

Robt Cropper

REGISTERED FOR TRANSMISSION ABROAD.]

[The Spiritual Times, Saturday, February 3, 1866.

THE

SPIRITUAL TIMES

A WEEKLY ORGAN DEVOTED TO THE FACTS, PHILOSOPHY, AND PRACTICAL USES OF MODERN SPIRITUALISM.

WE HOLD THAT GOD IS OUR FATHER, MAN OUR BROTHER, IMMORTALITY OUR DESTINY.

Prove all things, hold fast that which is good."

"The life that now is shapes the life that is to be.

No. 96, Vol. III.

SATURDAY, FEBRUARY 3, 1866.

PRICE 2d.

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A SECULARIST-SEER.

MR. G. J. HOLYOAKE, the Editor of *The English Leader*, must be a wonderfully gifted seer. We had all along thought the founder of "Secularism" prided himself on his modesty in confining his hopes to mundane existence. To make the best of this world has confessedly been his great aim. But lately he has been prying into the secrets of the spirit-world, and has discovered all about the spirits and their doings; and he has the gratifying assurance, no doubt, that Spiritualism is a mere reed before the wind of Secularism. So far he may rejoice in his discovery, and nurture the hope that he will yet be an authority among men. Mr. Holyoake presents us with no lengthy descriptions of his intercourse with the spirits, neither does he tell us anything of the process of his seership. He leaves us all in Egyptian darkness, and is as brief as an ill-paid lawyer. There is no gentle respect shown by him for the spirits, whatever there may be for certain Spiritualists. Whenever the Secularist-seer speaks of the spirits he uses no "ifs" and "buts," but asserts, with the whole weight of his authority, that they are so-and-so. Hence, we cannot fail to recognise his wonderful spirit-sight, and to wonder that he does not give us a fuller account of his vast knowledge of them. In the very last issue of *The English Leader*, speaking of Miss Hardinge, Mr. Holyoake says—"We wish these much talked of spirits would do something. 'In England,' says Emerson, 'the people make the ocean pay for its salt.' We wish the spirits would pay for theirs. It is much more than they have done hitherto."

In a previous number of *The English Leader*, he says—"Spiritualists pry vainly into the world of the dead." In both these sentences we get conciseness, with no "ifs" and "buts," and in fact there is no need for any. This mundane philosopher must have seen all the spirits and all they do to be able to speak with such sententious authority. We may, therefore, place George Jacob Holyoake amongst the spirit-seers, although we cannot help thinking that he has pryed vainly into the "world of the dead" to be able to give us nothing more than these brief authoritative expressions. *We wish the spirits would pay for their salt; it is more than they have done hitherto*, exclaims the Secularist spirit-seer. We very much fear if Mr. Holyoake talks in this way that his salt will lose its savour whether he pays for it himself or makes the ocean of Secularism. He would have his readers believe that Spiritualism is worthless, and the spirits ditto; but he may wisely care himself the trouble of making spirits; they will prove the

quality of the salt of Secularism with an inevitable certainty, although a million small *English Leaders* should continue to disparage them. Mr. Holyoake's seership has evidently betrayed him. He thought he had pryed into the world of the dead when he had only reached the grave. Some men are thus deceived even when they have the aid of spectacles. Mr. Holyoake has been looking at Spiritualism through the spectacles of Secularism, and has thought his observations of spirit-life entire. But true to his mundane creed, he has taken all he has seen at a mundane value; hence he remarks that the spirits do not pay for their salt. Would he so regard the spirits of his mother and child were he to meet them face to face?—would he calculate the love which would draw them to him as less than common salt? If he would, all we can say is, that he may be a true type of his own system and not worth his salt as a teacher.

The great question of the soul's destiny is one demanding solemn consideration, even from a Secularist leader. It is too grand a question to be cavalierly put on one side by a few sharp, abbreviated assertions, or short strokes of satire. If Mr. Holyoake can contemplate his present as his all with satisfaction, and can own no knowledge, or desire of knowledge even, of spirit-life, he has no right to speak of the spirits in the language of authority, much less to insult the millions of Spiritualists throughout the world, many of whom he knows to be men of culture and probity. Does he do so on the principle of making "the best use of this world?" Some time back he published a tract in which he admitted that there were many reliable witnesses to the facts of Spiritualism, yet, in the face of this, he now has the presumption to ask the spirits to pay for their salt. A more contemptible mode of treating the great question of Spiritualism we cannot conceive. That a leader should descend to such pettifogging lawyerism in presence of a mountainous array of facts is somewhat astounding. Mr. Holyoake cannot plead ignorance of spirit-phenomena; he has witnessed them; he has friends whom he considers reliable who have given him evidence; yet, in the face of this, he asks the spirits to pay for their salt.

We should gladly have remained silent had not each number of the *English Leader* hitherto published contained remarks derogatory to Spiritualism. The man who makes the best use of this world cannot afford to tell the truth of the spirit-world. It suits him best to be unjust, so he is unjust with a vengeance. Whatever could the spirits have done to make him so spiteful? He does not approach the subject with the air of a philosopher, but with the assumption of an authority. If Spiritualism be true, where will George Jacob Holyoake's fundamental rule of life, *making the best of this world without regard for another*, be? It is a hard thing for the time server and the special pleader to lose himself in the search for Truth. When Mr. Holyoake can do this he will throw his pen in the fire sooner than write authoritatively on matters which he either don't or won't understand. We have heard him speak many a time, and have read some of his writings, and have admired his bold stand against the authority of theology,

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and deemed him unjustly persecuted. But then he was opposed to the extreme fanaticism and folly of sectarianism, and was doing a good work in morally defending the rights of individual conscience. But Spiritualism was not then such a power in England as it is now, so that Mr. Holyoake had no strong inducement to trouble himself about it. The aspects of the weather of opinion have now somewhat changed; the Secularist leader is met on all hands with Spiritualist-facts, and he is being tested—weighed in the balance and found wanting. We once thought him an oracle, listened to his voice, and rejoiced in his philosophy of making the best of this and taking no thought of the other world. The old theology had failed to win our hearts, and Mr. Holyoake's creed dragged us into sloughs of doubt, but gave us no satisfactory hope for the future. The founder of Secularism never stretched forth his arm to lift us from the Despond in which we vainly groped for life. But Spiritualism was at hand ready to do so. Now we know that spirits live—that the mundane world is not the all in all—that immortal life is the heritage of man, and that G. J. Holyoake's dismal creed is not "the be all and end all" of life. The spirits have more than paid for their salt for us, and we are thankful to God for it. Our own case is not singular; millions are rejoicing with unspeakable joy over their deliverance from the sloughs of Materialism through the blessed influence of spirits. Can it be that they would say the spirits have hitherto not paid for their salt? We would remind Mr. Holyoake that some of the most exquisite drawings and paintings, such drawings and paintings as the best artists might well be proud to originate; that thousands of cures of various descriptions have been effected; that discourses on various subjects of a useful and beautiful character, have been delivered; that inventions and discoveries have been made of great value to mechanics; that only lately the Chicago Artesian Well has been discovered, a discovery which has given to the people of Chicago an abundance of pure water for all time; that many important prophecies have been made, all through the aid of spirits. All these results confront Mr. Holyoake, and assert that spirits *do more* than pay for their salt.

It is unnecessary for us to pursue this subject further. We do not expect the *English Leader* to do justice to Spiritualism; its editor has all along shown how difficult it is for *him* to meet the subject fairly; he has the misfortune to be the leader of a system which is at war with Immortality, and has not the largeness of soul to reach beyond its boundaries. We do not look for a change in Mr. Holyoake's policy—we did once; he has betrayed our hope. We once told him that it would be a useful task for him to study the points of agreement between his own and the spiritual philosophy. He does not take the trouble, we suppose, because he has been gifted with spirit-vision to see that spirits have never yet paid for their salt. Heaven, preserve us from such a *leader*!

EMMA HARDINGE'S THIRD ORATION.

ON Saturday last, at St. James's Hall, Miss Emma Hardinge concluded her "Orations on America." The audience was large, the Hall being nearly full in every part. The discourse was given with great skill, and met with several rounds of applause. We much admired the fairness with which Miss Hardinge discussed the merits of Slavery and Re-construction. She gave an equal dose of blame to North and South in the continuance of slavery, and argued that the principle of Republicanism would prove itself triumphant. The Union, so termed, was no Union. There were causes of dissatisfaction which made the Union a mockery; but an over-ruling Providence had done for America what neither the North nor the South, of themselves, could do. She looked forward to the future of America with feelings of hope and pleasure, as she saw Republicanism likely to be fairly tried. No word was said about Spiritualism, which we suppose will be the subject of a future discourse. The first oration was, to our thinking, the masterpiece. In neither of the others did we perceive the orator. The last, however, was delivered with much vigour, and was an essay commanding thought. Had Miss Hardinge chosen subjects more

intimately connected with England, she would, doubtless, have created a more intense interest in the minds of the public. The English people have, of late, through the newspapers, been so thoroughly deluged on the subject of America, that we think almost any other subject would have drawn together more eager audiences. Be this as it may, we think the lady has no cause to feel that she has lacked encouragement. Perhaps she will shortly touch upon topics of more momentous interest.

The *Saturday Review* has a most inconsistent article on Miss Hardinge's first oration. It thinks she has purposely concealed the fact of her spirit-mediumship, and lashes her for it. There is no reason in such a mode of dealing with speakers. If Miss Hardinge had announced a lecture on Spiritualism, the Press had a right to criticise that as such; or if Miss Hardinge had said in one of her addresses on America, anything of Spiritualism, it would have been justifiable for them to have criticised her; but they have no more right to expect her to avow herself a Spiritualist, when she lectures on a subject distinct from Spiritualism, than they have to expect Faraday to tell his creed before he talks about chemistry. The *Saturday Review* may be smart, but it fails to be just.

SPIRIT-COMMUNICATIONS—No. 5.

December 13, 1864.

In answer to a remark made about some public mediums, who had recently been advertising their ability to summon any spirit at the desire of the friends or inquirers, come the following message:—

No earth medium possesses the power of summoning any spirit from the spheres. The communication is opening more and more, allowed by the Father over all, for his own wise good purposes. Now material manifestations are sent entirely to arouse the inquiry and search of such as must first start from matter to reach spirit. The mediums through whom such manifestations are given, bring around them the essentially earthly spheres of spirits, who ever mischievous and even evil in design, oft-times strive to overcome the manifest pure goodness of the spiritual communications, by all kinds of messages, at the desire of those around; who, seeking through such a source, can ever hope for communication of the spirits from the higher spheres? These mediums bring spirits who can and will personate, and give the name, often the very characteristics of the spirits sought. Hence does much disgust against Spiritualism arise. Whereas, were the inquiry pursued in a truthful, prayerful spirit, in contradistinction from irony, scoffing, and mocking, how different would be the result. Spirit names are not always given; to earnest beginners, it is oft-times permitted to receive direct messages and proofs from those they love. It is frequently the case that the bereaved one on earth yearns toward the loved one in the home of the spirit-land. When that yearning is purely of a high holy nature, free from earthly seekings, God, seeing the heart, may permit this yearning to draw that spirit, as it were, magnetically, to answer the yearnings of the earth-one; but all such intercourse is checked and repulsed by the very nature of the one who presumptuously, daringly, and wickedly, proclaims the power of summoning a particular departed spirit.

In the same way do evil, essentially evil, spirits give sad predictions of death or other sorrows, from the love of giving pain, and from mischief. This is the trial of many on their first seekings into spirit intercourse and demanding proofs. Be sure that we can never predict the future, except for some especial wise purpose; and it is never God's purpose, so to throw sorrow over a family by foretelling, through evil spirits, the approach of death. Let not such ever be received.

January 1st, 1865.

Question. Can you explain the witchcraft of former times?

Spirit: The strong mediumistic powers, gaining ground where there is ignorance, and often a tendency to evil, has given rise to the witches of ancient times. Witchcraft is the abuse of spirit medium-power. Not always has this abuse been the result of determined ill-will on the part of the possessor of the power; but, even as evil spirits are ever on the alert, and as the development spoken of has usually been among the low, degraded, and ignorant, they, finding themselves mysteriously possessed of some inexplicable power, have given themselves up to it in its evil form, and taken advantage of the terror of those around them, to project the evil influences upon those towards whom they felt ill-will, the presence of the witch-medium giving low, earthly spirits the power of producing all kinds of sounds, and every other means of annoyance to the people about. Leave off now.

November 24th, 1864.

(Upon reading an article on Death.)

S. My child, you do well to shrink from viewing death in the light way in which some Spiritualists would teach you. Look at it in its true and beautiful light, as the portal-gate which opens on to spirit-life. But, oh! ever bear in mind how much depends upon the culture of the holy spirit-life on your earth. Whether that portal shall be decked in the bright, glad light of welcome from the heavenly hosts, or only the passing from one state of life to another but little beyond it, as it must be to the earthly-minded man, the one whose clings are to earth, and who may need long progression ere he shall enter the higher sphere of love and purity. No; death may be welcome when the summons comes to the earnest child of God. But ever must it be—the great, last enemy!

It is the hour of especial need, when God the Father, in His Son Jesus, is ever present with His child. Such proves it to be a solemn time. Christ and His holy angels draw near to support the spirit and claim it for their own.

Trust in God's promises, they never fail. Then let not the fear of death hold you in bondage. It need not be, my child. But shrink from, as it were, materializing Spiritualism to such a degree as to endeavour to lose sight of the true solemnity of the hour of death—the birth of the spirit—the passing away to other scenes.

All great eras in a Christian's life are landmarks on the road to His heavenly home, and looked upon as such with emotion. The greatest of these is death, the last enemy. Thanks to God in Christ, who has conquered it and removed the sting.

January 18, 1865.

Q. Can you tell me the locality of the spirit land?

S. When we tell you the spirit-land is around you, we mean this. As each human being, from birth to death of the earth-body, is ever in the charge of God's ministering spirit, sent forth to minister to and aid the frail humanity, in its battles with the influx from the evil sphere, which gained influx through the fall at the first temptation; so does a vast world of spirit-life dwell around you. Could your spirit-sight be opened, this would be an evident fact. Each spirit possesses the power of dissecting, as it were, in a picture or diorama, any view it is anxious to present to an inhabitant of your sphere of earth life, when that human being is capable of having his spirit-sight opened to see it. And then can much be shown to the so-called spirit-seer. In dream or trance-life, when the body is in a measure separated from the spirit, can the spirit, if God sees fit, be conducted away from earth to the actual spirit-land, of which you would learn the locality. It is impossible to impress upon the human mind, in the imprisonment of its earth-body, the locality of the spirit-land.

You can but form your small ideas from what is around you. All we would teach you must ever be conveyed in earth-language, most inadequate to give the true expression to what awaits the freed spirit in the home above.

You can but look around you, and at the stars of the firmament, and picture to yourself that possibly the spirit-home is in one or all of them. My child, each planet is a world, varying in kind, but of the same nature as your own—or, rather, as your own would have been had evil never entered.

True is it that God's spirits from His spirit world visit each and all parts of His great universe. But the locality of the sphere of the spirit-land is beyond any sphere visible to the human eye.

January 21st, 1865.

Q. The spirit-guardianship over men seems to necessitate their constant presence around us, and consequent absence from the spirit-home. How can this be consistent with their own happiness?

S. As matter is subservient to spirit, so must even space be. One of the occupations of the spirits of the spirit-world consists in this tender guardian care deputed to them by God, the Father over all. They are continually guarding the one in their keeping, but it does not thereby necessitate a constant absence from their spirit-home. Besides, my child, I have spoken to you of societies, and deputies from such societies. This is in constant play in the office of guardianship, so that man, frail man, is never left totally unguarded by the good influence, ever striving to overcome the evil atmosphere in which he is enveloped whilst in the earth body. No; no spirit could absolutely dwell on the earth unremittently.

The pure atmosphere of our home could never be sullied from its brightness by the presence of evil spirits. Their evil nature, even could it surmount the difference of space and difficulty of rising above its own dark sphere, could not exist. A spirit of evil, one who has thrown by the good influence and yielded himself to evil, could not breathe or exist apart from this evil atmosphere.

St. Leonards-on-sea.

F. J. T.

CORRESPONDENCE.

We do not hold ourselves responsible for the opinions expressed by our Correspondents.

SINGULAR FACTS.

To the Editor of the *Spiritual Times*.

Sir,—A cousin of mine told me of a singular and prophetic dream of her mamma's, my aunt D—. She dreamt that herself and two of her sisters, my own dear mamma and my aunt C—, all three stood, clothed in white garments, looking into an open grave. Within a few months each sister lost a child, and I suppose the white clothing denoted the youth of those who were going or their spiritual birth.

A young friend, also, whom I consider strictly truthful, and decidedly sceptical on these matters, gave me a few interesting, and, to him, unaccountable facts, which occurred to members of his family. His father died on a sea voyage; his mother he described as being remarkably practical, sensible, and unimaginative. One morning, when the servant opened the shutters, she found they closed again of themselves, apparently, and mentioned the fact to her mistress, who also tried, with the same result, which seemed to her very singular, as there was no current of air in the room sufficient to account for the phenomenon in that way. In the course of the day arrived the

intelligence of her husband's death at sea. My friend, I believe, considers this a coincidence; may it not have been intended as a warning? His brother, too, who was too young to remember the father when he left, saw him standing by his bed, and described his appearance so accurately that those who knew the departed recognized him from this little child's description.—I remain, &c.,

E.

January 24, 1866.

LETTER FROM MR. COOPER.

To the Editor of the *Spiritual Times*.

DEAR SIR,—On the eve of leaving Dublin for Cork, I think it will not be amiss for me to seize a few minutes to record a few of the principal incidents that have occurred during our visit to this city.

On our arrival here, I asked the people of Dublin for fair play. This certainly has been accorded from all quarters—from the press and the people. Even our opponents, with two or three exceptions, have acted honourably towards us. We have found many friends, warm-hearted and generous; many of whom would have stood by us to the death, had an assault been made on us or our cabinet. It affords me much pleasure to single out the Rev. Dr. Tisdall, as one who has stood by us through evil and good report. This gentleman, who is, perhaps, the most popular clergyman of the Established Church in this city, has, without committing himself to our views, or identifying himself with our cause, publicly defended the integrity of the Davenports, and interested himself in getting many learned and influential people to witness these manifestations. Large-soul'd and warm-hearted, a credit to his cloth and humanity, this dignitary of the Church has set an example to the clergy they would do well to imitate.

I will now briefly allude to a few of the principal incidents attending the *séances*. These were at first held in a room of the hotel where we are staying; but the high price, adopted to render the attendance exclusive, was complained of, so we removed to a large public hall, and reduced the prices of admission. At one of our early *séances* we experienced great annoyance from an Englishman, who kept calling out "humbug," and words of a similar meaning. He at length impugned the honour of the committee, who were military officers. Asking my permission, they got down from the platform, and took the offender by the collar, and walked him out of the room, to the great satisfaction of the audience.

On another occasion, in consequence of a guitar resting twice on the lap of a gentleman occupying a seat in the front row, some remarks were made by a person behind implying confederacy. This roused the blood of the Irishman, who forthwith began by saying, "Do you know who I am. I am the editor of," &c. and insisted upon the accuser exchanging seats with him.

On another occasion we had a Fellow of Trinity College in the cabinet. His exclamation on coming out was, "By Jove that's grand."

By the adoption of the balloting system, we have been, on the whole, fortunate in obtaining good and fair committee men. Last Saturday, however, we had a person, named Simington, a photographer (our principal opponents have been photographers), who adopted the Hulley and Cummins tactics. He operated on William Davenport, who very soon began to complain of the brutality of the tying. I asked if there was a medical man present who would examine the cords. Immediately an old gentleman stepped on the platform, and at once began by assuring the audience that he was in no way prejudiced. He examined the wrists, and said he could get his finger in. I then began to fear trouble. William Davenport still complained of the pain, and had yet to undergo the process of having his legs bound. I advised him to bear the pain if possible, and urged Mr. Simington to complete his tying as quickly as possible, knowing, that if I could but get the doors closed, he would soon be released. This was at length accomplished, and the efforts were at once directed to liberating the medium, which took about ten minutes, during which time but few manifestations took place. Mr. S— urged this against us. On the Brothers being retied, Mr. S— said they were not tied with a knot, but with a twist. To satisfy him that such was not the case, we had the ropes untied, and he acknowledged he was wrong. Finding himself defeated on all points, he stood sulkily in a corner of the platform, and would neither retire nor take further part in the proceedings. This affair was within an ace of being a repetition of the Leeds affair. The doctor who felt the wrists, evidently put his finger into the rope that encircled both wrists. It resulted in a triumph to the Davenports, and the feeling was strong against Mr. Simington and his partizans.

I will just mention two other little incidents, and then close my letter. On one occasion, a gentleman entered the cabinet without invitation from the Brothers. He pulled the doors to, and then began to show his hand at the window, and afterwards grinned through it at the audience. He very soon begged to be let out, and came forth looking very woe-begone, holding his hand to his head, having received some severe blows. The next evening one of the committee entered the cabinet in the usual manner. He very soon began to beg to be let out. He complained of being struck on the head. I told him he was the first who had complained of rough treatment. I told him, also, that he was the first I had seen wear a hat in the cabinet, which might have had something to do with it.

We commence in Cork on Tuesday, where I trust we shall meet with the same success as here. We go there perfect strangers, free and independent exhibitors; therefore, have nothing to hope from the good-will of real friends, or to fear from the treachery of assumed ones.—I remain, yours faithfully,

ROBERT COOPER.

Dublin, January 27, 1866.

MR. W. HOWITT AND THE DIVINITY AND GODHEAD
OF CHRIST, AND OF AN INDIVIDUAL DEVIL.

To the Editor of the *Spiritual Times*.

SIR,—Will you allow me, through the medium of your valuable paper, to address the following to Mr. W. Howitt:—

I have been reading his invaluable tract "What Spiritualism has Taught," and his "Letters on Spiritualism," one of which is addressed to the Rev. G. H. Forbes, in which he states that he and his wife have had spiritual communications asserting the "Divinity and Godhead of the Saviour." I am not able to hold controversy with such a master mind as he; nor should I be inclined to do so if I were, for neither he nor I could decide the theological topics forming the subject of this letter, my only object being to show that spiritual communications differing from those given to him and his wife on the subject of the Godhead of Christ, have been given, and that communications from the same source have also shown that there is no Individual Devil, which, from the tenor of Mr. Howitt's writings, he evidently believes in. I am aware that spirits of a low order, and spirits of departed friends, who, while living, were taught to believe these as well as other nostrums, justly exposed and denounced in Mr. Howitt's tract above alluded to, who have not progressed sufficiently in the spirit-world to be taught better, will confirm these erroneous doctrines (for no spirit can give information of the experience or knowledge to be attained beyond the sphere he is in); but all angels or spirits of the higher powers, who can be communicated with, condemn them as being the inventions of man in bygone ages. Hear what they say upon one of the passages of Scripture, upon which the doctrines of the Godhead of Christ is based—St. John, 10th chap., 30th verse—"I and my Father are one." These words are applicable to all of mankind whose labours are devoted to making manifest God's eternal glory and Divine will; for whosoever shall be endowed with the power of his Father (God, He being the Father of us all), the same shall do his Father's will, and that same man and his Father are one; and hence Christ's assertions. But we are commanded to declare that the Great God and Creator still presided over the heavens and the earth, even while Christ inherited mortal existence, and thus prove the words which declared, "I am not doing these things of myself, but am fulfilling the will of Him that sent me." And upon another passage of Scripture, they say as follows:—"Christ was a spirit sent from God upon Mary, the mother of Him, whom, after He was conceived in the flesh, and came forth to the world wearing the form of mortality, in the image of God, and suffering all trammels and tribulations of mortal life, the world crucified and destroyed the mortal life. But the spirit of immortality still lived, and this made the body of Christ a glorious body, and though dead to the world, the spirit retained the vital spark of immortality, which was unquenchable and never dying; so that Christ, for the fulfilment of the words of God, spoken by His ancient prophets, on the third day from the death of the body, again received animation by the living spirit which abided in him, and rose triumphantly from the dead; not as other men whose bones and flesh return to the earth from whence it came, and who rise only in the spirit. Christ being ordained to this end that He should rule over the nations of the earth in the body though immortal, yet wearing the form of mortality now in glorious triumph in the flesh and body, which suffered death for the ransom of all men; and, therefore, though immortal, is no longer a spirit, but is a Saviour, a Redeemer, and an everlasting King, created in the spirit before time was, and existed in the flesh for the purpose already described, and that spirit and body are now united and immortal." So much for the Godhead of Christ.

Now, as to the belief in an "Individual Devil," on inquiry what the world are to understand by the devil and his angels, as mentioned in the 25th chap. Matthew, the following was the reply:—"Dost thou doubt that there is a Supreme Being, whose existence was from everlasting to everlasting? or dost thou doubt that that Being holdeth all the power of the mighty regions throughout the vast expanse of space? or dost thou doubt that that Being is Lord of us all? or thinkest thou that another Being would be permitted to divide his power, or have any power but what is given from on high? If such be the case, how could purity, justice, mercy, or loving-kindness, exist in Him who has all these Divine qualities centred within Himself? Behold! look around amongst all the inhabitants of the earth, and thou wilt find that individuals are propelled through life, as it were, in opposition to each other. As men of the world, they cling to the world, but each has a feeling within, which the world calls conscience, and which is the spirit who guides them; and when they do right, pleasure is experienced in doing so, while the evil arises from the incumbrances of worldly affairs, causing, thereby oppressions and all evil arising therefrom. The oppressors and destroyers of man's comfort and happiness hold forth to them a phantom, which they call the devil, and which from early tuition the people in their ignorance readily have believed; also, that this phantom moves through every region amongst all classes of

society, disturbing their peace and destroying their comfort both in mind and body. But this state of things will shortly pass away, and the true state of things will develop themselves to the eyes of the world; and though there are evil spirits, they have no power but that given to them from on high; and these evil spirits have existed upon the earth, and will in the end be purified. Therefore, it is the construction of the human frame that constitutes the evil which falls upon man, for the Almighty God has created His people that none shall know unto what end they shall have lived; and we are commanded to declare that the conscience of each individual proveth to him the satan, devil, or monster, who travelleth the earth, sowing discord and tribulation amongst its inhabitants; but we further declare that we have not seen, or know we of any individual spirit or monster, whom the higher powers calleth the devil."

The word devil, which modern theology has created into an individual monster, appears to be derived from the word evil, by prefixing the letter D. See James 1st chap., 13th and 14th verses.

Hoping, Mr. Editor, that I have not trespassed upon your valuable space.—I remain yours, respectfully,

J. CAMM.

Quorndon, 25th January, 1866.

MR HOWITT'S REPLY.

To the Editor of the *Spiritual Times*.

My dear sir,—Thank you for a sight of Mr. Camm's letter. I am much too busy to enter just now on the great and voluminous topics of the personality of the Devil and the Divinity of Christ—subjects which have occupied ages and filled libraries. Let it suffice that I have come to my conclusions on these subjects after half a century of reading and reflection; and what I have to say is, "let everyone be persuaded in his mind," and endeavour to arrive as near the truth as he can. We are not likely to fathom the infinite in these finite bodies, finite days, finite conditions of existence. If we could, eternity would be a very threadbare existence for us. In the meantime, the safest guides that I have been able to find are the Scriptures, and the spirits who will come to the test of the Scriptures. True, there are all sorts of spirits who will, and many of them honestly, tell us all sorts of things, because they know no better; but by a long intercourse with certain spirits as with men, you come to know and test their character, their range of knowledge, and their truth, and I have found no such spirit who would say the "Lord's Prayer" with me, and say amen to it, who has ever, to my knowledge, told me a falsehood. I find those almost every day who shrink from this test, and can by no means be brought to take it. So far so good; but after all the Scripture texts, taken fully and consecutively, according to the best of my knowledge, assert the Divinity of Christ and the personality of the Devil. Not only in the Old Testament from the 1st chapter of Genesis to the end, but the New Testament makes a personal devil. What says the "Lord's Prayer" itself? We have it translated "Deliver us from evil;" but the original Greek is "Deliver us from the evil one—Poneron." And the other names Diabolos, or the Slanderer, implies not a principle but a person. The belief in such a great fallen spirit by no means implies any divided empire with God, but an agency which the Infinite permits, or employs, for the trials of his creatures, here upon trial. "I create the light and the darkness; I send forth the good and the evil."

For my part I do not believe in one personal devil, but in millions on millions. Every depraved spirit is a devil to a certain extent, and I can imagine no hell more perfectly a hell than this earth, and the devils in the flesh who have figured upon it, and are figuring upon it, in every form of business and cruelty. History is a record of a hell with its wars, its inquisitions, its tyrants, and its oppressors. Look no further than this great city, with a population all professing to "love their neighbours as themselves;" and one half living in every possible luxury and extravagance, and the other half dying, according to statistics, of starvation, a hundred in one winter. Look at the "Night in a workhouse." Can you imagine a more perfect hell? Look at those shipowners who sent out the steamship London, a vessel of but 1,428 tons by registered measurement, loaded with more than 1,865 tons of iron, coal, and all the stores for three months, for nearly 300 people. Look at the captain of that vessel, who knowing this state of things, knowing that such a ship could no more swim in a Bay of Biscay tempest than a pig of lead, dared not remain in the port to which the tempest had driven him, because the expenses of the ship were 60*l.* a day. Can any devilism be more complete or accursed than such trifling with men's lives and affections from sheer avarice? If such devils exist on earth as such a spirit of reckless cupidity indicates, who shall wonder at a devil of devils?

But, my dear sir, these are great and enormous topics. If I were to go into them, and open up the immense discussion as

such questions would inevitably elicit, your journal would sink under it like that iron Pandemonium, the London. Therefore, no more from me on this subject. In fact, why should people be so stickling about particular dogmas, when they are in nowise necessary to salvation, since "in every nation they who fear God, and work righteousness, will be accepted."—Yours,
WILLIAM HOWITT.

JOHNSONIANA—No. 1.

To the Editor of the *Spiritual Times*.

SIR.—We talked of belief in ghosts. He said, "Sir,—I make a distinction between what a man may experience by the mere strength of his imagination and what imagination cannot possibly produce.

Thus, suppose, I should think that I saw a form, and heard a voice say, "Johnson, you are a very wicked fellow, and unless you repent you will certainly be punished." My own unworthiness is such, that I might imagine I thus saw and heard, and, therefore, I should not believe that an external communication had been made to me; but if a form should appear, and a voice should tell me that a particular man had died at a particular place, and a particular hour, a fact which I had no apprehension of, nor any means of knowing, and the fact with all its circumstances should afterwards be unquestionably proved, I should then be persuaded that I had imparted to me supernatural intelligence.

His biographer adds, "Johnson had a very philosophical mind, and such a rational respect for testimony, as to make him submit his understanding to what was proved authentically, though he could not prove why it was so. Being thus disposed he was willing to inquire into the truth of any revelation of supernatural agency, a general belief of which has prevailed in all nations and ages."

Mrs. Williams told us a story of second-sight which happened in Wales. He listened to it attentively, and said he should like to have some instances of that faculty well authenticated. His elevated wish for more and more evidence for spirit, in opposition to the grovelling belief in materialism, led him to a love of such mysterious disquisitions."

BOSWELL.—This objection is made against the truth of ghosts appearing, that if they are in a state of happiness it would be a punishment to them to return to this world, and if they are in a state of misery, it would be giving them a respite."

JOHNSON.—"Why, sir, as the happiness or mercy of disembodied spirits does not depend upon place, but is intellectual, we cannot say that they are less happy or less miserable appearing upon earth."

The above extracts give the opinion of Dr. Samuel Johnson upon the subject of Spiritualism. It is my intention, ere long, to send you some more of them for publication in your journal.—I am, yours obediently,
London 25th January, 1866. CHRISTOPHER COOKE.

THE DAVENPORT BROTHERS.

To the Editor of the "Irish Times."

SIR.—I have anxiously, but as yet in vain, waited for the termination of the Davenport controversy, in the hope that some correspondent would treat the subject rationally, before venturing to offer my views. As to the genuineness of the experiments and their independence of the conjuring art, I am fully convinced after many examinations. The most extreme sceptics confess themselves puzzled as to the *modus operandi*, and, by your permission, I will attempt the *rationale* as it appears to me.

The question I propose to answer is—On what principle in nature can such marvellous phenomena occur or be produced? At once I throw aside all the rubbish of "ropeology" with knots and nooses as a solution good enough for those who cannot see beneath the surface, nor have capacity to investigate the subject. Surely there ought to be science enough in Dublin to throw even a ray of light on these mysterious practices and avoid either extreme of credulity or scepticism. The expressions, "very clever, indeed," "first rate artists," won't do as an explanation. The keenest scrutiny of human eyes has failed to detect the "trick," and then denunciation follows.

The material sciences utterly fail to solve the problem. We must then look in some other direction, and cautiously examine the uncertain pathway ere we tread confidently. A knowledge of the nature of the "imponderable forces," I am convinced, will be the only aid to unravel the mystery, and I respectfully offer my views, based on that study.

By attraction our planetary system is sustained; by light and heat the vegetable and animal kingdoms develop; by electricity the atmosphere is ever active and refreshed; and by will-power or brain-force man acts on his fellows, and these mighty agents are all imponderable. All visible things are only the effects of these forces in some way or other, and how many varieties of these there may be we cannot tell, and this ignorance is our first stumbling block. Mesmerism has demonstrated the existence of laws related to man in his thinking nature, as well as his bodily, which show that volition, or will-power, is as real as any mechanical force. Also, it is found by those who have studied nature in this sublime department, that the thinking portion of our complex nature can, under certain circumstances, free itself from physical incumbrances, and exhibit an independence of time, space, or matter. Of this I know the truth from

oft-repeated experiment. Here then we part company with the uninitiated, and are well content to smile at their laughter or ridicule.

Assuming the atheistical view, that death is total cessation, to be an error, what a grand hypothesis the spiritual existence is, how consonant with our hopes and aspirations, and how complete it makes the purposes of creation; what an influence it ever has and must exert over our conduct here; and what a definite object is ever before us. All our predecessors on earth are now actually realizing the existence in some way, although invisible to us. May not the invisible things of creation exceed in number and beauty the visible? Shall the worm in his dark burrow deny all existence beyond his own kind? Apart from relation, may we not infer the probable existence of various orders of intelligences of which we now can have no idea, and if so, may not these desire to communicate with us just as anxiously as we have been desirous to confer with them by divination of all kinds?

The Scriptures amply verify such suppositions. How numerous are the instances of disembodied spirits appearing in bodily form, and speaking, and drinking with us, lest we might think ourselves under a delusion. Every evidence is afforded to counteract the materialistic tendency of the practical portion of mankind, as well as the atheistical disposition of a deep thinking metaphysical cast of mind. The condition, occupation, and destiny of the spirit-world is a subject as open for our discovery as any other, and very wisely the Scriptures have withheld all detailed information on such matters. Our relation to it is a curious and mysterious inquiry. Millions of intelligent people believe the higher order of spirits listen to human prayers and intercede for mankind, while millions deny the speculation for want of proof. Do not these extraordinary experiments of modern days look very like rudimental efforts to establish a communication with them? It is certainly not unreasonable to associate these effects with such causes; and here at once is the difficulty hardest to get over—a new idea opposed to the deeply rooted faith of ages—a proposition that involves the revision of human conclusions.

As a *rationale*, I would respectfully offer the following for consideration?—The "odic" nature of man, his magnetic or electric conditions, his clairvoyant faculty, his apparitional disembodied power, his spiritual existence in the flesh, all are as true as human testimony is reliable, and the practical atheism, or affected religious horror of the public exhibit an ignorance in their negation more than the intelligence of an inquiring scepticism. It must be borne in mind that we know nothing philosophically of spiritual existence, neither its nature, condition, of laws, and, if we admit its reality, are fairly at liberty to suppose that, consistent with the uniformity of nature, there may be conditions in that state analogous to ours.

Spirit is not visible to us: neither is matter, unless we project an imponderable force, light, on it. Could not spirit-matter be made visible to us by spirit-power projecting a suitable imponderable on it also? Grant this and the Davenport visible phenomena are explained. Here I wish not to be misunderstood. I do not presume to determine what order of spirits are in communication. This is a difficulty the Spiritualists have never yet got over. Marvellous indeed are the communications they give from the heroes of the past; indeed so completely have they over done it as to make themselves absolutely ridiculous if not contemptible; even in the simplest communications there is always such uncertainty and frequent absurdity, as well as open lying and nonsense, that men of common sense must wait for something more definite, which may be tested by its usefulness.

The Davenports and Mr. Fay are, according to this new science well developed mediums, but not of a high order, being *en rapport* with intelligences of some inferior degree, and the manifestations are accordingly. The rude music, the boisterous noises, and the rattling of instruments are suitable to that condition. Had they been able to trace beautiful forms of foliage, flowers and birds, or charming composition ornaments in an instant, before the eyes of all present, then, indeed, some credit would be given for an independent power; or had they while in a trance and surrounded by friends and sceptics, been elevated in a horizontal position, and disappeared gradually through a stone wall, and returned by the same way, the wonderment which stuns the doubter would soon turn into misgivings of his own judgment. Yet these things are, and in due time will be as common as telegraph messages. Has the time come for the glimmerings of a glorious era to our earth, and while yet in the fogs and mists of morning may we not anticipate the sublime reality of day?

The brothers very judiciously suppress all Spiritualism, they are mere exhibitors of phenomena for consideration, worthy the age and country they come from. They profess nothing but their own integrity as honest passive agents to some power, and leave us to explain. Their experiments should be looked upon as rudimental essays in a new branch of knowledge, of which it would be impossible at present to predicate the result. Already no less than four millions of people are religiously influenced by this movement across the Atlantic, and though we are slower we are not less certain thinkers. All truly religious men should immediately see how far this science of Spiritualism affects matters of deep interest to them, and the imponderable forces should be studied by the scientific. It won't do to hush it up, as they views are spreading, widely, and as we cannot stop any stream of thought springing from facts, surely by trying to understand its principles we are in the best position to direct its course. Let all true men do their duty in whatever way they think best, and then let the approaching torrent take whatever direction the providential arrangement of human thought determines. If the merest trifles are under our Father's care, how much more shall the interests of His children be safe, both here and hereafter, no matter what new views or sciences each century brings forth!—I remain, sir, &c.,

13, Anglesea street.

IVER M'DONNELL.

THE COUNTENANCE AND THE CHARACTER.

(From the *Nonconformist*.)

WITHOUT committing ourselves to any of the physiognomical theories which have prevailed from the days of Theophrastus to our own, we may believe in the connection between the countenance and the character. We not only may, but we must have some faith, for we all act as if we felt that—

“The body is prognostic of the mind.”

While, however, all are found at times evidently forming judgments of those with whom they come into contact, by looking into their faces, there are some who would deny the existence of any relation between the appearance and the disposition; and there are many who, without being sceptics, would be presently moved away, for awhile, from their opinion, by arguments which might easily be framed against any of the rules which have been laid down by the authorities for our guidance.

There are two mistakes which seem to have been made upon the matter, and these may serve to account for the difference and the fluctuation of opinion which have obtained respecting it. The subject has been regarded as if it were scientific, and attempts have been made to treat it as a science. The face alone, or even one of the features, has been taken, and the canon of the great master of character has been neglected—

“’Tis found

A virtuous or a vicious spirit looks out
In every limb and motion of the body.”

Had physiognomy been considered to be, what it is, nearly if not quite intuitive; were we more willing than we are to acknowledge the existence and necessity of our instincts; and while being guided chiefly by the countenance (it being the only part of the body which is immediately exposed to our view, and it being so constituted as to furnish us with the information for which we are seeking), if, in addition to the expression of the face, we added the complimentary suggestions to be found everywhere in the whole frame, listening to the laugh, watching the walk, and not only looking from top to toe, but also at the hat (or the bonnet, as the case may be) which is on the head, and the shoes on the feet; we should have found ourselves in the possession of a faculty which would never have to rust in us unused, and which would have prevented us from making many of those blunders into which we have fallen, when we have exercised our reason, instead of allowing ourselves to depend upon our instinct.

According to the Son of Sirach, “The heart of a man changeth his countenance, whether from good or evil,” and this arrangement answers a great social need. Just as it is necessary for us to be able to distinguish each other, for the sake of identity—and we find that every one proclaims his individuality so that any one who has eyes can see, and any one who has ears can listen, though “there is no speech, no language, no voice that is heard”—so, mixing constantly as we do with strangers, and obliged daily to trust those whom we have never seen before, we can understand that He who made us, and who made us to live and act together, would not have left us without a witness and a defence. We read that “He set a mark” upon the first murderer, and that it is His intention that those who keep free from the cowardice and selfishness and corruption of this world shall be distinguished, bodily, from others, both here and in the world to come.

Many facts might be adduced as evidence in favour of the opinion that the character and the countenance are intimately and necessarily related. Words, in all languages, describing each, are found to be interchangeable. The common experience of men in all ages, preserved in our proverbs, proves that this opinion has ever secured the suffrages of the masses. The conduct of animals, infants, and children, who are admitted to be mostly under the guidance of their instincts, is worthy of consideration. Their sudden likes and dislikes are not, perhaps, so unaccountable as some may imagine. The speculation in their large eyes, which you cannot but notice as they look at you and form their rapid and intuitive judgments, is utterly inconsistent with the idea of their being the victims of prejudice. The likeness between children and parents, both in disposition and demeanour, cannot be arbitrary; neither can the mutual improvement or deterioration, that we are constantly observing in the characters and countenances of those around us, be an accident. Why is so much attention paid to appearance? Whence the scrupulous care that some take of their dress? and why should those who have no character in them be so anxious to hide their deficiency by assuming airs of importance? Why should hypocrites disfigure their faces? All these efforts would be “labour lost,” were we not in the habit of reading the face as a dial-plate, and guessing, as near as we can, the time of the day. These children of this generation are too wise to be spending their strength in vain, and their money for nothing.

We are placed, again and again, in circumstances where we find that we have been left with but little else besides our instincts for our guidance, and that our success will depend upon the care with which they have been preserved, and the confidence which we are able to repose in them. Business transactions often wholly depend upon the impressions produced in us by the personal appearance of an entire stranger. Testimonials written by pen and ink are, we believe, esteemed of light value, in comparison with the testimonials written by time and nature. If, by reason of use, we have had our senses exercised to discern both good and evil, we may safely rely upon them in a personal interview with any one whom we have not known, and whom we are about to trust. Personal evidence, in this case, is the best that can be had. A man bears witness of himself, for

“To true discernment.

The heart is seen in the face.”

It is a card of recommendation, or a note of warning.

All of us are not in business, nor are we likely to be; but all of us either have been, or are likely to be, in love. The value of physiognomical power at such a crisis is untold. If, as it often is, and as, perhaps, it oftener ought to be, a case of love at first sight, then, when we are unwilling to take others into our confidence, we shall be thankful for the secret counsel of this instinct. If we have reason to trust it, and to trust ourselves, we may take the leap with a loose rein. The less interference of reason, or what passes for such, at such a time the better. It will be most reasonable for us to trust our instinct. It has eyes and ears of its own, and its conclusions may be accepted in all their integrity; for—

“There’s language in her eye, her cheek, her lip;
Nay, her foot speaks.”

Mistakes will of course be made, but when they are, they will be found to be owing to ourselves rather than to our instincts. We have intermeddled with the process, or instead of making the appearance of a person a subject for a rapid intuition, we have bestowed upon it elaborate thought. We have unreasonably listened to reason, and suffered our physiognomical verdict to be qualified by some of its suggestions. We have checked our horse in the middle of the leap, and of course we have come to grief.

We admit the difficulty, and uncertainty, and indistinctness that seem to be inseparable from our subject. There are many reasons, however, for them. A body can never truly represent a spirit; at any rate, not a body that is flesh and blood. There is a necessary imperfection in the vehicle. The seen countenance cannot be a perfect embodiment of an unseen character. Then, there is in every man a mixture of good and evil. None are purely evil, and there are none who are really good, no not one.

The countenance needs to be changed. “And Thou changeth the countenances.” Death to many will be the dying out of the expression of the earthly and sensual. After the resurrection there is to be the spiritual body, and, for it, there will be no daily toil, no daily bread; neither will be needed, for the body is to be incorruptible; the whole man is to be occupied with knowledge and love, and is to be renewed in the image of Him who created him. The same arrangement is to continue respecting the relation of the countenance to the character—“They shall see His face, and His name shall be in their foreheads.”

Here the good may be overlooked or mistaken, and the evil may disguise themselves under the mask of the hypocrite. Present possibilities are, however, to be impossible in the future. The veil of flesh that dims the Divine fire in the good, the humanity that still lingers in the face of the evil, are alike to perish. The state of the spirit is to be expressed by a spiritual body, and the present vague and imperfect relation of the appearance to the character will become perfect and eternal.

THE NEPTUNE ROWING CLUB.

At the request of the committee of the Neptune Rowing Club, the Brothers Davenport and Mr. Fay gave a private *séance* to the members and their friends, on Thursday evening, at the Cluo Rooms, Kingsend. There were nearly sixty persons present, and the performance was successful and satisfactory. Owing to the arrangements of the room the dark *séance* only was given. Mr. Ira Davenport and Mr. Fay were most scientifically tied by two of the members, one being a most expert Yachtsman, and quite familiar with every description of knot. Instantaneous production of chords from the instruments were produced on the light being extinguished. The guitar floated at a distance of 10 or 12 feet from the table on which the instruments were placed. Mr. Fay’s coat was taken off, and the coat of a young gentleman considerably slighter, put on him whilst tied to the chair, in a most rapid manner. After the *séance* the Neptunians entertained the Messrs. Davenport and Fay, together with numerous visitors to an excellent supper.—*Iris & Times*.

SPIRIT MESSAGE.

(Through the Mediumship of Miss Cogman.)

January 7, 1866.

The friendly spirit influencing, purporting to be Mr. William Wimpey, deceased, January 2, 4 a.m., 1855.

The conversation this evening had been upon a desire for arguments and assistance to meet the usual objections of sceptics.

The medium thus began—

You are called upon for arguments, for proofs. Take the ancient book—the Bible. There you will find answers for all that is written. You can show them there, that this is not a new thing, but a very ancient thing. If there ever was spirit there ever shall be spirit. Now, will the Master allow the spirits to come.

Now, shall they come to give people light and knowledge, and gently to enlighten them. If people ask you the use of it (for there are some who say there is no need of it), but they are wrong; for ever since the creation of this world there has been Spiritualism. There ever was and there ever will be. Mediums have it. Good mediums cannot hold the power, but God, who comforts all powers, holds us in His merciful power. Also, the need of Spiritualism is great. The need of Spiritualism to be brought forth is great—the need that every child can understand it.

It will teach you immortality. It will tell man that though he linger in this world, and call this world miserable, it is he who makes the misery for himself. It is he who makes the rugged path to tread upon. It is he who makes his journey wretched.

Poor indeed are they in their spiritual welfare! It will teach men also that there is a great Creator. It will teach men that the Scriptures are true. It will show to men that the prophecies have been fulfilled. Refined is the spiritual nature before the understanding of the prophecies. There are many prophecies that have not been fulfilled—great spiritual prophecies; but how can men expect great spiritual blessings if they are not in the way to obtain them, if they do not go to the Father? Oh, mediums, vanity, vanity, stamp under your feet, and say as did the greatest medium, "Get thee behind me Satan," when an evil influence came in His way "Get thee behind me, Satan."

Time—time. Remember all things cannot be fulfilled until the foundation be sure. Let the foundation be on a firm rock, faith, and the great spirit. Love not materialism. Much rage must be put away. Oh, people want spiritual teaching. What will they call spiritual teaching if they do not call it Spiritualism. Ministers put it aside and will not look at it. That will show to all around that those who come forth in church to preach the Scriptures, and as they should do, speak spiritually, they show at once they speak materially. It is materialism they teach, and not Spiritualism. How can they obtain for their congregations spiritual good? They do not believe in a spirit if they do not believe spiritual things. Oh, ye fools and slow of heart, how long must I be with you to teach you these things. Ye will not hear me.

Each medium should be energetic. Each one should labour in the Lord's vineyard, and think not what they should say, but the words shall be given them. If ministers read their Bible they would see that the words were given to the disciples, "Where shall they come from?" Is it not also said there are ministering spirits sent forth? God has not said in that Book that the dead shall come to them, but they are seen by them; they can obtain answers to inquiries respecting names; they can get dates of deaths.

Oh! ye generation of vipers, flee I beseech ye for that rock, and if ye can, obtain entrance into the spiritual world, then seek for the true spiritual teachings. Do not build your thoughts. Do not let your spirit be satisfied with the words that come from man. Seek the spirit, ask for the spirit, ask of God, ask of your Father. He is the Master and the Ruler; and if this is a wonderful way for God to show His power, do you think so? Will you contradict the words which He inspired men to write? It is said He works in a mysterious way His wonders to perform; and every hour His power increases, and wonders, they confound you and make you doubt.

If you cannot believe this thing, then say, "I am willing to believe, help thou my unbelief." Then you will show that you are willing to be taught of God.

Then it will prove that you want spiritual teaching, and you want to obtain it. Do not be vain and build your hopes on nought; but let your house be built on a rock, so that the rain and storms cannot cast it away. Let your light so shine, that it may assist the wanderer and the wayfarer. Farewell.

Ruth.—May this be printed?

Spirit of Wm. Wimpey, written by the hand of Miss Cogman.—You may put that in print if you like, for it is a lesson to many.

Mr. Editor.—I offer this communication for your journal.

RUTH.

SINGULAR CASE OF HOUSE-HAUNTING.

In the *Revue Spiritualiste* for December, we read a remarkable case of house-haunting, taken from a work by Mr. Poupart, a canon of St. Maur, and published in Paris in 1707. The adventure, which happened to a gentleman of St. Maur in March, 1706," says M. Poupart, "caused too much sensation in Paris and at court not to excite general attention. It is earnestly to be desired that some person of great scientific knowledge should inquire into this question, and it is in order to arouse such a desire amongst those who are equal to the task, that the follow-

ing letter is made public, which may be regarded as the outline of a most useful work; such, at least, is the author's motive."

Mr. S., to whom the adventures occurred, was a young man of middle height, and twenty-four years of age. When in bed one night, he heard several loud knocks on the closed door, and the curtain of the bed was drawn back. The servant, who speedily answered his master's summons, could, however, find no one concealed in the apartment. About eleven o'clock at night on the 22nd of March, being occupied in his study in examining some papers with three young lads, they all distinctly heard papers rustle upon the table. The cat was suspected, but though Mr. S. searched carefully with a candle, he could find nothing. Soon after, Mr. S. having retired to rest, and sent the young men to sleep in the kitchen adjoining his room, hearing a noise in his study, he got up, and again made a fruitless search. On trying to shut the door, he found some resistance, and then heard, as it were, the sound of a heavy blow on one corner of the wall. He called aloud; the servants ran to him, but discovering nothing, once more retired to rest. Scarcely had the lads put out the lights, when Mr. S. was aroused by a shock similar to that felt when a boat strikes against an archway. Somewhat startled, he again summoned the lads, and when lights were brought, saw with amazement that the bed was displaced at least four feet; he then knew that the shock he had felt was the bed striking the wall. After replacing it, they saw with surprise the curtains open, and the bed glide towards the chimney-piece. Mr. S. passed the night near the fire-place, but at 6 a.m. he once again retired to rest, and the bed was twice moved as before, in presence of the servants, and in spite of their efforts to prevent it. Giving it up as hopeless, Mr. S. went out and walked until dinner, when he once more tried to rest. On the bed moving, he sent for a man who lodged in the house, as much to reassure himself as to make him a witness of this surprising fact. The shock with which the bed was then moved was so violent as to break the left foot at the head of the bed. This alarmed the man so much, that on being asked to witness it a second time, he replied that what he had seen and heard was sufficient to convince him. The story having become public, reached the ears of his highness the Prince of —, who had just arrived at St. Maur. The Prince was anxious to clear up the mystery, and inquired minutely into the evidence brought before him.

The following night Mr. S. endeavoured to compose himself sufficiently to receive a communication which he felt sure a spirit wished to impart. He slept peacefully, however, till 9 a.m., feeling occasionally a gentle undulation of the mattress, which soothed him to sleep. On the 26th the spirit resumed his playful tricks, and a loud noise was heard in the kitchen. This frolic might have been pardoned, but in the afternoon it became louder, and Mr. S., entering his study about six o'clock, was surprised to see the door shut and secure itself with the two bolts. At the same moment, the two doors of a large cupboard opened behind him, and rendered the room somewhat dark, as the only window was behind one of these doors. Mr. S. was much alarmed, but endeavoured to listen calmly to a distinct voice, which issued from a corner of the cupboard about a foot over his head. It spoke for the space of half a misere, or about five minutes, addressing him in the familiar second person, and desiring him to do certain things concerning which he must keep profound silence.

What he published was that the voice commanded him to go to a particular spot, where he would find people who could instruct him what to do, and threatened, if he did not comply with this request, to return and torment him; it then bid him adieu. Mr. S. feeling faint, fell on the side of a large coffer, against which he bruised his side. The noise and his cries attracted several persons, who vainly tried to open the door. They were on the point of forcing an entrance, when they heard Mr. S. drag himself towards the door, which he opened with difficulty. He was unable to speak, and they carried him to a bed near the fire, and at the first news of the occurrence the Prince hastened to him, and testified much sympathy. His highness caused every part of the house to be searched, but no one could be found concealed. He wished the surgeon to bleed Mr. S., but finding the pulse very weak, he declined doing so, as it would incur some risk. On recovering from a long swoon, the Prince, anxious to discover the truth, interrogated Mr. S., but only learnt the above circumstances, the gentleman declaring he could not tell him more without danger of his life. During the following fortnight the spirit was quiet, but after this, either because his orders were not faithfully executed, or that the spirit wished to thank Mr. S. for his compliance, he re-appeared. Mr. S. was lying on a small bed near the window, his mother occupying the large one, and a friend seated in an armchair near the fire, when they heard loud knocks repeated several times on the wall, and given with such violence against the window also that they thought all the panes were smashed. Mr. S. jumped up, and ran to his study to see if the spirit had anything to communicate, but saw or heard nothing more. The spirit, doubtless, satisfied with the execution of his orders, gave this last manifestation as a sign of gratitude and leave-taking.

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