

THE
Spiritual Magazine.

MAY, 1874.

THE BRITISH NATIONAL ASSOCIATION OF
SPIRITUALISTS.

THIS Association was inaugurated by a *Soirée* and Public Meeting at the Cleveland Institute, April 16th. It was a good representative gathering. The chair was taken by Mr. S. C. Hall, F.S.A. Mr. Thomas Everitt, President of the Association, read an account of its formation and progress, and several able and eloquent addresses were delivered. The Association has issued a Prospectus, giving a list of its council and officers, and its Declaration of Principles and Purposes, with its Constitution and Rules. We subjoin its

DECLARATION OF PRINCIPLES AND PURPOSES.

“Spiritualism implies the recognition of an inner nature in man. It deals with facts concerning that inner nature, the existence of which has been the subject of speculation, dispute, and even of denial, amongst philosophers in all ages; and in particular, with certain manifestations of that inner nature which have been observed in persons of peculiar organisations, now called mediums or sensitives, and in ancient times, prophets, priests, and seers.

“Spiritualism claims to have established on a firm scientific basis the immortality of man, the permanence of his individuality, and the open communion, under suitable conditions, of the living with the so-called dead, and affords grounds for the belief in progressive spiritual states in new spheres of existence.

“Spiritualism furnishes the key to the better understanding of all religions, ancient and modern. It explains the philosophy of inspiration, and supersedes the popular notion of the miraculous by the revelation of hitherto unrecognised laws.

“Spiritualism tends to abrogate exaggerated class distinctions; to re-unite those who are now too often divided by seemingly conflicting material interests; to encourage the co-operation of men and women in many new spheres; and to uphold the freedom and rights of the individual, while maintaining as paramount the sanctity of family life.

“Finally, the general influence of Spiritualism on the individual is to inspire him with self-respect, with a love of justice and truth, with a reverence for Divine law, and with a sense of harmony between man, the universe, and God.

“The British National Association of Spiritualists is formed to unite Spiritualists of every variety of opinion, for their mutual aid and benefit; to promote the study of Pneumatology and Psychology; to aid students and inquirers in their researches, by placing at their disposal the means of systematic investigation into the now recognised facts and phenomena called Spiritual or Psychic; to make known the positive results arrived at by careful scientific research; and to direct attention to the beneficial influence which those results are calculated to exercise upon social relationships and individual conduct. It is intended to include Spiritualists of every class, whether members of local and provincial societies or not, and all inquirers into psychological and kindred phenomena.

“The Association, while cordially sympathizing with the teachings of Jesus Christ, will hold itself entirely aloof from all dogmatism or finalities, whether religious or philosophical, and will content itself with the establishment and elucidation of well-attested facts, as the only basis on which any true religion or philosophy can be built up,

“The Association proposes, when circumstances permit, to establish a Central Institution, comprising a Hall, Lecture and *Séance* Rooms, also a Library for the use of Members, and for the benefit of all students of psychical and spiritual phenomena; to keep a register of Mediums or Psychics, with the view of affording facilities for investigation; and to promote co-operation and intercommunion between Spiritualists in all parts of the world.

“The Association, while aiming to unite the advantages of vigorous centralization with the benefits of independent local effort and local self-government, emphatically disclaims any right or desire to interfere with the action of societies or institutions already established. It is hoped that local and provincial organizations will avail themselves of the powers afforded in Rules 2 and 4, by becoming affiliated with the ‘British National Association,’ and by appointing from their own body a member to represent them on the Council.”

SKETCH OF THE LITERARY LABOURS OF THE
LATE JAMES SMITH, M.A., ONE OF THE
PIONEERS OF MODERN SPIRITUALISM.

THE FIRST SERIES OF LEADING ARTICLES ON MODERN
SPIRITUALISM IN AN ENGLISH JOURNAL.

THE late James Smith, M.A., was not only a voluminous writer, but one of the most original thinkers of our time. A full biography of him, by his brother, Dr. Angus Smith, is, we understand, in preparation. The following brief sketch of his literary labours, and his relations to Spiritualism, compiled from various sources, may serve as a suitable introduction to the articles appended.

James Smith was born November 22nd, 1801, in Glasgow, and died in the same city, January 12th, 1857. He was a Licentiate of the Church of Scotland, but preferred the larger pulpit of the Press. On leaving the Church, a few years after his ordination, he joined for a while that branch of the Southcottians called Christian Israelites, who were under the leadership of John Wroe, of whom he gives some account in his *Divine Drama of History and Civilization*, and who is one of his *dramatis personæ* in *The Coming Man*. When these people had their New Jerusalem at Ashton-under-Lyne, he lived with them as their Hebrew schoolmaster; and many interesting particulars of the Christian-Israelite community, which are given in his posthumous novel, *The Coming Man*, and many discussions concerning the relations of Jews and Gentiles to be found in its pages, are mainly due to his experiences in connection with them. For Joanna Southcott and the "Church of the Woman" he ever professed respect and sympathy. He knew all their prophets and "visited women," and of one of them in particular, Mrs. Marshall, he especially entertained a high opinion, and in the novel referred to gives a graphic and amusing sketch of her, as Mrs. Fernier, when a prophetess of the "Woman's Church," long before she became so much more widely known as a spirit-medium. He was, however, no sectarian, but a most Catholic, many-sided man. He came into contact with Rationalists, like Carlile; with Mystics, like James Pierpoint Greaves; and with Socialists, like Robert Owen. He was specially indebted to the writings of St. Simon, and his successor Father Enfantin, who at one time exercised a great influence, not yet wholly spent, over the developments of the Socialistic philosophy of the Continent and our own country.

After leaving Ashton-under-Lyne he delivered a course of

lectures in London, published in 1833, under the title of *The Antichrist, or Christianity Reformed; in which is demonstrated from the Scriptures, in opposition to the prevailing opinion of the whole Religious World, that Evil and Good are from One Source; Devil and God One Spirit; and that the one is merely manifested to make perfect the other.* This was a very crude performance, but it contained the germs of many of the ideas he afterwards elaborated and matured. Not long after its publication it was suppressed by the author, and the remainder of the copies destroyed; and copies of it are now very scarce. The *Crisis*, of 1833, a weekly journal, edited by Robert Owen and Robert Dale Owen, contains reports of many lectures given at the Owenite Institution, in Charlotte Street, by Mr. Smith, on such subjects as "Faith," "Non-Responsibility," "Inspiration," "Prophecy," and kindred topics. But the work by which he, at this time, chiefly established his reputation was, *The Shepherd; a London weekly periodical, illustrating the principles of Universal Science.* It reached fifty-two numbers, and was published in 1834-5. Charles Lane, Oxenford the dramatist, and Etienne Vieusseaux, author of *The New Sanctuary of Thought and Science*, were among its contributors. This publication greatly increased its editor's reputation as a philosophical writer, and for many years after he was popularly known as "Shepherd Smith."

A translation of St. Simon's *New Christianity; Legends and Miracles, and other Curious and Marvellous Stories of Human Nature, collected from scarce Works and Ancient Records; The Little Book, or Momentous Crisis of 1840; The World Within*—setting forth the proposition that the interior of the globe is inhabited; *A Commentary on Pope's Essay on Man; and The Universal Chart, containing the Elements of Universal Faith, Universal Analogy, and Moral Government*, appeared in quick succession; and he also edited *The Penny Satirist*.

In 1842 he originated the *Family Herald*, which he edited till his death in 1857. In 1854 he published his chief work, *The Divine Drama of History and Civilization.* The leading idea of which is the development of human history in analogy with the five-fold aspect of the ordinary drama. Its theory of historical evolution is put forth with much power, and adorned with many passages of striking eloquence and beauty, and, as a whole, it is a work of great literary art, and of considerable value to the student of human history. His posthumous philosophical novel, *The Coming Man*, in two volumes, completes the catalogue of his published writings.

It would carry us beyond the limits of this sketch and the immediate objects of this Magazine, to attempt any criticism of

these multifarious writings. In reasoning out principles of universal analogy, he was perhaps without living equal; and though he sometimes ran his analogies into what seem extravagant conceits, and frequently indulged in paradox, he was always instructive, and never dull, even when dealing with questions the most abstruse. He read much, thought much, and was a close observer of men and manners, and showed great shrewdness, humour, and discrimination of character. This is particularly seen in *The Coming Man*, and in his weekly answers to correspondents in the *Family Herald*, so numerous, varied, and unique, that many found it difficult to believe that they could all be written by him, as was really the case. Like William Cobbett, he had a great antipathy to all narrowness and exclusiveness. His favourite saying was, "Charity believeth all things," and hence, as Emerson would say, he was "liberally hospitable to all manner of ideas," and especially to such as were commonly rejected and despised, accounting it much less discreditable to entertain error unawares than to treat any sort of truth with scorn and contumely. He would discuss questions generally tabooed by writers of conventional respectability, and had many a kindly word to say for new ideas and unfashionable heresies. He believed that every religion, race, sect, and party had its divine mission, and that there was some element of good and truth in all. Hence he could fraternize with all sorts and conditions of men,—Chartists, Socialists, Rationalists, Mystics, Illuminati, Spiritualists, Jews, Romanists, Southcottians, Evangelicals, Puseyites, Philosophers, Parthians, Medes, Elamites, dwellers in Mesopotamia, Bethnal Green, Belgravia, the New Cut, and Rotten Row. The "Coming Man" with him was purified, perfected humanity—the Universal Man.

When Mr. Smith visited Mrs. Marshall with the manuscript of the first number of the *Family Herald* in his pocket, "The Word" through her told him that his journal would be read in every household in the land. It certainly reached a sale unprecedented in journalism, amounting at one time it is said to about half a million copies. This was no doubt mainly due to its popular stories; but it included also a small educated thoughtful constituency who were attracted to it solely by its editorial articles; so fresh, thoughtful, suggestive and humourous, yet unpretending, that their readers were both pleased and profited by their perusal. They would even now be well worth republishing in separate form for permanent preservation. Among a multitude of topics the editor in these essays treats of Homœopathy and Mesmerism in an appreciative and philosophical spirit, and even of astrology he has a good word to say. We believe he was the first to introduce to public notice the occult properties

of certain shells, stones, and minerals, especially on certain sensitives as shown in the curious suggestive experiments then recently made by our friend Mr. John Jones (Peckham Jones as he was then generally called). It is however with his relation to Spiritualism that the readers of this Magazine will be chiefly interested.

Mr. Smith was a Spiritualist and had experiences of spirit-communion long before the advent of Modern Spiritualism. His *Legends and Miracles*, published 15 years before that date, was a penny weekly journal, with quaint woodcuts, and contains many stock stories of the supernatural, as the "Drummer of Tedworth," and the "Devil of Mascon;" with sketches of Greatrakes the healer, Jane Rider the somnambulist, and Rachel Baker the sleeping preacher. In short it was the *Spiritual Magazine* of its time, though only a dozen numbers of it were published, making a thin volume, now very scarce. He was one of the editors of the *Spiritual Herald*, published monthly from February to July, 1856, and to which Dr. J. Garth Wilkinson, Elihu Rich, John James Bird, and Colonel Fawcet were contributors—a Magazine that was the precursor of our own. In his *Divine Drama* the author discourses on Spiritualism as a "Gentile Dispensation;" and in the *Coming Man* he illustrates it by visions, revelations, and other spiritual experiences, as pointed out more particularly in the notice of the work in our last volume.

When the mysterious rappings began at Rochester, New York, in 1848, Mr. Smith kept his readers of the *Family Herald* acquainted from week to week with what was going on. The excitement they occasioned, the appointment of committees of investigation, and the utter failure of these several committees to detect imposture, or explain the phenomena. He watched the development of the new manifestations with interest, and in September, 1854, and January, 1855, there appeared three leading articles on the subject by him in that journal. There had been skirmishes on the question in newspapers and secular journals, and some heavy firing from a few literary guns of larger calibre; humourists and facetious writers had sought to make capital out of it; and churchmen, with keen olfactories, had scented the new heresy from afar, and sounded the alarm; but these papers in the *Family Herald* were, we believe, the first series of leading articles in an English journal, giving to the British public reliable information concerning the movement of Modern Spiritualism, which had already taken such deep root on the American continent. They excited considerable interest, and some who have long been active workers in our ranks owe to them their first introduction to the subject; but they raised

such a storm of remonstrance from Paterfamilias, Materfamilias, clergymen, and other enlightened persons, that the editor found it necessary in the interest of the journal to suspend these expositions, though he returned to the subject in some leading articles in the same journal in subsequent years.

We reproduce the first series of articles *in extenso*, not only for the remarkable phenomena they quote from the American press, and as illustrating to some extent the peculiar genius of their author, but as a link connecting the movement in America and in England. They take up a considerable portion of our space, but we have thought it advisable to publish them altogether, so as to present them in one view, and in connection with our sketch of the author in a single number.

THE AMERICAN SPIRITUALIST MOVEMENT AND LADY ORATORS.

(From the "*Family Herald*" of September 2, 1854.)

"This singular movement, which began about five years ago, is worthy of a little notice as we pass along the current of time. Whether it be folly, madness, or neither, it is carrying along with it great masses, and beginning to organize institutions of its own. At a late Spiritualist festival in Ohio, twelve hundred and eighty-four vehicles were counted on the field, besides those concealed in private or public establishments in the neighbourhood; and about ten thousand persons were present. At another, where Edmonds and Tallmadge were expected, but did not come, eight thousand persons attended. These festivals last for several days, and the meetings are addressed by both sexes. The most notable speakers, in fact, appear to be the women; at least, they gallantly receive more notice and more praise from the reporters. At the Ohio festival, a Miss Giles, and a Mrs. Warner, and a Mrs. Love, appear to have electrified the meeting—witness the following report in the *Boston New Era*, of Mrs. Warner's address:—

"On Sunday afternoon I listened to one of the most marked and powerful discourses I ever heard expressed from either the mundane or super-mundane world. It was given through Mrs. Warner of Chardon, Ohio, and was an hour and a half long. Its thoughts were very boldly conceived, and expressed with an almost inconceivable force. The control of the spirit seemed to be perfect, and the truth of heaven showered down on the heads and hearts of the vast multitude present—oft like the red-hot thunderbolt—shivering old errors and hoary-headed vices, as the quivering lightning shatters the giant oak, or rends in pieces the mighty granite of the myriad ages. Mrs. W. is small in stature, modest, and retiring by nature, and only appears before the public audiences when irresistibly moved to do so.'

“Mrs. Love is thus described:—

“‘Early on Monday, July 3, the assembly came together again, and as I entered the grove I found Mrs. Love, late of Randolph, N. Y., giving an address; I regretted very much that I did not have the opportunity to hear all she said, but I heard enough to give me the deep and living conviction that she is a noble specimen of womanhood—that she deeply feels the wrongs of woman, and that she has consecrated her life, her all, for the redemption of her sex. She is of course an advocate for woman’s rights—she is a bold and earnest one too. Her boldness, however, is not the result of egotism, or of any native aggressive tendency; it springs rather from the elevated instincts of a thoroughly disciplined and pure soul, whose deep yearnings throw out their sensitive and loving tendrils to clasp the myriad objects of the most deep and vital need—the careworn and sensually cursed daughters of humanity. Mrs. Love lays the axe too to the root of the tree; she does not stop with the mere political and civil rights of women, but she enters the very citadel of marriage itself, and with the most searching gaze she looks the monster sensuality full in the face. She does this calmly, and with such a full sense of the enormous debasement to which both man and woman have so long subjected themselves, that every one feels that she speaks with the authority of living truth.—Mrs. L. spoke several times in the vicinity, on the evenings of the several days of the jubilee. She is constantly in the field—spreading broadcast the leaves of that tree which is for the healing of the nations.’

“Of Miss Giles wonders are told; for, some time ago, being apparently on a deathbed, and without any hope of recovery from her medical attendant, she was spiritually *impressed* (that is the phrase, after Andrew Jackson Davis) to appoint a meeting at which she would address the people. Those who knew her helpless condition were astonished, and expected a failure. ‘Such, however, was not the case; and although she was utterly unable, up to the time of the gathering, even to lift her hand to her head, yet precisely at the time appointed, she was made to rise from what was supposed to be her death-bed, and deliver one of the most thrilling and powerful discourses, of an hour and a half in length, to that astonished and deeply interested assembly. From that moment she was better.’ The physicians are constantly expecting a relapse; but no relapse comes, and months have since passed. She also eloquently addressed the assembly at the festival.

“The excitement is so widely spread throughout the States, that a New York paper says of Partridge and Brittan’s publishing establishment for Spiritualist books, that it bids fair to rival

ere long the monster establishments of the Harpers and the Appletons. From this Trojan horse issue all sorts of works, reviving many exploded notions of ancient times, respecting amulets, charms, enchantments, spells, fascination, incantation, magic, mesmerism, philters, talismans, relics, witchcraft, ecstasies, hallucinations, spectres, illusions, trances, apparitions, clairvoyance, somnambulism, miracles, and all similar things—all being explained and made clear, as starlight at least; and what is remarkable, these things are evidently believed in by thousands and tens of thousands of those who only five years ago laughed at them.

“One consequence of the excitement is an increase of wrath on both sides. A Washington paper, the *Star*, is so keen and so violent, that it boldly professes to give only one side of the question. It gives fight, and sternly cuts and hews, and sneers at all idea of compromise or cool argument. The *Intelligencer* admits of argument, and is a little cooler. The pulpits have all pronounced upon the subject, and many of them given series of lectures and discourses. On a late occasion one of the lady orators was spiritually impressed to go to a church where such a discourse was announced, but being known at the door, the warden objected to her entrance. She looked him steadfastly in the face, however, and he quailed, and she passed. She sat quietly, and heard the discourse against Spiritualism, and was not moved until service was over; then she rose, and from one of the pews she delivered such a burning torrent of eloquence in reply as enchained the whole audience, and spiritually bound them to listen to her words till she dismissed them. It is a curious fact that young ladies, otherwise modest and reserved, and even reluctant to tears to go upon such a mission, go weeping in obedience, and do as they are compelled. If men, it might be ascribed to trained oratory; but here is no training, no art, no philosophy, but pure soul and its fervid utterance. And what it amounts to no one can tell. The speakers themselves cannot tell. They differ like other people in opinion. It is just an excitement which takes a colour from their own personal feelings and experiences, and denounces the follies and vices of the times as they are perceived respectively by each; but no definite or unitary movement can be organised or even declared; for so soon as it is attempted—and it has been attempted—there is an opposition. Andrew Jackson Davis, one of the principal leaders, has given utterance to what he calls an harmonial philosophy, which he invites all men to accept; but though many Spiritualists regard him as the man, not coming, but come, he is by no means generally acknowledged as such, though respected by all. There is a singular person of

the name of John Spear, who is a healing medium, and by the mere touch of his hand, like the Apostles, is reported to cure numerous diseases of deadly virulence. Indeed, there are numerous healing mediums of whom wonders are recorded which need not be mentioned; but, with the exception of raising the dead, there are none of the old primitive miracles which have not been repeated, with many others not parallel in history.

“There is a feature about this healing mediumship, however, which does not belong to the primitive, and which does not commend itself to our esteem, although we cannot adduce any valid argument against its legitimacy. The gift is sold for money, and advertised for money. We quote one of the latest advertisements:—

“*Spirit-healing.*—“They shall lay their hands on the sick and they shall be healed.”—*Bible.*—The subscriber having been developed as a Healing Medium, by spirit-agency, offers his services to the afflicted as a medium through whom highly advanced and progressed spirits will endeavour to restore harmony and health to the diseased and suffering of earth. As the present selfish organisation of society would not appreciate or be benefited by the free and unrewarded labour of any medium, I am directed to charge for my services in advance, to be graduated by the means of the patient and the nature of the disease.
ALONZO WILLMOT.’

“Then we have Mr. and Mrs. Mettler, psycho-magnetic physicians, and clairvoyance examiners, with syrups and other medicines advertised for sale. And Mrs. French, a medium, has nerve-soothing vital fluids, prepared entirely through spirit direction. After advertising the vital fluids, Mrs. French says, she ‘continues to make clairvoyance examinations. Examination and prescription, when the parties are present, five dollars; when absent, ten dollars. No charge when parties have not the means to pay.’ This latter peculiarity is a redeeming feature in these advertisements. How it is practically carried out, we have no means of knowing. Some advertise the name only, as W. T. Peterschen, healing medium (giving address).

“The ladies take a very prominent place in this movement, and have evidently something to do—that is appreciated. But many of the most notable healing mediums are men; and some of them go about the country healing and preaching like apostles, living on the hospitality of the friends whom they serve on the way. It is altogether a remarkable movement, and is a giant for its age. There is also a high moral tone about its periodicals, a rich poetry, and a full amount of scientific

and philosophical information, that make them highly reputable. The *Christian Spiritualist* is the organ of the newly formed society. But the *Spiritual Telegraph* has long taken the lead, and will probably keep it. The *New Era*, of Boston, follows next in rank; the *Spirit Circle*, the *Spiritual Era*, the *Spiritual Universe*, the *Spirit Advocate*, and the *Crisis*, are all exclusively devoted to this subject; and the very fact of their being supported is alone sufficient to show the progress which the movement is making.

“We have said that organisation is attempted but immediately opposed—an evidence of sectarianism, and want of unitary ideas, or definite plan, purpose, faith, or authority. Indeed, there is a bewildering variety of opinion; and the last attempt at organisation with its new paper, the *Christian Spiritualist*, seems intended to convey the idea that many of the party are somewhat anti-Christian in their tendency. A great many are decidedly anti-Biblical. But, as the first sentence of an address in the *Christian Spiritualist* expresses itself, ‘The Spiritualists of to-day may be classed into almost as many schools as there are sects in the religious world,’ hence the impossibility, and the ignorance or dishonesty of even attempting to define the party by any other criterion than that of believing in spirit agency; and even this is so indefinite in meaning, that perhaps by far the greatest number do not believe in the identity of the spirits professing to be the spirits of the departed, but only regard them as spirits of some sort, or a spirit. In this loose and undefined condition, organisation to any large extent is impossible. We are not surprised therefore to read in the last number of the *Spiritual Telegraph*, of New York, the following sentences from a correspondent in reference to the new Spiritual Society: ‘We have presented for our consideration and acceptance an imposing array of distinguished names, judges, senators, lawyers, doctors, &c., under the significant appellation of a “Society for the Diffusion of Spiritual Knowledge;” but after a careful and considerate examination, we believe that this particular society does not represent the great mass of believers. How were the officers elected? Apparently in accordance with a time-honoured custom. A few individuals meet together in secret conclave, choose their officers, &c.’ that is, choose themselves. The *New York Mirror* says, in reference to this society, ‘In the association of Spiritualists just formed, with ex-Governor Tallmadge as president, we notice that governors, senators, lawyers, merchants, and manufacturers figure exclusively. *There is not one carpenter or fisherman among them all.*’

“The wonders still continue, and even seem to increase, and

the excitement must be great. For instance, in the *Spiritual Telegraph's* Digest of Correspondence for July 29th ultimo., we read, 'Mr. J. G. Attwood, of Lockport, N. Y., writes as concerning his practice and success as a healing medium. Throngs of persons afflicted with divers diseases apply to him daily, and many of them go away lavishing blessings on him, and the power that operates through him, for the relief they have experienced under his treatment. He uses no medicines, but only directs and applies to the diseased, by manipulations, the spiritual influence which flows through him. Mr. A. has been assured by the intelligence that guides him, that relief to a cholera patient could be effected in three minutes, and a cure in fifteen minutes (unless the case is too far gone), by simply placing one hand over the stomach and the other upon the chest of the patient.' The gift of tongues is communicated to many in the primitive style; for instance, Mr. P. M. Green, of Oasis, Wisconsin, writes that his brother, without previous instructions, and without a knowledge of the languages, in his normal state, has been made to speak several 'properly and fluently;' mention is made of Polish, French, German, and Norwegian. These are serious matters; but antics are not at all uncommon; and it is necessary to give an illustration of both the serious and the ludicrous, in order that the reader may be able to judge with candour; for a writer who exposes only one side of a subject is not an instructor, but a deceiver of the people. We quote the following paragraph from the *Spiritual Telegraph* :—

“ ‘*Curious Spiritual Antics.*—The *Spiritual Era*, of July 6th, contains an editorial article, detailing some curious manifestations which the editor has witnessed. For instance, a table is spread, in the usual manner for a meal, by a young girl, who is a highly developed medium. Soon, apparently, a living thing, about the size of a kitten, is seen to be moving about under the table-cloth, and after a while, as the spectators grow familiar with the phenomenon, a small delicate hand is observed to protrude suddenly from beneath the cloth, and is as suddenly withdrawn. After this operation has been repeated several times, the manifestation changes, and a good-sized foot, with perhaps a boot upon it, is suddenly thrust out from beneath the cloth, and is withdrawn under it again. At other times the family are in the habit of placing a Bible under the table, as they are seated around it, when the spirits will open it at the passage which they desire them to read.’

“ We need not be surprised to read, after this, in the *Christian Spiritualist*, the organ of the new society, large extracts from

Cahagnet's work on magic, continued weekly. What does it all mean? the most practical, industrious, dollar-loving, matter-of-fact people in the world, reviving exploded superstitions! We do not mean, as yet, to give any opinion on the subject, but watch the facts as they arise and pass before us. It is a singular revolution; and as revolutions in the mind are the most radical of all revolutions, the effects must be important. The clergy of America seem to regard it in this light, as it especially bears upon their own teaching, and holds affinity with the source of their own commission, either as a friend or a foe. As the latter they generally regard it, though many do not, but boldly preach it; and several have even abandoned their churches to do so. What especially distinguishes the movement is, that it makes no distinction of sex, and brings forward woman as equal and associate with man in the work it has undertaken.

“The latest reports speak of a new drama dictated by the spirit of Shakespeare, and superior to any of his former works. It has been read to the manager of the Broadway Theatre, and is now about to be brought out as one of the greatest curiosities. Indeed the editor of the *Spiritual Telegraph* has a leading article on the regeneration of the stage, which is chiefly to be effected by the ministration of spirits. The Spiritualists are very generally Teetotallers; having abandoned ardent spirits they have taken to others of milder sort, which they have divested of all the old terrors with which ancient superstition clothed them.”

THE SPIRITS IN AMERICA.

(From the “*Family Herald*” of January 13, 1855.)

“The spirits are still at work in America, and even greater wonders than ever are done. The philosophers here think they have settled and laid them; but, as we shall presently see, it is chiefly by wrapping themselves up in learned and pretentious ignorance. Sir David Brewster is the alleged author of an elaborate article in the current number of the *North British Review*, on this and kindred subjects, in which he reasons in such a manner as to create a doubt of his authority as a reasoner on those physical questions whereon his reputation as a philosopher is reared. Jumping to conclusions too hastily, accounting for effects with the most inefficient causes, substituting a mere Sadducean phraseology for philosophical explanations, and employing, in respect to modern alleged miracles, only such arguments as infidels employ in reference to Scriptural miracles, the reviewer just comes to such a conclusion as a Sadducee or a learned Roman would have come to in the times of the Apostles,

and by the very same process; convincing, no doubt, those who pin their faith to his philosophical reputation, but leaving the question unsolved, and even untouched, in the estimation of the more candid and unbiassed investigators. Taking up the least and the most possible of the phenomena, he coolly attributes them all to imposture, or 'visual impression,' 'expectant attention,' 'illusions of the eye and the ear,' &c.; and though it is morally certain that all England and Scotland could not produce a single specimen of toe-rapping, even for ten minutes, he has the philosophical intrepidity to attribute what is called spirit-rapping to the toe-joints, and to regard it as a settled question—and that, too, not on the credit of actual observation or experiment, like a true philosopher, but on that of a petty paper read before the French Academy of Sciences, entirely unaccompanied with any experimental demonstration, or any public or private comparison between a toe-rapper and a *genuine rapping impostor*. How very easily a philosopher can believe what he wishes to be true! After this a man may not be accused of ignorance for seriously believing that Mrs. Harriet Beecher's toe wrote *Uncle Tom's Cabin*.

“ We think it much more probable, though Sir David objects to this view of the subject, that a table is made on purpose, and that the medium by sleight of hand substitutes his table for yours so very quickly that you cannot see the doing of it—using, perhaps, a powder called glamour, which Dr. Jameson, the learned Scotch lexicographer, says, 'makes people see objects differently from what they really are;' or the table, perhaps, being covered with an invisible green table cloth, escapes the observation of the shrewdest observer. How it is done we know not. We can only say that the *North British* reviewer should make himself acquainted with a subject before he writes of it; and for the purpose of showing how much there is to explain which he and other critics have never touched upon, we select a few of the latest news from the American spirit-papers, which papers he does not appear to have either seen or heard of—or discreetly ignores. The first of these is denominated 'A Night with the Spirits,' from the pen of Mr. Charles Partridge, of the firm of Partridge and Brittan, booksellers and publishers, 300, Broadway, New York, proprietors and publishers of the *Spiritual Telegraph*, from which we extract it, dated 2nd December, 1854. Mr. Partridge, having heard of a very powerful circle in New York, said to be the most powerful spirit-circle in the world, wrote a letter to the owner of the house in which it meets, requesting permission to attend one of its sittings. It is not a money-taking concern. Permission was granted; and after some preliminary matter,

which our space compels us to omit, the narrative goes on as follows:—

“ ‘There were fifteen persons present, all seated round a table.

“ ‘Then one gentleman present was told to put his hand under the table and to hold it there for a little time. When he drew it back it contained a letter. Now, how this letter got into his hands is a perfect marvel, as the hands of all were resting on the table.

“ ‘The letter was written in a scratchy hand, upon a very smooth and curiously-coloured paper, and was furthermore dated from “London, Craven Street, Strand, to Mr. — and his select party of friends.” It was from an evil spirit, and its purport would be of no great moment to the reader were we to give it. It fully described the dress of a gentleman who was present (giving his name also), and who had not the slightest idea of being there until brought by his friend on the impulse of a moment. The letter was excessively prone to a sharp, bitter sarcasm, very disagreeable to those against whom it was levelled. The following are extracts:—“I tell you that I am an evil spirit. I wish to deal frankly with you, and I hereby caution you all that there is no species of mischief but it shall be practised by me. I will deceive you in spite of yourselves.” “I am half tempted to disturb this circle by splitting the table into a thousand atoms, without regard to age, sex, or party.”

“ ‘During this time the tables were agitated violently, and we and others were touched upon the knees, hands, and feet in the meanwhile.

“ ‘We were then requested to put our hand under the table; and having complied, another letter was placed in it, in the same mysterious manner, all hands being upon the table except the one engaged. The direction of this letter was written in hues of almost every possible degree, the words all being joined together by straggling picturesque lines, like the branches of a vine, and presenting a beautiful appearance to the view. To a mortal it must have been a work of immense and unprofitable labour. Strange to say, it was utterly impossible to tell where it began or where it ended. There were four different shades of blue, nine of scarlet, four of red, four of brown, &c, and all harmoniously and artistically blended. Its interior was no less wonderful than its exterior. It was written in myriad-coloured inks of every hue, shade, and degree, which were scattered over it in miraculous shades and gradations. One letter had as many as seven different hues in it.

“ ‘The letter commenced with “Creatures of y^e flesh,” and was signed Ben Jonson, the celebrated dramatist and contemporary

of Shakespeare. Its contents we omit—they were of a moral and expostulatory character, severely threatening against men of vicious habits.

“After having commented on this extraordinary letter, another gentleman was requested to place his hand under the table; and another letter was brought forth, but not before a violent struggle had taken place between the recipient and some unseen power that bestowed it. The hands were never stirred from the table during the whole time, and our legs had full play beneath. This letter was signed by the autograph names of nearly all present, ourself included; but none of us had any knowledge of ever having signed it. It was a short petition. It was very curiously sealed and folded. It was burned by order of the spirits. This I saw complied with myself. Another gentleman was then requested to put his hand under the table, as the others had done; he also received a letter, and it was the same, or a facsimile of the same letter which had been burned, with the exception of some additional lines, and a portrait, which the other had not. A small piece of paper was then torn, having nothing on it, and thrown under the table. We were presently desired to hold out our hand; and we received the same paper with a name written on it in pencil. These things were accomplished, with the greatest rapidity, in succession.

“A lady was then told to hold out her hand under the table, which she did, and a letter was delivered into it. She could not, however bring it forth until she had pulled violently at it, and torn the corner of the envelope in which it was enclosed. It was a letter upon scientific subjects, containing a new and wonderful theory upon the tendency of air and light objects to ascend. It was purported to be written by a gentleman present, who, however, denied all knowledge of it. It was, he owned, an exact facsimile of his style and writing, but he denied having penned it to his remembrance.

“After this a letter fell upon the table, apparently from the ceiling. It was written in French, and was also from an evil spirit. It was signed “Ralph.” It began as follows:—“*Mes chères amis—Je vous souhaite le bon soir,*” &c., &c. It was partly translated by a lady present; but in consequence of her not being able to read the cramped spiritual hand in which it was indited, the spirits completed its rendition.

“We then stated that we had never witnessed any manifestations as wonderful as these, and only one thing that at all approached them. We mentioned having seen a key taken from a door and deposited in a gentleman's pocket as the instance in question. We had scarcely ceased speaking when a gentleman was asked to place his hand under the table, and a

key was put immediately into it. Upon examination it proved to be the key of an adjoining room, at the other end of the apartment, which had been locked, but which was now found open and minus the key. The rapidity with which these things were accomplished was astounding. This fully convinced, as the mention of the key was entirely impulsive with us.

“We were then told to place our hand under the table again, and felt a cold hand plainly placed in it, while the hands of all present were on the table. The table-cloth was forcibly dragged off through the space between the tables, and afterwards deposited in our hands.

“We and another gentleman were requested to place our fingers between the crevices of the table, which we did, and we then both felt a cold and clammy hand clutch us, as likewise did the mediums and two others.

“Our son-in-law then felt a cold and damp hand seize his under the table. Pencils, pen-knives, and pens were at times placed in the hands of those assembled by invisible agencies. The manifestations now grew very violent. Tables were thrown about, and a pen-knife was thrown at and struck a gentleman upon the head with excessive violence, without doing him the least apparent injury. Our clothes were pulled at, and we distinctly saw—as did likewise several others—a ghastly-coloured hand arise slowly between the crevices of the table. A lady, who was evidently of a very timid disposition, had her silk dress roughly pulled in all directions, with such force as to almost pull her from her chair, at which she appeared greatly alarmed; but whenever she moved the same results followed. Three gentlemen saw a naked foot of a little girl about thirteen years of age, which they described as a perfect model of beauty and symmetry. There was no child whatever in the room. We received a pencil from the hand of a spirit under the table. Our son-in-law saw a large dark hand seize upon the aforesaid lady's dress and pull it downward—he says it was surrounded by a species of pale red light. We likewise saw a double-bladed pen-knife clutched in a naked hand beneath the table, and several persons felt sharp punctures in their flesh simultaneously, for they cried out with pain. The tables were then dragged violently across the room, carrying the mediums along with them. In fact, it would be tiresome to ourself and to the reader were we to give an account of all we beheld at this most extraordinary circle upon this memorable night. Suffice it to say that we never saw anything so wonderful and so entirely satisfactory. We were completely *hors de combat*. We have asked permission to attend the future meetings of this circle; and, should it be awarded us, we will, perhaps, be enabled to

lay before the public some more of the marvels there enacted. The circle, which is asserted to be the most powerful in the world, is entirely private; nor have its members any interest whatever in convincing the world at large of the truth of Spiritualism.'

"The *North British* reviewer explains table-moving philosophically—such table-moving as a servant-maid practises when she dusts a table; but beyond that—moving tables without touching them—his philosophy extends not; and therefore he settles that question thus:—'It is with difficulty we can bring ourselves to notice the extravagance of those who maintain that tables have moved at the will of an individual at a distance from them.' This is very easy; any man may be a philosopher thus. The reviewer says he witnessed the experiments of Mrs. Hayden, a professed table-mover. She was not a table-mover! She expressly disavowed it; but tried it occasionally, and often failed. Such table-moving as flourished in England a year or two ago was merely child's play, and an explanation of it would settle nothing. We quote the following from an American paper, not Spiritualist, and a paper that objects to Spiritual theories and doctrines—it is the *Lowell Vox Populi*, or voice of the people:—

"And what, asks the reader, do you know about Spiritualism! We answer nothing—absolutely nothing. We have heard much about it—thought much of it—and seen those manifestations which are called by that name, and of these we propose to write. Persons called mediums we have seen, who, when in an apparently unconscious state, would write and speak as if they were beings who once lived upon the earth, but were at the time spirits disembodied; persons whose word we would not hesitate to take as truth on matters of most vital importance—in whom we could confide if on their testimony depended our lives—such men have told us that they have seen writing which was produced by no visible agency, the pencil moving above and upon the paper with no hand guiding it—that they have seen tables lifted from the floor, and hung suspended to the very ceiling over head, with no hand or visible power touching them—that they have seen a man lifted up, and carried over the heads of an audience, the full length of a large hall, no visible power touching or supporting him—and, finally, that they have seen a violoncello played with all the power and accuracy of an accomplished master, the bow moving as if held in a skilful hand, yet no visible presence was within several feet of the instrument.

"These things we are told, and many more of like character, and we must form some opinion with regard to them. And

first, as we cannot presume that our informants intend to speak falsely, can we suppose that they are deceived in regard to the phenomena they believe they have witnessed!

“‘Let us be careful how we decide this question, *for infidelity stands in expectancy, and will seek to profit by the decision.*’

“The writer then goes on to say that if it is mere illusion, the same may be said of the miracles on which the Church is built. ‘Three, five, fifty, in some instances hundreds saw the miracles of which the New Testament furnishes a record; and therefore we are bound to believe on such a weight of testimony—yet these modern manifestations have been witnessed by numbers as great, and we are in every-day communion with the individuals who have seen them.’ Very Christian-like reasoning—so powerful, in fact, that the very arguments which Sir David Brewster and the *North British* (Presbyterian and Evangelical) *Review* employ against the Spiritualists are weapons deliberately forged for infidels to use against themselves. The cheap press has often been maliciously and falsely accused of circulating infidelity; but the dear press is really its most efficient supporter. St. Paul would not have written such an article; but he wrote these words, ‘Beware lest any man spoil you through philosophy falsely so called.’

“We shall conclude the subject in our next, with a few more curious details which are indispensable to the formation of a full idea of it.”

THE SPIRITS IN AMERICA.

(From the “*Family Herald*” of January 20, 1855.)

“Last week we gave an account of some of the spiritual phenomena which were more like sorcery than anything else, and which remind one of stories of the old magicians which all of us have read, but few or none of us believe; but it would be wrong for us to form our opinion of the whole from one or two of its parts, or of a thousand mediums from a single specimen. The variety is very great, and nothing like a system of common understanding or method is perceptible. If you judged from one circle only, you might believe that nothing could be done without sitting round a table with hands on it; go to another, and there is no table at all. One will tell you that certain manifestations can only take place in the dark; in another, the same, or similar, take place in the light. One teaches you that certain organisations are adapted for mediums; another says nay, that mediumship is a gift of the spirit, and has been conferred on one for months, and then taken away; that a medium has been punished for misbehaviour by the loss of

mediumship for a season, after which it returned; that even a dead body has been made a medium, and guided a living hand to write. One will tell you that spirits out of the body see, as with bodily eyes, our world as well as their own; another says nay, they can only see through the eyes of a person in the body which they enter. All sorts of contradictory things are told, and opposite things done, and opposite systems pursued; and a bewildering variety, and as yet confusion of method and principle appear, which make it quite impossible to say what is the positive character of the movement; for it is graduated as on a scale, the lower degrees being not unlike the tricks of the conjuror's art, or the pranks of schoolboys and girls; the higher degrees ascending by series till you come to the arts of healing and consolation for body and spirit, and revel in the richest and purest poetry of a highly cultivated nature.

“The circle described in our last belonged to the great city of New York, where every art which human ingenuity can practise may be supposed to be possible in the most recondite and undiscoverable manner. Let us leave it then, and go to the country, amongst the rustic and simple peasantry of the West—persons not only unskilled in civilised arts, but ignorant of science and literature, with scarcely knowledge enough to till the ground for a bare subsistence.

“In the States there are what they call spirit-rooms, in which spirits are the sole performers. Jonathan Koons, a farmer, in Athens County, Ohio, was the first to erect such an apartment. It is a room 12 feet by 15, with a table in the centre furnished with musical instruments—drum, violin, harmonica, trumpet, &c. During the performance the room is darkened, and the company is seated round the wall. About 30 persons may be, and often are, accommodated. The musical instruments then give forth a concert—they are seen to play as if self-moved, and a vocal concert of mysterious voices accompanies them. The trumpet speaks distinctly and intelligibly—a hand may be seen raising it, and that hand will bring the trumpet or any other of the instruments round the company and shake hands with all; and you may satisfy yourself not only that it is a hand, but that no arm is attached to it. It is colder and stiffer than an ordinary human hand, but there are life and motion and great power in it. A piece of paper and phosphorus are given to you to examine it by means of a feeble light. That hand will write a letter to you, and put it into your hand. Hundreds, perhaps thousands, have shaken hands with this mysterious hand; and at a late conference of Spiritualists in New York, reported in the *Spiritual Telegraph*, it was debated whether this hand was an actual spirit-hand embodied, or merely a composition hand,

the result of spirit art in collecting the materials from the surrounding atmosphere. There was no dispute about the reality of the phenomenon, the only question was of what material it was composed. Various nice experiments have been made with it—for instance, softened wax and common putty have been used to obtain an impression from it. Dr. Gray describes the grasp of these spirit-hands as like the grasp of a mailed hand, by which he has been whirled violently across the room. They are powerful living hands, apparently of flesh and bone, without a body or an arm attached to them.

“The following description of Koon’s circle is by an eyewitness, quoted from the *Spiritual Universe* of Cleveland, Ohio, date 28th October, 1854. It is a small extract from a long letter:—

“ ‘The violin was not on the table during the whole time, but it was carried by invisible hands all round the room, now passing near to our heads, now near the ceiling, and now resting on our persons. It was placed on the knees of one of our number, and turned over so that the strings were on the under side, and while his hands were passing all around it, a tune was played. The accordion was played on, not only while it lay on the table, but while it was floating through the air through all parts of the room. The tambourine, at our request, was played successively on each of our heads; it was also passed completely round the circle, and in its way rested on the arms and hands of each. We also heard speaking, whistling, and singing through the tin horn. The horn appears to be the chief medium used by the spirits at these rooms for vocalising. Time was marked, now on the drums, now on the triangle, now on the tambourine, and with the bell, and now with the use of all combined. While this concert of music was being given, articulate words were heard from the horn, indicating that one of the invisibles presided over the others and directed the arrangements. Through this horn many amusing and interesting comments on the instruments, the musicians, and their music, were made—sometimes commending, and sometimes severely criticising.’

“ ‘At the request of one, the horn was handed round, and the writer was allowed to hold the large end of it, whilst conversation was conducted with him by the invisible agency through the small end. Moreover, he felt the small end warm after it. He also saw the hand which took the phosphorised paper between its finger and thumb, and moved round the company with it within a few inches of the face, then rose to the ceiling out of reach. Being requested to write, the trumpet asked the loan of a pencil; the hand came and took it, and

wrote a letter; it then shook hands with all. 'It was as tangible and as real as a human hand, and yet we had the most unmistakable proofs that it was not human.'

"This does not look like news; it is too strong even for a popular romance—'it bangs Bannagher,' as Daniel O'Connell once exclaimed. But now for the higher movements.

"In a short article on the diversities of gifts, the editor of the *Boston New Era* writes thus:—'Had they (the early Christians) the gift of speaking with tongues? so have we. Had they interpreters of tongues? we have the same. Had they the gift of prophecy? we also have that gift. Had they gifts of healing? our mediums cure the sick oftentimes in the most wonderful manner (witness the article entitled "Charles Main: Gifts of Healing," in the present number [*i.e.* of the *New Era*] and thousands of other things all over the land). Did they work miracles? we work them as well. There is no gift called spiritual in the New Testament but we can find its parallel in these times.'

"The literature of the Movement is peculiarly interesting; it seems destined to form a new epoch in the history of poetry. The spirit-songs are fragrant with an odour hitherto unknown to earth-songs. It looks as if the Muses were no longer a vain imagination, but a living reality; and they sing of Heaven, the morning land of the spirit, and its destined home. No longer palled in ghost-like attire, and singing dirges of Earth and Hades, oppressing poor mortals with leaden thoughts, and wailing like corn-crakes amid stalks of corn, whose luxuriant ears are beyond their reach—these regenerated deities have risen like the lark, and sing from heaven the songs of the lower and the higher homes. And such is the nature of the new inspiration that the medium chants and sings, and recites his lyric and his epic in character, like a prophet bard; whilst his amanuensis commits to writing the words as he utters them.

"*The Lyric of the Morning Land*, a poem of 250 pages, spoken in trance in thirty hours, by Thomas L. Harris, a spirit-medium, is the last, and, we believe, the most beautiful production of the new poetic inspiration. It must take its place with the very richest compositions in feeling, though somewhat overblown with ideality.

"The poem is addressed 'To the pure in heart,' and has for its motto—'In my Father's house are many mansions.' It is divided into three parts, Pallas, Hesperus, and the Sun. In the first, the spirit of a poet rehearses the story of his death on earth. His spirit ascends and beholds wondrous sights.

"The angels of sleep lead the soul to its home, and thus the soul of the poet was led to its paradise isle by a maiden from

Pallas; and while journeying with her the poet sings the mournful song of the 'Outer Life.' As they reached a shore of alabaster, a company of rose-winged and purple-vested youths met them, and the poet sings 'The Song of Desire.' As he ceased, he saw a lovely maid whispering into an infant's ear, and the infant fled towards the poet and his maiden companion, and welcomed them as a lovely spirit pair to the island of the Lily Queen—

"The Lily Queen lay sleeping, and her head
Was fanned by swaying turquoise flowers that fed
The air with incense.

"As he looked she awoke; she told him his coming was not unknown. Enraptured with her beauty he sings again. A new life is born in him, and he trembles like a dewdrop as she touches the inmost lyre-strings of his heart. Then he sings the "Song of Home," which we quote as a specimen—

"How beautiful is Home! The wanderer sees,
Returning from afar, the village spire,
And the ancestral roof whose aged trees
Shelter, perchance, wife, mother, child and sire;
Nor theirs the glory to which fools aspire—
The empty bauble vainly called renown;
They are content to light the evening fire,
To feast on simple cheer, and lay them down
In joyous rest to dream, unfearing fortune's frown.

"How beautiful is Home, when Love adorns
With splendours brighter than the morning sun,
When it first gilds the silver Alpine horns,
The village cot, the fair beloved one—
Though poor in outward gifts, excelled by none
In all the finer feelings of the breast;
How chime the hours to music as they run!
Music of Love divine, that angels blest,
Delighted, bend to hear from out their golden rest.

"Tis Love alone that gives to Home its bliss,
Transfiguring common life with light divine;
Love plants its Eden in the wilderness,
Lights Heaven's own flame to gild the darksome time;
In saddest breast, like diamond in the mine,
Burns quenchlessly: and through life's inner night
An orb of fairest grace and strength sublime,
Pure as sweet Hesper set on Tempe's height,
Streams prophesying Heaven, the land of Love's delight.

"But Home in Heaven—a light within a light—
A joy insphered in joy! How beauteous still
The evening shadows when a new-born sight
Changes to jewell'd fires the palace wall
Of our divine abode: when over all
A sky translucent, fire-illumed, and fed,
Expands sublime beyond the ethereal hall,
Picturing o'er all its dome how angels wed,
What marriage throngs sublime to heavenly nuptials tread.

"The Lily Queen becomes the bride of the poet, and from a

radiant angel he learns his destiny, which is to shed celestial light on earth.

“Then the poet sings the song of the Soul, and how Love is endless; and the hymn of Life’s Completeness. In the golden age of harmony life is to be complete; then there are to be no scattered households; then the Eden age shall revisit mortal men; then shall come the new-born state; then the crowning church shall rise.

“All this professes to be positive and unequivocal inspiration, words and thoughts alike produced without an effort of the mind of the medium; and a poem, which would cost a labouring poet a twelvemonth’s toil at the least, with innumerable corrections and interlineations, erasures and interpolations, patchings, and mendings, is produced in thirty hours, with none of the usual accompaniments of intellectual exercise. It is true that the medium is a man of refined mind, who might be supposed capable of producing such a work by intellectual labour, and that we have only his own testimony to rely on with respect to the manner of the poem’s birth; but if a mind, if many minds, so exquisitely tuned, and richly furnished, are at the same time capable of practising the most iniquitous imposition on their fellow creatures, then what is the use of education at all, and what guarantee can society have for its amelioration, in recommending the modern panacea of school-knowledge, and intellectual cultivation?

“Such phenomena, if true, in an age like this, constitute a remarkable fact, and a most important and valuable one. They seem to be preparing the world for the greatest controversy that has yet taken place—the final controversy of the Church. The Church is peculiarly a spirit institution. Was it or was it not founded by spirit manifestations? That is the great question—and that it is not settled, the increase of infidelity demonstrates; and that even the clergy and the professed Christians are disbelievers themselves in such phenomena as the Bible regards as genuine facts, such articles as the one we noticed in our last week’s number abundantly prove. Who are the infidels?—Are Sadducees infidels?—are all men infidels?

“If not true, let the imposture be exposed and reasonably explained by some one who has read the literature of the movement, and visited the most distinguished of the so-called spirit-circles in America.

“In conclusion, be it known to the reader that the spirits are acknowledged—even by Spiritualists themselves—to be untrustworthy in regard to matters of fact. They are, as a body, notorious liars. Some, it is said, have proved themselves true; but fidelity to their word is so much the exception to the

rule, and the testimonies of spirits are so very contradictory, that no dependence can be placed upon one word that they utter respecting their own world, their condition in it, or even their own identity. But the facts! The facts are one thing, and the spirit's word or testimony is another. What are the causes of such effects? This is the first question to be answered, and nothing like an answer has ever yet, to our knowledge, appeared in print."

To some of the strictures in these articles we think exception might be fairly taken, and in particular the bold averment that the spirits "are, as a body, notorious liars," is far too sweeping. On this point, however, we may note that in *The Coming Man* our author himself points out that, in common with spirits, the best and wisest teachers of mankind in teaching by symbol, allegory, fable, and parable, subordinate, set aside, and violate literal truth (as for example when animals, birds, and even inanimate things, are said to speak), not for the purpose of deception, but to set in a more striking light the higher truth—the moral and spiritual truth, with which they are alone concerned.

In conclusion we would say, all honour to this brave pioneer of Spiritualism and kindred truths, for his manly open assertion and dissemination of facts and conclusions concerning them, then universally unpopular, and therefore the more needed.

TO J. H. G.

A NATURE frank, courageous, loving truth
 With all the ingenuous, trusting mind of youth;
 A noble kindly heart and generous hand,
 Quick sympathies—bound in no narrow band:
 A large experience gained in many a clime,
 A faith beyond "this bank and shoal of Time"
 In things invisible—eternal verities,
 Speaking its honest thought without disguise:
 To soul so poised what matters gain or loss!
 The fires but prove the gold that purge the dross:
 To faith so centred, calm, and pure as thine,
 Behind the darkest cloud God's face doth shine.

T. S.

MATERIALISATION OF SPIRIT-FORMS.

RECENT EXPERIMENTS OF WILLIAM CROOKES, F.R.S.

MR. CROOKES, in company with a few scientific friends, has lately been engaged in experimental investigations to test the independent existence of materialised spirit-forms as presented through the mediumship of Miss Florence Cook. As these *séances* are now for a brief period suspended, he has placed on record some of these experiments and their results. It will be seen that they confirm the conclusion of Mr. Varley, from the electrical experiments made by him, as related in our last number. Mr. Crookes says :—

“I have for some time past been experimenting with a phosphorus lamp, consisting of a 6-oz. or 8-oz. bottle, containing a little phosphorised oil, and tightly corked. I have had reason to hope that by the light of this lamp some of the mysterious phenomena of the cabinet might be rendered visible, and Katie has also expressed herself hopefully as to the same result.

“On March 12th, during a *séance* here, after Katie had been walking amongst us and talking for some time, she retreated behind the curtain which separated my laboratory, where the company was sitting, from my library which did temporary duty as a cabinet. In a minute she came to the curtain and called me to her, saying, ‘Come into the room and lift my medium’s head up, she has slipped down.’ Katie was then standing before me clothed in her usual white robes and turban head dress. I immediately walked into the library up to Miss Cook, Katie stepping aside to allow me to pass. I found Miss Cook had slipped partially off the sofa, and her head was hanging in a very awkward position. I lifted her on to the sofa, and in so doing had satisfactory evidence, in spite of the darkness, that Miss Cook was not attired in the ‘Katie’ costume, but had on her ordinary black velvet dress, and was in a deep trance. Not more than three seconds elapsed between my seeing the white-robed Katie standing before me and my raising Miss Cook on to the sofa from the position into which she had fallen.

“On returning to my post of observation by the curtain, Katie again appeared, and said she thought she should be able to show herself and her medium to me at the same time. The gas was then turned out, and she asked for my phosphorus lamp. After exhibiting herself by it for some seconds, she handed it back to me, saying, ‘Now come in and see my medium.’ I closely followed her into the library, and by the light of my

lamp saw Miss Cook lying on the sofa just as I had left her. I looked round for Katie, but she had disappeared. I called her but there was no answer.

“ On resuming my place Katie soon reappeared, and told me that she had been standing close to Miss Cook all the time. She then asked if she might try an experiment herself, and taking the phosphorus lamp from me she passed behind the curtain, asking me not to look in for the present. In a few minutes she handed the lamp back to me, saying she could not succeed, as she had used up all the power, but would try again another time. My eldest son, a lad of fourteen, who was sitting opposite me in such a position that he could see behind the curtain, tells me he distinctly saw the phosphorus lamp apparently floating about in space over Miss Cook, illuminating her as she lay motionless on the sofa, but he could not see anyone holding the lamp.

“ I pass on to a *séance* held last night at Hackney. Katie never appeared to greater perfection, and for nearly two hours she walked about the room, conversing familiarly with those present. On several occasions she took my arm when walking, and the impression conveyed to my mind that it was a living woman by my side, instead of a visitor from the other world, was so strong that the temptation to repeat a recent celebrated experiment became almost irresistible. Feeling, however, that if I had not a spirit, I had at all events a *lady* close to me, I asked her permission to clasp her in my arms, so as to be able to verify the interesting observations which a bold experimenter has recently somewhat verbosely recorded. Permission was graciously given, and I accordingly did—well, as any gentleman would do under the circumstances. Mr. Volckman will be pleased to know that I can corroborate his statement that the “ghost” (not “struggling,” however) was as material a being as Miss Cook herself. But the sequel shows how wrong it is for an experimentalist, however accurate his observations may be, to venture to draw an important conclusion from an insufficient amount of evidence.

“ Katie now said she thought she should be able this time to show herself and Miss Cook together. I was to turn the gas out and then come with my phosphorus lamp into the room now used as a cabinet. This I did, having previously asked a friend who was skilful at shorthand to take down any statement I might make when in the cabinet, knowing the importance attaching to first impressions, and not wishing to leave more to memory than necessary. His notes are now before me.

“ I went cautiously into the room, it being dark, and felt about for Miss Cook. I found her crouching on the floor.

Kneeling down, I let air into the lamp, and by its light I saw the young lady dressed in black velvet, as she had been in the early part of the evening, and to all appearance perfectly senseless; she did not move when I took her hand and held the light close to her face, but continued quietly breathing. Raising the lamp, I looked around and saw Katie standing close behind Miss Cook. She was robed in flowing white drapery as we had seen her previously during the *séance*. Holding one of Miss Cook's hands in mine, and still kneeling, I passed the lamp up and down so as to illuminate Katie's whole figure and satisfy myself thoroughly that I was really looking at the veritable Katie whom I had clasped in my arms a few minutes before, and not at the phantasm of a disordered brain. She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie and examine her with steadfast scrutiny until I had no doubt whatever of her objective reality. At last Miss Cook moved slightly, and Katie instantly motioned me to go away. I went to another part of the cabinet and then ceased to see Katie, but did not leave the room till Miss Cook woke up, and two of the visitors came in with a light.

"Before concluding this article I wish to give some of the points of difference which I have observed between Miss Cook and Katie. Katie's height varies; in my house I have seen her six inches taller than Miss Cook. Last night, with bare feet and not 'tip-toeing,' she was four and a half inches taller than Miss Cook. Katie's neck was bare last night; the skin was perfectly smooth both to touch and sight, whilst on Miss Cook's neck is a large blister, which under similar circumstances is distinctly visible and rough to the touch. Katie's ears are unpierced, whilst Miss Cook habitually wears earrings. Katie's complexion is very fair, while that of Miss Cook is very dark. Katie's fingers are much longer than Miss Cook's, and her face is also larger. In manners and ways of expression there are also many decided differences."*

* In a private letter from Mr. Epes Sergeant, of Boston, author of *Planchette*, he remarks:—"If Messrs. Varley and Crookes can establish the fact that the figure known as Katie is a temporarily materialised form, vanishing or dissolving immediately after its withdrawal from the view of the spectators, then will they establish the most stupendous fact yet known to science; one that will do more to revolutionize human opinion on a variety of important subjects than all the books that ever were written or can be written. I am not competent to say how far Mr. Varley's electrical experiments are valuable as tests in this matter."

ANOTHER LADY MEDIUM FOR SPIRIT MATERIALIZATION.

Manifestations similar to those described as occurring through the mediumship of Miss Cook, are also reported of Miss Showers, a young lady, seventeen years of age, resident at Teignmouth, South Devon, but who, with her mother, has been spending the winter in London witnessing manifestations, and giving private *séances*. The last of these, previous to her return home, was given at the house of Mrs. Gregory, 21, Green Street, Grosvenor Square, on March 24th. The circle consisted of General Brewster, Colonel Stuart, Lady R., Mrs. Wiseman, Mrs. Fraser, and Mrs. Templeman Speer, a distinguished F.R.S., M.A., Rev. Maurice Davies, D.D., Mr. Beauclere, Mr. Herbert Noyes, and Mrs. and Miss Showers. The room in which the cabinet was placed was divided by a screen from an outer room, in which the sitters ranged themselves in a semi-circle. The room being lighted by a large wax candle, some tilting of the table and rappings took place, and four distinct voices, not those of any of the company, joined in a quartette. In about half-an-hour the door of the cabinet opened, and a materialised spirit-form stood in the doorway visible to all. Each member of the company at the invitation of the spirit went up close to her, shook hands with her, and made a close examination of her features twice in the course of the evening, and each carefully examined the form and the ample white drapery of the spirit, and exchanged a few words with her. The writer of the account of this *séance* in the *Medium* of April 3rd, says:—

“ I had by accident the good fortune to be seated the whole time of her visit within a few feet of her, and therefore had most excellent opportunities of examining her face and hearing all she said, and at one time, when a red light was brought into the room and made to play upon her, I most distinctly observed her features. Unfortunately she was unable to stand this red light for any length of time, and in consequence had to retire into the cabinet to regain force, as indeed she was obliged to do several times during this most wonderful and lengthy visit. If questioned, I should positively affirm that the features were not those of the medium; the nose and cheek bones were markedly different, while the eyes had an extraordinary, glazed, fixed, and stony appearance. In stature, too, she was superior to her medium, which I perfectly satisfied myself of, firstly, by carefully observing the relative height of the spirit and Miss Showers as they appeared in the doorway—the top of the head of the former was quite up to, and indeed a little above, the beam of the door, while that of the latter was quite one and

a half to two inches below it; and secondly, by observing their relative height when standing in juxtaposition with the 'master of the ceremonies,' when it was agreed *nem. con.* that the spirit had the better of her medium by a good bit.

"To me the face appeared full and somewhat rigid, the glassy eyes tending to this impression; and though the general colour of the face was pale, there seemed to be, so far as the light would admit of my judging, some little colour about the cheeks. Anyhow the complexion of Florence (the spirit) was quite different from that of Miss Showers. The head was enveloped in white drapery so as to conceal the hair, which Florence informed us she had not wholly materialised; but it was brown, and not so long as that of her medium. The drapery covering the head appeared to be transparent, and resembled white crape or gauze, and fell gracefully over the shoulders and arms, while the body was robed in a plain, neat dress, of a more substantial fabric, the upper portion or bodice fitting tight, an ornament like a mother-of-pearl button being conspicuous about the centre of the bosom—this ornament she told me was one she always wore, but of what composed she could not explain to my understanding. The lower portion of the dress, which was also white, consisted of a skirt or petticoat, the material composing which seemed very stout, resembling white satin, only not possessed of the sheen of that fabric, but exactly resembling it in the appearance of the solidity yet gracefulness of its folds. To the touch this material was exceedingly soft, resembling the very finest and softest flannel. The hand, I may here note, was pleasantly warm, and we were informed by Florence that she was of full weight, whereas her medium if weighed would be found to be only half weight—that she got more than half her weight from the medium and the remainder from the circle.

"After standing amongst us for upwards of half-an-hour, she, at our request, seated herself—a matter of some difficulty evidently, but when once accomplished she seemed highly pleased with her feat, though she did not look comfortable, and after a while stood up again so as to be more at her ease; but after a little time she again seated herself of her own free will, and this time with much greater ease. As it so happened she now sat at easy speaking distance from me, and I had an excellent and long view of her face as I conversed with her. I took advantage of this proximity to inquire all about her parentage, &c. She told me her father's name was Joseph Maple, her mother's Margaret; that he was a grocer, and lived in Blackburn Street, Inverness, the number she had forgotten. Being asked if she would like me to send them any message, she replied, 'Tell my parents I shall ever remember them; but I

can never communicate with them, as they are not mediumistic.' On my asking her to give me some test whereby to prove to them that the message was from her, she reflected for a good while and then said: 'Tell them that in my last convulsion, when they thought I was no more, I was not dead, but was conscious and heard all that was being said. This is the only test I can give. I suffered no pain when the separation between the body and spirit took place; this was about six years ago. I died of consumption.'

"Shortly after this our fair visitor from the spirit-world—who at one time advanced quite three to four yards from the cabinet door—after thanking us for the assistance we had given her, in sad tones, bade us farewell, saying she would not in all probability see us again, as she intended shortly going to a higher sphere and leaving her medium. As she retired she closed the door behind her, and presently the voice of Peter, who all this time had been charged with entrancing the medium, called out to us and enjoined us to sing. Another half-hour or so elapsed, and he then invited some of us to go and examine the medium. Two or three of our number retired accordingly, and found Miss Showers lying in a trance, with her face downwards on the floor, as described by Florence. On recovering consciousness she was quite unaware of anything that had occurred, seemed a little tired, and was unable to bear the light of the candle. Thus ended this most remarkable and interesting *séance*, during which I think I may with safety say that we had for upwards of an hour and a quarter been in the presence of, and conversed with, a truly resurrected or materialised spirit.

"I enclose my card, and am, yours faithfully,

"London, 25th March, 1874."

"D. G. S.

Miss Showers is neither a public nor a paid medium. On this occasion she wore a black silk dress, while the spirit-form was in white drapery.

On the evening of March 30th, at the house of Mr. Luxmoore, 16, Gloucester Square, Hyde Park, the spirit Florence and her medium Miss Showers were both distinctly seen at the same time, under the light of a large solar lamp. Florence walked about the room some time, and then sat down to the piano, which she played "with great feeling and exquisite touch."

A LECTURE ON SPIRITUALISM was delivered in the Unitarian Chapel, Hastings, on March 24th, by Mr. D. H. Wilson, and the Minister of the Chapel was in the chair.

THE WAIL OF A LOST SPIRIT.

A REMARKABLE EXPERIENCE OF THE REV. FREDERICK
ROWLAND YOUNG.

THE *Christian Spiritualist* for February, 1873, has an article by its editor, the Rev. Frederick Rowland Young, minister of the Free Christian Church, Swindon, and written under his own name, entitled "The Wail of a Lost Spirit." It is an experience so remarkable and instructive that we deem it worthy of reproduction. Mr. Young writes:—

"On Monday afternoon, December 23rd, 1872, I was reading the *Standard* report of Mr. Gladstone's speech delivered at Liverpool on the previous Saturday, and commenting upon portions of it, in the presence of two members of my family circle—Mrs. Wreford, and her daughter. Suddenly, and while in the act of making my comments, I began to feel extremely faint, from what I thought to be the heat of the room, and desired that the window might be opened for the ingress of fresh air. I also went from the fire-place to the open window, hoping that in a few minutes the feeling of faintness might pass away. Very shortly after this change, I was entranced, and slid off the chair on to the floor, in a kneeling position, and then began to crawl on hands and knees, very slowly, groping about like a person might who was in the dark, and trying to find his way through it. While in this position, and watched eagerly by those present, a spirit began to utter through me certain lines of verse, which were taken down in shorthand at the time. 'Suiting,' as Shakspeare says, 'the action to the word and the word to the action,' the spirit began as follows, every word being illustrated by the movements my body made:—

"I wander on—I wander far,
No light of sun—no blink of star;
I wander on—no voice I hear,
No word to guide, but all is drear;
I wander on, 'mid darkness deep,
No hand to touch, no rest, no sleep.
O heart, so foul and full of sin:
Without—without—and not within!
I *might* have been 'within' the gate,
But scoffed and scowled, till all too late;
I heard a voice, a voice for years,
I turned away—no hope appears;
I wander on—where *shall* I go?
I say 'this way'—a voice says 'No!'
I wander on—I cry with pain,
I ne'er shall hear *that* voice again,
The voice of pity, power and love,
The voice on earth of God above.

I wander on, and stumble—fall :
 And all is gone, for ever—all :
 O sisters, brothers, in the land below,
 If I *could* tell you all I know ;
 'Tis bitter pain, 'tis cruel smart,
 How *can* I cleanse you, filthy heart ?
 I *cannot* wander—I *must* stay,
 And wait the beams of brighter day,
 Feel out for help, and strain these eyes
 For light, from yonder closed skies :
 O God, O Christ, O Holy Ghost !
 List to the cries of one that's lost !
 Perhaps some Angel hears my word,
 And may be sent here by its Lord
 To pick up *me*, to guide *my* feet,
 And bring my wandering steps to meet
 My Judge, my oft-offended Lord,
 And hear from Him my doomful word ?

“ At this point I think the spirit's own mention of the word ‘ Angel,’ must have suggested to her mind the fact that she had at some time in the past been herself called an ‘ Angel,’ and the contrast between the really angelic character and her own was at once felt to be so striking that she burst out into the following disclaimer :—

“ An angel ? no, a woman fell,
 Who dragged her dupes the way to hell ;
 Who smiled, caressed, spoke words of love,
 And strove by meretricious arts to prove
 The words all true—

“ Here it would seem that the spirit was not satisfied with the way in which she was expressing herself ; partly, perhaps, because the lines of verse were not properly measured out, so she revised her composition, beginning again as follows :—

“ An angel ? no a woman fell,
 Who dragged her dupes the road to hell,
 With words all bland, with smiles and tears,
 With laughter, shouts, with hopes and fears ;
 They paid me well—they did their deed—
 They paid on garbage foul to feed :
 I know it now—I see it all,
 And here I am, no voice to call,
 No voice to say ‘ Reach forth thy hand,
 A guide is here to Spirit-land !’
 I wander on—all dark and foul
 Begrimed—a hated, spotted soul :
 The sin was mine and only mine :
 I died, and gave the world no sign ;
 I died, to live—I lived to know
 The meaning of a *spirit's* woe.
 O Father, Son, and Holy Ghost !
 Is there *no* hope for spirits lost,
 No help for sin—no word—no sign ?
 The sin was mine and only mine.

“ The friends present tell me that nothing could more pain-
 N.S.—IX. P

fully and entirely illustrate intense agony of mind than the movements and tones of the spirit, while the expression of the face was indescribable. My friends interjected, here and there, a word of consolation and advice, but no notice would seem to have been taken of it. I have no clue by which to tell the name, or history of this spirit, and where the ignorance is absolute, silence should be equally so. It is, however, apparent that the speaker was a woman; a woman who in earth-life had been what is familiarly known as a 'prostitute,' but one of higher grade than usual, and certainly one of education and poetic feeling. Orthodox Christians talk much about hell, and delight themselves and their hearers with vivid and painful pictures of what they themselves conceive hell to be, pictures made up largely of material images, and appealing to the merely physical feelings of pain or pleasure. But here at least one may know, however faintly, what hell must be in the future to a soul that has abused its nature in earth-life, and been disobedient to the heavenly vision, the heavenly voice. If spiritual phenomena were worth nothing more than for the insight they give into the spiritual state of those who have passed away, they would be of incalculable benefit, for they show us, beyond all possibility of cavil, that the eternal order reigns supreme in all worlds, and that 'Whatsoever a man soweth that shall he also reap,' that not what we have, or where we are is the great matter, but *what* we are, and that however 'case-hardened' a spirit may be on this side of the Border Land, the time must come, sooner or later, when that spirit will realize its own condition, its own surroundings, the 'place' (1 *Acts*, xxv. verse) it has made for itself by its whole earth-life. Let smoke and fire, and bodily torment continue to be used as figures of the retribution of the future, and we shall not object, but let them be used simply as figures, and as nothing else, for it is evident that the spirit's torment in the land beyond is the torment of spirit and not of body.

"I cannot but indulge the hope that at some future time this poor spirit, wandering on and groping its way blindly, may be permitted to entrance me again, and give some particulars of name, residence, and such other details as may help one to trace out portions of her earthly life; and if I am so far favoured my readers may rest assured that I shall give them all the information that is given to me. Meanwhile, I place this entrancement on record, because it is, in itself, an extremely valuable one; and because, however many who hear of it may disbelieve, or be in doubt, there are those who will accept the account for what it really is, a truthful and carefully composed history of one of the most solemn and impressive spiritual experiences to which I have

been subjected since my mediumistic powers have been brought into action.

“I ought to say, what, of course, my readers will assume, that I myself have punctuated and emphasized these lines of verse, in order to make them more readable. The words in italics are those which the spirit herself strongly emphasized.

“*December 30th, 1872.*—Exactly a week from the time since the above particulars transpired, the faintness I have described above came over me again, and eventually I was entranced. My hands were clasped in an attitude of prayer, and of evident thankfulness, and then unclasped; but no words were uttered. The spirit was then asked to speak, but a shake of the head was the only answer. I then came out of my trance; but only for about two minutes, when to my surprise I was entranced again. I was made to spring up with a sudden movement, and clasp my hands, and then the spirit repeated through me the following lines, which are here punctuated and emphasized, to express, as well as one can do, the significance of the utterances—the meanings attempted to be expressed:—

“My groping's ceased,—I've heard the sound!
The dead's alive! The lost is found!
The seeking hand has found out *me*
I'm *his* through all *eternity!*
O Father, Son, and Holy Ghost,
I've found there's hope for one that's lost!
Glory, honour, praise and power,
Be unto our God for ever!

(Here my hands were folded across my breast).

“I cross my hands o'er this wild heart;
We meet,—and meet no more to part!
On earth my sin lost all his love;
I've died to find it all above!
With guilt and stain he loves me still,
Forgives my wrong, my hellish ill.
O bridegroom! keep thy soiled bride,
And let no ill from hence betide!
I *will* be good—I *will* be true;
The wrong—the sin—I *can't* undo!
That I *may* earn my peace at length,
(And with the peace must come the strength)
O Father, Son, and Holy Ghost,
Give help to me, the spirit lost!
And bless the waiting love that's found,
And now will keep me safe and sound.

(Here the spirit slightly paused, and evidently addressed herself to the spirit who had sought and found her).

“Thou think'st the blame was partly thine,
The sin was mine and only mine.
My eyes were blind,—I did not know;
I see it now!—I see it now!
The praise be yours,—the blame be mine;
The sin was mine,—and *only* mine!

Here the poem, if poem it may be called, comes to an end, and seems to tell its own tale, the tale of a woman who had acted falsely towards some man whom she had loved, and who had loved her; but who was at length found by that same man in the spirit-world, who was made the instrument, in the hands of God, of awakening her not only to a right sense of her sin, but to hope for deliverance from some of its spiritual embarrassments. We must all be pardoned for cherishing the desire that we may one day or other be permitted to know the name, and some of the particulars of the mortal history of this poor lost and found one. In the meantime, the history itself just as it is is a most solemn and impressive warning to all evil doers; while it equally shows how the eternal love of the Infinite Father is always seeking after His wanderers, and is engaged in bringing back His prodigal banished ones.

“The theory of ‘unconscious cerebration,’ by which many of the opponents of Spiritualism seek to explain some of its phenomena, utterly fails in this case. The brain cannot give out what it does not contain; and that poem was no more the product of my brain than some poem of a language utterly and absolutely unknown to me would be. In my waking moments I could not have written it, as all who know my peculiar cast of mind could easily testify. No; it is a genuine spirit utterance, plain, pointed, practical, and extremely painful; but carrying with it in every particular the signature of reality; and proving how ‘he that soweth to the flesh shall of the flesh reap corruption;’ and that ‘judgment against an evil work,’ although ‘not executed speedily,’ is always executed in the long run.

“I also think that it is one more proof added to several which the thoughtful and observant may easily accumulate, that what we call fallen, lost women are not, after all, the very worst people in the world; that there are sins of a far more difficult and apparently hopeless kind than what we call ‘sins of the flesh,’—morally and physically bad as they are. A woman’s fall from a state of chastity to a state of *unchastity*, is very often only an inverted and misdirected form of self-sacrifice; and self-sacrifice is in itself so noble a thing, that even when it takes wrong directions, it may contain within itself the elements of its own recovery to a right state.”

These verses, the editor tells us, at once excited a very considerable amount of interest, and caused him to receive several letters of remark and criticism upon them. One of these letters was from Mr. W. S. Austin, of 5, Essex Court, Temple, a well-known barrister, asking a series of searching questions founded upon them, such as might be put to a witness under cross-examination at a trial at *Nisi Prius*, by an opposing

counsel. To those questions Mr. Young gives the following replies:—

“On many previous occasions I have been subject to trances, but not often of the specific kind which is the subject of your letter. Their duration has been very unequal, ranging from a few minutes to almost if not quite, three hours. I was first entranced on June 14th, 1870, but only on one previous occasion have I been the medium of verse being given through me, and then the lines were not more than eight, or two verses of four lines each. My friends had often seen me entranced, and, consequently, were not in the least degree alarmed; but on the present occasion I gave them no intimation of what was to follow. Of course, I myself had no idea of what was to take place, although former experiences enabled *them* to detect, almost *instanter*, that something spiritualistic was about to follow, and immediately paper and pencil were got ready for use. I may add that one of the friends present is an experienced, rapid, and accurate shorthand writer who, Sunday by Sunday, reports my sermons at church, and has done so for the past twelve years, and, indeed, is engaged every day, more or less, in writing in shorthand to my dictation and afterwards transcribing her notes.

“I myself saw no vision, nor was I aware until I had come out of the trance of what had transpired, and then only by being told. My friends saw and heard me, and me only; but under abnormal conditions such as, generally speaking, they had seen over and over again, on previous occasions. The facts, as I apprehend them, were that a spirit spoke through me, using my organs, but not herself making any other personal manifestation. I was in a state of average health, had taken no opium or any kind of anodyne, and there was nothing as far as I know abnormal about my condition.

“Speaking as from actual knowledge, I am not aware of more than one instance in which I have been the means of converting a fallen woman, and that took place 25 years ago, when I was a Trinitarian, and preaching for, although not in actual connection with, the Primitive Methodists, at Diss, in Norfolk, where I then resided. My experiences of fallen women, married and unmarried, have been large and extremely peculiar; but I cannot trace any connection between any one of those cases and the ‘Wail of a Lost Spirit,’ and the case at Diss would certainly not be one of them. I have never written or preached, *specifically*, on such a topic, although I have made frequent references in my sermons and lectures to it, as I feel very strongly about such matters, and have come to some carefully-formed and definite conclusions about them.

“I have never been visited at night by dreams of such a case or such a character, and have never made the subject the plot of any romance or story.

“The shorthand notes were corrected or revised by me to the extent only of my punctuating the lines. Some of the lines were unequal, and would have borne correction with advantage; but I did not feel myself at liberty to do anything but supply the punctuation.”

SIMILAR RELATIONS BY WILLIAM HOWITT.

Among other letters addressed to the Editor of the *Christian Spiritualist*, is one by Mr. William Howitt, who writes:—

“It is a very striking poem; and the fact of the unhappy spirit who dictated it being at first in darkness, is so completely in accordance with the words of our Saviour that, such spirits go into ‘outer darkness;’ and with numberless assertions of such spirits who have spoken through modern mediumship, that it is a strong confirmation of a Biblical truth. There was a very extraordinary communication made some years ago in the United States, through Mrs. Sweet, professing to be from the spirit of Voltaire; and worthy of Voltaire for the eloquence of its style, and its graphic power of description, which represents the great anti-Christian writer as for a long period after death finding himself in utter darkness and solitude; no light visiting him, no voice answering to his agonised appeals for rescue, and for the consolation of kindred society. This condition was stated by him to have been continued till he was emptied of his spiritual pride, and his temper antagonistic to Divine revelation; and till these had given way to a spirit of humility, submission to God’s will, and an earnest yearning after human sympathy and love. As his misanthropical hauteur disappeared, there opened to him the lower regions of intermediate life, a tempered light, and a free course upward and onward.

“In the spiritual experiments and experiences of Hornung, the Secretary of the Berlin Magnetic Society, some extracts from which were published by me some years ago in the *Spiritual Magazine*, there is frequent mention made of an extraordinary female spirit, who came to his *séances*, and talked like a very Apostle for the beauty and wisdom of her discourses, and for her admirable inculcations of Gospel truth. Hornung observed to her that she must occupy a very exalted position in the spiritual world. ‘On the contrary,’ she replied, ‘I am still living in total darkness, and never see any light except when I am allowed to come to you, and on my journey catch glimpses

of the sunny light of happier regions, and hear the voices and songs of their happier inhabitants.' She confessed that she was the spirit of a lady of notorious life and character, formerly well known at Vienna; and was then suffering the necessary consequences of her self-induced moral degradation. But she added that she was neither abandoned nor dejected. She was under the loving care of good and instructive angels, and was making steady progress towards the light, which would dawn upon her as she became capable of receiving and bearing it; and that in the meantime she was full of hope and resignation; and of a still more fervid desire to warn and assist those like herself still on earth.

"We ourselves had various unhappy spirits who presented themselves at our domestic *seances* some years ago, who declared that they were living in a region of darkness, desolation, and loneliness. They uniformly declined to reveal their names; adding that they were wholly unknown to us. We asked them what induced them to come to us; and they often replied that they chanced to be passing, saw a light, and came in, curious to see what was doing. Sometimes these spirits were possessed of an idea that they had irrevocably by their crimes lost the favour of God; and it was most difficult to induce them to think otherwise; though we reminded them of the Parable of the Prodigal Son, and of the assurance of Jesus Christ that whoever came to Him He would in no wise cast out. Sometimes they refused to be prayed for; saying that it was of no use, and that in fact, wretched as they were, they did not wish to change. Others, however, professed to feel better for our sympathy and counsels, and came again and again, declaring themselves progressively happier.

"On one of the last of these occasions, whilst in England, a spirit unknown, and declining to give his name, said that he would relate to us his first experience in the spirit-world. He said that he found himself with a number of others in utter darkness; cold, hungry, and most miserable. In endeavouring to advance, he and his companions found their progress obstructed by a massive and lofty wall. They felt along it, to discover some door or passage through it; but could find none, though they continued their search to a great distance. At length in despair they shouted to make someone hear them; but for a long time received no answer, but a dreary and hollow echo. All else was silent, dead, a vacancy, and most terrible negation. They then burst into cries of desperation and despair, when at length a voice demanded who they were and what they wanted. They replied that they were newly disembodied spirits, who were perishing with cold, starvation, and naked-

ness; and they wanted to know where they should find a door of escape from this region of darkness, and of the shadow of death. The voice replied in stern tones, 'There is no door!' On this, these woeful souls exclaimed in agony, 'There must be a door!' and they insisted on its being found for them. There was no response. After fresh demands for entrance they cried, 'Let us in, for we are cold, and famishing, and naked, and miserable.' Then the voice replied, 'I have told you there is no door.' But they reiterated 'Let us in; there *must* be a door, and therefore let us in; for we are gentlemen, and cannot wait longer!' On this the voice replied, 'Listen! There is a door; but it does not exist for you; to you it is no door. On the earth you lived only for yourselves. You felt nothing, did nothing for your fellow men. Your only love, feeling, and sympathy were for yourselves. In your abundance the necessity of your neighbour whom Christ had commanded you to love as yourself was nothing to you. You felt no thankfulness to God for your blessings, or that thankfulness would have generated in your hearts love for your fellow men. The door in this wall is composed of two folds; one is Love to God, the other Love to man. You had neither of these on earth; and, therefore, you find them not here. As you were as an adamant wall to your fellow men, an adamant wall now rises inexorably before you, as before all in your condition; cutting off all admission to more favourable regions, all possible progress and advance towards Heaven; as you measured, it is meted to you.

"This terrible announcement struck them down like dead men. They lay and bewailed themselves bitterly, and cried vehemently for a long time for mercy and pardon; and at length a voice cried, 'Arise!' and a strong hand was put forth from the darkness, and the apparently impassable wall gave way to that mighty hand; and they found themselves in a dusky, and as it were Cimmerian meadow, where friendly beings clothed and fed them, and told them that now they were on the open highway of the great pilgrimage of eternity, and must advance, grow purer, and enjoy, according to their own exertions, to their obedience to their spiritual guides and teachers, and to the prayerful love with which they clung to the life of the Great Father, and to the law of Christ, the love of the neighbour.

"Will any one persist in saying that great practical lessons like these, taught from the inner to the outer world, are not substantial results of Spiritualism? If the world were thoroughly convinced, as assuredly it will one day be, of the grand fact and the grand truth of Spiritualism, and men came to impress their souls with the vast responsibilities of their doings and

moral conditions, a new impulse, a new momentum would be given to the Divine laws and principles of the Gospel, of which now in the present world they would feel the infinite benefit.

“ I trust that you may have more communications like those to which I have referred. I dare say that you saw a fine poem quoted some time ago by the *Spectator* from an American Journal, called ‘The Beautiful Snow.’ It is curious that that poem, and the one given through you, were from women of similar character. The American having written hers just before her miserable death, and this latter being dictated by another victim of human vice from the other state. How completely these things confirm the truth of the words of Christ, that the harlots and the publicans often enter Heaven before the priests, elders, and Pharisees, in their self-righteousness. How completely they show that God does not desire the death of a sinner; but that all should return, repent, and live; whether in this world or the next.”

NOTES AND GLEANINGS.

DR. MONCK'S MEDIUMSHIP.

THE editor of the *Christian Spiritualist*, in its April number, remarks, “The opening article of the *Spiritual Magazine*, for March, is a record of Dr. Sexton's personal experiences of Mr. Monck's mediumship. As our own name and the names of members of our family are mentioned therein, we beg to endorse all the particulars mentioned by Dr. Sexton, and of which we have personal knowledge.”

SPIRIT-PHOTOGRAPHY IN PARIS.

Our friend Mr. S. Chinnery writes to us from 52, Rue de Rone, Paris, April 2nd:—“On Sunday last we operated with my instrument for spirit-photos; did everything excepting the bare presence of the medium, and had a clear spirit-picture beside me.”

TURBULENT SPIRITS AT ST. PETERSBURGH.

The *Revue Spirite* relates, that on the 11th September, 1873, in the street named Glazowe, strange occurrences took place in the house called Zibine; at night, when all were sleeping, suddenly a bell rang—the door opened—no one could be seen: scarcely was it closed when the bell pealed once more. The porter was aroused, the staircase searched in vain, when

suddenly the bell once more resounded and strange noises were heard in the apartment. The affrighted neighbours assembled, and beheld, all in agitation, cups and coffee pots flying about from one end of the room to the other; and an empty bottle broke a pane of glass and fell in the yard. The police and the priest were called, and the latter commenced to exorcise, when an invisible force flung a cork at his head, and carried a cap through the room. At the early dawn the noises ceased. The police searched all the house without discovering any explication for the disturbance.

FLOWERS AND FRUIT BROUGHT INTO CLOSED ROOMS, UNDER TEST CONDITIONS, AT BIRMINGHAM AND BAYSWATER.

Mr. Aaron Franklin, of 100, Suffolk Street, Birmingham, reports that at a circle held at the Midland Spiritual Institute, 58, Suffolk Street, flowers and fruit have been brought on various occasions, and under test conditions, by spirits. They have consisted of pansies, daisies, a crocus, a fine rhododendron, a japonica, a sprig of acacia, a cocoa-nut, grapes, celery, and ferns. These were all brought by a spirit who, it is said, was in earth-life a well-known florist in the town. On one occasion (March 16th), as they were singing the line of a hymn—

“ We'll strew your path with flowers”—

the floor and table were strewn with flowers. They were found to be a crocus and forty-two daisies. The company consisted of twelve persons, whose names are given, including Mr. Evans, the medium (a working carpenter). Mr. Franklin says: “ We were all searched prior to sitting, and we joined hands during the time we sat. The medium's hands turned deadly cold, and he became entranced.” The door, as usual, was locked, and no one but the circle was allowed to be present. The circle has only been in existence about two months; and, conditions favouring, further developments are promised.

We have from time to time, for years past, recorded similar manifestations in London, chiefly through the mediumship of Mrs. Guppy. Mr. H. D. Jencken, in an account of a *séance* at his house, Bayswater, April 3rd, at which that lady, Mrs. Jencken (Kate Fox), and Mr. and Mrs. Pennell were present, tells us there were “ flowers carried through space—their fragrance perfuming the room. I held up my hand, high as I could reach, when a tulip, with bulb and fresh earth on it, was placed in my hand; more and more came; all had gifts handed them; when ‘light’ was spelt out. On striking a light the appearance of the room was singular. The table strewn with crocuses, tulips, double lilies, and hyacinths. I counted some twenty bulbs, all

taken fresh from the earth—the total quantity of flowers would have filled a moderate sized clothes-basket.

“It will be asked, How came the flowers into the room? I answer, I cannot tell; all I know is, that no one present brought them; the space they occupied precluded all possibility of this; added to which, all hands were held—as the flowers came gently lowered from above, and were placed on our heads, faces, and into our hands; and this in a perfect state of preservation; the rain-drops still fresh upon their leaves, stems, and calyxes; the earth encrusting the bulbs moist, and in such quantities I had to gather up the particles to prevent the carpet being spoilt.”

MYSTERIOUS KNOCKING AND RINGING CONTINUED FOR THREE YEARS.—THE POLICE BAFFLED.

The correspondent of the *Revue Spirite* relates, that at Ulm, in Bavaria, spirits have persistently disturbed the town by loud rapping on one especial house. Sometimes at ten, two, and at four in the morning loud raps were heard on the door, awaking the inmates and neighbours from their sleep. The house is situated in a small street. In the centre of the habitation there is a large door painted green—a passage conducts you to a yard, opening into which there is another house; the green door serves for the two buildings. The consternation of the proprietor and the inhabitants may be imagined, when, after having kept watch in turn, to seize the disturbers, no one could be seen. At first the noise was attributed to some practical jokers; but in vain they kept watch before and behind the door, formidable blows made the door tremble, and even caused the adjoining houses to vibrate, till the whole neighbourhood was disturbed. Various neighbours proposed exorcism, others pretended that the son of the proprietor having died mad, the noise portended that the father was menaced by the same fate. The Mayor of Ulm, an active magistrate, heard of the singular occurrence, had the house watched, and placed police inside it. But, in spite of the Argus eyes of the law, the noises continued during three years to disturb the peaceful slumbers of the neighbours.

DR. HITCHMAN'S TESTIMONY.

A discussion on Spiritualism has been going on for some time past in *The English Mechanic and World of Science*. Dr. Hitchman, of Liverpool, gives his testimony as follows:—

“Not only in our British Isles, but in various parts of Europe, have I observed, during the past quarter of a century,

the frequent movement of heavy bodies, without the slightest mechanical or muscular force, but the phenomena of percussive sounds have occasionally resulted in the transmission of certain intelligence to myself personally by unlettered children—moreover in various dialects, Hebrew, Greek, Latin, French, German, Italian, and Spanish phrases, to wit; not one syllable of either language then chosen being known to others present. I have sustained conversations with unseen intelligences in this way again and again for an hour uninterruptedly; and until recently never attended a *séance* in my life where a paid medium was present. Bodies—differently constituted—have been altered in form, position, and weight, with and without the most exquisite fragrance, in the full light of open day, and have subsequently passed from one room to another through walls, doors, and windows, without the material substance of either of them undergoing appreciable change. Self-luminous hands, arms, and faces; the levitation of my own personal friends several feet from the floor, whilst sitting or kneeling on chairs or tables; direct writing; phantom forms, with musical instruments, singing and talking, not in the dark rooms of paid conjurors, but in the libraries of men of science and learning, I have witnessed repeatedly, at home and abroad.”

Obituary.

JUDGE EDMONDS.

THE intelligence has just reached us of the departure to the higher life of the venerable Judge Edmonds, which took place, April 5th, in his 76th year. In our last number we published his admirable letter in reply to the Testimonial and Address to him by English Spiritualists;* little could we then anticipate that we should so soon be called upon to make the above announcement. The American press teems with biographical and laudatory notices of him, bearing honourable testimony alike to his high

* The following extract from a letter to Mr. Benjamin Coleman from Mr. Epes Sargent, of Boston, though not written for publication, will be read with interest in this connection:—

“It must be a satisfaction to you to know that the Testimonial you got up for Judge Edmonds gave the old man very great pleasure in his latter days. It was a timely as well as a merited tribute, and from a recent letter I saw from him I know he was justly proud of this acknowledgment by prominent English Spiritualists of his early and unintermitted services in behalf of the great truth for which we are doing battle.”

private character and public services as reformer, legislator and judge. We shall not here rehearse the story of his life, which we have already told in a former volume, to which we must refer the reader.* His faith in Spiritualism was not only unwavering, but grew firmer and clearer, and his personal experience of spirit-ecommunion continued, to the end. We believe we may say with truth, that no one man has by his devoted advocacy done so much as he to win for our cause the respectful attention of thoughtful men, not only in his own country, but in many distant lands. May those who remain be if not as useful, as faithful as the good and eminent man whose services are not lost to us, but only transferred to a still higher sphere of action.

ON THE DEATH OF JUDGE EDMONDS.

Another good great man has gone from Earth ;
 For public service and for private worth
 Esteemed, revered. As to some radiant star,
 Men looked to him for guidance from afar.
 Wealth, honours—all the world esteems
 Most precious—were to him as dreams.
 He scorned the arts by which men gain applause
 And lose their self-respect. The noble cause
 He loved and served so well regards him dear :
 He was Truth's soldier, and he knew no fear.
 He bore aloft her standard wide unfurled,
 Wearing the motto " Truth against the World !"

T. S.

Notices of New Books.

THE TRIAL OF SIR JASPER: A TEMPERANCE TALE IN VERSE.†

By S. C. HALL, F.S.A. (*aided by Spirits.*)

THIS edition of a work especially and deservedly popular with temperance reformers, is handsomely got up, and profusely and beautifully illustrated from drawings by Gustave Doré, George Cruikshank, W. Cave Thomas, E. M. Ward, R.A., Sir J. Noel Paton, R.S.A., John Tenniel, and other eminent artists ;

* *Spiritual Magazine*, No. 2, Vol. II., First Series.

† London: VIRTUE, SPALDING, & DALDY, 26, Ivy Lane, Paternoster Row.

and prefixed to the work is a well executed and striking portrait of the author. The engravings and the text assist each other in powerfully depicting the evils of intemperance, which are further enforced by some illustrative facts appended to the Tale.

But what will perhaps more interest the readers of this Magazine than the work itself, is the manner of its production, as stated by the author himself in his speech at the recent *soirée* of the British National Association of Spiritualists. Mr. Hall gave the following account of it:—

“Some of those who are in the habit of using their pens have conclusive evidence of the influence which spirits withdrawn from earth exercise upon them. I have lately written a poem, which I hope has done some good in the world, and I am as certain that I had the aid of spirits in writing that poem as that I dipped my pen in the ink; and I used to say to the spirits, ‘Thank you, good friends, for giving me these ideas.’”

“IF A MAN DIE, SHALL HE LIVE AGAIN?”

THIS is the title of a lecture by Dr. Sexton, just published as a tract by Mr. Burns, and which well deserves extensive circulation. We understand Dr. Sexton’s lectures on Spiritualism will soon be collected into a volume, when we hope to give them a more extended notice; but what we have said of this lecture will apply to them all.

Correspondence.

“THEORIES TO ACCOUNT FOR THE PHENOMENA
OBSERVED.”

To the Editor of the “Spiritual Magazine.”

SIR,—There are two matters which I would suggest to Mr. Crookes in reference to “Theories to account for the phenomena observed,” as given in the *Spiritual Magazine* for February. In the first place, there is a source, or as it were reservoir of force in man, independent of the muscles, which are rather instrumental than the source of “muscular power.” The seat or chief source of which force, at least in man, is discovered to be in the lateral portions of the cerebellum. (*See* Letter to Miss Martineau, on the Cerebellum). Hence the muscular sense of this power, and of its measure and adaptation in its application through the instrumentality of the muscles, and hence the force of the mental effort when a less muscular person may overcome one more muscularly

endowed, and our efforts or wills may be exerted fundamentally without the sense accompaniment. The efficient force—call it mental or otherwise—must always be physical or “spiritual,” as the case may be, but cannot be in the mere sense or conscious accompaniment. And we must remember that, though, other things being equal, quantity is a measure of power, conditions are of primary consideration. For instance, were the world a mass of fine gunpowder, a spark would blow it all into space. It behoves us, therefore, rather to consider special relations than quantities, and the facts of Spiritualism are bringing this important consideration into great prominence. Now, with many mesmerised persons, we can produce this muscular force in an extraordinary degree; exhibited, for instance, in the arms held out sustaining heavy weights for an hour together, without fatigue or the consciousness of the holder, and when awake the patient is not sensible of the least fatigue or exhaustion, but on the contrary, feeling more refreshed from what had occurred. Now this power existing may be acted upon by spirits, or by the unconscious action of the medium, more or less in an unusual or abnormal state, or by the action unconsciously of others. But I am not going further into the matter—at present so profound and complex—merely wishing to draw Mr. Crookes’ attention to the fact; and that he must enlarge theory No. 4, including influences without the circle and from a distance, as well as from the influence of those persons present. The distant influence may be primary or secondary, that is direct or indirect, just as with a spirit present as the direct agent, or in acting indirectly through the agency of the medium, and so also of a distant spirit, be it in the next room or far away in the “Milky Way.” When theorising we must widen our doors to all influent possibilities; and certainly when a clairvoyant person perceives an event occurring a thousand miles away, it is clear evidence of distant influences, and we cannot as yet decide where such influences end, or to what extent and in what direction they may occur; for at present we are but as children learning our A B C.

I may refer also to my excellent friend Mr. Serjeant Cox’s remark, in this month’s *Spiritual Magazine*, that “If two persons of credit declare that they saw the same ghost at the same time, the argument assumes another complexion, because of the improbability that a similar image should be self-formed in two minds at the same moment.” But he forgets the possible influence of one mind upon the other, as in thought-reading, to produce a similar image—the one sensitive brain being a mirror to the other—for sensitives must not be judged by normal instances. Take an instance of this sort of sympathy in regard to Goethe’s grandfather’s insight, from the *Autobiography*, as follows:—“It is worthy to note also, that persons who showed no signs of prophetic insight at other times, acquired for the moment, while in his presence, and that by means of some sensible evidence, presentiments of diseases or deaths, which were then occurring in distant places,” &c. So that the learned Serjeant’s test is not quite so conclusive as he supposed, and it shows the necessity of a fuller acquaintance with facts.

HENRY G. ATKINSON.

To the Editor of the “Spiritual Magazine.”

SIR,—As a constant reader of your instructive periodical, I, for one, would be much interested in perusing further communications from your correspondent, Emily Palmer.

It would be desirable to know if her mind had been pre-occupied with the subject, or was it wholly irrelevant to her previous cast of thought. Also, if she put any test questions to the spirit—if so, what were they? For instance, was he asked to explain the apparent inconsistent statements as to the death of Judas given by the Evangelist and in the Acts? Other questions would naturally suggest themselves in such a case. Even if the spirit were not truthful, still psychologically the investigation would not be devoid of interest.

Apropos to the fulfilment of predictions made by spirits appertaining to *spiritual* things, I have known many striking cases. I may instance one long before the actual visibility of spirits was a phenomenon known to Spiritualists.

Indeed, many years ago, when these phenomena were almost exclusively limited to "knockings," or the movement of material substances, and when even such were generally discredited, I asked an intelligent spirit, "Would general assent be *ever* given to these phenomena? would, in fact, the English public ever believe in them as genuine spiritual phenomena?" It was answered, "Yes." I asked "How and when?" I received an answer in the exact words, "By spirits appearing." I ascertained that it was really meant by the visible appearance of spirits. So absurd at the time the announcement appeared to me, that I at once discontinued communicating, believing I was being made sport of by an untruthful spirit. And so, in many predictions appertaining to spiritual things, I have been struck by the accuracy of their fulfilment.

E. T. W.

Union Club.

P.S.—I enclose my card.

HYMNS FOR THE SPIRITUAL CHURCH.

WHITSUNDAY.

WHO can search Thee out
 In Thy secret place!
 Father, Son, and Spirit:
 Power, Wisdom, Grace:—
 Une and triune God:
 So we think of Thee.
 What thou art in Thyself
 How great the mystery!
 Thou Thyself dost hide
 For ever from our sight;
 Neither man nor seraph
 Could endure Thy light.
 But Thou art manifest
 In him we call the Christ;
 Love divine incarnate,
 A holy Eucharist.
 From both proceed the Spirit,—
 The white-wingéd Dove;
 Revealer of all Truth,
 Messenger of Love.
 O Comforter, descend
 In Pentecostal power;
 Revive our drooping souls,
 And sanctify this hour!

T. S.

Errata.—In last number, page 174, 21 lines from bottom, for "Genesis"
 "Exodus;" page 190, sub-heading, for "Fourteenth," read "Fourth."