, the human engine selects, prepares, and supplies its own fuel; is its own stoker and driver, as well as locomotive; the force is directed from within, and is governed by an intelligence not its own, and not evolved from the consumption of fuel. When the invisible engineer deserts the engine it will not move an inch, and quickly falls into irreparable ruin.

The true nature of the human body and its connection with man our author fails to apprehend. So far from the human spirit being "sublimated or etherealised matter;" a product of the body or the expression of its functions; it is exactly the reverse. As Swedenborg taught long ago, the spirit is the true man; the body only its temporary investiture; its instrument and means of communication with the material world. Instead of it being the body which makes the spirit, it is the spirit which makes the body. As Spenser, with deep insight, sang—

Of the soul the body form doth take—  
For soul is form, and doth the body make.

How then can it be true—as our author rashly affirms—that the Spiritualists disregard all this close and necessary connection between mind and body? The first principles of the spiritual philosophy imply this intimate connection, so long as man is in the material world. The material exists only from the spiritual as its root and ground. Had our author proper hold of this truth he would not have written, "There is not the slightest evidence to show that mind, as known to us—that is, as specialised for special purposes here—can act separately or inde-

pendently from the body. Body and the succession of thought and feeling, which we call mind, are one and indivisible."

If, then, matter is all illusion and delusion, and the existence of a spiritual nature in man separate from matter is a fiction, what remains? It is but fair that the answer should be given in the author's own words, and the more so as it is the best passage in the book:—

Thus Matter, Mind, the World, the Will, in the common conception, are illusions, and to many delusions. What is the reality underlying them? For myself, I believe in what natural philosophers call pre-existent and persistent force and its correlates, and which to me is *the* Supreme and Universal Spirit and its manifestations. All the phenomena in the universe consist but of changes of form or transformation of energy. Matter when closely examined resolves itself into centres of force, and mind is force or energy, representing a concentration of all the forces. All forces readily pass from one into the other, according to the structure through which they pass. We have a right, therefore, to infer that there is but one force. And what is this? As there cannot be motion without something moved, so force or power must be the force of something; and that something to me is the *Great Unknown*, its modes of action or manifestations alone are known to us. But as everything shows the unity of force, and as all force or power tends to a given purpose or design, that force must be intelligent, and if intelligent, conscious, and the conscious action of power is will. All power, therefore, is will power, and as W. R. Grove says, 'Causation is the will, creation the act of God.' The will which originally required a distinct *conscious* volition has passed, in the ages, into the *unconscious* or automatic, constituting the fixed laws and order of nature.

This "Great Unknown," then, this ultimate "force," is intelligence, consciousness, will. In the judgment of our author does it transcend the universe as its cause and stay—by which—or rather, by Whom all things were and are created? Has it a moral nature—justice, goodness, love? If so, he is not a Pantheist, but a Theist. If these attributes are not in the "Great Unknown," how is it that they are in us? How is it that the finite, temporary effect so greatly transcends its infinite, eternal cause? If they may be predicated of the Infinite Spirit, may we not reasonably infer that they exist in us, because "God created man in His image, after His likeness"—that is, a free, moral, spiritual being?

Our author's great quarrel is with the belief in separate spirits. On this point he has the hardihood to make the astounding assertion, "There is not a single fact on record from which we can infer that there is, or can be anywhere, such a thing as a disembodied spirit."

In face of the million facts of Modern Spiritualism—to say nothing of any other—we confess we are amazed at the ignorance or the audacity of this reckless statement; though, in reading this pamphlet, we have become accustomed to its author's bold assumptions. It would be hard on Mr. Bray, and not quite fair, to say that he sketched his own portrait, when, after speaking of colour-blindness, he writes:—"People are

equally blind in about the same proportion in other mental faculties. They may be fluent in speech, full of facts, well read in history, with a generally good memory—so as to be able to make a great display—and yet be blind in the reasoning powers; and people are seldom conscious of their own mental deficiencies.” Mr. Bray is not blind in the reasoning powers; he can reason vigorously; but, generally, his reasoning is from false or defective premises to wrong conclusions. His essay is a strange and melancholy example of “illusion and delusion.”

There is not only colour-blindness and blindness of the reasoning powers, but also blindness as to spiritual realities. Our author, apparently, is not sensible that he is afflicted with this latter blindness; but, then, people are seldom conscious of their own deficiencies.

T. S.

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### DEBATE ON SPIRITUALISM.

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AN important debate on Spiritualism was held at the Hall of Science, Old Street, City Road, on the evenings of Tuesday and Thursday, March 24th and 26th, between Dr. Sexton, as the advocate of Spiritualism, and Mr. G. W. Foote, as representative of the Secularists. About a thousand persons were present on each evening. Mr. Charles Watts very efficiently, and with entire fairness, discharged the duties of chairman; and the discussion on both sides was conducted with good temper and great ability.

On the first evening of debate, Dr. Sexton maintained “That the Spiritualistic hypothesis is scientifically warranted by the phenomena for which it undertakes to account.” After quoting the testimony of Professor Hare, Mr. William Crookes, F.R.S., and Mr. Serjeant Cox, to the nature and genuineness of the physical phenomena of Spiritualism, he affirmed the following propositions:—

1.—The phenomena cannot result from the blind forces of nature, because they are unmistakably controlled by intelligence.

2.—The intelligence is not that of the medium, nor of any person in the circle, since it is frequently given through agencies which they have no means of controlling, and has, in thousands of cases, evinced a knowledge not possessed by any of them, often replying to questions directly in opposition to the current of all their thoughts.

3.—There can be no source of intelligence but that of conscious thinking beings.

4.—As the intelligence displayed in the spirit-circle springs from conscious beings, and these not forming a part of the sitters, they must either be outside the circle, or present at it in some other than the ordinary material form which distinguishes the sitters.

5.—They cannot be persons in the ordinary condition of material existence outside the circle, for they hold converse with and even read the thoughts of those who are present there, with no means of communication beyond the walls of the house in which they may be sitting.

6.—There must, then, be conscious, thinking, intelligent beings present in the circle, who do not belong to the number of the sitters.

7.—The sitters comprise all the persons present in the material condition in which human beings are met with here, therefore there must be other intelligent existences present in some other than the ordinary material form.

8.—There must then be spiritual existences of some kind or other.

9.—As they are conscious, intelligent thinking beings, capable of holding intercourse with us, and of communicating their ideas to us, they have the power of informing us who and what they are.

10.—They all declare, in unmistakable language, that they are the spirits of our deceased friends and fellow-creatures, who once lived here in the flesh as we do now.

11.—Not only do they state this unanimously, for there is no difference of opinion amongst them on that score, but they give irrefragable proofs that they are what they profess to be.

12.—These proofs are to be obtained by anyone who will take the trouble to seek for them.

These facts appear to prove beyond the shadow of a doubt that Spiritualism is true, and that man is the heir of immortality. Thus is the great problem solved that has forced itself in all ages, and in every clime upon the attention of mankind.

One question—more than others all,  
From thoughtful minds implores reply;  
It is, as breathed from star and pall:  
What fate awaits us when we die?

Mr. Foote pleaded that it could not fairly be expected of him to deal off-hand with twelve propositions not previously submitted to him; but he contended that the cause assigned for the phenomena asserted should be proved to exist by evidence independent of the phenomena for which it was to account. From the alleged phenomena of Spiritualism we should eliminate

those due to imposture; to the credulity of mankind; which contravened ascertained laws of Nature; which could be explained as the result of unconscious cerebration; or of clairvoyance and the odic force. He admitted there would still remain a residuum of phenomena he could not account for, but which he believed science would ultimately explain, without resorting to the absurd, lumbering, and unscientific hypothesis of spirits.

On the second evening Mr. Foote maintained "That the doctrine of a Future Life is unphilosophical and illusory." He urged the usual arguments and objections raised by materialists to the doctrine of the Future Life, but without controverting the twelve propositions advanced by Dr. Sexton in the previous night's debate; and he kept equally wide of the experimental evidences of human immortality which the facts of modern Spiritualism so amply supply. Dr. Sexton replied with his accustomed clearness and cogency. Thanks were voted to the chairman, who announced that he would take an early opportunity of delivering a lecture there, reviewing the twelve propositions of Dr. Sexton. It is a pity these propositions were not reviewed in the debate. They should have formed the basis of the second night's discussion, as they involved the whole question at issue; and should not, therefore, have been wholly left for subsequent consideration by another speaker, and possibly in Dr. Sexton's absence.

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## NOTES AND GLEANINGS.

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### TWO SEANCES WITH DR. MONCK.

DR. W. L. RICHARDSON, of Melbourne, now residing in England, reports two *séances* he has had with Dr. Monck, which we give as a pendant to the article by Dr. Sexton in our last number. He says:—

"I had an opportunity of being present at two *séances* with the Rev. Dr. Monck, and a short notice of these may not be uninteresting. There was a strong sceptical element present, but in spite of this the epiphanics were excellent. There occurred the usual percussive sounds called raps, and table movements; large lights flitted about the room; an accordion was bound round with half a dozen turns of strong cord, and sealed; being placed upon a reporter's shoulder a loud chord was sounded. The medium was entranced, and was carried about the room, writing on the ceiling. Hammering on the cornice was heard 12 or 15 feet away from the medium. Con-



trol was taken by several spirits, who announced themselves and their mission, one of the most impressive being by the spirit of my late teacher, Professor Gregory, of Edinburgh. I distinctly recognised his voice, and his verbosity of diction; he sent a message by me to one alive. We had the direct spirit-voice from three different spirits. One was recognised as the voice of one who had been drowned, and who shouted 'Ship ahoy!' Another, as of an old master of one present. These were delivered in full tone, and one at least 14 feet from where the medium stood, with his hands on my shoulders, no tube or trumpet being in the room. The manifestation of the evening, however, is yet to be told. I pressed earnestly to see a spirit-form. We sat at Mr. Tommy's, at Bristol, and no displeasure was expressed at the room being searched before the *séance*. We extemporised a cabinet by hanging an oilcloth curtain, with a square hole in it, across one corner of the room. I and others distinctly saw, by candlelight, the bust of the spirit and the medium at the same time. I have seen other forms said to be materialised spirits, but none ever resembled this. I can best describe it as a shining white marble bust; no features were observable, but it glowed in the somewhat obscure recess by its own light. He, she, or it, came forward three times by request, complaining, however, through the medium, that the light caused pain. We searched the cabinet before and after the *séance*, and the medium was directed by his controlling guide to be searched also. During the entrancement of the medium, 'Samuel' stated that he was employed in demonstrating the phenomena by a circle of higher spirits, who again were directed by others above them. He was selected owing to his being a mediumistic spirit, as, he said, some spirits, like 'humans,' were mediums, and some not. He explained that he was attracted to the medium by his love for him, and by his desire to repay him for kindness received from him in earth-life. I had an opportunity to examine the state of the medium's eyes during the return to consciousness, and found them in the peculiar condition indicative of trance. I am persuaded that the mediumship of this gentleman is of the very highest order."

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A WRITING MEDIUM AGED FIVE MONTHS FIFTEEN DAYS.—A  
LITTLE DIFFICULTY FOR CARPENTERIAN PSYCHOLOGY.

"Those who think that the phenomenon of writing mediumship may be explained by the 'unconscious cerebration' theory, will have a difficult point to explain away, when babies too young to talk begin to write intelligible messages under the influence of an invisible power.

“ Last Sunday evening we were at a *séance* at the private residence of Mr. H. D. Jencken, Barrister-at-Law, of Goldsmith Buildings, Temple, E.C.; and Mr. James Wason, solicitor, of Wason’s Buildings, Liverpool, who was also present, favoured us with the following narrative:—

“ On the 5th of this month (March) I was in Mr. Jencken’s apartments, at 3, Lansdowne Terrace East, Western Road, Brighton, while Mrs. Jencken’s baby was in the lap of the wet nurse, near the fire. It was about 1.30 p.m., in a well lighted room facing the south. Mrs. Jencken was also present.

“ Suddenly the nurse exclaimed, ‘ Baby has got a pencil in his hand,’ but as she did not then add that the pencil had been placed in the child’s hand by invisible agency, I paid little attention to the remark. The nurse next exclaimed, ‘ Baby is writing!’ Upon this Mrs. Jencken rushed forwards, and called me to come and see. I then looked over Mrs. Jencken’s shoulder, and saw the pencil in the hand of the child. It had just finished writing, and Mrs. Jencken, remembering what her medical man had told her about the manifestations injuring the baby’s health, snatched the pencil out of the child’s hand in a very excited manner. The nurse, who was frightened, said that ‘ she must give up her situation.’ Mrs. Jencken at first told her that ‘ she might go,’ but afterwards reasoned her out of her resolve.

“ The message written by the baby was:—

“ ‘ I love this little child. God bless him. Advise his father to go back to London on Monday by all means.—SUSAN.’

“ Susan was the name of my departed wife.

“ The age of the infant boy of Mr. and Mrs. Jencken on the day when the above was written was five months fifteen days. The message, as written, has since been photographed.”

“ Mr. H. D. Jencken made the following statement to us last Sunday evening:—

“ The writing power of the infant medium appears to continue. On the 11th March I was seated at dinner with my wife; the nurse was in the room with the baby, and seated opposite to me. Whilst so seated a pencil was placed in the right hand of the baby; Mrs. Jencken then placed a piece of paper on the knee of the nurse, under the hand of the baby. The child’s hand then, with great rapidity, wrote the following sentence:—

“ ‘ I love this little boy, God bless his mama.

“ ‘ I am happy.

“ ‘ J. B. T.’

“ I then expressed the hope that the little boy might write an

address to his grandmother, who is now more than 90 years of age. A few minutes afterwards a piece of paper was taken by invisible agency from a side table and placed on the knee of the nurse. At the same time a pencil was placed in the hand of my little boy, who wrote with great rapidity:—

“ ‘ I love my grandmama.’ ”

“ The paper and pencil were then jerked away from the knee of the nurse, and loud raps told me that the spirits had complied with my request.

“ Another instance of the unusual power of this medial child occurred some few weeks ago, when I entered the nursery to kindle a night-light. On approaching the bed I noticed a halo round the head of the little boy; it gradually enveloped the whole of his body, casting a luminosity over the under-side of the tent bed-curtains. Raps spelt out—‘ Notice the halo.’ Mrs. Jencken was not in the room, nor even on the same landing at the time, so the manifestations were not produced through her medial power. The nurse was the only other person present.”—*The “Spiritualist,” March 20th.*

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#### A POSER FOR MR. SERJEANT COX.

Baron Kirkup, Leghorn, in allusion to the “ Psychic-force ” theory, says:—“ There is no proof of the existence of an invisible fluid emanating from the brain of Mr. Home, and performing music scientifically; nor from the brain of my little daughter, with force sufficient to carry my grand piano out of the room, and bring it back again in the presence of five witnesses, with light enough to distinguish everybody, and to count the books in the bookcase from the lamps opposite in Lungarno (a long line of them), and the fire in the stove. The spirits had blown out the candles, for I never willingly tried dark sittings.”

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#### MISS LOTTIE FOWLER IN GLASGOW.

We have received copies of the *Glasgow News*, a “ special commissioner ” of which paper seems to have become quite an *attaché* of Miss Fowler’s mission. The issue of the 13th instant contains a long historical account of her mediumship, and, on the 14th, in the leading columns, appears another long article, “ by our special commissioner,” detailing what transpired to a gentleman whom he accompanied to consult Miss Fowler privately. We extract one paragraph:—

“ Beginning at the beginning, she announced authoritatively to him that he was not born in this country; that his parents

were both dead ; that his father was the first to die ; that he died with comparative suddenness ; that his mother died of a lingering illness ; that the spirit saw her lying with a peculiar band around her head ; that she saw him giving his mother a drink of water shortly before she died ; but that he was not present when she died. Once during this I caught my friend's eye, but could make nothing of it. Of every incident above related I—although his intimate friend—was totally ignorant ; in not a single point did he acknowledge to Miss Fowler that she was correct ; and yet he afterwards told me that every statement in itself was *perfectly true*. She then told him that the spirits of some of his relatives were present, and mentioned the manner of death of three, *viz.*, one by a disease of the throat, another by dropsy, and a third from a long-diseased limb. All this time no word of reply to Miss Fowler. Yet, on reaching the open air, I asked—What of the statements? and was informed that every one was true. Proceeding onwards, she told my friend that at one time he had a high ideal of the stage, and had himself gone upon the boards. This I thought the very perfection of fooling, and scornfully disposed of Miss Fowler's pretensions in my own mind. I knew not, nor did I dream, that my friend had ever strutted his hour upon the boards ; and, on leaving the hotel, I laughingly told him he must surely acknowledge that in that respect the prophetess was talking arrant nonsense. Again he informed me, to my profound amazement, that even in this Miss Fowler was also correct, for that in his youth he had written a play, and actually gone upon the stage to represent one of the leading characters !”

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#### LORD LYTTON AND SPIRITUALISM.

“The man Foster himself, is the most unspiritual-looking personage imaginable—there is nothing at all ascetic or æsthetic about him. He is of the world, worldly, and is full-formed, full-faced, muscular, handsome ; a good-looking blonde-brunette of the order that takes life easily. He loves wine and tobacco, horses and social excitements, and vehemently insists that a man's spiritual gifts have nothing to do with a man's spiritual character, but are essentially fortuitous and accidental. Pope ‘lisped in numbers, for the numbers came ;’ and so Foster became a medium simply because, as he phrases it, ‘the spirits came to him’—he did not go out of his way or change his habits to seek them. He is a Yankee by birth, having seen the light first in Salem, Mass. He is about thirty-five years of age, and has been a clairvoyant and a medium since his tenth year. His

spiritual gifts attracted some attention in New England, and subsequently visiting London, he became quite a lion. During this portion of his career he became quite intimate with the great novelist and romancist, Bulwer, and this episode in his life is worthy of attention. He was introduced to Bulwer, then Sir Edward only, in London, by Mrs. Frederick Barnes, an intimate friend and warm admirer of the distinguished author. Bulwer at that time was undertaking a new novel, and was likewise investigating Spiritualism, and thus meeting Foster at such a period his mind was still more strongly directed to this subject. He invited Mr. Foster to call and see him at Knebworth, an invitation of which Mr. Foster availed himself on several occasions, and for several days at a time. His reminiscences of Bulwer at his ancestral home are decidedly interesting, and throw considerable light upon the character of that prince of letters.

“ According to Foster, Bulwer was a man very haughty and self-assertive in the company of his equals or his rivals, in rank or literature. He was reserved with Palmerston, on his guard with Disraeli, and rather unfriendly with Earl Russell: but to those who did not come into competition with him in any sense, he was very courteous and affable. To Foster he was the pink of politeness, a perfect host; and he was beloved by all the servants of his elegant establishment. He was given to hospitality, and was in the habit of entertaining the best men in the kingdom. He was a great worker, also a great dandy, full of pet affectations—a mixture of Beau Brummel and N. P. Willis. He was not a man of sincere convictions, and devoutly believed in only one thing—himself. As for Spiritualism he studied its phenomena, and never suffered himself or others to rail at it. Yet he was not a convert to Spiritualism, as then (or now) understood. He had trained himself always to look at both sides of every question, so that when others attacked Spiritualism he would guardedly defend it; and when others enthusiastically supported it he would attack its abuses—so that neither side of the argument could fairly claim having his countenance.

“ During Foster’s visit to Bulwer the latter was engaged in constructing that wonderful novel called *A Strange Story*, in which certain spiritual phenomena are discussed and illustrated in a manner as yet unsurpassed for originality and interest. Certain points in the hero of this novel were taken from the *personnel* and history of Foster, and Bulwer often alluded to the fact that Foster was the model upon which he had based his Margrave. On several occasions Bulwer, who evidently regarded *A Strange Story* as his greatest book, would read passages from it to Foster. The two, author and medium, would sit in

the library at Knebworth, side by side, and there, after the reading, the author would become a disciple and Foster would hold a *séance*. On one occasion, Bulwer advised Foster confidentially not to call himself 'a Spiritualist,' so that the name should not excite popular prejudice against him, but to give his exhibitions merely as scientific phenomena; but this advice was unpalatable to Foster, and, Bulwer taking some offence that it was not adopted, a coolness arose between the two men.

"Remaining for some time in London and then travelling through Europe, Foster returned to this country, and has now temporarily located himself at No. 19, West Twenty-second Street, *en route* for Australia."—*New York Era*.

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ANCIENT AND MODERN PHILOSOPHY: A PARALLEL BETWEEN  
SPIRITUALISM IN THE FOURTEENTH AND NINETEENTH  
CENTURIES.

The Rev. J. D. Aylward, in a recent essay *On the Mystical Element in Religion, and on Ancient and Modern Spiritualism*, draws a remarkable parallel between the records of ancient thaumaturgy and of recent Spiritualism. Father Aylward collects passages from the writings of Proclus, Porphyry, and Iamblichus, as well as from Psellus, "a Greek monk of the tenth century." The correspondence between the ritual of the Alexandrian mystics and the proceedings of our clairvoyants and spirit-mediums is most exact and notable. The sacred water drunk by the priest of Apollo, at Colophon, and by the Branchidian priestesses, suggests the magnetized water of modern experimentalists. The phenomena of the mesmeric trance, of the inward vision, or illumination, and of the power of the will over external objects without physical contact, are all mentioned by the Alexandrians. Like recent investigators, they were divided in opinion as to whether the origin of these phenomena was an occult natural cause or a supernatural influence. The more usual theory was that the soul and will were possessed by a specific god or demon. With this hypothesis Father Aylward compares the admission of Spiritualists that the necessary preparation for the expected manifestations is "the consent of the will—a perfect submission, at least implicit, of the patient to the operator." This is the express testimony of the French *savant*, M. Deleuze.

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## Obituary.

### PROFESSOR NENNER.

THE newspapers record the death on the 27th of February, in the 59th year of his age, of the Rev. Maurice Nenner, Professor of the Hebrew Language and Literature at New College, St. John's Wood—one of the earliest of the English Spiritualists. "By this event" writes William Howitt:—

"One more of our genuine lights has changed its place. It has gone behind—or more properly speaking—before the great veil which shuts out the embodied from the infinite and perfect. The Rev. Maurice Nenner, who has so suddenly quitted us, was one of the most learned men within the pale of Spiritualism, and he was one of the most sterling; but he bore his fine faculties so meekly that few knew the greatness of the talent and the spiritual powers that were moving so silently among us. There are few men that I have more truly loved or valued than Mr. Nenner. Both his wife—who left this life ten years ago—and himself possessed great mediumistic powers; and these seem to have continued with him to the last, and brought him into so close and perfect a consciousness of the inner world, that he approached it in a divine peace, and confidence that only Spiritualism based on Christianity can confer. A similar close in others of our friends of late, has set more wide "the gates ajar," and shown the substantial glory within, as the great reality of the Universe.

### DR. ACWORTH.

OUR last number contained a letter from Dr. Acworth. It must have been one of the latest letters, if not the last one penned by him. A correspondent writes to us:—

"We have just learned, with extreme regret, that our dear friend Dr. Acworth is gone to the spirit-world! We saw him only a fortnight ago here, seeming so well. He had been, however, seriously ill with typhus fever previously, having had also two relapses. This last illness was sudden; he departed this life Tuesday, March 17th. A braver man in the cause of truth never lived.

## Correspondence.

### A GERMAN GHOST.

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

SIR,—In one of the Annuals, published some forty years since, Sir Walter Scott related the ghost story of the Tapestry Chamber, which he heard from Miss Anna Seward, of Lichfield. He related the story of the German Ghost, in the year 1828, in the presence of the poet Moore.

Mrs. Hooke, wife of the Roman historian, became acquainted with a foreign lady, and resided with her in London. Mrs. H. upon one occasion, having met a foreign officer on the stairs, observed to her lady companion that the latter had had a visitor. The reply was, no, she had seen no one. Subsequently, Mrs. H. saw the same figure lying on the sofa in the foreign lady's dressing-room! The latter positively denied that any male visitor had been there; but fainted when she heard how the figure was dressed. Mrs. H. then determined to give up the acquaintance. Subsequently Mrs. H. saw a miniature—being the portrait of the figure she had seen twice. It was the picture of the foreign lady's husband, who had died shortly before his wife had left Germany! In the course of a few weeks an order arrived in England for this foreign lady to be arrested on the charge of murdering her husband! The result of the affair is not stated; but the anecdote is curious and authentic.

London, 29th Oct., 1873.

CHR. COOKE.

## HYMNS FOR THE SPIRITUAL CHURCH.

### E A S T E R.

GETHSEMANE and Calvary

Precede the Resurrection-morn;  
And through the travail-pains of death  
The higher spirit-life is born.

In Christ—the Holy One—we see  
The law divine of sacrifice  
Through perfect love, which casts out fear;  
The law by which alone we rise

Triumphant over Sin and Hell—  
And human hate, and biting scorn;  
Progress through suffering—so we read  
The lesson of our Easter-morn.

The tempter first with bribes and lies;  
The taunt, the sneer, the crown of thorn;  
The rabble shout, the last dread hour,  
And then—the Resurrection-morn.

Still must the cross precede the crown,  
The dark still go before the dawn;  
But through the shadows of the night  
We hail the Resurrection-morn.

T. S.