

THE
NATURAL AND SUPERNATURAL:

OR,

M A N

PHYSICAL, APPARITIONAL, AND SPIRITUAL.

BY

JOHN JONES,

OF PECKHAM.

NATURE is an embodiment from the infinite, through the attributes of God.
SCIENCE is the perception of the attributes of God, as developed in Matter.
"Be ready always, to give an answer to every man who asketh you; a Reason
for the belief that is in you."

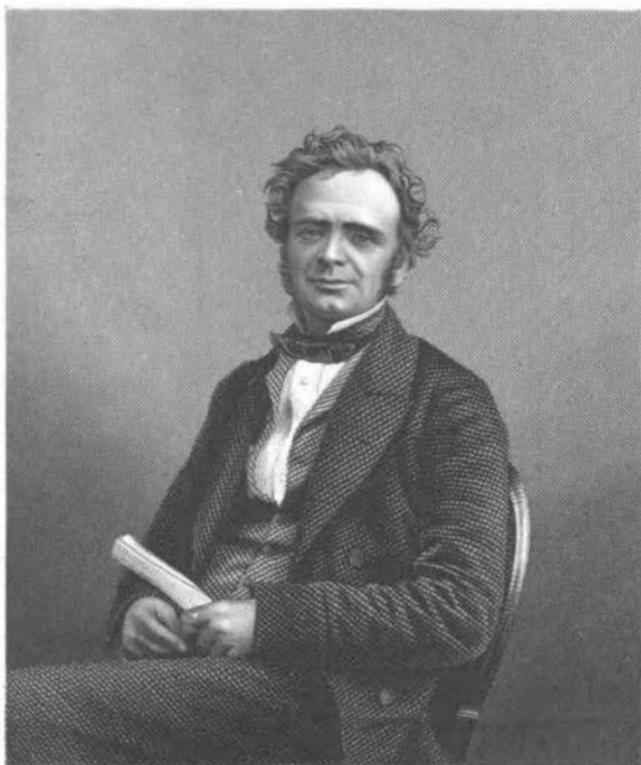
London :

H. BAILLIERE, PUBLISHER, 219, REGENT STREET.

BAILLIERE BROTHERS, 440, BROADWAY, NEW YORK, U.S.

1861.





Engraved by J. J. Poiré from a Photograph.

A. Jones

P R E F A C E.

THE so-called Natural and Supernatural are subjects which have been the rallying points for all thinkers in past time; and as the knowledge acquired by our ancestors, cannot be conveyed in the blood, and appear in form and features, each generation has had to gather and observe for itself. The result has been, that circumstances have driven men of the clearest analytical minds into certain courses of study; and so have given an impress and direction to the thoughts of the age in which they lived, whether scientific, warlike, commercial, or religious.

The deification of Matter by the French philosophers during the latter part of the eighteenth century, though followed by the uproar of the Revolution; biassed the minds of scientific men, so as to cause the avoidance of the religious element in their examination of earth particles; and hence, the strong materialistic tendency of the first half of the nineteenth century.

Within the last few years, the direction has set in for a careful examination of Ethereals in Nature, as observed in gases and electricity; and out of it is springing evidence of the existence of unseen intelligence in action around Man; proving that the supernatural of the early ages was not a fantasy.

On referring to the Index, the subjects which are to come under examination will be perceived. The earlier sections, are the condensed remembrances of readings in past life, and the uplift thoughts which will be found here and there, are the carol songs of the mind at the moment of writing those sec-

tions: let the reader consider them as voluntaries in music—not strictly speaking the “piece,” but the play-thoughts of the moment in unison with the key note of the section.

The sections which relate to Ethereals and the Supernatural, are the result of continuous personal experiments; and as I am not aware of the existence of any book published in England of a like character, I have felt justified in the course now taken, of placing them before the public.

No apology is tendered for introducing these subjects, or for the manner in which it is done. No effort has been made to round off periods, and give style to the composition. Knowledge of a kind new to thousands of my countrymen has been acquired, and new ideas have been the result; and I give voice to them in the ordinary language of private life. I am in earnest, and desire the reader to be in earnest; then the manner of the messenger will be lost in the value of the message.

Unhappily, during the progress of the work, I was, last December, suddenly seized with blindness in the right eye; accompanied by violent inflammation. With a mind fully bent on, but with a body unfit for my task, I have been struggling at intervals since then to conquer body by mind; so that I might fulfil the promise of issuing the work this year. Under circumstances so painful to me, I doubt not, friend and foe, will forgive some few errors in wordage which were overlooked in the “proof sheets” as the work was passing through the press.

Shirk it as we may, the “passing away” will be felt by us as it has been by our relatives; let us, therefore, be masculine enough to face the question—Shall we still live? It may be of vital importance to many, that they live not again; but if it be, the wish will not annihilate the event. To others, the question, if proved in the affirmative, would thrill the heart-strings with *Æolian*-toned happiness; for, though loved ones are gone, the separation is not for ever.

Having devoted many years to a practical examination of

the physical structure of man, and the effect of influences on that structure, I am ready and willing to select and arrange the knowledge acquired, for the use of my fellow-men; be they Christian or Infidel. Let the reader remember that the evidences to be found in the following pages have been thoughtfully examined and tested, and that an off-hand "impossible" uttered or thought by an inexperienced reader, will not annihilate a single fact. He will only be ostrichising his mental convictions, by burrowing his head in the sand of unbelief, while the pursuers are on his trail. Let him face those pursuers, and he may find them friends.

The reader will find that my travels have been through a scenic country; I have given the coach and bridle roads, with glimpses of the scenery, so that he may follow and test every detail by personal experience;—examine minutely, yet cheerfully; there will be no necessity for taking the hamper of creeds to refresh yourself on the journey; leave it till your return; you will find the fruit you can gather on your tour, rich and luscious; and your home refreshments, if well made, will keep, and may be enjoyed with a relish on your return.

The reader will see nothing of the black cloth of a coffin in the following pages, nor hear the mournfully intoned hum, produced by nineteen-twentieths of our clergy during the Sunday services; but the black cloth stripped off, he will see the beautifully veined wood which has been created in the summer breeze; and the hum of mournfulness changed into the lark-song of the heavens. If in aught I have failed, ascribe it to the author, and not to the choristers of Immortality.

Looking upwards into the deep blue sky on a summer's evening; the child, seeing the glittering stars, supposes them to be

"Holes bored in the sky, to let the glory through;"

but the grey-headed astronomer conceives them to be ponderous globes of earthy matter, thousands of miles in thickness, and tens of thousands of miles in circumference, sweeping

space in circles at the rate of thousands of miles per second ; many, taking years to perform even once the circle sweep. Each, according to his knowledge, delivers judgment. Between these two extremes are grades of thinkers in various stages of erudition, each ready and willing, without hesitancy, to pass judgment by giving "*my opinion.*" These several grades mean well, but unfortunately too often, practically they say, "I permit you to think up to my level of knowledge—that is orthodox ; but as there is no knowledge beyond, any attempt to prove the contrary is heterodox, and punishable as a misdemeanour by look, word, or purse." The contents of this volume will be to many, orthodox, to others, heterodox ; to the second class we kindly suggest, that fresh discoveries in science, prove that man is finite, while God, in His works, is infinite.

This book is written for the scientific inquirer, the man who reasons from effects to causes ; not for the pedant, whose brain-organ of self-esteem is so large as to lead him to imagine that *he* possesses the wisdom of God bodily, that all nature must be material and visible, that there is no power beyond the seen material, that the mountains have been, are, and will continue, and that no animated intelligence can live without the physical organization it has been accustomed to ; or who, in other words, practically declares that "at death I become as if I had not been ;" who thinks that the principles of chemical substances are so well known to him, that nothing fresh can be extracted which will increase *his* knowledge, and change *his* verdict—a man who can weigh without weights, and judge without judgment ; who in his individualism thinks he understands the wisdom and skill of the Deity as shown in the elements, simple and compound ; as developed in the solid EARTH on which we stand, the water in which we bathe, or the air in which we breathe.

To those persons who have the conviction that there is in nature, seen and unseen, much at present to them unknown, I commend the forthcoming arguments and facts to their thoughtful investigation : the subjects are vitally interesting to every

thinking human being, as he lays hold of the problem, "Is MAN IMMORTAL?"

The Deity is the Creator of the Christian, the Jew, the Mahomedan, the Brahmin, and the Savage. However each section may subdivide into sects, the sun shines, the rain falls, and the grass grows for all; and in that view of the expansive goodness of the Creator, and the extraordinary unity of design as evidenced in the creations in space, and developed in and on the earth, I have taken the line and the plummet of principles and facts, and brought them to test the truthfulness of the threefold character of that portion of creation called MAN. MAN A SPIRIT, clothed with SOUL, and clothed with BODY.

Some short time ago, I accidentally read and much admired the following terse article on "God in Nature." I know not the author, but give the gem for the reader's enjoyment:—

"GOD IN NATURE.

"There is religion in everything around us, a calm and holy religion, in the unbreathing things of nature, which man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart. It comes quietly and without excitement. It has no terror, no gloom in its approaches. It does not rouse up the passions; it is untrammelled by the creeds, and unshadowed by the superstitions of man. It is fresh from the hands of its author, glowing from the immediate presence of the Great Spirit, which pervades and quickens it. It is written on the arched sky; it looks out from every star; it is on the sailing cloud, and in the invisible wind. It is among the hills and valleys of the earth, where the shrubless mountain-top pierces the thin atmosphere of eternal winter, or where the mighty forest fluctuates before the strong wind, with its dark waves of green foliage. It is spread out like a legible language, upon the broad face of the unsleeping ocean; it is the poetry of nature; it is this which uplifts the spirit within us, until it is strong enough to overlook the shadows of our place of probation, which breaks link after link the chain that binds us to mate-

riality, and which opens to our imagination a world of spiritual beauty and holiness."

Originally, I intended to have only produced facts which had come under my own knowledge, as illustrative of the several sections of thought brought before the notice of the reader; but afterwards, it appeared to me desirable to buttress my deductions with facts of a similar character witnessed and felt by others. Having so decided, I perceived that to the sky I must look for stars, and not to the shop of the blacksmith, or to the pit of the collier; though in the one, I could see thousands of sparks, and in the other dozens of lanterns. Even amongst stars, I must neglect the pole-star, for ideas of planetary movements; and watch the flight, speed, and laws of those rolling orbs, whose limited distance enables the watcher to gather knowledge. I therefore looked into the sky of Politics and Theology, for those rolling orbs of mental power which have awed the world of mind in bygone times; as developed in Classical, Roman Catholic, and Protestant history; and individualized in Cyrus, Alexander the Great, Cæsar, Socrates, Daniel, St. Paul, St. Teresa, Joan of Arc, Luther, Wesley, and others; as well as for the lesser lights, which, like planets moving round those suns, give us knowledge of those laws and powers which acted upon, and *governed* them during their lives: and I acknowledge myself astounded, not at the units or tens, but at the hundreds of facts of a kind similar to those coming within the range of my own ken; indeed, so numerous have been the facts, that I could fill many volumes as thick as this. I have therefore had to select, and to compress. How wonderful! that man is so oblivious to the influences ever acting on him, as even to deny their existence: the playground; the school; the dissecting-room; the laboratory; the law courts; the counting-house—these are the rattle-traps which attract, and give space for the somersaults of modern life.

This volume is completed, and issued, 12th month, 1850.—J. J.

CONTENTS.

FIRST DIVISION.

	PAGE
PREFACE	iii
SPIRITUALISM AND MATERIALISM	1
UNIVERSE	10
EARTH OR BODY	21
SOUL IN NATURE	34
SOUL OF MAN	52
SPIRIT, OR MAN	60
MENTAL CURRENTS AND STORMS	78
TIMES AND SEASONS	93
PHRENOLOGY	96
DREAMS	104

SECOND DIVISION.

SPIRIT, SOUL, AND BODY	108
MESMERINE	116
INSTINCT	133
REASON	143
NERVES	147
BIOLOGY	151
CLAIRVOYANCE	158
MEMORY	180
NATURAL SLEEP	185
REVIEW OF PREVIOUS SECTIONS	192

THIRD DIVISION.

TESTIMONY	198
MAGIC	207
SPIRITUALISM	217

	PAGE
CHRISTENDOM	225
LAWFULNESS OF SPIRIT COMMUNION	231
PAGANISM	237
FRAGMENT OF THOUGHT	238
THRONE OF GOD	241
SPIRITS	248
MEDIUMS	258
FORTUNE-TELLING AND DIVINATION	272
SECOND SIGHT	278
HEAVEN	284
ANGELS—DEVILS	287
SPIRIT-POWER	302
SPIRITUALISTIC LITERATURE	311

FOURTH DIVISION.

SUPERNATURAL PHENOMENA	313
SOUNDS	314
MOVING SOLID SUBSTANCES	329
RISINGS—ANTI-GRAVITATION	352
TOUCHING BY ANGELS	368
APPARITIONS	390
SPIRIT LIGHTS	403
VOICES	406
MUSIC	416
PREDICTIONS	421
IMPRESSIONS	438
VISIONS	443
DREAM VISIONS	448
HEALING	458
SPECIAL PROVIDENCE	466
ADDINGS	476
SECTION LAST	482
WORLD MAKING, &c., (IDEAL)	483

MAN:

Physical, Apparitional, Spiritual.

SECTION I.

SPIRITUALISM AND MATERIALISM.

MAN is a compound of *Body, Soul, and Spirit*. AIR is a compound of Oxygen and Nitrogen. In Man, the compound produces a visible substance; in Air, an invisible. In the one, as well as the other, we can feel a power, an existence. Branching off, on the one side, we have the denser, coarser, heavier bodies—as granite, iron, gold. On the other, gases, ether, and sun-rays. How far in nature, as developed on earth, moon, or sun, there may be on the one hand, heavier bodies than gold, or lighter bodies than hydrogen, I leave for investigation and analogy. How far the territory of fineness, lightness, tenuity may extend, I cannot say; one thing is obvious, all power is not centered in the solid, as is illustrated in the subtilty of air, ether, and light; substances which we can feel, and which all nature feels, but which we cannot handle.

In approaching the consideration of Man's threefold being—*Body, Soul, and Spirit*—we are aware that a path is opened up, comparatively new to purely scientific minds, and to those usually known by the term “Materialistic,” but that does

not make it the less important; and many are ready and willing to apply their reason and knowledge to a careful examination of the evidence, on which rests the assertion, that there is, in addition to the Body, a Soul and Spirit; having powers and capabilities in union with, or separate from, the physical, tangible, seen body. To such we say, disguise it as you may, there is an underlying restlessness of mind, touching the probabilities of a human being living after the death of the physical powers; and for them, we think a careful investigation of the ideas propounded, and an earnest consideration of the proofs tendered, will lay the foundation of a superstructure broad at the base, massive in its proportions, and towering in its height.

The subject is worthy of thought, by the loftiest and most astute intellect; let such, by a business-like examination, test the validity of the premises, and the justness of the conclusions, contained in this volume; let no one hop, skip, and jump, to the several divisions—skim the pages, reading a dozen lines here and there, and then fill the chair of judgment, and pronounce sentence, as may be done with a fashionable novel, full of diamonds, carriages, love, and intrigue: but sit down as a living, yet dying man; probe the evidences produced, in support of the fact; that, apart from the body, there is a soul and a spirit—and that at the final separation of the two from the body, there will exist in the two—life, feeling, power, and mind. I wish this proposition to be clear to the intellect of the reader; some men appear to require tautology, to enable them to apprehend any given principle or proposition. On the vital subject of man's existence on earth, in a threefold character, wherein he moves, and thinks; and of his hereafter moving and thinking, with twofold or dual powers: grasping, comprehensive minds, must overlook the extra efforts made to lead the less grasping, less comprehensive, to the power of the proofs.

MATERIALISM is the giantess of the nineteenth century; she is the negative of Spiritualism, the positive. Matter is sub-

stance in various degrees of density—Spirit is substance, but in various degrees of tenuity. Spirit existence is not recognized by science, in the routine of the laws of nature; but by Spiritualists it is declared to be the leaven, the life, which enters matter, and leavens—controls the whole lump. Out of these two great “isms,” have arisen on the one hand, the Materialists, who deny the existence of life independent of the seen physical body—so giving to man an average existence of thirty-five years; and on the other, Spiritualists who believe in intensity and life, independent of the physical body, which give to man an existence called Immortal. The one often leads to mud-raking, the other to superstition. Investigators in either the one division or the other, if they narrow the gaze and examination to the exclusive range of either the natural or the supernatural, fall into grievous errors: each has examined the landscape, the one from the plain, the other from the mountain ridge—one at night, the other at dawn; one, from education, or cast of brain, examines the “Geo” under his feet—the other, from the same starting point—education and brain—ranges the ethereal. Their statements are as opposite as any two of the primary colours of light—they, to sight, are antagonistic—opposites; but to those acquainted with the harmony of colours, they blend, they harmonise, and if while in this state, the third primary colour is added, then the elements for perfection are complete—the abandon of colour is in the hands of the manipulator; truth, with its thousand shades of beauty, produces those myriad pictures which deck the pages of our common literature; and bathe the mind or spirit of man in the ocean of light—light, the centre, the parent of all colours—light, the giver of tints to every flower, according to its nature; light, perfect in its prismatic hues, its divisional powers; and light, perfect in its oneness and collective energy! Sectarians, whether in science or theology, too often forget this; they stand in their blue, and the skies are blue; the mountains and the valleys are blue; the cattle and the birds are blue; and if by any means the horizon of

their vision, appears tinged with other than their favourite blue, then fulminating powder from the laboratory of language is brought into action, and if naught else be produced, the eye of the observer perceives the shades of blue, deepening to almost the blackness of night; and there, in the shroud of self-esteem, is the man wrapping himself in the folds of mental death. The duty before us, is to prove by experiments, facts, and observations, that the three primary colours, of Body, Soul, and Spirit, blend in one—that physical science, ethereal science, and spirit science, are ONE—are a trinity of powers, each perfect in its division—perfect when united; and, by an attentive examination of the subject in detail, the observer will be shown the points of contact, where they unite, blend, and produce a rainbow of beauty, in the storm-sky of life. To prevent any misconception, it will be advisable that we have a clear apprehension as to the *meaning* of words which are to be used as the vehicles of ideas. Materialism is generally understood to be the belief, that matter is the origin or foundation of all things; that life, as developed in the vegetable and animal, is merely an integral something, emanating from, and co-operating with matter; that, when a specific change takes place, *that* emanation or life becomes eternally extinct, and the lifeless mass enters into fresh combinations; that MAN, therefore, in his mental powers, has only a life interest in the universe during the time the chemical constituents of which his body is composed, remain in a given condition.

RELIGIONISM, is understood to be a belief—that Man continues in existence after his physical death—that he then becomes immaterial and immortal. As amongst the one, “Materialists,” there is a division into two great parties, “the Atheists,” who believe that there is no God, and no supernatural beings; that matter is the Creator and mother of all: and “the Deists,” who believe that there is a God, a Creator, but that his range of engagements is such as to preclude the possibility of a superintending care over the *individual* man; and that at death man is resolved again into matter. So “Religionists,” on the other

hand, split themselves into sects, and while some believe in the future re-union of the body with the mind, and endless existence thereafter; others believe that *at death* there is a resurrection of the spirit *out* of the body, with continuous life. From these two leading or main trunks of the tree of life, branches or sects spring out, having to the careless observer a separate and independent existence, but in truth a union with the trunk—both main branches springing out of the one—Immortality.

Materialists, with great force and common sense, ask—how can an existence be which is not material, seeing that that which is called immaterial, cannot have an existence? Religionists, avoiding the grasp of the proposition, state that from various sources they have *evidence*, that man still continues in existence after death—that he *is* invisible and immortal. These broad, antagonistic positions, are kept up by the clan-feeling of each party refusing to examine with calmness, the propositions and facts which their opponents have to produce. The leading reason for all this, is a *misconception* of the meaning to be attached to certain words; define their meaning, and the high way of truth will be macadamised, the hugh boulders will be broken up, the ruts filled, and the rough places levelled: both parties will delight in the head and heart examination of the kingdom of nature, heretofore all but closed to both. To the materialists we say, you are mathematically, logically, correct; but, allow religionists the use of the words "Immateriality of the soul," in the same sense that you yourselves use, and allow others to use the phrases—"the sun rises," "the sun sets," although you know astronomically, that the sun neither rises nor sets; but that it is the earth's movements which cause those apparent phenomena; other illustrations in common use, will present themselves to the reader. So, with man's life after death, *it is in a body*—a material body; but, in comparison to man's *ordinary* physical structure, it is an invisible body; and therefore incautiously, or popularly, called an immaterial body.

The task, duty, and pleasure before me, is to lay before the

materialist and the religionist, the range of facts or proofs around us; that in the solids of which the crust of our world is composed, there are the visible and invisible—both material according to degrees of density, and that organized life, vegetable and animal, has its visible and invisible—both material. That the being Man, the head of the visible on earth, is also the visible and invisible, combined with a third invisible material power, called Intelligence, Mind, or Spirit—a power, which, too often like “Phaeton,” having the dual attributes of the physical body, like two coursers, harnessed with the nerves (reckless or incompetent), holds those reins with so unskilful a grasp, as to lose all self-control; and, governed by the Steeds, is rapidly plunged into the abyss of the invisible; but which, if handled with thoughtfulness and skill, will carry him into the regions of knowledge, physical and mental; a pleasure to himself, and a Mentor to others. As on the severance of the invisible from the visible in metals, there is a separate and distinct existence, and no annihilation of either the one or the other; so, with Man, on the severance of the invisible from the visible, there is no annihilation of that invisible; but a separate, continued existence, kept in cohesion by the spirit, mind, or life, as now acting on the visible; preventing our bodies from fusion or cohesion with other particles of matter. We, therefore, lay down the broad proposition:

That man is a threefold power, consisting of—

Spirit, a substance;

Soul, a substance;

Body, a substance:—

and, that on the separation of the body from the soul and spirit, the two latter, not being severed, continue in existence; the spirit still controlling the soul, as it did when it had the additional task of controlling the body.

Before taking up the three great divisions of man's nature, in connection and harmony with materiality, as displayed around us; I draw attention to the words Natural and Supernatural. In one sense, nothing is supernatural; as in an en-

larged view, all the phenomena of nature, visible and invisible, are natural; but, in the popular use of the word, "supernatural" refers to all incidents which arise beyond or above; and which cannot be produced by the ordinary laws of nature around us: thus, if a table be set on the ground, it remains there according to the laws of gravitation; but, if that table were to rise off the ground, without any material body or mechanism attached thereto, we should say it was supernatural, super, superior, or above the laws governing the visible elements around us. Having cleared the path, by a distinct apprehension of the meaning to be attached to the words material, immaterial, and supernatural, I deem it advisable that we should examine the world, earth, or globe, on which we live, so far as those portions are concerned which will interest the student of nature; and guide the mind or spirit, to a safe and clear preception of the first great compound of our being—the Body.

MAN is a body, composed of iron, lime, magnesia, potash, soda, water; water, of course, being composed of oxygen and hydrogen; under the anatomical or medical phrases of blood, bone, muscle, fat, gastric juice, saliva, tears, serum, oil, &c.; and, as we find all these substances, in larger or smaller quantities, diffused in strata or veins through the crust of the earth; we at once perceive our affinity with matter of a similar kind to that of which our bodies are composed. This explains a considerable portion of the phenomena developed in man, during health and sickness, ease and disease, change of soil and atmosphere, producing depression or exhilaration; and when powerful magnetic changes are taking place, why the human body so sensibly feels the magnetic influence of the atmosphere on the iron in the blood—a power unseen, invisible, yet felt.

The Earth is a solid, so far as is known. We have no desire to enter within the range of theories, as to the probable hollowness, fluidity, or solidity of the earth, four thousand miles deep; the crust of the earth being sufficient for our purpose,

except so far as relates to the birthplace of our atmosphere. Let us examine its compound parts, in order to lay the foundation of our superstructure on a solid basis.

The World, so far as its crust is concerned, is composed of granite and minerals—both devoid of organic life, yet containing in their several divisions, properties external and internal; which act on animated nature. The research of man has unfolded mystery upon mystery, wonder upon wonder; till the rapidity of the discoveries within the last few years has so enlarged the mind, as to leave it open to expect still greater marvels. Look at astronomy—the child gazes upwards; he thinks as a child; he speaks as a child; as he looks upward, space to him is “bue (blue) bue,” and the ponderous orbs, rolling, fleeing, with light-like speed; are “sparks sticking in the bue.” Turn to the savage—his views are almost as child-like as the other; while the mass of civilized human beings, educationally instructed to a certain extent, can call space “sky,” and worlds “stars;” but attempt to explain their size, distance, speed, and circle sweep; and the half-vacant, half-incredulous eyes tell you, they cannot comprehend; therefore you are either drawing the strong-bow of imagination, or deliberately deceiving them; and, amongst their companions in the quiet of domestic life, or social gatherings, the portraiture of you, will be in accordance with their opinion—that you are “half-cracked.”

How often are the great truths and mysteries of physical and mental knowledge, treated in the same off-hand manner, by even educated man? No one man can grasp the infinite, as displayed in the finite around and beneath us. Astronomy, geology, botany, or anatomy, each take a life-time; and leave at death, the wise man still a child in knowledge. It is only by trusting in the truthfulness of the investigators of any given branch of knowledge, that facts can be collected and laws deduced therefrom. Cavil at every declaration, and the chariot-wheels of science would be still. Each band or class of examiners into nature agrees; and thus, out of the mouth, or

by the pen of two or three witnesses, every principle is established. As some of my readers are well versed in astronomy and geology, and both are woven in the subject we are grappling with, a few minutes' revelling in the magnificence of creation, will refresh our memories, enlarge our thoughts, and enable us to perceive the bearings of the universe upon our world, and of our world upon Man.

SECTION II.

UNIVERSE.

THE UNIVERSE in its vastness, is beyond the comprehension of man's faculties; yet it is material. The ponderous balls of metal, revolve in circles at such distances, as to prostrate our powers of apprehension, calculation, and knowledge of such distances; and force us to confess that the attempt at naming numbers, conveys words only and not ideas—language so feeble, that it affords no idea, except that one which swallows up all in its measureless nothingness, “incomprehensible.” When we find that the sun which lights our world is 95,000,000 miles from us, that a ray of its light travels to us at the rate of 192,000 miles in every second of time, or every breath we draw—that while the earth is 8,000 miles thick, the sun is 880,000 miles; equal to 1,300,000 globes of the size of our earth—we are lost in the distance, light, and size of the object; but when we reflect, that that sun only shines by borrowed light, is only one of a number of suns fed by one great central sun in the Pleiades; and again, that that sun, compared to which our earth, our vaunted and boasted earth is as a floating particle of dust to an orange—is only a lesser light to other worlds, systems, and suns of greater magnitude;—lash the thoughts of the mind into action; count our hundreds, our thousands, our tens of thousands, our hundreds of thousands, our millions of globes, or spheres, or stars, or suns: take our eyesight scan of the heavens, whether at the north or south side of the equator; take our common telescope, and the sum of worlds is *countless*; look at the milky way, and the nebulae scattered throughout the heavens as fringe clouds in the sky; which the telescopes of Herschel and of Rosse resolve into worlds, countless, myriad worlds; displaying fresh nebulae in far-off yonder, for the resolving of which, no instrument yet made, or likely to be made, will ever display, even as dots or points, those stars or suns, or what else you choose to

call them. Herschel states, that in seven minutes 50,000 passed the field of his telescope—that 860,000 stars were visible with the telescope—each star a sun—and if accompanied with the same number of planetary bodies we have in our solar system, say thirty: Behold an assembly of 2,400,000,000 ponderous globes of rock, or semi-metal, or whatever the earths are composed of—whose intellect thrills not with wonder and with awe?—Grasp, comprehend, if you can, the mighty, the magnificent scene; pierce if you can through the light of day into the ether of the limitless; continue to look at that awful procession of fleeing worlds travelling their thousands of miles per minute; and dare we say with the atheist, “There is no Creator, no Sustainer?” Track, if you can, the movements of those glorious orbs; watch the circle sweep of thousands—the elliptic orbits of some, the apparently erratic course of others; calculate their distances, the one from the other, and who dare affirm that that Creator, that Sustainer, has no organization of workers, to carry out the details of so infinite a universe? Materialist, do your “Idealist” bridge and building-makers, not engage their superior and inferior workmen, to embody and utilise their conceptions and plans? Is not earth a portion of the universe, governed by the same laws which govern the countless hosts of orbs? If you cannot grasp the size, and analyze the material; if you cannot understand how the food, the bread you eat, and the water you drink, is metamorphosed into flesh, material flesh; how can you deny as a thinker, as a reasoner, that as life, mind, mental action is more subtle than matter, you are likely to be lost, paralyzed, and subdued, by the might, magnitude, and irresistible power, life, and ideality, of its energies, when not incorporated in flesh. Man in flesh, without lifting his hand, employs his fellow-man, animals, metals; he wills, he moulds each according to his knowledge of their capabilities; and mountains are pierced or blown up, rivers bridged, the land lined with railways, and the earth almost girded with the metal nerves of electricity, conveying the thoughts of man with the speed of light.

Shall *Man*, a mere mite in creation, yet endowed with intelligence, to us so wonderful, be the only intelligent intellectual power in existence? May there not be beings governing those ponderous orbs, as much superior to man in size, wisdom, knowledge, and mental energy, as man is to the slug in his garden? Do not analogy and common sense, lead us so to conclude? Doubtless, the field-mouse is surprised when the powder blast shakes the mountains and scatters the blocks of granite broadcast on the plain, and but little comprehends the mental powers of the being *Man*, who produces the result. Can we not imagine, if we cannot comprehend, the existence of powers as superior to man, as man is to the field-mouse: who can so direct the ponderable as to blast an orb and create from it other orbs, or planets, discovered by the astronomer, through inductive science. That if there has been a disruption of an orb, the violence of the disruption, and the direction of its several parts, would lead us to expect those broken-off portions in certain parts of the heavens; and after patient watching, continued for a series of years, there were they found traversing space, millions of miles distant from our sun—*Astrea* alone being 247,000,000 miles distant from the sun—verily figures, without a comprehension of the distance being conveyed to the mind of the reader.

Look at that courser of the heavens, *Uranus*, of whose satellites only one man—*Herschel*—has ever seen the whole: his flight *once* round the race-course of the universe takes more than two generations of men; his orbit distance is eleven thousand three hundred and fourteen MILLIONS of miles; and it only takes him eighty-four years to perform it. His distance from the sun, is 1,800,000,000 miles; his *nearest* approach to this world, or earth, or atom, is 1,765,000,000 miles; he belongs to another system, or law from ours; his satellites move in quite the opposite direction to the satellites of the other planets of our solar system, showing that we are only at the alphabet of divine knowledge; and in the contemplation of such scenes of magnitude, of skill, of wisdom; are we not

tempted to huddle ourselves in the sackcloth of humility, and, overawed, forced to *feel*, that "the Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself; the worlds also are established, that they cannot be moved" from their orbits. The great and the wealthy stud their bonnets, their coats, their shoes with bits of stones they call diamonds; and as light falls on their dresses, the dots sparkle on the robes, and their fellow men gaze, admire, and envy. Lift up your eyes, and behold the diamonds which sparkle on the mantle of Deity; not tied by threads of silk-worms to doublets of sheep's wool, but revolving and intertwining in all the harmonies of circular and elliptic transformations of position and appearance—in all the massiveness and actuality of gold, of silver, of crystals, of diamonds, of oceans, of mountains, of landscapes, of trees, of rivers, of birds, of beasts, of fish, and of men—in all their microscopic splendour of developments. In the blaze of such splendour, in the magnitude and magnificence of such creations—"Let everything that hath breath praise the LORD," and MAN be the conductor of the choral song, "PRAISE YE THE LORD."

Recalling our minds to the mechanism of Nature, and considering those orbs as molten matter, crusted over with the scum or dross, like metal in our crucibles; what is there unlikely in the disruption of those balls of matter by the condensation, in certain directions, of gaseous powers; and in their molten state, assuming the spherical shape as do the shot used by our sportsmen, when in molten stream the metal passing through the sieve, acted upon by the atmosphere, divides and rounds itself into spheres, as rain into drops? Such imponderable and powerful unseen agencies *may exist*, and are *likely* to exist, and we can conceive *do exist*. Have not oxygen, hydrogen, and nitrogen unseen existences, yet are they not acknowledged to possess energies which in certain proportions, can prove themselves more powerful than iron or granite—putting the feeble, semi-water thing called "human body" out of the question? If so, can we not conceive of in-

telligence, mind, or life, inhabiting a body of such unseen essences in certain proportions, and such life holding those essences in cohesion, as life does with the seen particles, called the human body; and on the abstraction of *life* from either, a dispersion or resolving of the substances into their originals? Let us comprehend, when we remember that water constitutes so large a part of the human body—that that water is composed of the two powers, oxygen and hydrogen, seen merely because of their being only certain proportions of each. Vary the proportions, and they are unseen, yet existent; apply heat, and we have light; alter again, and we have the leading principle of the air we breathe; alter yet again, and all is unseen, but so powerful, so subtle, so destructive, that place all living beings within the sole influence of either, and in a few seconds at one fell swoop, man, beast, and bird would be extinct: Earth's crust would pass through another phase or stratification, and silence would reign unbroken even by the sigh of the last man! If, then, when the moisture is extracted from man, the elements remaining would not make much more than a handful of dust, whilst the other parts are so bulky, so energetic, yet unseen: have we not a connecting link here between the visible and the invisible; between life seen and life unseen?

The Creation of globes of matter must have had a commencement, a development in far-off time; the mechanism of the lesser leads us to the principle or mechanism of the greater; and when we take a matter-of-fact view of the universe, its thousands, its hundreds of thousands, its millions of globes, as much larger in size than the earth, as the moon is than an orange; when we consider the immeasurable range of their circle sweep, the order and regularity of their appearance and disappearance, in all their grandeur, magnificence and sublimity; in comparison with which the solar system circuit is as the ring fence of a private park, in all its littleness: we are irresistibly carried to some great foundry for globe-making, as far removed in size, as our shot manufactories

are from shot; as time is from eternity; yet there must be such a manufactory; everything on earth in the shape of "art" has the evidence of a designer and workmen. Man is evidently an epitome of the Deity; and the chain of reasoning leads us to the conclusion, that the works of art as displayed in the frame-work of the mountain and the valley, in the ocean and the river, the mammoth tree and the lichen; works of art which to the careless eye and near view, appear rugged or tame, useless or pretty, stupendous or trifling; are parts of a great whole—perfect, symmetrical, and useful; and no more a just criticism, than if the fly, having intelligence and voice, were to say, that Michael Angelo's massive and unique paintings were ugly daubs, because the painter, measuring the distance of the spectator from the object, dashes his lumps of colour on the surface, and by light and shade produces his result. Therefore, O man fly, know that this universe was not made for you, but for higher, nobler intellects or intelligences; who with eye powers as superior to yours, as your eye is inferior to the Rosse telescope, see beauty, loveliness, and order in all. Let even man ascend to Snowdon, pigmy though it be, and let his eye roam over the landscape, the hill, the valley, the water, the trees, the sky, and all is harmony. The spirit in a man seems to repose in God.

As I have an object in view, in thus carrying you on the wings of truth into the regions of immensity; and as it is not often that plodding, energetic men take a look upward, except it be to ascertain the need of an umbrella; lay aside the scales and the laboratory, and for a while change the routine of action, and weigh the evidences and calculate the facts, brought to decide whether you are a mortal or an immortal; much depends on it—much as a man, much as a father, if honoured with that title—much in your relative character; and the man who builds his house in the dry water-course, because he finds it convenient to cradle the sand, and find the gold particles near his location, but overlooks the storm-currents which are certain to descend and rush in turbid

torrents down on, and over him and his, is not mere foolish, than he who stakes on the present, body and mind; whereas by a little observation, energy, and common sense, he would find that the worm-pit is not the last of him—that life is continuous—that certain physical, mental, and moral laws are as regular in their action as the earth's course round the sun; and that non-attention to these laws will produce antagonistic results, personal and relative. Speed we then upward again to the sun, and in addition to the distant stretch of 95,000,000 miles, consider that it is a ball or substance 1,300,000 times greater than our globe—that if it were possible to make its thickness only the diameter of our earth (8000 miles), the *hollow* would be sufficiently large to put in *all* the globes which form our solar system; and let our earth and moon revolve in their annual circle sweep, as at present; and under certain alterations being carried out, for lighting up the spheres inside, instead of outside; the same sky and midnight star scene would apparently be visible to the eye. If, then, we were to stand on the outside crust of the sun, the absence of the *internal* worlds would *not be missed*; but thousands upon thousands of glorious, ponderous orbs would be visible, relatively as large and as far from the sun as the sun is from the earth. Some globes speed in the elliptic, others in the circle; some pursue their course in a sort of forked lightning manner, yet all in their order, all in their distance, all in their time; even if that time be five, fifty, five hundred, five thousand years to rush their round; or twenty-six thousand years for the so-called fixed stars to take *one* circle sweep of the heavens,—no hustle, no bustle, amidst the throng. The chorus song of Æolian music produced by that great, grand instrument of rolling, rushing orbs through space is ORDER; order in composition, order in developments, order in brilliancy, and order in harmony; not one string unstrung, and all embroidered with light; and say you thoughtfully there was no designer, no creator, no workers! that the globes made themselves, lit themselves, leaped into space, developed the laws of attraction and repulsion, positive and negative,

themselves; granite and minerals made themselves; oceans, trees, fish, birds, beasts, and man were self-created. Absurd, foolish, contemptible! Those orbs must have been created by architect and workmen for an object; as much as any mechanism is invented and produced on earth by man. Call the workmen angels, or archangels, if you will; any name given develops no Being large enough, intellectual enough, for us to grasp his appearance, as a workman for the creator of worlds. But this is obvious; if we cannot comprehend the work, we need not wonder at not being able to comprehend the workers. Pyramids, in composition, size, and shape, give us no idea of the texture, form, and intellectual powers of the workmen who created them, or of the designer who planned them. By parallel reasoning, the one is as hidden as the other; yet they existed, and produced their work.

One important and vital portion of heaven's wonders is the COMETARY. Lately we saw a wonder in those heavens—Light streaming many millions of miles in space, travelling at the rate of about 2,500 miles per second—light so transparent, though thousands of miles thick, that stars could be seen through it; it had no *solid body*, though impelled or drawn at such a speed. How came it into existence? what is it composed of? what are its duties? where is its birth-place? what space will it travel before it returns? These are questions which show the *finite* powers of man, great as those powers undoubtedly are. The comet of 1680, to us one of the first magnitude, can only effect one revolution after a flight of five hundred and seventy-five years, at the rate of 880,000 miles an hour; others in their varied shapes and periods obey their law of speed and distance, as regularly as the earth performs its allotted task. I refer to Comets, because of their being a part of this universe of wonders, and because their light will be useful as a substance and explanation of certain phenomena yet to be examined. Nay, more, I conceive that a Comet is the *connecting link* between Body

c

and Spirit. Of the truth of this proposition more hereafter. Would we could stand on some spot in the uplands of space—look down on those bright, glorious things of light, speeding their rounds with spiral energy and sweep—toning, in their courses, the atmospheres of the stars or worlds, as positives to negatives: so subtle, yet so powerful; so thick, and yet so thin; so material, so immaterial; so much of substance in the head, and yet so much of nothing—nothing at least to those who assert that solid earth is the material, the parent of all, that the phenomena on and around the earth are the products of Earth and that all flow from it, and nothing to it. For the present, let us quit comets, and take a passing glance at the composition of Worlds. The telescope has enabled the astronomer to perceive, through the luminous atmosphere which surrounds them, that they are solid, having their mountains and their valleys—that in the moon volcanos exist and also terrific mountains, many of them perpendicular on their sides as walls of masonry—that in the valleys are to be seen huge blocks of rocks scattered about; but no water—no evidence of life—that the scorching sun, pouring for hours on the surface, would wither, dry up rivers, and annihilate life: It may be—it may not be. When I read works issued by noted men of science, instructing the people and referring to the popular idea of there being heat in moonbeams, but asserting that not the slightest indication of heat is manifest; *therefore*, moonlight has no heat, I pause in tacking my faith to the girdle of the astronomer, because a series of experiments made in 1844 by Baron Reichenbach, of Vienna, he taking life matter, as instruments, instead of dead; discovered the fact that the rays from the moon were *warm*, and the rays from the sun *cold*. These facts are cold-shouldered by the teachers of the present day, and strike at the root of several received theories, the annunciation of which have given their authors a niche in the temple of fame; but the breaking down of which makes them weak like other men. As sun rays are cold, if

there be absent from the moon's surface the something—say oxygen—which chemicalizes the rays on earth, then its sun may light, but not scorch up; or, a minute portion of that earth's something would be sufficient to light and gently warm beings possessed of life on the moon; rendering water or a vapoury atmosphere unnecessary. This is no idle whim or fancy: test it by ascending Mont Blanc; you then are nearer the sun than when in the valley, but why surrounded with perpetual snow if the rays are hot? Again, test it by passing sun rays through a piece of ice: the rays have not dissolved the ice, but have set fire to the paper placed beneath it. Sun rays, therefore, are only scorching when united to certain gaseous particles in the lowlands of earth. These views of the chemical sympathy between worlds, and the different results which must flow from the absence of any one chemical in a planet or its satellite, open up the reasons why life may be in existence, and be sustained there with as much ease as life on earth. Who can limit the Deity in the creation of tubes, muscles, framework, respiratory instruments for any kind of air he chooses? Look at fish: if we had never seen one, could we have conceived of life in a substance like water? Test it by our own feelings and habits, and the thing is absurd. But I have no desire to pursue the idea further at present, and it is introduced here to show that judgment is often passed on questions before the whole bearings of the subject are before the judge; and that the masses of people unable, by their attention to other matters, to devote their time and intellect to examine and test; accept on trust any declarative decision—take for granted, and often are misled. I would roam longer among the stars, and refresh your mind with the astounding discoveries of the astronomer—some old, but ever fresh; some new, and known to a mortal here and there; but I must leave them, having only taken a bird's-eye view of the universe, to show its relation, its affinity to Earth—Earth with its minerals and metals, its oceans, its atmospheres, its verdure, its fish and its birds,

its beasts and its Men; so that we may the more clearly perceive cause and effect, more efficiently analyse the body of Earth and find its SOUL; and having found, search again, to see if there be not intelligence or SPIRIT in existence, acting in and with that amalgamation of particles called MAN.

SECTION III.

EARTH, OR BODY.

EARTH is a body in various degrees of pulverization; in the interstices of which, appear to be lodged substances which have risen in, or as vapour from, the interior of the earth, and condensed as minerals; and others appear as if absorbed from external or ethereal elements, and by the laws of affinity and repulsion, clinging to, incorporating themselves with, or avoiding substances in the solid. To enter into an elaborate proof of that which our reader knows to exist, is unnecessary; and therefore we refer to the solid earth as a body, and as the bearer up of bodies of a more refined character. It is the relation of these to the earth which induces us to take earth as the representative of all bodies, whatever may be their peculiar qualities, as organic, or inorganic; and produce them as need requires, as illustrations of the several sections of thought which have to come under our examination. It is therefore with the qualities, and not the weights, of those bodies which we have at present to trace and examine, though the solid has to be individualized to form a basis for the examination of those qualities. So intimate is the one with the other, that it is impossible, or almost impossible, to rest on earth without feeling it is merely a foothold for the examination of existences and developments; that it is merely the matrix of powers beyond itself. Earth is *seen* as a ball 8000 miles in diameter; but it is governed and propelled by an *unseen* power, a power by some called gravitation, by others called magnetism; therefore, in tracing the elements, we may have to wind in, out, and round the solid, as knowledge leads us towards the future we have in view.

Earth is the mother of verdure: the cold subtile rays of the sun pierce the soul, or atmosphere, above the solid, and change the chemical properties of both. Life nestles in the earth, and

produces the gorgeous varieties of body we see around us; varieties which delight the eye, and instruct the intellect of man; and induce happiness in vegetable and animal life; life springs into existence, from the laws and creative powers of the first cause, as explained or declared in a manner comprehensive, and yet child-like, in that old fashioned chronicle of past ages—the Scriptures. “God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed, (or life), is in itself, upon earth, *and it was so.* And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth. And again God said, Let us make Man in *our* image, so God created man in his *own* image. Male and female created he them.” After ages of time, teeming with human beings, many of whom by the development of intellect and research into the why and wherefore of things, seemed to have proved themselves, that they are the “image of God;” so far as a finite can be like an infinite. And what has been the result of years of brain-straining? practically the condensation of knowledge to the one common focus.—GOD SAID LET THERE BE LIFE, AND IT WAS SO. So far as we know, this century is *the* century above all centuries of the past, for knowledge as to the subtleties of nature; the most astonishing discoveries in the elements underneath and around us; their powers simple, their powers in combination, are in the course of development for the first time since man was created; and yet how little, very little is known of these subtile powers in and around the earth. Till the Atlantic cable stretched from Ireland to Newfoundland, the existence of earth-currents of magnetism, streaming along the bed of the ocean, as regular as sunrise and sunset, was unknown; how far such currents may affect our hereafter telegraphic communications is also unknown. Yet every discovery, every fresh development of power, is complete in itself, and in harmony with those already known.

The question arises, is the earth a solid, a liquid, or a

hollow? If I were deciding from the general aspect of results, and how produced, I should say liquid. We have our Vesuvius streaming out its fire, as we at our smelting works in Staffordshire see it at the chimney's mouth; then the upraising of islands, and of portions of continents, by internal movements, by the earthquake here and there, on the world's round, tossing towns into ruins, and again by the increased temperature of the earth downwards; all proclaim the existence of a turbulent, wonder-working power in action under our feet. In fact, that this earth is a molten ball, that the crust, as it is called, is only the dross upheaved, as scum in a crucible; that we move, and think, and act, on the scum; that the metals, gold, &c., are merely the condensed vapours from the molten matters which have arisen from below, and, by electrical movements or currents, are driven and lodged in the interstices of the crust, as smoke threads its way into crevices, and deposits its substance; that as oxygen and nitrogen in relative quantities produce the air which floats *above* the crust; that as oxygen and hydrogen, two invisibles, when joined together in the relative quantities of eight and one, become water, and float on the crust, and allied with nitrogen, produce fire; and by a controlling law, those three invisibles, oxygen, hydrogen, and nitrogen, somehow always amalgamate in the proper quantities to give us air to breathe, and water to drink, and fire for heat; so a Law of equal power *may be* in existence, in the interior of the earth, by *which* oxygen and some other power or powers united in certain arranged quantities, produce and keep in existence the molten liquid. The correctness of the assertion as to air, water, and fire, is plain to all; analogy points to the correctness of the other.

OXYGEN and PHOSPHORUS seem to be incorporated in matter, they enter into the atom, and surround it; each atom is a sphere; spheres, joined together, produce mountains; thus there are myriads of atoms or spheres surrounded with the elements of light as are the stars in space. No wonder, therefore, we have an ever-existent presence of oxygen and phos-

phorus on the surface of the earth; which, with other powers, keep life in action, and illuminate our globe when in combination.

The ILLUMINATING POWER in all substances, simple or compound, is the great centre fact to which I have been tending from the commencement of this volume, as it is the key which unlocks the mysteries of nature, and proves the existence of a power more powerful than the solid. I have ranged the universe for this purpose, have shown that the stars and the comets give out an illuminating power visible to the eye, though at such immense distances; and the grand leading question now to be settled, and admitted, is, has earth an atmosphere which surrounds it, as that we perceive round the stars? Admitting the fact, the second question is, whence comes the light or atmosphere? Doubtless, the answer will be, from the earth; if so, show me the luminous aura. It is no use to assert that it is invisible to us, "but it is universally admitted;" be it so, but the admission points to a time when it was not admitted; when the truth had to force its way into the human mind, and become an acknowledged fact; as certain truths are in our day bearing down upon, and forcing their way, through storm and calm, to the same position. I look upward, and no evidence is perceivable of a star aura above me. I look on the ground; I cannot see any light flowing out of the earth, and ascending to create that atmospheric aura; my sense of sight is against the fact; yet fact it is; how am I to reconcile myself to the truth? by acknowledging fallibility to the eyes. Vision is the produce of the human camera; if the lens be thickened, the images cannot appear, or they appear distorted; in proportion as the transparency of the lens curve, and susceptibility of the retina is increased, so will the images be more and more perfect; there is an average power in the eye to perceive bodies and auræ; we can see coal, and we can see gas-light; one man is long-sighted, another is short-sighted; the account given by the long-sighted has to be credited by the short-sighted; the short-sightedness of the one does not extinguish the facts seen by the other;

and testimony is received as fact, if the testifier be a credible individual. An interesting fact as to vision is related by Humboldt in his *Cosmos*, of a person named Schon, who possessed such acute vision, as to be able *habitually* to see the satellites of Jupiter. Suppose no telescopes had been invented, no satellites acknowledged by astronomers, what credence would have been given to the declaration of Schon? If we are to measure by the standard, similar facts of powerful vision, not demonstrable by either telescope or microscope, are tabooed; doubtless, Schon would have been assailed as a cheat, or a madman; some few persons *are* so endowed, and if they are trustworthy in other matters, and have no motive for deceiving, their testimony ought to be taken as evidence.

I see no valid argument against the idea that some persons may have lived, and others may yet be born, the construction of whose eyes may have naturally the exact form of telescopic glasses in combination; so that the heavens may be seen in all their telescopic beauty, by the mere uplifting of the eyelids—peculiar formation is often the result of the mind of the mother on organs in the process of formation. I remember some thirty years ago, there was exhibited in public a child with the father's name on the iris of the eye, produced by the vivid impetuous wish of the mother, while the father was denying his relationship to the embryo.

The faculty of vision is therefore one of degree, and this fundamental fact will have to be kept vividly before the mind of the reader, while tracing the proofs of the existence of the three powers in creation—Body, Soul, and Spirit.

Earth is a mass of substance, of particles, either hard or soft; it may be as hard as granite, or as fluid as lava issuing from volcanoes; when analyzed, it divides itself into forms and powers, those forms give us gold, iron, quartz, and multitudinous other developments in combination; each having in addition to its form, inherent energies, or capabilities; those energies or qualities are in, but not of, the solid; are attached to them, on the same principle that a piece of steel is unmagnetic,

but stroke it with a magnet, and the properties in nature of a magnetic character, are *attached* to, and carry on operations with the bar of steel so stroked; contact by friction causing the adhesion of powers if in affinity. A little time ago, we asked, whence came the aura, or illumination which surrounds our world? it must come from the particles of which *the world* is composed; if so, each power or energy has illumination, though unseen by us; derived from the molten interior of the world, and in *proportion* to the diameter, or thickness of our Earth, or any of the star globes in space; so is the height or thickness of the aura, which surrounds each; the scum or crust of the earth, comes from the molten, is of the quality of the molten; and the latent heat in all particles or atoms of matter, is developed more or less, by their surroundings, and the chemicals brought to play on their energies; and in *proportion* as those energies are brought into *intense* action, so does the latent heat develop itself to our vision or eyesight, as light or flame; but the circumstance of *not* seeing the light, till the energy is at a given temperature; is the fault (so to speak) of our retina, the light of a candle, is overwhelmed by the light of the sun, yet the light is there, if the greater light be shut out, and in proportion to the denseness of the darkness, is the power of the candle-light perceived; phosphorus saturates the earth, it enters into all bodies; its powers and capabilities have been grossly overlooked; oxygen has reigned king in science, but phosphorus is the queen, and her influence, though almost ignored throughout the kingdom of science, is subtle and powerful; like women, the home influence of phosphorus is often greater than usually acknowledged; it acts and regulates the royal family of elements; its influence is felt throughout the realm of substances, and is the great LIGHT power, which streaming up from earth energies, or powers, produces the aura, or light atmosphere, which envelops our earth and other worlds.

Yet to man's ordinary vision, the light, or lights, coming from the earth are not perceived, and their existence is denied,

even by men of science ; though, if they would reflect, they must acknowledge, that the world's aura must come from the substance of the earth ; and ascend past their bodies, to its strata in ether. Now that aura, as it ascends, carries with it the powers and energies of the metal, earth, or other substance from whence it came ; evidence of this we have through the faculty of smell, as the fumes from earth particles rise, we are conscious that the virtue or power is passing from the solid to the air above us ; it is perceived by smell, but not by sight ; it is obvious therefore, that, however subtile or refined or attenuated those fumes, fragrances, or essences may be, they have a body, an existence ; they are the soul of the body, of the metal, earth, or plant from whence they come ; and it is only our wisely ordered limited powers of seeing, which prevents us being annoyed, perplexed, and distressed, with the varied colours of light, floating upwards, lights coloured in accordance with the character and quality of the substance from whence they sprang. Every smell, is the *soul* of the substance from whence it comes ; it is itself a substance, a body, powerful, energetic, healthy, or deadly ; depending on the nature of the organic substance which absorbs any portion of it ; witness the power of miasma, the death fumes of charcoal, and the health-restoring properties of iodine, when inhaled as in the sea-breeze. All *substances* or bodies, as earth, minerals, crystals, vegetables, fish, birds, beasts, and man, are impregnated with phosphorus, and give out lights, which lights ascend with the fume or essence of the body, from whence it is drawn by atmospheric attraction ; smell and pure air are the great detectives of this great fact in nature ; they out-distance vision, as an eagle would a sparrow. The souls of plants and earth being lighter, more ethereal than air, float upward till they reach substances more ethereal than themselves, as air escaping from the gills of a fish escapes, ascends, and is upborne by water past the fish, till it reunites to its kindred air above ; doubtless the fish cannot see the little globule as it ascends, but there it is, perfect in its atomic shape, and power ; and seen

by man, the air-breather, because surrounded by a less dense fluid.

As the fact of light-emanations from all substance is almost new to science,—is not yet acknowledged in the schools of science; and as the truthfulness of the fact, is of essential importance to the great end we have in view, of linking soul to spirit, independently of Body;—Body, that visible ponderable substance, recognised as the alpha and the omega of man by many; I will shortly give a few results of experiments made by me since 1853, on animate and inanimate substances, corroborative of the experiments made by Baron Reichenbach of Vienna about the same time, but unknown to me, till after. He with wealth and time, and opportunity, combined with energy, entered systematically into the phenomena of grave-lights, as well as of other lights alleged to be seen by some individuals, and the result has been the publication of a work, of extraordinary interest to those who have made the physical and mental of man, their study. Before entering fully into this interesting division of our subject, I would recall the reader to the first great branch of our thoughts, “Body:” we have taken a rapid view of solid bodies, such as the earth’s, and outspringing from them on our planet, is the class of substance called vegetable, almost infinite in variety of form, but firm or half liquid according to the nature of the plant, from the oak, to the garden balsam, or water lily; yet each possessed with self-subsisting, self-creating powers, having each medicinal, nutritive or poisonous qualities, according to the nature of the animal digesting—the food for one, being poison to the other; the fragrance or aroma from this form of life or substance, proving that there proceeds a soul body, effective for good or evil, though *unseen* by us: these soul bodies of plants, become dispersed through the air, by its more powerful and diffusive energies, because of their not being possessed with the living spirit of intelligence to hold them in cohesion.

Fish, birds, and animals, are subject to the same range of action, some being food for other living bodies, and some being

poison ; *all* throwing off effluvia, or substance in tenuity ; unseen but felt, and what I call soul, but devoid of the spirit or intelligence, which invisibly remains with, or adheres to the visible body, the most powerful proof of which is to be found in our Menageries or Zoological collections, by any one rambling through the several departments of animalized nature, as there caged. Man is subject to the same law, though in consequence of his affinity to his neighbour man, the law is overlooked ; we are as little conscious of it, as those animals are, of the effluvia which arises from them, and their companions.

The Body of Man is the outer court of the Soul and the Spirit—so wonderful—so elaborate—so skilful is the architecture—so full of extraordinary combinations, and each combination so full of beauty—of adaptation of parts for utility ; that men frequently devote their whole lives to the examination of a single series of combinations ; and are so absorbed therein, as to forget or neglect the existence of other proofs of skill by the same Architect : whilst others of a more generalizing mould of brain, sweep the circle of science within the range of their vision ; and all are so complete—so perfect—so beautiful—so fitly joined in harmony, that the traceries, the mouldings, the carvings, indicate such completeness of finish ; that without hesitancy, they declare there cannot be an inner court of superior beauty and perfection ; they see no entrance, and *therefore* there is none ;—and by voice and pen, laugh to scorn the assertions of those who have for themselves seen and enjoyed the glories of that inner edifice : and so wrapt are they in their idea, and the beauty of the external ornamentation, so full does it seem to them of life and power—that failing to see the Architect, they declare the building created itself—it had no architect who planned its proportions—created its elements, arranged those elements in divisional order—and harmonised them into a whole ; but that they came into existence and jostled themselves into order and beauty ; that the pavement with its beautiful strata of masonry—the walls with their mountains of granite—its tracery of trees, of shrubs and

flowers; almost infinite in variety of form and colour; with a roof so high as to give scope for the ponderous balls of light to circle—to flee in the azure vault, so as to be seen in all their spherical beauty and atmospheric loveliness, as tiny soap-bubbles; blown by the country urchin on the village green. How strange! and yet how true: while those who have as full an appreciation of the same beauties, but have been in the inner court, are branded as impostors—fanatics—insane. Ah! that inner court—few have courage to narrate its glories—its magnificence—its surpassing splendor; its architecture is so chaste, so refined: its pavement of fragrance—its walls of chrystalized ether—its dome of sacredness, so overpowering that the “Seer” feels it a desecration to enter the lists of antagonism—therefore Goliath stalks abroad, and David tends his sheep.

Man occupies a position not large in dimensions, but powerful in comprehension, and in variety of powers; and as a unit of the species, let us consider self, and Man will be found a semi-solid body, composed of Flesh, Bones, and Blood, so far as sight or vision is an evidence of the truth; and as I and you are individuals of this class, I wish us to throw our thoughts, common-sense, and experience, into the consideration of ourselves, physically and mentally, that we may solve the problem, “DOES HUMAN LIFE EXIST AFTER PHYSICAL DEATH?” With the fast man this question may be tossed off like a glass of wine, with the toast of “a short life and a merry one;” which means practically heart-breaking to the mother, anguish to the wife, and misery to the children; or it may be answered by a kind of half-joke or sigh, “We must chance it.” Either are mere evidences of ignorance or thoughtlessness. To the man or woman who *thinks*—to the bereaved one whose loss of wife—of child—of parent—of sister—of brother, has torn the fibres of the affection, till the body has seemed unfit for action; a living lump of solitariness; the question we have propounded is a life question—are the departed of my affections, still in life—shall I live, shall we; or is it possible we

may again meet? To such, the question is vital;—and even to the man, if there be one—who has only himself to think about, the solution of the question, if he be middle-aged, or older, has a power, and also an interest of a vivid, intense character:—I therefore desire, that we face this branch of our inquiry, with business adroitness—it is a branch we are all connected with, we are of the human, **MAN**—and therefore able by our personal sensations, or the evidence of others of a like nature to ourselves, in whom we have confidence, to weigh the evidences about to be produced; and if our experience does not *yet* come up to the point declared by others—there is the way open, for each to test for himself;—it is one thing to deny,—it is another thing to prove; I may deny the existence of Holland, because my experience is, that there is no such place, though it is asserted by others; yet if I will but do as desired, devote a certain portion of my time and money, and also follow the directions of those who assert they have been in such a country, I may have my scepticism overcome by the evidence of my senses, and be brought to acknowledge the fact, that Holland exists. I said, that man, according to his eyesight, declares that he consists of flesh, bones, and blood—but the chemist tells us, those are mere general terms for the exterior character—that man is really a compound of various substances. On page 7, the general elements of man were referred to—let us take the analysis, and in it, we shall find the germ of a mass of the wonders or phenomena which uprising in **Man**:—

Water, Albumen, Sugar, Mur. Pot. and Soda, Common Salt, Phosphorus, Lact. Soda, Phosph. Soda, Sulp. Potass, Oxide Iron, Sulp. Iron, Phos. Lime and Magnesia, Carb. Lime—the major part of which, in their primitive condition, if thrown into the fire, will develop flame of various colors visible to the eye.

We find on an examination of the constituent parts of Blood, Bones, Oil, Fat, &c., that the human body consists of water in the proportion of 80 parts out of 100; in other words, Oxygen and Hydrogen condensed to a liquid, is the chief constituent of

the visible body we can call Man ; and the remaining portions are Lime, Soda, Iron, Salt, Potass, Phosphorus, &c. When therefore, we think of and glory in the "Well-knit frame of man," man the beautiful,—the perfect,—and that spirit cannot exist, but as displayed in the physical structure of man—legs, arms, &c., we are taking a very limited range of divine power, a range which cannot be maintained on a thoughtful consideration of the chemical constituents of that Body ; a mere tissue of water, albumen, and lime, with a sprinkling of salt by way of seasoning ; the tissue to us is pleasing and perfect ; so doubtless is the body of a frog to a frog ; and to suppose, that the spirit,—acting on, and making that tissue of substances,—cannot exist, cannot live, when the chemicals are slightly altered, so as to render them invisible to our organ of sight, the eye, is to narrow our intellectual powers of discrimination ;—is to live in our fortress, and assert it impossible that we, or any one else, can live, or act, or defend ourselves in any other shaped picce of substance. To illustrate the foolishness of the idea, let us take Man, man in his perfection of mind and body ; let him lead a soldier's life, and have his legs and arms shot off ;—look at him, what constitutes the man ? his body ? No. HIS SPIRIT. The spirit can think, plan, and order in all its powers and vigour, without either arms or legs : consider a moment, but for the chemical waste going on requiring a stomach, &c., man could be deprived of the whole of his body from the chin downwards, and still be the man ; the spirit, as active, as ingenious, as analyzing, as effective for mental exertion, as ever. Look at him now in your imagination, in shape a sphere—about 6 inches in diameter—a mere football in size, shape, and appearance ; despise, laugh, and deride that shape as you will, the spirit is still there, in all its power, and its intellectuality, allied to a few ounces of water, lime, and phosphorus ; and as we shall hereafter perceive, ready and willing to remain there, so long as the required chemicals are in a healthy state ; but let disease, or

in other words, a change in the chemicals take place; the spirit then no longer approves of the union, and like a man in a damp house, the mustiness and ill-favour of the dwelling forces him to leave for elsewhere; and our privilege it will be to show that there is an elsewhere; and that the spirit is there to be found; as active and as vigorous as heretofore; but, owing to its increased elasticity, lightness, and improved position, capable of effecting consequences as much more intellectual and useful, as the enjoyments of the man are superior to the child playing with his rattle. Having proved that man physically is a composition of chemicals, we are naturally to expect that the chemicals will show the same *affinities* and *repulsions* while mortared in the shape of a body, instinct or pervaded by the living principle called life; and if Water, Salt, Iron, Potass, Phosphorus, give out lights in their native state; we have to expect the presence of those lights, or soul emanations, wherever they may be; and according to their relative quantity. Man's body being found to consist of earth's elements or dust (from the scum) of the earth; we have to expect in that body the medicinal or other powers usual to these elements: the knowledge of these facts will assist the student of nature, in understanding a portion of the phenomena developed by "Mesmerine," or human effluvia, or soul essence; ever exuding from man, when absorbed as in miasma by any individual while in a negative or receptive condition.

Having thus traversed the solid—or, Body of nature in several of its developments; and asserted the fact of soul or apparitional emanations issuing from each division of that body; the path seems opened naturally to consider more fully the second portion of our subject: SOUL.

SECTION IV.

THE SOUL,

OR,

(APPARITIONAL FORM),

Is a body *absorbed* by the solid, attached by chemical affinity to, and acts with, or independent of, the solid body, be it mineral, vegetable, or animal. The soul, under ordinary circumstances, is unseen by the optical powers of man, because of its ethereality, when compared with the solid and comparatively opaque substance called the eye.

COMETS, are the emblems or representatives of the Soul in action without the solid or earth, yet a substance; they speed through the universe. Sometimes they are seen as if to part company, and like two race-horses neck and neck, fleeing in space, fleeing in the same route, having a light in and of themselves; our sun has no effect on them, they speed beyond his range.—Onward, onward they flee, and after generations of men have lived and passed away, true to the day and hour, they reappear; not wandering, not erratic, but regular, subtle, powerful, they pursue their track in space, and perform their allotted tasks; their stream-lights may be as with Donetti's comet, millions of miles in length, and thousands of miles in thickness, yet so ethereal in substance, that stars are seen through them with increased vividness.

The Deity never creates in vain. What is the *use* of comets? Lacking a better solution from elsewhere, I conceive that comets are THE TONERS of the stars, they are the phosphorescent substances called into existence, as positives and negatives to the worlds in space, giving to and taking from those worlds a due supply of their substance as need requires. Though not possessed of solidity or mineral denseness, they are endowed with power and MOTION from some source beyond the earth-balls of our solar system. They prove that there

are ethereal substances, luminous substances, not attached to, or dependent upon our earth or sun, for existence or life; therefore, well they may be the emblems of the soul, a substance allied to, but not dependent on, the body of man for existence and life, yet existent and capable, though so ethereal a body or substance, of being controlled and subject to laws as firmly as is this earth, and must be therefore recognised as a body, yet devoid of solidity. If earth's denseness can by a process be transformed into the semi-transparent substance called flesh, in which state, life or spirit can control, cumbersome though that flesh may be—so may the ethereal, by a process also be transformed into a soul-flesh, or body of parts and members; in which state, life or spirit can control, and that more energetically, more instantaneously, than when it has the severer task of solid matter to vitalize and move.

Cometary bodies have their existent body or substance ethereal though they be,—they, like the earth, have a separate existence, though acting in concert with our sun, as the sun has in its affinity with mightier suns in the far-off prairies of the universe. Dare I reason from effect to cause, and conceive, that in far-off space there is the embodiment of surrounding elements in the substance cometary, as life in seed; and that the internal ebullition throws portions of that substance off into space, as the asteroids from the broken-up planet were thrown off and have each a separate place in space, and flee in their orbits in what with astronomers are called "eccentric," but what in fact appears to be the great creative orbit form of the universe—the egg shape, a shape the essence of beauty in the human form, and acknowledged in the fine arts as the principle of beauty in all the works of man?

A Comet, therefore, is the representative of the Soul; in the heavens it speeds its course—it is without solid, without spirit and intelligence. A comet gives the answer to the fallacious specious statement of the mere materialist, that spirit and soul cannot live unless incorporated with the solid, be it mine-

ral, vegetable, or animal. Tell me what a comet is, and I will tell you what the soul is; tell me its powers, its duties, and I will tell the powers and duties of the soul. Without solid and without spirit, its movements are as regular and systematic as the solid orbs which flee in space. It has shape and dimensions, and yet, as I before stated, it is so ethereal, that the stars in the heavens can be seen through it with even greater brilliancy. In solids atom is like atom, pile them, and they become mountains; mountains so high, so abrupt, that the human foot has never trod their pinnacles. Atom on atom constitutes the solid earth on which we exist; so is it with a comet, atom on atom of its ethereality pile themselves; they cohere, they are thousands of miles in height, in breadth, in thickness, and yet so refined in essence, that they are not only transparent but luminously transparent. The surface of a comet has its mountains and its valleys as earth has; it moves in its orbit, though that orbit may take five hundred and fifty years travelling at the rate of 880,000 miles per second—cast and comprehend the distance if you can. Atom of solid marble to atom six feet by eighteen inches broad and ten inches thick chiselled into shape, make the form of man. Atoms of comet body six feet by eighteen inches broad, ten inches thick, and clouded into the shape of man, are not invisible at the same distance; the solid is visible to the eye at a few yards, but the cometary body so finely formed is invisible even at arm's length. Both have powers each in its order, but both are without spirit, life, or intelligence. Spirit being more subtle, more ethereal, than either earth or comet, can by reason of its superior ethereality, penetrate the soul and body, as electricity does every separate atom of granite, earth, water, fish, bird, and animal on our globe, as well as every atom of comet body. Reasoning from the evidences around us, it is an easier task for spirit to incorporate itself with soul than with body, because of its less resisting power. The proofs of the existence and intelligent action of a power in nature, superior to either earth or comet, I will hereafter produce. In the mean-

time let our examinations be in connection with soul power as developed in the solids of this earth.

That luminosity exists, and appears at times over large tracts of country; we refer to the great dry fogs of 1781 and 1831, as evidences. Read the following:

“The fog was *slightly luminous*, such as might be supposed to proceed from a slight degree of phosphorescence, while it prevailed at the new moon, and therefore in the total absence of moonlight. The light proceeding apparently from the fog, was sufficient to render objects visible at distances of two and three hundred yards. This fog commenced the same day at places very distant from each other, such as Paris, Avignon, Turin, and Padua. It covered a part of the earth's surface, extending north and south from Africa to Sweden. It lasted a month. That the atmosphere did not convey it over the regions in which it prevailed, was proved by the fact that its position *was not* affected by winds. Whatever direction the wind took, the position of the fog remained the same. It prevailed equally at all accessible heights above the surface. It was as dense upon the summits of the Alps as upon the plains of France. The heavy and constant rains which fell in June and July, and the storms of wind which accompanied them, did not dissipate it. Hydrometric instruments exposed in it, indicated a complete absence of humidity. The dry fog of 1831 spread over three continents, commencing in Africa on the 3rd of August, Odessa 9th, France 10th, United States on the 15th, China towards the close of the month. Like the great fog of 1783, this fog seemed to have a proper light. During its prevalence, there was, strictly speaking, no nocturnal darkness. During the month of its prevalence there was *light enough at midnight to read the smallest written or printed characters.*”

From the investigations as incidentally unveiled in previous pages; we wish to lay down the broad fact, that all substances in, and on the earth, are continually shedding a soul-essence of the same nature as itself; that these essences, or emanations,

have a body, or substance; and are endowed with light; that mineral, earth, vegetables, reptiles, fish, birds, beasts, and man, give out into the atmosphere these essences; if so, the reason is plain why spirit, a body more subtile than these essences, can attach itself to them while in a condensed state, analogous to the condensation of the solid particles as in the body of man, retain a power over those elements, or soul-emanations,—work in, and with them, the same as heretofore, minus this solid or inert portion, and yet all be unseen by man, because more *subtile than sight*. Whether the solid is the parent of the gases, or the gases the parent of the solid, it is unnecessary to investigate, as it would lead us into a maze of evidences in favour of both views; and at the close we should not be one step nearer to the settlement of the great question,—Can spirit exist without the human body, and without the human soul? Let us, therefore, leave all discursive subjects; many of which rise in the mind as interesting and useful, but which would lead to such generalization, as effectively to dissipate our thoughts rather than to concentrate them towards the main object we have in view.

The evidences of soul-essence must, of necessity, come from the power of the five physical senses in man:—Seeing, Hearing, Smelling, Feeling, and Tasting; powers, varying in intensity, according to the chemical constituents of which he may be composed, or the elements by which he may be surrounded. Take the savage Indian, and pit him against the civilized European, for seeing, hearing, and smelling capabilities, and the superiority of the savage is at once perceived; his sense of smell seems almost akin to the bloodhound, whose individualism of smell is so great, that on smelling the garment of a man, he can trail the foot-smell left on the ground hours previously, and track his victim over hill and valley; proving that the thing smelt, is a substance—has an existence, though unseen by us; a tenuity beyond our calculation; and is an additional proof of substance apart from the visible, solid body. Again, take the fragrance of flowers; take musk; or the smell

which issues from tobacco-smokers, and spirit-drinkers, even when the tobacco-pipe and glass are not visible; and we have proof, not by eye-sight, of the soul-existence, but by a power much more subtile than sight—smell.

Having established the EXISTENCE of *apparitional* bodies floating about, unseen by man, in his ordinary state; the question arises, does the eye *ever* take cognizance of such substances? The answer is unhesitatingly YES; there are some persons so chemically constituted, and whose eyes are so sensitive, that in the dark they see those substances floating about in divers colours, red, yellow, blue, &c.; they see them as they emanate from the solid body, and see them mingling, and changing colour while so mingling with other aerial substances; and as on the average, one woman in three, and one man in five is possessed of this power, the truth of the proposition now made, may be easily tested by any one who doubts. Sinking the literary We, into the individual I,—I would here present a few of my experiments as to those emanations from shells, stones, and other substances, made at a time, when the wonder-working power of MESMERINE was engaging my attention, with the view of finding out what it was, that produced the variety of phenomena. Having solved the problem as published under the title of "Mesmerism Solved," I need not refer to it further, than extract the record of some experiments which bear directly on the branch of the subject we are considering; first calling the reader to the proof so often realized in his own experience, of even the existence of invisible solid particles floating around him while engaged in the ordinary duties of life; let him look round the room he now is in; he sees none, he feels none; but let a ray of sun-light dart through the room; and in that ray will he see thousands of dust-particles floating, which his breath will send hither and thither, in gyrations apparently eccentric, but in reality borne along by a fixed law, by power superior to the particles, though invisible to him.

As effects cannot be produced without a cause, and results have to be traced to their origin, I first copy the remarks I

made in 1853, under the heading of **POISONOUS ESSENCE FROM SHELLS AND MINERALS.**

“As being in close connexion with disease and essences, allow me to draw the special attention of the medical profession to the serious physical injury many delicate persons receive, especially females; from the very common, very natural, and English-like custom of placing specimens of Minerals, Crystals, and Shells, upon the sitting-room tables and elsewhere. There they are—meteoric-stones, rock-crystals, iron-ore, calcareous-spar, gypsum, fluor-spar, loadstone, zinc-blende, alum, shells, &c. : all choice specimens of some of nature’s wonders, gratifying to the eye, and instructive to the scientific mind; but from atmospheric action, ever throwing off an Essence, producing in many head ache, spasms, faintness, irritability, &c., and by their effects puzzling both patient and practitioner.

“Several kinds of SHELLS I have found to have a powerful effect on animal matter, producing, when held in the palm of the hand; a drawing of the fingers, as if to cover the shell, tingling, numbness, pain running up the arm, stiffness of the muscles, and acute pain in the head. My attention was drawn to the subject, from one of my sons, a youth of about twelve years old; showing a female, his collection of shells, (some two hundred), and on her expressing to him, the pain she felt on holding several of them; I was surprised and so interested, that I at once commenced experimenting, to find out the class of shells most powerful. I have tried four females since, and found three similarly sensible to shell influence or essence. One little shell the size of half a walnut, called *Purpura hippocastanum*, I placed in a young lady’s hand a few evenings ago; and the effect was so powerful, as to produce in about four minutes, contraction of the fingers, and pain and rigidity in the arm, so marked, that I hastened to remove the shell for fear of consequences. I then made quick passes with my hand from the shoulder down, and off at the fingers, at the distance of about an inch from the arm—the pain ceased, and the rigid-

ity was removed; showing first, the extraordinary power of Shell Essence; and second, the extraordinary drawing power of Human Essence; call it mesmerism, animal magnetism, or any other "ism" we please; and as *fully one third* of the population are susceptible to mineral and shell influence, the importance of the recommendation given, of removing these objects from their present resting places must be obvious.

"SHELL MISCHIEF.—On the 9th of May, 1853, I purchased in the city some thirty shells, such as I thought might have power; in the evening I tried twelve of them, when the effects from these were so surprising and distressing, that I had suddenly to stop my experiments in consequence of one of them rendering the patient insensible, first having caused rapid and acute pain in the arm and head. I removed her to a sofa, and took the shells off the table and placed them on a sideboard, in two rows, and in the order the experiments were made. In a short time I was *amazed* to perceive the patient, while still insensible, gradually raising her clasped hands, turning them toward the shells on the sideboard, and stretching the arm out at full length towards them. By force I placed her hands down; but the raising was again carried on, and her head and body gradually followed; so that I had to get her removed to another room, separated by a nine-inch wall, passage, and lath and plaster wall from the SHELL BATTERY, shall I call it. Yet strange to say, the phenomenon of raising the hands and bending the body towards the shells, was again commenced. I then ordered their removal, they were placed in a back room and in three other places, one of which was outside the house; and at each removal the position of the hands altered to the new position of the shells. This occurred on Monday the 9th, and the patient continued insensible, with a few minutes' intermission, till Friday evening the 13th. On the Thursday, the arm that held the shells was swollen, spotted, and dark-coloured; and on the Friday morning that was gone, and there appeared a yellow tinge on the hand. The two shells which acted so powerfully, were *Murex adustus*, about the size of a

walnut; the other, and the most powerful, was the *Chama macrophylla*.

“The twelve shells tried were—*Imperator cookia*, *Cerethium orth.* :—*Pyrula reticulata*, *Sea urchin* (Australia), *Voluta catcastonea*, *Strombus gigas jun.*, *Pyrula Melongena*, *Purpura hippocastanum*, *Melanatria fluminea*, *Monodonta declives* (size of a nut), *Murex adustus*, *Chama macrophylla*.

“Another young lady I was trying at the same time, on the 9th, was similarly affected; but as I refrained from giving her the *Chama*, and as the action was not so rapid as in the other case, I was enabled so to control the essence that she was only in a state of torpor for a few hours: in passing I may state that the *Auricula Auris mida* I gave her produced ‘cold, contraction of the hand, shiver right through me, pain up the arm, pain in the eyes and head, dizzy feel.’

“The deductions gathered from the foregoing experiments are:—*That a strong Magnetic power resides in numerous tropical shells—that that power pierces walls—that some shell-fish are poisonous—and that the shell being manufactured from the fish, partakes of its poisonous quality; and therefore shells are not only injurious, but dangerous to delicate persons, and ought to be removed from all living and sleeping rooms.*”

The foregoing incidents and deduction, will doubtless interest the reader; and I hope the knowledge will be applied to the *practical* benefit of his friends and others, who, unaware of the energy of the “invisible,” around them, are punished in health, and temper, by the beautiful irritables which decorate their home life.

There are some shells which of course are not injurious, but innocuous and some beneficial; some will, while held in the hand, act as a narcotic, produce a soft “delicious” feeling: some produce chill, some warmth. If I were to lay down a law for guidance, it would be, *That all shell-fish which are innocuous, or beneficial as food for man, the shells are safe for*

display or handling ; while all shells, the produce of fish unfit for human food, are *unsafe* for display or handling.

Strong constitutions may not consciously feel what delicate constitutions do.

Pursuing my investigations, the thought arose, how or why are these effects produced ; and as one discovery seems to be the highway to another ; and a Clairvoyant about the same time, having in trance, declared that she saw colours proceeding from shells and stones ; I determined to ascertain the results which might be produced under favourable conditions. I therefore darkened a room, so that to me all was invisible, and placed in a corner of that room, the lady referred to in page 40. After allowing a sufficient time to elapse, so as to be certain that neither of us could see any object in the room, I went out, selected a number of differently coloured foreign and British shells, mixed them and brought them into the darkened room wrapped in paper. After resting a short time, feeling my way to the piano, on the opposite side of the room to the lady, I commenced to lay the shells down, one by one ; when to my delight, the sensitive exclaimed, " Oh ! how beautiful ! I see a red light coming up all over a shell, and I see a smoke *above* the light." I then laid down another, and it produced a blue light, and so on. I placed the shells in a row, according to the lights asserted to be issuing from the shells, the lady correcting me when I placed any shell in a wrong place ; she asserted, that the mild soft mellow lights were very beautiful ; that by the lights she plainly saw me, and the several articles of furniture in the room—that the lights from some, were more intense than from others ; and that all of them had the appearance of smoke above the flame, more or less dense, as we sometimes see above a candle. I wrote the names of the colours on pieces of paper, and placed them against the asserted colours, and then opened the doors and shutters, and found the proof of the truthfulness of the whole, by the external colour of the shells, corresponding to the colours as seen by the lady, with one exception, the external

of which was white. Since then, I regret I did not break the shell, to ascertain whether under the layer of white, there was not the colour as stated by the sensitive. I, from the foregoing, and subsequent experiments, saw how it was, that brimstone held in the hand affected the nerves of taste, how medicines applied externally and internally, produced so powerful an effect on the human body—that it was not the solid or body, that produced the result, but the soul essence or energy, which as a positive, being absorbed by a negative, produced results—that there is a general principle in nature, which is more easily observed than understood; by which affinity, develops the soul-power; as iron free from magnetism, when merely stroked with a magnet, develops powers, which reason and observation would never conceive it possible for iron to produce, if eyesight did not extinguish debate, by demonstration; so the souls of minerals, vegetables, and animals, when allied to body, develop results, which but for proof, would not stand the test of reason; but which we, from our being accustomed to the phenomena, take for granted as common, logical, and to be expected from the amalgamation of bodies; but the thin-skinned depth of which feeling, is at once displayed, if any apparently new development in nature is produced by the same laws. Then reason, in books, pamphlets, and newspapers, is seen to be rough shod, riding down the facts, sometimes by one even of Oxford or of Cambridge.

Before quitting the subject, to me the very interesting subject, of shell-lights; I will here refer to information given me a few months ago by a lady as to the belief in Kent of "Shell Fire."—That when shell fire appeared on a person's dress in company, or on articles of clothing in the wardrobe of any person, it is the death-sign for that person—that she has seen the shell-fire under both circumstances, followed by the immediate death of the parties, though they were at the time well; that when at the sea-side, by Ramsgate, she had often handled shells, and there has seemed to come out of them a pale pink light; that one particular shell produced a "happy

feeling," and that there is a shell which she and her play-mates used in fun to give to persons to hold, which produced a withering of the hand, making it, all "wrinkley." I presume, therefore, that the "premonition lights" being so like the lights emanating from shells, they are popularly called "Shell Fire." I find that on an average, the proportion of seers are, as I before stated, one female in three, and one male in five. Personally I have never seen such lights; the nearest approach was seeing fish bones in a dark cupboard, and a body of blueish white light, from the inside of a canister containing broken-up loaf sugar; and again a few weeks ago, when the light or phosphorescence from a "Finnan haddock" was so great, that I could see the words in a book, and my clothing was made visible when I placed the fish near me; the light came from the back bone. Herrings move in shoals, often from eight to ten miles long by two to four miles wide, and of a depth unknown. The place they occupy at night is phosphorescent. Some fish in the southern latitudes produce a perfect sea of light. STONES also shed light, and I have spent many weeks and months in experimenting on the soul-powers of stones. I find they have their colours according to their natures, and that the lights shed have a powerful effect on human health. There are not poisonous qualities in stone as a general rule, but there is a powerfully healthy and unhealthy quality in them. Memory, while I write, wells up many of the scenes I have witnessed from the experiments made with stones, some of a grotesque, and others of a painful kind; and as time and opportunity have only allowed me to examine the vestibule of knowledge on these occult operations in nature, while the palace is beyond; I would here give a little of what I have observed, so as to excite those who are younger, and who are less pressed on the battle-field of life, to pass in and do good service to their fellow-man, by discovering the harmonies of nature, and so lead the mind of man to adore the Creator of such a globe of wonders.

STONES of a particular kind, have powerful curative ener-

gies; this I discovered accidentally, through the perceptive powers of a CLAIRVOYANT or clear seer; one who, when her eyes are closed and body is in a peculiar magnetic state, has her perceptions opened, independent of the *usual* visual powers. Many deny the existence of such a power; they laugh, deride, and sneer at the assertion of such a power; to such I would in passing, advise a suspension of their risible powers, and in place thereof, take a business-like consideration of the subject by personal examination; possibly, I may in the proper place, give a proof by the evidences which upset my disbelief in the existence of the power called clairvoyance; at present our attention is to be fixed on stones.

If Stones, of a particular quality, have the power of neutralising disease, by a patient holding a given one in the palm of the hand, or having it applied to the sole of the foot, or to any diseased part of the body; the stone has effected the cure without any diminution or pulverization of the solid. The cure must have been effected by *something unseen* out of the stone, which, entering the human system, effects the cure. On pursuing my experiments in the same manner I had done with shells; I found that, as I before stated, every stone shed a light, which lights were of divers colours,—white, black, red, yellow, and blue, with their shades. That those lights were *absorbed* by the body of the patient, and by the law of demand and supply, the nerves and ligatures of the human body became conductors of the lights to the diseased part; and in proportion to the intensity of the light issuing from the stone into the body, was the rapidity of the cure effected. Some stones appeared to have a great affinity to the nerves, and their effect on the patient was so great, as would in olden days have had the credit of the results, thrown on the shoulders of the “devil.” Indeed, in passing, I may say, that the earnestness of my researches in going far and near to collect stones of various kinds, and trying their power on diseased persons and others, caused a report to be spread in my neighbourhood, that I was in league with that notable personage; and if I had not understood the fact

that the chemical light-power of the stone, produced the effects, I might have supposed the existence of a supernatural power. Let me here narrate one instance which flashes in my memory. I cannot paint it in words, or give the minute atoms of incident which made up the scene; but having by means of sensitives learned the nature of the stones and the colours of the light streaming from them, I used my reason in suggesting experiments. Take this incident. I placed a female sensitive on a chair on glass stands; I placed two stones of a peculiar colour in a jug of water, previously tying a worsted thread round the stones, wetting the worsted, and placing the other end in the patient's hand. I performed the same operation with two stones of another kind; the patient was talking at the time about something which had no connection with the business. I placed the second string in her hand, when up bounded the patient, and she was shot off the pedestal like a rocket, the very picture of fright. I said, "What's the matter?" She tried to speak, but she seemed tongue-tied. She stuttered, and shook from head to foot; which, with the affrighted face, produced one of the richest scenes of the comic I had ever seen. Perceiving my out-of-season enjoyment, she tried to look angry, but the effort increased the grimace. The girl then seemed aware of her ludicrous position—commenced laughing, but could not get complete control of the muscles of the face. There, standing in the middle of the floor, unable to move a step, she was laughing, grinning, and stuttering her wish to be free.—I had ample proof of the power of the unseen soul-essence, light, or body, issuing from Stones. Guided by my knowledge, I selected a particular stone to cure a gathered finger my late wife had; the gathering was full, the pain great. I requested her to place her finger upon the stone, which was one about four inches by two in size. In about twenty minutes the whole of the matter was absorbed by the stone, leaving the stone discoloured and yellow with the matter, and my wife's finger free from any vestige of it, and quite healed. The power of certain stones on the nerves is asto-

nishing. I used to carry in my waistcoat pocket two stones ; with one, when held in the palm of their hand, sensitives were driven into slumber, as if a narcotic had been administered ; with the other, I could, as if by an electric shock, neutralize the narcotic influence of the first, and restore to a normal condition. To persons suffering from affections in the nerves, causing neuralgia, irritability, &c., the holding of that description of stone in the palm of the hand would remove the irritability, &c. ; and if the mind were clouded, or, in other words, the nerves of the body were in an unhealthy state, the stone light would neutralize the mischief, and restore the nerves to their natural tone ; the size of the stones were half an inch by quarter of an inch in thickness. If I were writing a book on diseases, their cause and cure ; I would here amplify by showing certain laws, very simple when pointed out, which would show the nerves to be the helm which guides the ship of man's body, their ramifications, their root in the brain, the minute size of the root, or life-power which governs the whole fabric of the human body ; and the lights from any distinct genera in nature, getting possession of that root or helm ; if guided by intelligence, say human, will pilot that body with its powers, whithersoever the helmsman wishes. This helmsman power over human beings will be developed hereafter, when we, leaving the consideration of the body and soul powers, come to the soul and spirit powers in nature.

Suffice it to say, that with the influence from stones I have produced tempers, dispositions, and language fit only for the bottomless pit, in persons whose previous life was of a contrary nature. I may here say, that on mentioning my discoveries, I was told by a lapidary, that he had an old book published some hundred years ago, stating that gems, such as diamonds, amethysts, rubies, garnets, &c., had curative powers. I saw and read the work, and evidently the author had a glimmer of the truth ; but it was so mixed up with other things and the sayings of alchemists of the olden days, that it would rather lead a reasoning mind off the track. However, there

are both curative and clarifying properties in precious stones; the diamond, and one kind of rock-crystal possesses great power; and with sensitives, are of great use in clearing the nerves and refitting them for mental action. I will close up this portion of the evidence by producing from my own family two proofs of the power of stones.

A kettle of boiling water fell over my foot one evening, the pain was excessive, my shoe was off, but the stocking on. Mrs. Jones suggested that I use a stone. At first I refused, as I thought my system so tough, as to withstand stone influence; however, I was glad to yield. The stone I pointed out to be used, was passed over the leg and foot—at the fifth pass of the stone, I felt a cold current passing along the scalded parts, accompanied with pricking pains; the stone was so passed for about fifteen minutes; all the “Fire” had been taken out of the leg and foot, and I put on my shoe within half-an-hour after the accident; all well. Another similar case occurred a few weeks ago—one of my daughters, while taking the kettle off the fire, poured the boiling water over her foot; when I reached home, she was in great pain, and unable to put shoe or stocking on. I at once thought of the stone which had cured me in a similar emergency—it so happened, I had a visitor, a sensitive, who sees the lights issuing from substances, even in daytime, and her description of the action of the stone was, that when applied near the sole of the foot, a body of colour seemed to ascend from the stone into the foot; that when I placed it above the foot, showers of sparks seemed to descend from the stone to the foot—in about half-an-hour all the “Fire” was taken out, and the girl put on her shoe and stocking as if nothing had been the matter. The interesting appearance of the sparks, I consider to have been produced by the heat or *aura* from the foot ascending towards the stone, and the *aura* or lights from the stone meeting, produced the stars or lights, on the same principle as in the atmosphere we have what are called the meteoric lights—or shooting stars. My daughter was pleased to have her foot cured—I was pleased

the stone had done its duty—and the lady was delighted with having watched the appearances—stars, &c. coming from the stone, and entering the foot. The deprecatory assertion, often heard, “It was imagination,” can have no application in the two cases above detailed. The power of magnets is well known, but very few persons appear to be aware that a powerful *aura* or light, jets out *from* the magnet—*lays* hold of the steel, or needle, and *draws* it up to the solid: I have often amused my children by placing iron sand on a sheet of white paper, on a table; then holding a magnet in different positions *under* the table, the subtile power passed *through* the dense wood, and attracted the atoms of sand. In whatever direction I moved the magnet, it created wonder and amusement—thus showing the power of an *invisible* body to pass through a solid *visible* one. This branch of the subject has been so scientifically examined by Baron Richenbach of Vienna, about the same time I was busy with my experiments on shells, stones, and human bodies; and since published under the title of “Researches in Magnetism,” that I will not repeat those evidences here, but refer my readers to the work itself—a book not recognised by his cotemporaries in science, but which will be the text-book for universities and colleges in the next and following generations of students. The Baron proves, that a substance of light a new power, not electricity, issues from magnets and stones—that crystals and minerals have polarity, and that the lights so issuing from substances is a new power, not hitherto recognised by science. To those lights, he has given the name of “Odic,” and speaks of it as the “odilic force.” This force I have called soul-power, or *apparitional*; phosphorentin degree, and chemical in its character as much as the solid is, in which it dwells.

VEGETABLE SUBSTANCES. The woods of trees are also luminous, and possessed of colours of various tints, which stream out, and act chemically, as do shells, &c. The fragrance of flowers, the odour of musk; are all bodies of light, chemically in harmony with the plant from which they issue.

BIRDS: I have not been able to devote any time to the peculiarities of the feathered tribe; to those having time and opportunity, I have no doubt a rich recompense would result from experiments properly conducted—but from the smell which I have sometimes been sensible of, as exuding from some birds, I doubt not the same law of lights issuing from them would be manifest.

The Glow-worm, and the Fire-fly, are manifest evidences of this power in excess—other creatures have it also, but, like the herring, only observable when in shoals, clusters, and masses.

ANIMALS have also like emanations,—go into our menageries, and the effluvia is even overpowering—we cannot have effluvia, but as a substance, a miasma if you will, subtile and powerful; and I doubt not, that all animals who prowls about in the dark, see the lights issuing from their prey, and are thereby guided. We pass on to that which is of interest to us, as the SUPERIOR ANIMAL in visible creation. Let us now enter upon the question of the existence of Soul power or apparitional form in *Man*—Man the animal—Man the intellectual.

SECTION V.

THE SOUL, OR APPARITIONAL FORM IN MAN.

WE have reached an important division of our investigation. We have proved the existence of the solid, and the existence of a soul in the solid; in earth, minerals, vegetables, fish, fowl, birds, animals; in some cases being able to prove it by facts cognisant to all; in others, by sensitive powers possessed by portions of our fellow-men; but confirmed by tests, these being our only modes of direct proof. As the iron, the tree, the fish, and the brute, are speechless; no voice have they—In poetic imagery, “The mountains and the valleys break forth into singing, and the trees of the fields clap their hands;” but not one of the tribe can tell us their sensations of pleasure, and of pain; the tree cannot tell us its pleasures, during growth; its pains when the burning sun absorbs all its moisture; and its agonies when the woodman severs the branches from the trunk. We have heard the gardener telling us that the shrub bleeds—the sensitive plant shrinks from adverse influence. The horse and the ass in our cities feel the blows, or the thong of the oppressor; the flesh is seen to writhe; but no voice of complaint is heard; no explanation of sensations can we understand; we have therefore to observe and reason; but man, considering man, has reason, has susceptibility, has Voice. He has his own consciousness; he can feel pleasure and pain: if he has an analytic intellect, he can watch the action of chemical substances on himself; he can communicate his observations and his sensations, by speech, to his species in language each understands. Doubtless the Crow tribe have some power analogous to speech, by means of which they conduct their gyrations in the air, with all the skill of military tacticians, and can sit in judgment on their fellow-crow who may have transgressed their laws, and then, punish by death. Other divisions of animated nature, from their habits and actions, appear to have a spirit; to them as perfect as is possessed

by Man; but as they give out no voice, which man can understand, man has to study his own composition, feelings, and motives, and by converse with his fellow, compare notes; he can experiment, gather facts, and from those facts discover laws; which, when discovered, open new fields of harmony, startling us by their simple grandeur, leading us, in our egotism, to laud and magnify the man who discovers the law; and, as a rule, ignore or minify the GREAT INTELLECTUAL Designer who first planned and created it.

As our object is to prove, by facts, that Man has, in addition to his body, a Soul, and a Spirit, and as they are so blended the one in the other, it requires more than ordinary care so to conduct our examinations, as to avoid mingling the operations of the one with that of the other, or of any given two with the third, while it may be under examination. By-and-by, when our examination of each part is concluded, and we can, from a given position, observe the working of the three powers in harmony, our task will be as much more pleasing, as our looking at the rose in all its richness of colour, form, leaves, and stalk; is, from the concentrated attention of our minds only on the stalk, the thorn, the leaf, or the colour.

The relation of matter to matter; the frequent evidences we have of attraction and repulsion; of affinity and want of affinity, in solids, in fluids, and in gases; have been fertile sources of delight, and of investigation to the philosopher; and these researches have increased our knowledge of the divisions matter is composed of; analysis has been carried on with indomitable zeal in several branches of the sciences, and the results have been astounding; discovery upon discovery has for many years past been the rule; chemical knowledge has so increased, and the amalgamation of solids and essences have made the combinations as numerous, as those which can be made from the twenty-six letters of our alphabet. As to the human body, we can detect in it iron, and other ingredients; we can perceive how portions of the system work; others we cannot; we use the words carbon, and oxygen, with freedom;

chyme and chyle; and other terms and phrases for the operation of the multitudinous pieces of human mechanism, fill our books and our brains; but how apples, oranges, and bread; how fish and fowl, can, by human mastication, be turned into flesh; how the play of affinities, and anti-affinities, are kept in harmony in the human body for so many years, is beyond our imitation, and, also, beyond our comprehension; they are facts; we cannot deny them; and, therefore, we endeavour to create a theory, which will cover the facts, but which, in many cases, is like a spider's web, beautiful in its proportions, but full of holes, and so delicate in texture, that the muscular energy of a fresh discovery by some philosopher coming after, breaks the web, and all is naught.

To prove Soul-existence in the human organization is of vital importance in the consideration of, and judgment upon, the question of man's immortality; we seem, intuitively, to perceive, that as a man is a part of animated creation, the laws, and their developments, as observed in other bodies, must be in action in him; and as questions are easier put than answered; so conviction, or intuitive judgment, passes sentence from past observation of facts, which have been the links of the chain; but the vividness and details of those facts have passed away; nor can they be recalled in our ordinary condition, unless in shreds and patches; a ray through memory, lights up some bygone landscape scene, which, at the time, bathed the senses in rapture. The rays of past knowledge help the decision; but to an inquirer of the why and wherefore, an indistinct and unsatisfactory answer may be given. On the branch of investigation before us, we will point to leading facts; and as they pass in review before the mind of the reader, they may recall, old forgotten facts of a kindred character, which will be additional rivets in the machinery of Truth.

Let Man meet Man, and shake hands; they look well, feel well, and converse joyously; neither are conscious of any effluvia proceeding out of their bodies. They are healthy, the

air around them is so pure, they appear not to be conscious of its existence. Ask them, Is there any effluvia, aura, or light, coming from you or your friend? the surprised answer would be, No. So ready is the judgment to be guided by sight; but they forget that the air they breathe is a compound of oxygen and nitrogen; innoxious merely because of the existence of a beneficent law, by which twenty-one parts of the one mingle with seventy-nine parts of the other. If but a slight change took place in these proportions, they would become deadly gases, and these healthy and joyous men would gasp in agony, and lie still in death. Let either of those men in their fulness of health, meet a friend in "ill health," or go to the room of a sick person, and he is at once conscious of change; the emanations from that sick man in fever, smallpox or other disease, are so subtile, yet unseen; that they enter the healthy man, impregnate him, and in many cases prostrate him in sickness of a like kind. Nothing cannot produce something; something, therefore, must have come out of the sick—something also comes out of the healthy, which is so subtile, that often, as in vaccination, the infinitesimal portion of that something enters into, or is absorbed by, the sick, and seems to permeate the whole body with health, as the almost unseen vaccine matter enters, spreads, and yeasts the whole body with disease. The correctness of this position, apart from sick bed evidences, is through the bloodhound. Let the waistcoat, hat, or stockings of any man, however healthy he may be, be shown and smelt by a bloodhound, and he singles out that smell from all other smells; showing that each man has a distinctive "aura" or essence issuing out of him, as distinct as the variations of the human face. Hours and days after will that bloodhound "get on the scent," and with untiring, unerring zest will he scent footstep after footstep, mile after mile, till he reaches the person he is in quest of—an unanswerable proof that from man issues an aura or scent. In the human body is phosphorus; it has lately been acknowledged by men of science to be in the

brain, it unites with the other chemicals in the body; the constituent portions of which are detailed in page 31, and need not here be reinserted. Latent heat pervades *all* bodies; the proportions vary, yet still it is there, and under certain laws can be developed. I need not here go into proofs of this, because the fact being acknowledged by the leaders of the sciences, arguments and proof would fill our pages, and no adequate compensation be received. The foregoing statements prepare the mind for receiving the assertion, that some human beings are more sensitive to external influences than others. In some, the sensations of heat or of cold are more acute than in others; some are more quick-eyed than others; some are long-sighted, some are short-sighted; the power of the eye varies, and *according* to that power, so is the judgment of persons as to the appearance of objects at a distance. A young friend of mine, on asking her opinion of the Crystal Palace, Sydenham, shortly after it was opened; stated she did not see why people should praise it as they did, that it was very pretty, and had a great many flowers, &c. Now, as she was gradually losing her eyesight, and could not see perfectly the objects within the dimensions of *even one* of the courts, her powers of vision, prevented her taking a sweep of the whole building, and perceiving the harmonies of the palace as a whole. Her impressions, though truthful, were as much inferior to the reality, as our ordinary impressions of the extent of the naked eye-range of the sky, is inferior to those men whose powers of vision are so great as to see without telescopes the moons round Saturn. But for the telescope, those statements would be considered untrue by many, yet the moons would be there, deny who would. So with the lights issuing from the human body, they are seen by that class of persons called "sensitives," who see lights, or the auras, which issue from all men and women. These lights are of various colours and shades; from some the aura is so dead in brightness of colour, as to be almost unseen; others, so bright, as to envelope the persons as if in a mist of light, scarcely allowing the features

to be recognised. From some, the light is most intense and radiant from the head; producing the halo as we have it in olden pictures of Christ and his apostles. By means of these lights, or auras, do these sensitives *judge* of the state of a person's body, as well as of his mind; and it is very interesting to hear the declarations of the mental and moral character of individuals given by those sensitives who pay any attention to the gift they are possessed of. Many experiments made by me with sensitives, have shown that the play of chemical affinities *in* the body, has a powerful effect on the barometer of the mind, causing hilarity and gloominess; joy, they hardly know why; and sorrow they hardly know wherefore.* The play of auras over the brain-organs of man is very interesting, revealing, by their intenseness on certain localities of the head, what organs are most in action; and causing those who do not know the law and the power of the sensitive, to think, they are possessed of supernatural knowledge; because of the discernment the seer has of the propensities of the party, no matter how sedulously they may have been kept from the public eye.

* A friend gave me the following incident connected with her first introduction to mesmerism. She had lost her husband, and a heavy gloom hung over her mind, which she could not get rid of; she was ever weeping, had no collectedness, no energy. A friend, talking about mesmerism brought a young girl to her house who was susceptible to mesmerine. Mrs. G. was interested, took the girl's hand kindly, and in due course the girl left. Some three weeks after, she received a letter from the friend of the young lady, requesting that she might be permitted to call on her. The girl came, and it seemed that for three weeks she had been ever weeping, melancholy, and unfit for the duties of life, and in her trance state, asserted she would not be better till she saw Mrs. G. again. Strange to say, Mrs. G., from the time of the young girl's visit, had entirely lost her melancholy, weeping propensity, and could attend to her house duties with comfort. On the departure of the girl all her old feelings of weeping, &c. returned, and the girl lost hers. Here we have an interesting case of the transmission of unhealthy aura located in the brain, to another person in full health, but sensitive,—a beautiful illustration of what constitutes Infection.

The existence and power of the aura is displayed in an extraordinary manner under the manipulation of mesmerism, a power revived by Mesmer, but known and practised by the Egyptians upwards of three thousand years ago; as we have proof in the hieroglyphics cut in stone, and lately excavated from the buried cities of those ancients. The aura, or MESMERISM issuing from man, was known and used in their time, and is known and used in our time with like results; and no marvel, when we examine and consider the character and powers of the various chemicals we are composed of, as iron, lime, magnesia, soda, and potash; and as the powers *in* those chemicals when exhibited by medical practitioners upon their patients, neutralize the disease and promote a cure, while the solids pass off in the draught—so, in like manner, those powers as they are *shed off* by the man in a healthy condition being the exact chemical combination or compound mixed by nature from the exact formula to produce health, we ought not to be surprised that the aura of soda, of magnesia, of lime, of iron, coming from a healthy laboratory, should be beneficially absorbed by the negative DISEASE, which disease is developed by the wrong admixture of chemicals, improper food, miasma, &c.

Heat or cold perforates clothing, and we feel the heat or cold; the human body, by means of its extreme porousness, is ever receiving the influence; in like manner the fevered patient absorbs through his pores, the cool chemical aura which issues from the healthy man standing by his bedside. This aura, as I before stated, is a *force*, a substance, projected *beyond* the man, as the magnetic aura in a magnet is projected out from the iron, and acts upon the needle—like assimilates to like. To those who may not be satisfied with the statement here made, of there being such an aura or power; I point out a simple and effective method for testing its truth. Let the person, if he be healthy, request any unhealthy or weakly acquaintance or child, to hold out the palm of the hand as flat as possible, then slowly, for say five times, pass

your fingers *down* the centre of the outstretched palm from the wrist to the centre finger tip, at say an inch from the flesh, and then ask the question did you feel anything? and in nine cases out of ten the answer will be, "Yes, I felt a cold current, like a gentle wind, passing;" or "I felt a hot current;" or "I felt a pricking or tingling sensation," you will then have proof that an aura has passed from your hand to that of your friend; and what you may consider the more remarkable, will be a sensation in *your own* fingers, while they are passing over the spot on your friend's hands, where *he* feels the influence most powerful.

With such information as now given, it is needless to elongate principles: the data has been given, by which any one may examine for himself; that throughout nature, animate and inanimate, a Soul power is in solid substances, and that by the law of affinity, that power resides in, acts with, and develops the chemical properties of the body it is associated with; in the same manner as iron, by the mere stroke of a magnet, has *somehow*, created affinity with some unseen power in the atmosphere, which regularly passes on to the iron, is in the iron, assists the iron, and the iron assists it. So the soul of man is attached to the body of man, is in the body, assists the body, and the body assists it; and so it will continue, till the magnet is demagnetised, and the physical body is un-souled by disease in Death.

SECTION VI.

SPIRIT.

THERE is in the vegetable, fish, bird, beast, and Man, a living principle we call LIFE, or Spirit:—That principle of life acts upon the soul and body, carrying on a complex operation, according to the nature of the body it acts in; receiving, subduing, assimilating all possible parts of the substance received, to itself, and casting off all unnecessary elements or substances. Life is in existence *prior* to visible birth, and is continued after birth. Life is in the seed, and is developed as moisture, heat, and substance, is on and mingles with the germ. The living principle in animated creation, accommodates itself to its changed position, whether as a fish, a bird, a beast, or a man—its energies being developed with greater or lesser rapidity, till it attains the degree of perfection natural to its species—the nearer the species approaches to the brain formation of Man, the mere growth energy, as in a flower, passes into instinct, and from instinct to perception, intelligence, or reason as in the bee, the dog, the elephant; closing up in Man, with the concentration of the growth power of the vegetable, and instinct powers of the brute; and possessing by such union of faculties, the power of understanding the management of those energies in others, and controlling them to his use and benefit; added to which, appear the development of energies, and capabilities not possessed by either beast, bird, or vegetable. After a period more or less rapid, decay sets in, and there is, so far as general observation leads us to decide from analogy, an *extinction* of life, followed by the putrefaction of the body, which at first appeared so active, and so capable of controlling the elements around. After an examination of the play of affinities, as developed in Man, whether chemical or mental; it will arise as a question of vital importance, as part of the species Man, whether the total extinction of mental life takes place at death; the date

of the separation of the three principles in him—body, soul, and spirit: or, whether the head of the physical tribe on the earth, holds a reversion to continued life, under the phrase “Immortal:” and if immortality can be proved, not by the play of poetical figures, or metaphysical gladiatorship; but by an examination of the various discoveries in the several branches of science which bear upon the question, and which discoveries are to be verified by *anyone* sufficiently interested in the question who will set aside a portion of his time regularly as in business; to the obtaining of proof—a tide of thoughts, of feelings, of actions, would set in, and carry him to a haven of pleasure and enjoyment of no ordinary character. Mysteries in nature, mysteries in family records and historical events—mysteries of various kinds, which have passed in review during life, will find their solvent in CONTINUED HUMAN LIFE—In Life or SPIRIT being capable of acting without a *visible* physical body. I will not here enter into any chain of reasoning or facts, which would tend to show that the life of a plant is immortal—that the dream powers of a dog are the action of a mind under limitation; and that it *may* be immortal—it is enough for our future happiness or misery to know whether we are to live. It is unnecessary to consume time and thought in proving that man is a Spirit, and that it is the *Spirit* which forces the growth, assimilates the elements around to his nature, governs the Soul, and also by its energy and subtleness, pervades the whole Body; and enables the body to act, and carry out the behests of the Life or Spirit. We all are conscious of a power in us, to will and to do—we perceive, we will, and we act. The life, or Spirit perceives, it wills, and the soul essence energizing the body, enables it to carry out the decision by action—instantaneously—like a flash, the life acts upon nerves, sinews, and muscles; there appears no space of time between. The arm, the feet, seem intuitively, unconsciously, to follow the volition of the life;—they three are one, and yet three. When I watch the process, I perceive that the body is a machine; when it

sometimes would seem to act, so as to carry out a life-thought, a separate process is perceivable—a restraining power, a “not yet,” tells me, it is not the body, but the Life. In 1854, when I published the little book called “Mesmerism Solved;” in showing the action of the will, in jetting out the chemical issue, or aura, upon patients, I drew attention to the wonderful power and force possessed by the will or Spirit; since then, much time has been consumed, many experiments made, and many scenes of a vivid and super, or above natural character have occurred in my presence; but nothing has transpired to shake the statement then made. The words I used were:—

The Power known universally by the name WILL; is something so subtle, as to have eluded the most analysing genius who has yet appeared on the surface of time: still it exists, every living being feels its power, feels he has it in possession: and that power has under its control—bones, muscles, nerves, and the very finest fibres of the physical body; it can move the head, the arm, the hand, the feet at will; it is ‘the Will,’ and that is the summing up of all definitions possible to be given: If the body be inert, apparently helpless, in a moment, it seems to animate the feet; we feel strength, sudden, powerful; and we walk, we run. This Will has under its control, so far as the voluntary muscles and nerves are concerned, the chemical essence in the body: and by its power, sends into the feet the surplus essence in the course of passing off the body in waste, which, uniting with the life essence already in the feet, gives the requisite power to carry out the operation of the will: and so on, as to any other member of the body which it is necessary to bring into action. Does the carpenter—the blacksmith, require strength in his arm, his hand; he wills—the chemical essence comes, his hand heats, an immense energy seems in his power, and the blow, whether upon the wood or upon the heated iron, tells with effect; his will has directed his animal power, and the SURPLUS ESSENCE having a direction given to it, passes off by the hand, and continues so to do, till that surplus being exhausted, and

a larger amount being taken from the other parts of the body than can be afforded, weakness, lassitude, exhaustion, are the result; and till nature has had time to manufacture in its wonderful laboratory, the food for its battery—man is prostrate.

MESMERINE is, therefore, simply the surplus chemical essence passing off the hands and fingers, by the exercise of the Will, as in the ordinary every-day action of the mechanic; with this difference—to an observer, the mallet and the hammer show something in the hand producing a result; while the mesmeriser, shows nothing; but the Will and the Essence, the Two Invisibles, are equally performing their duties, and the result in both cases show equally their existence and power.

The Essence has a living energy and power, a subtilty of action in its sphere, which the mere mineral or vegetable cannot have; it is not possible that minerals collected, ground to powder, and boxed up in a laboratory—or that the root, bark, or leaves of the vegetable dry and withered—can have the same active chemical power that the essence has, flowing, streaming from the healthy vital body; and as the surface of the body is crowded with innumerable pores, it presents a natural and incomparable passage for the essence to be thrown, by the operator, into that part of the body which is diseased; say the chest, the lungs, the head, the foot, the spine, the arm, &c.; whereas ordinary medicines have to be swallowed, digested, extracted, and absorbed; and in many diseases almost uniformly unsuccessfully.

Unconscious at the time of the nature of the Essence, beyond its mere chemical properties; yet, I there recognised the Will or Spirit, and the Essence as Two INVISIBLES, governing or acting on a visible—"The Body."

The Spirit, or mind, creates ideas before they are produced and physicalized in the solid.

The railway was a railway in the mind, before it was in a body. The steam-engine and its numerous mechanisms,

were perceived, seen, or existed in idea, *before* they were created in the solid.

Man is a finite, in comparison with God the Infinite. Man conceives, or creates in idea; he sees its practicability, its usefulness, its powers: So with Deity. He creates, sees its practicability, its usefulness, its harmony. Man calls to his aid agents or workmen to produce his idea in substance. God calls to his aid living intelligences, as workmen or agents to produce in matter, the ideas unfolded to them.

The invisible therefore *governs* the visible; no one dare deny it; man has the evidence in, and on himself; and it will become our duty to trace what power the invisibles have in producing the phenomena, so frequently developed in the form of Clairvoyance, sympathy, rigidity, dreams, and mental power over others; and, if the proofs be satisfactory of the power of the invisibles as in action, man upon man; we shall be on the high road to obtain proof, that those invisibles can, and *do* act independently of the Body, and having that independant power, can act, may act, do act, unseen by the visual organs of the body. And as the flight power of substances depends on their density or weight; the obvious disparity of weight, between the body and the soul of man, indicates the rapidity of motion, or of action, which may be possessed by the Soul, in affecting any purpose the Spirit may have in view, within its powers; and if those powers are allowed by the Laws of the world we live in, to act on Spirits in the body, we perceive, how the Spirit phenomena as lately produced in the families of thousands of our nation and kindred, can be easily explained; developing itself under many phases, some of which are made manifest to our senses by *apparitions, warnings, predictions, voices, &c.*; and if proof, out of the mouths of more than two or three credible persons, can be produced, that such things have occurred in their families, to themselves or their friends, we introduce ourselves into a range of knowledge, superior to that of our ordinary life; and if, in addition, we can have evidence, that portions of these phenomena are produced by men or relatives

who are corporeally dead, but mentally alive; the gushing stream of sorrow, of agony, of despair, from the bereaved, will be stayed; pleasure, happiness, joy, future union, will fill the Spirit of man, and troubles will be as little felt as by the traveller, when on his journey to the loved one, the home fire-side, the soul union by presence with the loved, make him, make her, hardly sensible of the rough weather, rough road, and annoyances of foot-paths, cabs, coaches, railways, or steam-boats; the thought is, Onward, *yonder's* my home.

Having established the existence of the spirit, not by any elaborate disquisitions, but by the direct appeal to our own consciousness, as to the existence of such a power, by which we act upon our physical or seen structure; our next step will be, to watch the action of the three powers, Spirit, Soul, and Body, in the production of the ordinary development of wonders, as well as the so-called extraordinary powers in man; the ordinary being as wonderful as the other, but passed by, without notice, without thought, because of their everyday occurrence.

In the train of thought, and the conclusions we may come to, from the range of observation, and a minute examination of facts, as to the play of powers on, and in the body; we would, that our readers, if they think they see reasons to differ from us, adopt not the too frequent method, of judging first, and examining at a more convenient season; but, as "judges," hear the evidence, examine the witnesses, or facts; and then sum up and pass sentence. The play of powers in the human system, has occupied the greatest philosophers of past ages; men who stand out amongst the species as landmarks of knowledge; but their conclusions are almost as varied as their names. Plato, Socrates, Aristotle, Pliny, Pythagoras, and others, puzzle us by their differences of opinion, as to man's nature; and, in modern days, we have the decisions of physiologists, anatomists, and metaphysicians, overruled by modern discoveries; or the more authoritative voice of "name," now in power; declaring, "so it is;" therefore, in the sub-

jects now before us, we have not troubled ourselves with the sayings of others; but have taken up each branch of thought, which has arisen in our minds; and, by all the means at our disposal, have examined the facts shown to us by others; those produced by us; as well as by the analytical examination of the powers of man as developed in SELF. By these methods have we come to an independent conclusion; and if the result be, a unity of opinion between us, and any one of the ancients, or moderns, well; if not, it will be for others, by similar methods of observation, to confirm or reject [our conclusions from the facts produced.

Some of the data and details will be new, and others old; to some all new, and almost incredible; and in times gone by, the play of opinions on assertions made as to facts, have been to us a source of curious delight; we have had the bluff "it is not;" "it cannot be;" "imposition;" each, with a few cautious exceptions, basing his opinion from his past range of observation, down to the feathery mind, which will float a "yes" to the last expressed opinion. As our object is, as far as possible, to present a tableaux of each division; so that our labour in this book may have connection, and produce conviction; we advise all to calmly ponder over the evidence, and give credit to the different facts, with as much heart as they would wish others to give them, under like circumstances. *Man is not a LIE.*

The definition we have given of spirit at the commencement, is of a general character, but in its features new. We feel tempted to place before the reader, the theory we have, of what is Spirit, and how it is created in children. We have no means of proving its correctness, or incorrectness; but a calm examination of the subject, the tracing of cause and effect, appear to carry conviction to our mind, that the theory is true. The Germ, or nature, is from man; the maternal power lays hold of it; and, without the slightest assistance from the conscious acts and management of woman, a process is in action from her life-energy, of sending to the germ, the supply

of various chemical mixtures; causing absorption, assimilation, and increase of bulk; the woman is a living being; she is a living atmosphere in the flesh-body; that living principle imparts life to every atom of the increasing bulk; and when the germ or embryo is developed or manufactured into bones, muscles, sinews, veins, and nerves; the moment all are perfect, and in working condition, as the parts of any elaborate piece of mechanism; the life-impetus in the woman continues its action; and blood-circulation commences; and that which we call life, or spirit, acts in the embryo, gaining strength by continuing to absorb the life-atmosphere of the woman, as well as the required physical elements; till, at birth, the final separation may be effected, as the physical body is sufficiently strong, and the life-atmosphere has sufficiently charged the body, to permit of an independent existence. So far as we have gone we have avoided bringing Scripture to uphold any portion of the positions we have taken; so that the materialist may go with us in every step of our progress. Here, however, would we draw attention to the Scripture explanation of the origin of man: "God breathed into man the breath of life, and man became a living soul." Weigh the sentence—"breathed"—breath is an atmosphere—he *breathed* a living atmosphere into man; and he became alive—every child born is not a fresh creation by the direct sending of an essence from heaven to vivify the embryo, otherwise we are not in line from Adam. Some appear to reason, as if every life were a special act of Deity—no sub-agency—that like a sower He every moment is engaged in dropping a spirit into matter; here and there, in England, America, Asia, Africa, and throughout Europe, just as the whim of man has arranged the date of the transaction. Many such general poetical ideas are radically false, when tested by common sense; and thus it is that thousands of the thinking portion of the community have turned materialists—and given a politic assent to theological statements for the sake of quiet; but the evident want of heart-feeling in those statements, has sent the ice-chill into the wife and children:—

whereas, by the avoidance of poetical vagaries, in all theological subjects; taking only the plain deductions from principles enunciated—the greatness and wisdom of the Deity—the simple grandeur of his plans, would commend themselves both to those who think before they act, and also to those who act before they think. What the component parts of the life are, I cannot tell; I was not in being when the first life was breathed. Though thousands of years have rolled away, since man first observed the stars, the moon, and the sun, rising and falling in space—yet, till a few years ago, he was utterly ignorant of the laws by which they *apparently* moved:—The foolishness of the views enunciated by the ancients, and continued down to almost our own times, on the visible creation, are so marked, as to cause the smile of pity to rest on us, while reading their maze thoughts. We need not, therefore, be surprised, that as the mind of man has hardly thrown a settled thought on the invisible powers in nature, which wield the physical; that he cannot analyze the nature of the life or spirit, which is in him. Not till long after man is enabled to give us the knowledge of *where* the matter came from which constitutes our globe, as well as the countless worlds in space, will he be in a condition to examine and determine what Spirit is, in its composition and properties.

In the steam-ship of many thousand horse power, we have beams of timber, and tons of iron—mechanized by human foresight and contrivance—put in their respective places by hydraulic and other powers—and when all is completed, and fit for the sea, the leviathan is guided by a very small helm, whithersoever the spirit or man wishes; though the force of thousands of horses is driving the mass through the waters with a little heated water. Reason would come to a conclusion that it is impossible that so huge and heavy a mass of substance can be guided by so small a strip of wood—but facts declare it is so; so the human body, composed of bones, muscles, flesh, blood, nerves, weighing in all about say one hundred and fifty pounds, is helmed by the Nerves—which alto-

gether do not weigh an ounce, with a centre to that power which does not occupy the space of a pin's head—so that a piece of mechanism in the centre of a man's head about the size just named, overcomes, and guides the force,—the whole weight, substance, and energies of the human body. The nerves occupy two grand divisions, voluntary and involuntary; each acting in concert with the other, but with no power to control the movements of the other—the one works the system; and, whether we are asleep or awake, they are acting upon the blood-vessels, and the absorbing, assimilating, and rejecting, divisions of the body;—man's spirit, and the voluntary nerves have, in an ordinary way, no power over them; they work, they toil, solitary and alone—while the other, the involuntary, appear more directly under the guidance of the Spirit. I wish to rise—the nerves are brought into play; the body yields, and it rises. So with any other motion which can be developed by the nerves or the sinews of the human body.

Much debate has arisen as to what part of the man the life or spirit resides in. Some, are for the brain—some for the space below the eyebrows—some the heart—some the pit of the stomach—some one place, and some another. My view is, that life enters into man, by the navel cord from the mother, when the mechanism of the body is perfectly formed—that it has several centres of power; one, the cluster of nerves at the pit of the stomach—one the heart—and one the centre of the brain, the throne of the nerves; that the spirit pervades the whole body—which acts upon the whole soul, and governs the whole body. There are extraordinary powers lodged in the nerve-power cluster in the centre of the body—powers which have been overlooked by almost all observers of physical nature. The sinew life, shall I call it, is there lodged; and hereafter I will show that from there, results have been produced of a most extraordinary character; from there, the clairvoyant can read books—from there, possession can be taken by spirits other than the resident one; but of this more when we have proved the existence of such powers; at present, we

are only drawing attention to the mechanical arrangements and powers of the human being.

If a horse or dog had the same external formation of head as is possessed by man, the horse and the dog, or any other animal, would have all the reasoning and intelligent powers possessed by man; they would then be acknowledged as not merely instinctive, but so-called rational creatures. Phrenology has developed the law that the form of the Brain, and the size of its divisional parts, constitute the power and individuality of the human character—the brain of an idiot is a contrast to that of a highly intellectual person; between these types, lie the variations of mental power—as, between white and black lie the almost endless hues of colour. The life or spirit principle is in the animals and insects around us; and it only requires formation of brain to make them equal to man—give them the form, and the life or spirit would pervade the mechanism, and develop rationality. The very tiny fly, that hums around us with his thousands of eyes, has only to have some thirty-seven of them formed as man, with brain-matter, and we should then have in the fly, the intelligence of man. Let man by an accident injure his skull, and have a portion pressed on the brain, and however intellectual he may have been before, the organ, or energy injured, cannot work;—the spirit cannot act without its mechanism, any more than the wind in a musical organ can play perfectly, if one or more of the leading pipes has been injured—repair the musical organ, and the wind pervades the repaired mechanism, and harmony is the result; if the compression of the skull can be removed, then the spirit in like manner will pervade the repaired human pipe or organ; and the result be harmony. In medical experience there is the fact patent, that injury to the brain, say by a fall, frequently produces a complete loss of memory—the involuntary nerves act, but the patient is a perfect child—all past knowledge is lost—he thinks as a child, he acts as a child;—sometimes he recovers, and as the brain gathers power; the past unfolds itself to him as a dream: but too frequently, the

injury is incurable, and memory has lost its cunning. The science of Phrenology is an important step in the staircase of nature; by it we are assisted upwards in comprehending the phenomena of man's developments; and further on in this work, we shall have to go more minutely into this subject, and declare the existence of other organs in the brain, not recognizable by the external contour of the head; which additional organs, account for the *occasional* mistakes made in reading off a man's character by fingering his skull. One of these organs is *memory*—destroy that, and the man is a blank; injure it, and in proportion to the injury, is that man's life a blank. For the present, let us return to the Spirit, its individuality and powers, while incorporated with the physical structure of man; and it will assist us, if we examine its action in ourselves, and also in others. Man is a free agent, within a radius; beyond that, he is subject, uncontrollably subject, to other influences; and powerless in controlling them. Like the horse or the sheep in the field, he is placed there with a tether round his neck; he can crop the herbage, and act as he lists, according to his strength, on all who come within the circle he can make with that tether; but beyond, he has to yield to influences he cannot comprehend, cannot understand, but which he finds, he must obey:—It is the same in vegetable and animal life, the very fish in the sea have an atmosphere or radius of water to live in, beyond that they are helpless—the water is there, but they find that they cannot dive beyond a given depth—the tiny minnow has to play and sport itself in the shallows—it cannot get beyond—the palm-tree is tied to its latitude, and so are other forms of vegetable life—the beasts of the field have their range of climate; and man, though he can range the world round, yet continued residence in given divisions, developes peculiarities of character, and growth of body; and in his children a marked change in organization:—but beyond, he feels there are influences, seen and unseen, he cannot curb, which bend and mould him. We think that nine-tenths of the misunderstandings on religious subjects,

and the inculcation of dogmas from good and true proofs being produced, as to the correctness of any peculiar form of belief ; but the not adequately examining the evidences for the belief in other truths, arise from a hill-side view of surrounding principles ; instead of getting on the Mountain of observation, and gathering the evidences of the Divine action on Man in the several latitudes of this world ; producing mental growths as varied as in the vegetable or animal world. The man whose eyesight only grasps the range of ice and snow scenery, as witnessed by the Esquimaux, cannot have the same thoughts and illustrations of Divinity as we, or Asiatics have, surrounded with the luxuriancy of vegetable nature. The Indian, and the hard-working and untaught labourer in our agricultural counties, cannot have the same ideas, and come to the same conclusions as the educated man ; therefore, as man is circumstanced, there will be always a difference of opinion—of habits—and of inclinations, according to the birthplace and associations of the individual—unless all with vigour were to travel to the mountain top, and see the visible range of Divine influences at work, producing results that would tend to inform the mind, calm down, and modify the extremes of parties—rub off the angles of party spirit, and, like the pebbles on the sea-beach, the tides of truth would round them, so as to move in harmony when under influences superior to themselves.

The Spirit in man is not out of him, but *in* his physical frame ; in its normal state it is totally unconscious of everything around, except what is conveyed to it by seeing, hearing, feeling, smelling, and tasting. Shut off man's five senses, and you may do as you list with him : he hears not, feels not, sees not, smells not, tastes not ; the spirit is not conscious of ill-treatment : it perceives not danger, it avoids not death. Let the senses be fully awake, and we have, by another kind of evidence, the same fact proved. Let a man suddenly hear a noise behind him,—say in a public thoroughfare,—the spirit thinks a horse or carriage is close to him, and his body is in danger. In effort the spirit leaps at once out of danger, but

it has to move the soul, and the soul the body, before the three are out of danger. How sluggish in motion was the fourteen stone of flesh and blood compared to the lightning speed of the spirit. The body at last turns round at the will of the spirit, and lo! it was a false alarm—there was no danger, thus proving the isolated power and capabilities of the spirit in its ordinary state, to know its surroundings. Man, as a species, does not increase in mental strength and capabilities. Architecture and masonry, sculpture, and colouring are in our day not superior to the productions of men thousands of years ago; nay, the ambition of the modern spirit is to *imitate* the perfection of the past. The marbles of Greece and Rome are disinterred from the ruins of mighty olden erections; they are lodged in our museums and schools of art, as models.

Men are often born with capabilities for certain divisions of science; the natural bent from the dawn of self-action is towards the using of that power. With some it is music, some painting, some construction, some analyzation, &c.; and in proportion as circumstances have assisted the development of inclination or natural capability, so has the spirit, working in the organization, produced the foremost men in any given branch of knowledge. Thinking produces ideas; combinations of ideas produce the discovery of hidden principles in nature; and those men stand out from their fellows as the teachers; their names are household words among the nations influenced by their discoveries. In later days, the discovery of and improvements in printing have materially increased the stock of general knowledge, by bringing more workers into the field; but there is no real increase of mental power in the species. Stephenson or Brunel are not superior to Archimedes, Abernethy to Galen, Newton to Pythagoras, Wren to Egyptian architects, Mesmer to the Magi of Egypt. On reading the lives of great men in science, there appears to be a uniformity of operation. Their minds were reflecting on a given branch of science, and some simple incident occurred which produced

an idea, and unveiled a principle, whether the incident was the fall of an apple, or the swaying of a chandelier—the one producing the idea of gravitation, and the other of the pendulum. The idea once there, the mind became possessed of a lever, which seemed to move the world of causes; and hosts of minds following, see the same power or principle, to uplift the minuter parts of nature's wonders.

Giving credence to the science of phrenology; the action of the spirit on the mechanical construction of an organ,—say causality, or constructiveness, is interesting, and not out of place here; as showing how the great minds who have unveiled principles, have made discovery upon discovery in the line of their leading mental capabilities; and then, after a rest, there seems to be a close of their career, so far as *fresh* discoveries are concerned. There may be the amplification, or consequences of their discoveries, attracting them as playthings, but that, as a rule, is all. This arises from a very simple law in nature. The over-excitement of any organ of the brain, be it causality, benevolence, veneration, or any other divisionment, produces inflammation in that organ; while in that state, the powers of action are proportionally increased. The mind seems to *perceive* without study, ideas seem to come intuitively, difficulties appear to be grappled with, and plans devised to overcome; the mind seems absorbed, enchained to that one section; friends, food, repose, are all ignored, or rather borne with, till the work is accomplished; the undue excitement then ceases, the organ returns to its natural or normal state, and is then *without the power* of producing any results beyond ordinary: whereas if the excitement continues, by the problem not being solved, the natural effect of fever produces insanity, and often the total extinction of the powers of that organ. Thus, sometimes the religious enthusiast works, thinks, and labours, till the over-excited nerves in the organ of veneration collapsing, produce in the man the opposite qualities of destructiveness,—of irreligion. This power of extra development in the organs of the head, producing most

extraordinary phenomena, will be referred to again in another branch of our subject, "Clairvoyance," and also in the sympathetic, or mesmeric action of one spirit upon another. Yet, notwithstanding this excitement of the organs, or portions of the organs of the brain, man of the present day is not superior in intellect to the man of antiquity, because the same play of faculties were then in action as now, the human powers were in force then, as now. The Egyptian mummies in our museums are proofs that the physical structure was the same thousands of years ago as now, and when their spirits occupied their bodies, they were as clever, energetic, and intellectual as the men of this generation. Our Universities bow to the intellect of past ages; therefore we must conclude that past experience, past knowledge, past researches, past declarations by the workers and observers of the past, ought to be examined with candour and respect. Modern discovery has unveiled many mysteries which were, we may suppose, unknown to the ancients; we say suppose, because they may have been known to some, but unknown to others; and men were then as busy as now, in creating theories to sustain their opinions, while others were plodding at experiments; and the accidents of time have spared us but few of the thoughts of past philosophers. How much knowledge of the unveiled mysteries of nature were burnt when the Alexandrian library was converted into fuel to warm the baths of the luxurious, we cannot tell; but from those still remaining, it is evident much knowledge was in possession of the ancients; principles were known, which prudence and opportunity alike prevented their making public. From their books of magic it is evident they had possession of keys we have lost. Some we are finding, and as they are discovered, they will lead to those still undiscovered.

We are accustomed to look at man as the production of accidental cause and effect from father and mother; but there appears to be a law, or rather laws, in action, relative to births, marriages, and deaths, analogous to the current and counter currents of electricity and atmosphere which girdle earth.

We do not understand those laws. Only, the other day, by means of the submerged Atlantic cable, it was discovered that there were ground currents of electricity coursing along across the cable at *given hours* of the day. It is not long ago when science acknowledged the existence of ocean under-currents of fresh and salt water, as divided, as isolated, as the river and the river earth-bank; and that for hundreds of miles. It is only the other day that the law of storms was enunciated, showing how man may steer his ship into or out of destruction. So with man; there are laws regulating *his* being, yet unknown or lost to us. I have for several years had my attention directed to this branch of man's nature; and as most use the word "curious" after hearing statements they cannot explain, so must I say "curious," though I may before the close of this volume relate some of those "curiosities," which are facts, that have come under personal observation. Let those younger, collect facts in this part of the garden of knowledge, and doubtless a bouquet of discovery will be given to man, which will delight by its beauty, rarity, and fragrance.

Many of our readers, if members of large families, will be able to remember coincidences and *curious* circumstances in connection with family history. In some families the births are like clock-work, in years, and months of [the years. In my own family I have had twice, two children born on the same day of the same month that day seven years. (Seven is a noted figure in history). Both the junior children died; and by means of knowledge conveyed to me by incidents which have transpired through spirit manifestations, (hereafter to be treated upon), I have proved that there is an affinity between those seven-year children, which does not exist between the others. Only a few months ago, a lady while under a superinfluence, informed me as to the effect of times and seasons on me individually: she named the numbers which were favourable and unfavourable to me. I smiled incredulously at the time, but afterwards, when reflecting on the subject, and going into the data of the *principal* events of my

past life, I found that the numbers were *correct*—those favourable and those adverse. The person was almost a stranger to me, and could not have known any of these things. To guide others in this track, I will name twelve as a personal peculiarity. I was born in the year 1812, and on the twelfth day of the month, and I was married on the twelfth. Several *other* leading events of my life were on the twelfth: and possibly I shall die on the twelfth. The dates adverse to me were given; I traced them, and found them correct, as also the fortunate or successful ones. I give the facts so far as relate to myself; others, connected with my family and relatives, it is unnecessary for me to give; but the little attention other engagements have allowed me to devote to this interesting subject, has convinced me that there are laws governing us in a manner little thought of. These are the laws which have puzzled the astrologer, who has tacked the new-born infant to Mars, or Venus, or Mercury; according to which of those or other stars were showing themselves with brilliancy in the heavens (or house). Magicians of another school have placed the infant under certain good or evil genii, according to certain formula set down or imagined from past history. These views may contain parts of truth, but not the whole truth. Doubtless, as the current of modern thought seems to be setting in towards the powers of invisible forces, gases, electricity, atmospheres, &c.; nature will be ready to reward its votaries with food suited to their mental palates; and when the examination of those natural elements have yielded knowledge, the laws relating to man's existence will share man's more minute attention, and those laws will display more and more vividly the astonishing, astounding, miraculous conception of the Deity, who has originated and incorporated such a multiplicity of operations in the mechanism of this world, whether animate or inanimate. Well may we join in the chorus of the Spirits over the plains of Bethlehem, "Glory to God in the highest, peace on earth, and good will to Man."

SECTION VIII.

MENTAL LIFE ATMOSPHERE, CURRENTS AND
STORMS.

IN the last section, towards its close, I gave out the idea of a belief—a belief which is general, streaming through society, though but seldom expressed; that there are fortunate and unfortunate days in man's life: personally, until lately, I considered this belief foolishness. I did so, because, having had no experience, and not having my attention particularly directed towards it, I was ignorant, and did as ignorant people often do. I judged, without examining evidence, but the mass of facts which have clustered round me on the subjects of spirit manifestations, clairvoyance, &c.; have borne with them collateral facts on times and seasons which have surprised me; and if life be spared, I may at a future time enter into a more full investigation of the phenomena evolved by those times and seasons. At present I propose to give a short section, so as to direct attention to the subject, and submit a THEORY I think truthful, but which at present I cannot prove; because above, beyond me, possibly hereafter, when the unseen elements of ether, and electricity, odic and ozone are understood, they may deliver up the key which will unlock the secret to human perception; and if I be like Sir Walter Scott, when he declared his belief that the regalia of Scotland was locked up in a dungeon-room which he pointed out, which had not been opened within the memory of any living; and after rousing up the proper authorities, the rusty key that would fit the ward was found; and on opening the door of that dark chamber, there they were found—crown, sceptre, jewels, &c., rousing the nation to wonder and joy—so may the heading of this section be the key to unlock the dark chamber of Man. I will therefore briefly state the problem, and give the solution.

What produces the singular Coincidences in National and Family histories, producing at average-given periods, national

and family perturbations, affecting those interests for good or for evil?

Solution: There exists a LIFE ATMOSPHERE surrounding the surface of the earth, acting under laws as fixed as those which govern the atmospheres and electricity, producing MENTAL calms and storms, and their intermediate influences, as in the elements just referred to. That the Life Atmosphere is as *existant* and *operative* as electricity or air; that Mental Storms passing over portions of the earth's surface, embrace towns, counties, kingdoms, and empires, and are as necessary for mental energy and healthfulness, as the storm-sweep of Air; that the storms in the Life Atmosphere move in circles, having a spiral action as in sea storms. That if the crew and captain, or in other words, the statesmen and king, be prudent, and guide the vessel of state when the life-storm is on, they may pursue their voyage successfully; but if witless of the laws, and without skill to guide, they and their ship will be lost among the nations. The same will occur in business and in families. It is desirable that we produce a portion of the evidence which has caused this Idea, and the analogies we perceive in the elements around us, and their action on man's physical structure for health, or for sickness: we will take the last first. The Wind is felt, but unseen; sometimes there is a dead calm, at others a tempest. We have the trade winds, lasting several weeks by blowing in *one* direction for that period of time. We have the simoon occurring at stated intervals, sweeping over the desert, and depriving man of life, unless he buries his head in the sand. We have our equinoctial gales sweeping over land and sea at regular intervals. Other atmospheric phenomena we observe by their effects on us or on other physical objects—all is in order, ALL IS ORDER in its magnitude; but, to the uninstructed boy or man, the upset of a hayrick, or the uptearing of a tree, creates in *his* mind the opposite, of usefulness or of order. Some countries, or portions of countries, appear to suffer less from these storm-sweeps than others; scientific research proves that geological

formation modifies storms: Thus for instance, London has fewer storms than other districts of Europe, with one or two exceptions—so throughout the world. The spiral sweeps in its regular career, sometimes only slightly, by its less dense power at the outer edge, making its presence known; at others, the spiral bend, produces destruction on the physical objects it comes in contact with.

Some human beings are very susceptible to atmospheric changes—let them have been under a course of calomel—and days before the appearance of change, do these living barometers rise and fall in their sensations. Others delicately constituted, feel in the same manner, producing discomfort and irritability; cats, birds, and other animals, are also susceptible to atmospheric changes; so that it is received as law, that “We are to have a severe winter,” if certain birds are seen in agricultural districts. Science has thrown a tarpaulin over nature: brings a spadeful out now and then, smells it, analyses it, burns it; its changes of appearance, and modifications of form, are called by new names, and then labelled, and shelved in the laboratory of science to make way for a fresh sample; while for many years the powerful action of essences or atmospheres, as acting upon man, and the phenomena they produce, has been grievously overlooked. Look for a moment at the power of electricity, not in its diffusive energy in nature, but as collected and developed in galvanism; charge the jar, and in darkness light is produced, thousands of flashes are discharged; let the light of day hide the phenomena, and let the unsuspecting looker-on place his hands firmly on the brass conductors, and *he* will by his manner, his feelings, and his voice, quickly give proof that an *unseen* power has entered and quivered every muscle in his body; and so energetic is that power, that physical though he be, yet the unseen holds him fast, a writhing, discontented prisoner.

Ozone has lately found an existence in the scientific world; its unseen powers are acknowledged to be of a vital character.

Epidemics: Appear to rise in certain latitudes, and at so

many miles per day pass over certain countries, producing on thousands upon thousands of our fellow men sickness and death. I remember the course of the cholera when first its slow, but certain foot-fall came step by step from Russia; the march was certain and regular, so regular that the very day was calculated on which it would reach England. True to its power and regularity; like a spirit, it walked the waters of the German ocean, and its noiseless foot-tread was followed by the death throes at Gateshead; consternation seized the people; known science was powerless—the death shroud and the grave hid the victims of a power unseen, but as regular in its progress as the sun and the moon. Other kinds of influences or etherealities are as self-existent and powerful in their energy, as the physical substances we are apt to consider the only powers in nature.

There are degrees of ethereality; there are currents of ethereality, as distinct as those we observe in the sky above us, by means of the clouds that float along; and as distinct as those of waters in the Atlantic Ocean—each has its power, its duty, in the mighty army of nature; as we have in our infantry, cavalry, and artillery brigades. As our soldiers are drilled, and subservient to the command of their superiors, so the elements are drilled and subservient to the command of *their* superiors. There are certain laws or arrangements which control their movements; as the laws and arrangements of our army control the duties and arrangements of our horse and infantry forces. The individual power of the unseen elements on the physical construction of man, is vividly exemplified by the powerful effects produced upon invalids on returning to their "native air"—why native? They left home in childhood or youth, and have been away many years, yet the native air is prescribed by the physician; the native air invigorates, restores, when other tried airs have failed—why is this? The first breath drawn by the child, by which it lives, enters the very constitution of the child, and unconsciously influences that child for life. The particular chemical atmo-

sphere *then passing over* the place of his birth, will influence him during life, be it a calm, a storm, or an epidemic: and when that calm, storm, or epidemic, in its regular circle of time, again passes over him, he feels its influence; so that if he be born when one of the mental life-storms is raging over the district, *he*, as an individual, will be subject to its laws and influences so long as he lives. As regular as in its circuit, the life-whirlwind, or storm, sweeps in and through its more inert nature, so will the child—the man be influenced; and if he does not, by mental training, or organization, *guide* his powers, he will rush into some wild career, which, while surprising his friends and others, may damage his position socially for life. Hence one of the causes of periodical occurrences in the mental life of individuals; and as hereditary disease, inclinations, and repugnances, are inherited, or inherent in the child, *through* the parents—the parent's antecedents seem continued in the child, and are called by many "destiny."

Periodical changes upon man are observed in sickness—diseases have periods in their action on the physical condition of man.

Take a family of children, and the parents. You will find that the father has a period of days in illness, say five days; the mother seven days, and the children—according to the predominance of the father or mother in their constitution and character, so will follow the five or seven days' crisis. When the characteristics of both parents are blended in one, the crisis day, alters in that child to, say, the third day or ninth day. I have had thirteen children, and the natural bent of my mind being towards analysis, I have watched the progress of health and sickness—and found each child had its regular crisis days—three—five—or seven. If I were writing a book on physical periods, a new and startling chapter would open itself to our gaze; a chapter which would unveil a series of apparent fates, and destinies in families;—an *involuntary* drifting into periods of births, marriages, and deaths; as regular as the action of the involuntary nerves, and the play of the

animal faculties; which are moving in an orbit of their own, as distinct from the mental powers, as are the orbits of the equinox and the elliptic; not antagonistic, but in union—in harmony.* But my object is to give out leading thoughts, and leave the details for the examination of that class of readers who love to know the why, and enjoy themselves in tracing out facts. Our wish is to lay the staircase masonry to the Temple of Immortality, so solid and substantial that the foot-tread may convey confidence to the SPIRIT;—leaving the mouldings and other ornamentation to a more fitting opportunity, or to other hands.

The Moon, when vertical, draws or sucks up the waters of the seas, and so creates the tides, showing the enormous power of the influences emanating from it. The same effects are produced by the moon on many human beings, perhaps on all; but developed in force, in lunatics, by drawing the juice or

* I will here give three illustrations—collected accidentally a few days ago, in less than half an hour in the company of three gentlemen I happened to be conversing with, on “Coincidences.”

1st Gentleman. “My father was married at twenty-eight, and my mother was then eighteen years of age—they lived next door to each other. I was married at twenty-eight, and my wife was eighteen years of age, and we lived next door to each other—my wife’s birth-day was on the eleventh—my two daughters were each born on the eleventh.”

2nd Gentleman. “My mother had four daughters in succession, and they were each born at intervals of two years and twenty-eight days exactly.”

3rd Gentleman. “I am one of eight children, and it was rather singular that the first two children were black-haired, the second two, red-haired; the third two black, and the fourth two red.”

4th Self. “One child of mine was born on the twenty-fourth of August, and on that day and month seven years, another child was born. Again, on the twenty-seventh day of January, there was a birth, and on that day and month seven years after, another child was born—and there exists a peculiar affinity between these seven year children.”

Here are the experience of the four who were the only persons present—and if the tongues of the population were unloosed, and each frankly detailed their family history; suddenly would upspring a perception of laws hitherto unknown. I could go on with incident upon incident.

blood in the body upward, and overcharging the brain; causing irregularity of action, and derangement of the powers of the several phrenological organs of the head—as displayed by the increased acuteness of some, and the congestion and temporary suspension of the action of others. The laws which rule the life atmosphere, when known, will at once explain the ever-recurring phenomena of coincidences—periodical sicknesses—mental epidemics—unfortunate and fortunate days—and dates. Some time ago I read, but have now forgotten where, that fighting-cocks, according to their breed, have hours of power in the day—that those who know that law, appoint a time for fighting—and their cock always conquers—but if another hour be fixed, and it is opposed by a breed whose hour of power is on, it is sure to be beaten, and the other conquer: there are laws of the same kind in existence guiding the individual Man; a glimmer of which we may observe in the well-known adage, “There is a tide in the affairs of men, which if taken at the flood, leads on to fortune”—and, of course, the reverse leads to misfortune. Man is a child of destiny as we look at him—subject to natural laws, physical and mental, he does not comprehend, or even imagine to be in existence; but man is also a free agent within certain laws committed to his care; his mental capabilities are in accordance with his phrenological organs, and his physical or soul energy;—he may educate and guide them; and therein lies his helm-power, to govern the vessel; he may by a cool head, and a right mind, steer into happiness; or by carelessness, or fool-hardiness, steer or drift upon the sand-banks or rocks of life; and all be lost. The Mahomedan, with his fate, or destiny, is correct, yet incorrect. The Arminian who believes in the freedom of man, denying destiny, is correct, and yet incorrect;—both are right, both are wrong:—let them understand the whole of the laws which govern man, and they will at once join hands—they twain would become one mind.

Many are the incidents I have read, and heard of, relative to the *fate* of some men. I mentioned in the last section the

incident which drew me to the subject. The other day, my attention was called to Dickens's life of Grimaldi, the clown. Dickens is well known—Grimaldi's father was well known, and his terror of a date was well known to his intimate friends. The following is a copy of the statement :—

“ A singular trait in this individual's character was a vague and profound dread of the fourteenth day of the month ; at its approach he was always nervous, disquieted, and anxious ; directly it had passed he was another man again, and invariably exclaimed, in his broken English ‘ Ah ! now I am safe for another month ! ’ If this circumstance were unaccompanied by any singular coincidence, it would be scarcely worth mentioning ; but it is remarkable that he actually died on the 14th of March ; and he was born, christened, and married on the fourteenth of the month.”

A few months ago I was informed by a person, who made out of the fact no more than that it was “ curious,” the following :—
“ Mr. — a painter, an ‘ eccentric sort of man,’ went to lodge at Mrs. —. He saw a child, took an interest in it—asked its age—and a few days after told the mother to beware of a certain time ; that unless care was taken it would be burnt to death ; the mother smiled, thought the man ‘ half-crazed’—time passed on—the time came, and the child was burnt to death.”

I could amplify to many pages, by introducing narratives of domestic and national history as to times and seasons. Two or three, only, I will refer to. It is a “ curious coincidence” that the leading events in the destiny of the nations of the western world have transpired on the 2nd of December. The Pilgrim Fathers departed for America on the 2nd of December—and peopled New-England. Napoleon the First was crowned Emperor on the 2nd of December. The battle of Austerlitz, which shook all the kingdoms of Europe, was fought on the 2nd of December. Napoleon the Third upset the republic, and created the French empire on the 2nd of December. The Emperor of Austria abdicated in favour of

the present Emperor on the 2nd of December. Even the late ~~wall~~-letter of the Pope to Napoleon, respecting the Papal dominions being given up, was written on the 2nd of December.

A friend the other day stated the following—he knowing the party.

“A clergyman near Bristol had by some means the belief or presentiment that he would die a violent death. The result was, if a heavy laden waggon was passing, he would pass over to the opposite side of the way, and would, on all occasions, be on the alert to perceive possible danger, and endeavour to avoid it. With this whim, he had a strong and often expressed wish, that he and his wife should die together. Time rolled on—and one morning they were found dead in bed, the chimney stack had fallen in, and killed them.”

Many are acquainted with the tower called Cook's folly, Bristol. I a few days ago conversed with the present owner of the property, and also conversed with a gentleman who a few months ago slept in the room of the tower named in the following incident.

“One stormy night, a ship was wrecked, and a man's life saved by a Mr. Cook. That evening Cook's wife gave birth to a son. The stranger asked if he would like the nativity of his child cast. Cook, believing in astrology, was pleased, and the leading fact presented was that the son was to beware of a given date—as fatal to him. To ward his son from the danger, he built a tower without doors, with a room at the top, for his son to live in till after the fatal day. The evening before, as it was cold, a basket of wood was sent and hoisted up to warm the chamber. Next morning, on calling, there was no answer. The young man was found dead, having been bitten to death by an adder, carried up the night before in the basket of wood.”

The Royal House of Stuart had its convulsions under the number eight, thus:—

In 1488 James III. led a battle against his subjects, by whom he was pursued and assassinated.

In 1588 Mary Queen of Scots was beheaded.

In 1688 James II. abdicated the British crown.

In 1788 Prince Charles James Stuart, the last of the race who made any attempt to recover the English crown, died.

Here we have cycles of 100 years: 1488, 1588, 1688, 1788: under the double 8, or double blight, the Stuart curse was on; and to finish the whole—

In 1808, aged 82, died the last of the Stuarts—Cardinal York—and the widow of the Pretender, the Countess of Albany, in 1824:—8, and the half-number 4 for the wife, the half-Stuart.

NUMBER SIX is considered the Roman Catholic blight Number.

Tarquinius Sixtus was the worst of his race.

Under Urban the Sixth the great schism of the West broke out.

Alexander the Sixth outvied all his predecessors in wickedness.

Pius the Sixth was led captive by the French, and treated with ignominy and oppression.

SEVEN is the Scripture number. The figure 7 runs through all the sacred books.

Destruction of Solomon's temple.

“So Titus retired into the tower of Antonia, and resolved to storm the temple the next day, early in the morning, with his whole army, and to encamp round about the holy house; but as for that house, God had for certain long ago doomed it to the fire. And now that fatal day was come; according to the revolution of ages, it was the tenth day of the month Lous [A.B.] upon which it was formerly burnt by the king of Babylon.

“Now although anyone would justly lament the destruction of such a work as this was, since it was the most admirable of all the works which we have seen or heard of, both for its curious structure and magnitude, and also for the vast wealth bestowed upon it, as well as for the glorious reputation it had for its holiness; yet might such a one comfort himself

with this thought, that it was fate that decreed it so to be ; which is inevitable, both as to living creatures and as to works and places also. However, one cannot help wondering at the accuracy of this period thereunto relating, for the *same month and day* were now observed, as I said before, wherein the holy house was burnt formerly by the Babylonians."—*Josephus.*

As hereafter we shall prove that man as a spirit without seen material parts, exists and acts;—and as in that state, he must understand more of the other unseen elements than we can in our normal state ; we may perceive, how those spirits, sympathetically attached to any person, knowing those laws, endeavour by any means in their power to warn them of danger—and how those warnings and premonitions may *save* a man from his so-called fate. For instance, some friendly person on a dark dismal night, puts a powerful light in his window, to warn passing ships of danger, if they hug the shore too closely ; or a friendly resident comes, and by signs to the traveller, lets him know that the swollen river is not fordable at present,—drowning in both cases would have been the result, *if* benevolent feelings had not sprung up in the breast of the warners. There is another class of incidents. The person has to live a given time, but an accident occurs, which causes death, and breaks the chain of incidents which would have joined the man with his future. Taking the subject as a whole ; a man may by preventive measures, save the life of another man ; and as a man may have an accident which may shorten his term of life, it appears to be, that the law is that :—

Man is born under certain influences, then prevailing, and is in a measure controlled by those influences ; and that his death, or chemical change will take place in the ordinary course at a given time, *because* he is under these influences ;—but that it is possible, as exceptions to this rule, that an accident may shorten the term, and of course prevent the transpiring of incidents which otherwise would have occurred. The rule exists—the exceptions arise from extra causes—causes stronger than the rule.

✓ An illustration of the principle may be given, to root the idea more firmly in the mind.

The ship called the Royal Charter, was lost in October, 1859, on the Welsh coast near Liverpool.

The law of speed and distance was known to the passengers, and the inhabitants, both of Australia and England; and the voyage destiny of the vessel, was say one hundred and twenty-five days—the knowledge of the laws of distance and speed would enable any one to predict that on certain days she would touch such a spot; and on such or about such a day she would arrive at Liverpool—event after event occurred, as predicted:—but a want of due caution caused the captain to put himself too near the rugged rocks of old Wales. A sudden terrific hurricane, not expected, came on, and dashed the vessel on the beach, and swept upwards of 400 lives out of time, destroyed the vessel, and marred the predictions or calculations of every one. But for the hurricane, a power *greater* than the ordinary elements, all would have happened as predicted, and the Royal Charter would have been passed safely through its various events, and been docked at the time named. So does it appear to be with man, there appear to be laws to which his nature and capabilities are subject, by which spirits in their superior position understand, and by which they perceive or calculate future events; but that a power in nature, superior to the ordinary,—and with the laws of which they are unacquainted,—suddenly acts upon and destroys the life, which otherwise in the ordinary course of events would develop incidents in accordance with the declaration or predictions previously made.

LIFE STORMS. All gaseous and ethereal powers, however small or bulky, however healthy or poisonous; rush, when over-excited, from the centre of their diameter through their body, to any substance which is to it a negative. The sting or essence is in the concentrated point, when it forces itself through the inert or negative body. Let us take three examples:—Lightning works through the air at its weakest parts, and so causes the zigzag appearance we call forked

lightning; the force of the flash is at the point, and any physical body, tree or man, which stands in its way is killed, while the persons close at hand are only scorched by the lateral power. The same is the result with super-steam heat. The same with sound, not killing, but causing deafness or insanity. I will give an instance:—In one of the thunderstorms which passed over London in 1859, the violence or point passed over Hoxton; the sound was terrific: a family I know, were sitting in their little room, talking over matters not connected with the storm; a bolt seemed to strike over the house—the son, a hearty young man about eighteen years of age, said to his father, “Father, I felt that go right through me.” Shortly after, the family went to bed; the next morning the son “talked foolishly.” It so increased that he had to be taken to St. Luke’s lunatic asylum, where he now is; he has lost all remembrance of his past life—evidently his nerves were paralysed. Let this incident be taken as an illustration of the theory of life-storms. Mental storms pass over countries in the same manner, and though they are as invisible as air, yet have they forms and dimensions, and points as subtle as lightning, and if those points enter into the child or youth, and *vitalize* his system; then, depending on the mould of brain, and the predominance of any organ, whether Poetic, Constructive, Destructive, or Visionary: So will those children appear “Inspired,” be Geniuses for good or evil. Their nerves being vitalized, they stand out among their fellows of that generation as “Immortal;” a Shakspeare, Milton, Napoleon, Wellington, or Beethoven; and the lateral rays produce those half-geniuses or clever men who circle round the immortals as satellites or planets round the sun. I could pursue the idea thus enunciated to some of its ramifications, but I leave it to my readers. Gather up the fragments of past knowledge, historical and relative; ponder over them in the ray thus thrown on you, as to how nature produces the mental pigmy and giant; which, with future evidences to be produced, will show how the Deity guides the powers so created or influenced.

This principle of life-atmosphere embraces within its grasp the thousand marvellous incidents we read of in the ancient and modern histories of nations, of dynasties, of hereditary families of nobility, of families and individuals; and when we have proved the existence of unseen intelligent agents who understand and control those elements, or influences; as physical man controls, in a minor degree, the physical elements he is surrounded with: we shall then comprehend with clearness, and with lucidity, the grand principles the Creator has established, to secure order and regularity throughout the whole of his creation, mental as well as physical. We shall understand how the prophets of old, as the mouthpieces of those intelligences, who knew these laws, and the times of their revolution, or orbits, and their effects upon the physical and mental conditions of man, were able to foretell events which would transpire centuries after their death; and that with as much confidence as our astronomers tell us the exact day and hour an eclipse or a comet will appear, to affright those ignorant of the regular and magnificent career of the solar leviathans of ether, and soul-globes of the universe.

I may as well close up by referring to the American and Irish revivals. Since the above was written, I have read Dr. Prince's "Power of Prayer," 13th edition, Sampson, Low, and Co., 1859, and I extract one clause which yields me a proof of the correctness of the views I have taken of the laws of mental atmospheres and storms. He says, relative to the American revivals:—

"All those union prayer meetings have been the effect of a great cause. God poured out the spirit of his grace and supplication, and to his name be all the glory. As nearly as possible was this awakening interest simultaneous over all the western world. *Even ships at sea were overtaken* in mid-ocean (knowing nothing of what was transpiring upon the land) by unusual anxiety; and came into port bringing the strange news of a revival on board, and of the conversion of some of the men."

This may be called an epidemic—I do not object to the

name, if its meaning be known. I take an epidemic to be any given chemical atmosphere passing along, and mingling with the ordinary atmosphere over any given locality, and so altering the usual combinations, as to render the air we breathe different from that we usually inhale; and thereby producing a perturbation in animated existence, whether animal or vegetable; and if the Deity has an object to effect, whether it be a punishment on a district, or a nation, or an army; by the *slightest* change of the constituents, illness or death may be produced. One remarkable instance we have in history, where, in one night, one hundred and eighty thousand soldiers of an invading army, were deprived of life; doubtless by such a mode as that now pointed out. It is not the epidemic, or agent we have to look to, but the Power who changes the chemical constituents, so as to produce the result. In history it is not the poison or cure which attracts our attention, but the agent who presents the potion, and the receiver who has taken it—cases like the foregoing are exceptional; the rule appears to be the regular systematic succession of atmospheres, physical and mental. It is not Spirits or unseen intelligences who *bring* the atmospheres; but the atmospheres which bring the intelligences: As an illustration—It is not the animalculi that bring the water into our cisterns; but the water that brings the animalculi.

In other cases, the atmosphere being changed, human beings have suddenly become more susceptible, and an impression is more easily made on them by spiritual and ethereal power; as our medical men with their patients exhibit, or rather impregnate their patients with medicine of a peculiar kind, to so alter the *condition* of the invalid as to enable him to introduce another kind of medicine, which may have the power he desires on the physical system, for the production of a cure.

As further illustrating this principle in nature, but of a more material character for material purposes; I would throw out some suggestive ideas relative to Times and Seasons, in a short chapter.

SECTION IX.

TIMES AND SEASONS.

God is the great Agriculturist of the universe ; every world is a farm, and every farm has its occupants, and they have their duties. I speak with reverence. Every farmer who knows his business, according to the nature of the soil, manures his ground, and, to produce good crops, changes the kind of seed to be developed on the soil, under the term rotation of crops ; and now and then, he allows certain fields to lie fallow for a time, so that for another succession of years he may reap a heavier crop than if he kept up a perpetual irritation in the soil, or produced nausea by the too frequent supply of one description of plant. The Great Farmer of this world adopts a similar method, and, if the little farmers would observe and reflect on the operations of their Instructor, they would better understand the principles he brings into play ; and, following in his footsteps, secure an amount of success previously unexampled.

It appears to me that God manures the earth by the *quality* of the atmospheres. That there is a regular succession of atmospheres which *pass over* and manure the ground ; *each* atmosphere in rotation, being *different* in chemical constituents, is absorbed by the most negative plant to the manure or positive, which is then being *dewed* on the ground, and *that* plant will *that* year yield the greatest crop ; and the next negative plant will produce the next greatest crop, till the line being passed, and the plants being positive to the atmosphere, and therefore not receptive ; the crops become more and more unproductive, till the last in the list has the blight, or starvation for want of food.

We have reputed good farmers, and bad farmers ; the good ones are those who gather knowledge, and apply that knowledge to their business, by which means they are the "well-to-do" men of the day—they act according to their knowledge,

but the elements overcome their sagacity, and they are foiled every now and then; whereas, if they knew the law of atmospheric manures, they would never fail, because the Great Farmer in his wisdom is carrying on his operations; and if they would take advantage of it by following in his wake, success would be certain. I conceive that the law I have given out, is as certain as light from the sun; therefore it is, that in our fruit gardens, where men can exercise but little control, we have one year an extraordinary crop of apples, another year an equally large crop of pears, but a diminished supply of apples; so with plums, cherries, &c.; so with flowers; so also with grain; though those productions being more under the control of man by his educational use of manures, his efforts *disturb* the ordinary action of the atmospheric manures, as a horse-shoe magnet disturbs the compass-needle, under the influence of the magnetic meridian.

If farmers would note down the annual rise and fall of crops, they would, in a few years, lay hold of the law of Atmospheric Rotation Manures, if I may so call them; and as I before stated, realise crops hitherto unexampled.

I think this great law in atmospheres, in a like manner acts on man; producing the rise and fall of physical energies. Man, so far as his *body* is concerned, appears to me to be a mere animal plant, with locomotive powers, subject to the same character of laws as a vegetable; therefore it is, Man has the blight every now and then in the shape of the so-called Epidemic; producing extra mortality, but followed by increased productiveness in following years. I would refer to only one example: after the great plague in London had destroyed its thousands, the productiveness or largeness of the crop of human beings was so great, as to form an epoch in the history of population. If medical men would study this great law of Chemical-atmospheric rotation currents—I dislike to use the phrase I gave for farmers—"atmospheric manure currents," they would be able to predict the year for the prevalence of a certain chemical atmosphere, and that with as much certainty

as an astronomer predicts an eclipse ; and, knowing the kind of chemical property deficient in the atmosphere, supply the lack in his medicinal preparations during the prevalence of that atmosphere.

Herein we have the indications of the cause of the rise and fall of families ; the human family, though one, are of different qualities. Some are in the actual flesh tissues, coarse ; others, fine ; and are therefore, subject to life and death influences, as the flowers in our gardens, our green-houses, and conservatories.

I have given out the Germ thought, for the thinkers on and collectors of Facts.

SECTION X.

PHRENOLOGY.

THE Brain of man plays an important part in his mental developments. Narrow the brain, and you narrow the thoughts, or the power of developing them; injure the brain, and the continuity of mental operation is broken. On examining its structure, we find the nerves lacing the pulp of the brain, and running to a common centre; that this centre is small, but that it radiates or shoots out fibres in all directions throughout the body; that the pulp is irregular in its surface, yet the nerves run in, through, and around it; and, as we find that the same system is in the arm and the foot, and that in obedience to the spirit at the seat of power, the foot and the hand has to perform certain duties adapted to its position; so the brain has its duties to perform, of working for the mental powers of the spirit; and as in telegraphy, the divisions on the clock-face tell the letters of the alphabet, and the needle moves from one letter to another by the nerves of electricity, set in action by the will of the operator; so, the brain has been found to be a machine or index of mental powers, put in motion by the nerve-wires under the control of the operator—the Spirit in man. The external formation of the brain of the fox, the cat, and the horse tribes has attracted the special attention of the naturalist, and I would also call attention to the brain of the elephant, and state that wherever a given form of brain or head develops itself in the animal; there is sure to be the result, of a peculiarity of mental or instructive individuality. “As cunning as a fox;” “I don’t like that man, he is so fox-like;” are common expressions; and it is found, that whenever any human being has the form of his head, or a portion of his head, like any given animal, there are the propensities of that animal largely developed.

By a careful investigation of these peculiarities, and by observing that all men with a certain natural unevenness on the

skull or head, were possessed with a like strong and almost over-ruling tendency to perform a certain class of actions; the science of Phrenology has proved itself true as true as any other science. I remember, when studying it some years ago, a gentleman came into the room in which I was, to see a friend I had sitting by my side; as he sat, and conversed, the light shone on his forehead; on that part of the head called "Time." I saw the organ, or key large and round like a ring, clear and distinct. After he left the room, I said to my friend, "Is that gentleman a Timeist—I mean one who is anxious to keep an appointment, or to keep time in music?" He looked at me with surprise, and said, "Yes, he is a perfect annoyance to his family and friends. If any one were to ask me what time it was in his presence, and I should say four minutes to three, he would take out his watch, and say, three and a-half minutes—when he and his family have to go anywhere, he teases and torments them as to the time; and how long it takes to go such a distance, to be at such a place by a given minute. He is a perfect *annoyance*." I have tried the principle on others, I have seen it tried by others, and felt it tried on myself; and the organs, like keys in music, have given out their mental sound clear and harmonious. Occasionally, there has been an uncertain sound from one of the keys—but the cause of which I have found out through the medium of "clairvoyance," a power of seeing independent of the usual organs or powers of sight. Of Clairvoyance—its existence and power—there is no doubt on the mind of anyone who *has examined*, practically examined, the subject; in due course the subject with illustrations, will arise for consideration. In the mean time, let the reader who does not believe, for want of evidence, take for granted its truth; as I wish the honour of the discoveries in phrenology to be given to those to whom honour is due.

On referring to the phrenological casts of heads sold, we find that the leading organs discovered and named are thirty-five; as the names almost, if not altogether, denote their capability, I need only direct attention to the list.

H

- | | | |
|--------------------------|-------------------------------|--------------------|
| 1. Amativeness. | 10. Self-esteem. | 22. Individuality. |
| 2. Philoprogenitiveness. | 11. Love of Ap-
probation. | 23. Form. |
| 3. Concentrativeness. | 12. Cautiousness. | 24. Size. |
| 4. Adhesiveness. | 13. Benevolence. | 25. Weight. |
| 5. Combativeness. | 14. Veneration. | 26. Colour. |
| 6. Destructiveness. | 15. Firmness. | 27. Locality. |
| 7. Secretiveness. | 16. Conscientious-
ness. | 28. Number. |
| 8. Acquisitiveness. | 17. Hope. | 29. Order. |
| 9. Constructiveness. | 18. Wonder. | 30. Eventuality. |
| | 19. Ideality. | 31. Time. |
| | 20. Wit. | 32. Tune. |
| | 21. Imitation. | 33. Language. |
| | | 34. Comparison. |
| | | 35. Causality. |

Alimentiveness and Interrogation are down, but not numbered; and according to the relative unevenness of the surface of the head, so is the character of the brain portrayed. My reason for being so minute on this division of our investigation is, because it is the key-stone of the arch of man's physical nature—that grand entrance to the chambers of mental phenomena, as photographed in man's life. We before hinted that the brain is like an Organ; the spirit handles the keys, and, as the octaves in music, produce an infinite diversity of modifications; irritating, soothing, and melting the listeners, which way soever the musician chooses; so the thirty-seven notes or keys of power in man's brain, produce the infinite variety of passions, powers, and knowledges; which make life, domestic, relative, or national, a happiness or a misery. These keys will explain how the spirit in the body converses and reasons with spirits in other bodies, and spirits out of physical bodies—how spirits not in the body, ethereal but powerful, may, with the permission of the organist, be permitted to play on those keys—and the keys, being endowed with sensibility, are as conscious of another operator at work, as our musical instruments would be, if possessed of life—as sensitive of the change as a horse is of a fresh rider. The proofs will hereafter arise.

Some few years ago, when examining the phenomena of Clairvoyance and Mesmerism ; I had heard of a servant-girl who had been put to sleep—as it is called, by her female cousin in fun ; that in her fright the cousin, not knowing the way to demermerise made cross passes ; that when in the sleep she stated she saw her father's house, and what he was doing—that when at last she was restored to her natural or normal state, she suffered much from this foolish action of her cousin. I at once went, saw her, and engaged her as a servant. She was about sixteen or seventeen years of age, a country girl, who could barely read and write. When she came into the parlour for the first time, she saw a phrenological bust on the sideboard, and on being told what it meant, said with earnestness to her companion, "I should like to know all about it, and will, too." On the following morning, I was surprised to learn that the girl had not been undressed, would not undress, and join her fellow-servant ; because she saw a tall, stern looking man looking at her, and she ran and hid herself under the bed ; at the earnest solicitations of the other servant, she at last came out, leaped into bed and remained there till morning ; I called her in ; and after refusing to let her leave the house, I calmed her by saying, I had no doubt that the tall man had something to say to her—that if she would hear what it was, he would be satisfied, and go away. I said this, because I considered it a phantasy of the brain ; but I was curious to see the result. At night, therefore, the other servant retired to rest, while she sat up, wrapped in a shawl. The tall man came, seemed pleased, and pointed to a corner of the room ; and there she saw about sixty animals of various kinds, having "such strange heads." He pointed to each, and then named the instinct, and touched her head where the organ was placed in man. He then smiled on her, and bid her good-bye. She then went to bed and slept. In the morning, I heard this strange tale ; and, taking paper and pen ; I said, "Can you tell me anything about these organs?" "Oh, yes, sir. He said that here was benevolence, here locality, here

causality, and so she went on, accurately placing her finger on each portion of her head which was the locality of the organ. She also told me the name of the animal who was the representative of the power. When that was finished, she said, he told me there were UNDER ORGANS to all but four, and gave me the names of the greater portion (some three or four she had forgotten, and consented to sit up the following night to obtain the additional names; but, in passing, I may say, without effect; the tall man came not again). He showed her, that each under-organ was situated *under* the other; and as it were, formed the round, or sphere: that sometimes those under-organs were larger than the upper ones; in that case they governed the upper. I then saw clearly how it was that occasionally the delineations of the Phrenologists were in parts wrong, they being ignorant of the existence of these under, but controlling powers; and how it was that clairvoyants so accurately read off character, as they could by a simple law, see through opaque bodies; could see through the brain, and so perceive the form of the organs. The simple law by which this is effected I will point out in the section on clairvoyance.

The Under organs appear to be the principle, the upper merely the secondary development of faculties; and in proportion to the size, so is the primary or the secondary the apparent leading characteristic. I give the number of the organs as on page 98.—The girl's statement was—

“ 2. Love. 5. Fighting. 6. Murder. 7. Deceit. 8. Covetousness. 10. Self will and Pride. 12. Fear. 13. Contentment. 15. I will. 16. Justice. 17. Faith. 19. Beauty. 20. Mirth. 29. Comfort. 31. Punctuality. 32. Voice. 34. Art.

Between self-esteem and firmness, there are two organs down in the brain, the one Prescriptive, the other Memory—memory is in the centre of the brain. There is a large under organ near memory, I do not know its function.

“There are two reflectives and three organs of sentiment not down in the bust.”

The organ of Memory I have often tested; it is in the brain under firmness and self esteem, and by placing a finger on the division between these two organs on the head of those suffering from the loss of memory by over-exertion of the faculties, a powerful current of heat will ascend, and continue till the inflammation is subdued; it will then change to a cool aura, like that issuing from the other organs of the head. Many times after I had pleasure in hearing her give off the delineations of nerve-action upon the different organs at the time most active in my brain, and her deductions of what I was mentally busy about by the play of those organs, were correct. I will give one instance. One day, while in her clairvoyant state, she was examining my late wife, and explaining something; she suddenly stopped and said, "But I must give over; Mr. Jones is impatient to go." Surprised, as I had given no indication of my feelings, though she said truly, I inquired, "Why do you think so?" "Because I see the nerves in 'Caution' working with 'Time' and 'Number;' I therefore know you must have an engagement; and 'Caution' tells you to go." Reader, I need not state how pleased I was to find in this answer an explanation of many things which had before appeared as if she were possessed of supernatural powers. A clairvoyant sees what we cannot see; she reads from a book we cannot read; and but for questioning, would be supposed to have almost divine power. So thought the savage, when the missionary wrote on a chip of wood, an order to his wife to give the bearer an axe. The chip was delivered, and the axe given. The savage thought the wise man had put life into the chip, and that it talked to the lady; and in wonder and amazement his neighbours heard the tale of that chip;—so it is with many of the wonders emanating from powers in action under the skin of man. Credit is given either to the "devil" or to "imposture," for the mighty works performed by that body, which is "so fearfully and wonderfully made." A man will devote days or weeks to the consideration of metals, vegetables, scenery,

music, and other points of enjoyment and interest; but will hardly devote one hour to an investigation of the powers and properties of his own body; yet will he leap into the chair of judgment, and off-hand pass sentence without hearing a tittle of evidence. I have thus devoted a short section to Phrenology, because of the important bearing it has on various phases of phenomena which have puzzled alike the learned and the ignorant. The law has been hidden, and the results have been as wonderful and mysterious; as would the knowledge of a message coming three thousand miles in a few seconds be to the person who was unaware of the laws of electricity, as manifested by the telegraphic wires.

The knowledge, or rather the conviction, that the intellectual, moral, and animal faculties and propensities of man, depend upon the physical formation of his brain; and that nerves, like hair threads, entwine, and interlace the pulp of the brain-matter; and that they are dependent on their root, and have therefore to act in accordance with the will of the centre power or living principle; as the other nerves in the human body have, which move the arm, the hand, the leg, or the foot; and that those nerves may be excited, inflamed, or paralyzed; gives us the light, the truth light, which rays in, on the cause of the effects perceived in insanity, somnambulism, clairvoyance, and a host of other phenomena which science has been indisposed to probe, and Christians afraid to investigate, for fear it would upset preconceived opinions, forgetting that man's powers during the past of his history, has been finite, whilst the powers of nature have been all but infinite; and that this world is for man's comfort, intellectually as well as physically. Man's happiness almost invariably consists in gaining fresh knowledge; as he acquires that knowledge, he must of necessity be relatively more wise than heretofore, whether personally or ancestrally; and that neither true science nor true theology can suffer by examining the phenomena of Nature—the product of INFINITE WISDOM.

There is an instrument,—a tell-tale instrument, called the

Magnetscope, which I have seen, but not in action ; which produces a correct delineation of the character of every one who suffers himself to be examined. By means of a very delicate mechanism, when the operator places a finger of one hand on the machine, and a finger of the other hand on an organ of the head of the person to be examined, in proportion to the size and energy of the organ so does the machine pendulate ; and when all the organs have been examined, and the numbers also examined ; the organs which have registered the highest are the leading characteristics of the person. This instrument has been tried in our gaols and military stations, and found correct. The magnetscope shows two things : 1st, the truth of phrenology ; and 2nd, the existence of an individualized emanation or mesmerine from the head of every man. I regret I have not seen the instrument in action, but I have heard the statement from several persons who have seen it in full operation.

SECTION XI.

DREAMS.

DREAMS appear to me to be the *debris* of past events. So far as personal experience and relative knowledge go, nothing new ever arises in ordinary dreams; men, women, houses, fields, and trees appear. They vary in their position and appearances, but still dreams are the knowledge of the past broken up; erratic, disjointed, foolish, absurd, and occasionally connected; confusion being the rule, order the exception. If we carefully examine the subject, I think we shall find the solution.

Watch the action of the mind during the day, when partially or totally disengaged with business; whether in the street among crowds, in the counting-house, study, or parlour; it with lightning speed rambles, or rather flits from one subject to another. Perhaps it is something which happened yesterday, or some past event; the persons, the place, the incidents, come up more or less vividly on the mind, the tableaux is before us, the room or street worked like a photograph in light and shade, generally without colour. We leap over the secondary, though interesting incidents, perceiving them, but not staying, we pass on, and rest on the leading incident; all is faint but yet distinct; off flits the mind to some other event, or it creates a possible hereafter scene, when at such a place, with such and such persons present; we will and they will act so and so; away again flies the mind, and in disconnected, disjointed tableaux are imaginary or past scenes portrayed by the *nerves working erratically on the organs of the brain*. There is a kind of helm power at work, keeping the thoughts to something like possibilities. We now come to night; the body, weary, rests; but dreams are on, the quiet of night, the absence of light, allows the same action as in the day to be carried on but with more vividness; the very colours of the dresses, the very colours of the houses, gardens, trees, &c., appear like dissolving views, but with infinitely greater speed;—they change—

what a medley! Reason seems gone, and, like lunatics without a keeper, all animate and inanimate nature is performing Harlequin.

If during the day we have been very busy; if from over eating, over drinking, or any other action, there has been, and is, a determination of blood to the head; or if by having too feathery a pillow at night, the head sinks, and is surrounded by undispersed heat; the pulp of the brain being inflamed, *irritates* the nerves, interlacing the organs; causing them to vibrate or quiver, and develop the functions of those organs. The locality of the inflammation will determine the character of the dreams, as the phrenological energies and powers of those organs will be working in excess of their ordinary and natural action; and phantasmagoria created, as clouds in the sky vapour themselves into mountains and valleys, seas, and rivers, and representations of all things created, animate and inanimate; and if our eyes could see through opaque substances, like those few persons do who are called "clairvoyants," we could, as they do, decide on the nature of the then thoughts or dreams; by observing on what organs the nerves were principally acting on the dreamer; and reducing that which appears supernatural, to a natural physical action of the body.

The under organ in the centre of the brain called Memory, performs a vital part during the operation of the nerves on any given set of organs. If the brain be inflamed, memory sympathises; and if memory be the leading organ inflamed, the results are those which have puzzled the philosophers of old as well as of modern days. The resuscitation of past events which have taken place in, say, childhood, but forgotten till that moment, is remarkable. Let us trace an incident to depict a principle. Fever is on, the head is burning hot; memory as well as the external organs are inflamed, and in proportion to the extent of the excitement, so is the power of the organ increased; the nerves *quiver* under the excitement. Suppose we feel the head; at or about one part the head feels hottest, let us suppose it to be veneration; the action of which is

threefold, (or having three divisions,—veneration to God, to man, to objects;) the nerves vibrate on veneration, and we feel an inclination to adore, to prayer. We, immersed in business, have felt little about prayer; it has been a shelved process since childhood. Now veneration and memory working; up comes naturally the remembrance of the prayer we repeated at our mother's knee, and with it, clear and vivid, the loved image of mother, the room, the playthings; the prayer, the hymn, we repeat with ease, not a word is forgotten, everything is life-like—childhood come again. So long as the excitement continues, the power of remembrance continues; as the fever abates, the power diminishes; and if reaction sets in, the organs are so prostrate that they cannot act, and all is a blank; veneration gone, memory gone, till those organs have rested. If, unfortunately the excitement has continued too long, and the organ of, say, veneration, has become diseased, destroyed; we then have the phenomena of a cursing and swearing patient; and if memory be destroyed, that man is a blank to himself and a sorrow to others. It is this excitement of organs, say, ideality or constructiveness, which produces those apparently superhuman combinations in mechanics. Let the excitement subside by the change of occupation, and the man, on returning to his previous range of thought, finds a deadness, a lassitude, a want of power which is sometimes partially overcome by brandy or other stimulant; or, in other words, a partial inflammation of the brain, by charging it with the fumes of the liquor.

In ordinary night dreaming, after the "first sleep," and the body is getting more rest than it really needs, the dreaming hours are on; and, as the light of dawn, and day falls on the closed eyelids, it reflects upon the retina of the eye, the colours of which light is composed, and assists the dreamer, by the powers of memory, to paint the scenes to the life. I have thus given a solution to the problem of DREAMS.

There are "night visions," which happen to men and women occasionally in their life-histories, which are as clear and dis-

tinct from ordinary dreaming as the ordinary dream is from the matter-of-fact business of ordinary life ; you see a connectedness, a peculiarity, which leaves a vivid remembrance of the vision on the mind ; and with it an inner consciousness that it is a warning, a direction, a prediction, always followed by a result. Such visions are extraordinary, and will be considered in a future portion of this work ; my desire being to place the natural properties and developments of the human powers in their proper order.

Glass is a compound of sand, pearl-ash, and borax ; but these simple elements give us no idea of a transparency like plate-glass ; combined, they are transparent, yet a substance. We can give credence to the properties of glass, and it may be used to enable us to see and perceive properties and powers beyond itself in the house we live in ; or by it, we may see innumerable phenomena in the skies around us : so by man understanding the chemical properties of his body, and the affinities and repulsions those properties produce, he must understand to a certain extent, the physical phenomena they produce ; and as we have proved the existence of properties or principles in union with the body, which we call soul and spirit ; they may help us to examine and perceive the nature and powers of those essences as existent and as real, as the invisible gas which pours in streams through pipes under our very feet ; or the invisible Electricity we condense and discharge through our batteries, for the purpose of conveying thought along our telegraphic wires.

SECOND DIVISION.

SECTION I.

SPIRIT, SOUL, AND BODY.

THE rainbow has its several parts clear and distinct; yet the point of union, one colour with another, is so attenuated, so blended with its neighbour colour, that we are foiled in the attempt to fix the point of junction; nor can we; because they shed their powers, the one into the other, and create the phenomenon of another, a secondary colour. So is it with the Physical, Apparitional, and Spiritual, the three primary elements which constitute MAN; and as they unite, or blend, the phenomena developed, make it a puzzle to determine which of the three produced the effect; still, the three are distinct when each is observed at the centre of its own department.

If we take the three primary colours, red, blue, and yellow, they are one—Light. If we take body, soul, and spirit, they are one—MAN; they can be separated, the one from the other, and be three bodies, or substances; and stand out each from the other, as three distinct beings, each possessing the form of Man, with limbs, body, and head. To the sensitive eye, they, if separated, would appear three men of the same size and shape, but differing in texture. On uniting again, they would appear to be one MAN. The knowledge of this fact ever

present to the mind, will clear up many difficulties which may have crossed the path of the readers of supernatural incidents. Sight is the result of the physical construction of matter in certain forms, and of certain substances; and any infraction of the conditions, opaques the sight, and prevents the observance of that which exists, even though close at hand; thus the ordinary physical eye of one who is near-sighted, may see a solid piece of marble, or a human being close at hand, but will fail to perceive a piece of semi-transparent glass of the same size, at a similar distance; and of course fail to see glass of a yet finer quality; but such failure of perception does not annihilate the fact of glass being there. So with soul and spirit, seen by persons who are called sensitives.

I may point out this as the reason, the physical reason, why the singular fact has often upturned in spirit phenomena, that spirits in the soul, but separated by death from the body, have denied the presence of a spirit, though standing near them, because the soul's visual powers have been too opaque to perceive the more refined essence of the spirit near them when separated from the soul. These phenomena will, if space in this volume allow, uprise in the facts hereafter to be produced.

I have endeavoured in the former portion of our investigations, to direct the mind of the reader to the separate existence of spirit, soul, and body; and the character that each appears to possess. In doing so, I have had to approach very near to the blending point, and occasionally to blend, so as to illustrate the subject occupying our thoughts. Our occupation will now be, to examine more minutely these blendings, and the phenomena they produce; so as to understand more clearly the wonderful, yet natural, results produced by the chemical affinities of substances seen and unseen in MAN, as a threefold organization. We can observe and examine facts, and determine the results, because they are equal to ourselves; and in the case of inferior organizations, we can observe more dispassionately, and collectedly, because they are below us; but

when we have to examine facts superior to ourselves, thus—when soul and spirit are the only joint partners,—we have to trust to the weight of evidence produced of another character, in proof of the assertions made. We feel we are endeavouring to understand a subject, the laws of which we understand not, and cannot understand till we are elevated to a like condition; and so placed in such a position as to observe the phenomena they produce, as we now are in a position to examine the nature of the laws which govern us as a threefold being, if we direct our attention to them.

The spirit is like the master or principal of a commercial firm; he plans, throws his mind into his clerks' soul and body, and they act like machines; he says go, and they go; come, and they come; they have each a power of their own, but they are subservient to the Mind which directs. Their united action in producing results we have now to examine; and the phenomena, or blending of powers in man, will doubtless be to some of my readers a marvel of no ordinary kind; yet, as that phenomena is not beyond them, as it is equal to the powers of observation possessed by everyone; no statement here made need be declared as impossible, or accepted with distrust; because by a due consumption of time in the right direction, every reader may, *for himself*, practically produce, or see produced upon others, the same kind of facts I shall have to relate, while leading them through the sanctuary of phenomena, to higher and mightier developments of divine constructiveness.

Principles first, and corroborative facts second, appear to me to be the most satisfactory method of proceeding; but the selection of facts appears the most difficult portion of the task. Shall I lay before you the facts I have witnessed, or the facts witnessed by others, and published in various ways? On a thoughtful consideration of the subject, I deem it advisable to proceed as I have begun; develope my own experience, and the laws which appear to glimmer through them; occasionally producing evidence given by others, when that evidence will

more clearly illustrate these laws. I am the more careful to bring personal evidence, because I have read many books, and nearly all of them are mere collections of other men's sayings; too frequently are they mere sections of hypotheses and arguments as to the results which must flow, *if* the hypothesis be true—puppets put up to be beaten down again, and so filling a volume with reasons, why the hypothesis of some previous writer, or some chance expression of some famed writer on some subject must be wrong; a bushel of words to the grain of ideas, has verily been the contents. Therefore it is that facts have been to me the sinews for thought; for these facts I have travelled hundreds of miles—have mixed with the high and the low, with the learned and unlearned; days, weeks, and years, have I been using the faculties God has given me, in observing the physical and mental marvels developed in Man. I have done so for my own pleasure and instruction, not once conceiving that ever these facts would be narrated through the press, or that I should have to show the laws which produce and govern them. I know of no study so interesting, so suggestive, so instructive, as Man: his nature, his powers, his destiny.

In the several arguments and facts produced in the former part of this work, I have avoided bringing evidence from the scriptures. I believe the Bible to be true, its historical statements to be true, its predictions to be true, its declaration of supernatural or angelic appearances to be true; and that the more child-like we are in receiving its statements as verities, and the more earnestly and lovingly we carry out the Christian code of "doing to others as we would they should do to us," the more happy we would be in this world, and in the world we are journeying to. But as there are tens of thousands of persons who do not believe that the Bible *is* true, and that proofs founded on many statements therein contained, is not to be received as evidence; I have for their sakes abstained from that division of evidence: so that by evidence which cannot be honestly denied, the verity of Man's Immortality may

stand out in bold relief; and the knowledge and principles given by inspiration from the Deity to seers, or sensitives, be accepted as truth. To the Christian is given proofs from nature, of the firmness of the rock on which his faith stands; so that with a calm eye, and regular pulse, he may be unmoved, amidst the commotions of tempest minds who gust their passions and reasonings on him and his surroundings. It has been the fault of the "church" in its collective form, to look askance at nature and its phenomena, as the product of evil—afraid that the tendency of its powers is to encourage infidelity, or disbelief of man's immortality—that it is antagonistic to "holiness," forgetting, that though Heaven is the creation of Deity, so is earth; and that though the knowledge of the Divine mode of working may tear into shreds our scholastic and dogmatic mantle of *exclusive* divine regards; it will unfold the harmony of the universe, and the elements it is composed of—that neither the Jew nor the Gentile, the Earth nor Saturn, are favourites of Deity; but that they, being alike his creations, have alike, by the existence of certain laws, the Divine care; and that each in its division, animate and inanimate, is working out the object that God had in its creation, whether mineral, vegetable, animal, or mental. That, however the atoms of mental matter may be discontented with their position, and disturb their neighbour atom or atoms, and cause commotion in families, countries, or empires, by the laws of sympathy and repulsion; yet in the great operations of nature they produce as little effect upon the mind and plans of Deity, as on a gardener; who, walking over the land he has laid out, and has caused to bud and blossom with beauty in all its variety; sees under the shadow of one of his flowers an ant-hill, alive with the doings and thinkings of the bustling population. Could they speak, doubtless their view of their mightiness, industry, and power, would be such as to make us perceive that their conceptions were, that the garden was made for them, that the balsam that overshadows them, and its roots which give them protection, was made for them; and that they are the highest, mightiest, noblest

creation the Deity has ever created; and their bodies the most curiously and elaborately made, and their instincts the most wonderful developments of mental power and special perfection in the universe of matter.

In the contemplation of the ponderous magnificence in the heavens above, and the wondrous wisdom unfolded in the elements, solid and ethereal, with which we are more intimately connected, and which we partially understand; and the ever-recurrence of new discoveries which in our time are bursting upon our perceptions; let us not think of ourselves more highly than we ought to think,—but think as children, when their teacher places a new mechanical toy before them, to illustrate a principle;—instead of, it “can’t be,” and “the puzzle is confusion, and never was order,” let us have confidence in the Divine Teacher; and trust that while we are earnestly pondering over that which at present we do not understand; He, as a true tactician, will drop an idea ever and anon on our minds, which will lead us in the right direction towards mastering the difficulty then before us.

In the examination of phenomena in subsequent pages, I have in my mind readers in different stages of knowledge; some superior, and some inferior, to me. As I have often found pleasure in reading, and being reminded by such a process, of past knowledge, forgotten by the whirl of other engagements, or covered over with the dust of everyday life; so may it be with those superior to me in the subjects treated of in the past, and to be examined in future sections; whilst to others, and those the most numerous class, the principles and facts will be a fresh garden of beauty, abounding with flowers of various kinds, wherein they may roam in the happiness of a well-employed intellect, and intuitively be led onward to praise the Creator of the harmonies by which they are surrounded; and while thanks to that Being uprises in their affections, be preparing for admittance to scenes of fresh beauty, governed by new laws, and surrounded by old friends and relatives, who have in time past gained admittance; and who are ready and

willing to give the hearty greeting of love, and direct attention to the new existence by which they may be suddenly ushered into—who knows how soon?

The active duties of life, and the extra exertions man has to make to retain "caste" among his fellows by the outward display of "position," so prostrate the physical powers and consume time, as to leave him indisposed to the task of a continuous and energetic examination of subjects beyond the mere routine of every-day life; and little can be effected by such for individual or relative enjoyment, unless the phenomena can be shown to have an auriferous combination; in that case, the man of business will be roused to action because "it will pay." Would that man's mind were less intent upon social position, and more on those verities which would feed his intellect, and tone his mind for happiness; which would live, when the gratification of mere sensual happiness has withered like the green leaf in autumn.

I have been much surprised at the want of zest, shown by masses of professionally scientific men, in the discoveries of science, which take place beyond the mere round of their own business engagements; they seem afraid of examining for themselves. They have "walked the hospitals," and the pharmacopœia of the past is the only solvent they know, or seem disposed to understand. If they can "rub through" in the profession they have been tossed into, it is all they care about. What a pity! what a pity! in possession of education and intellect, which would by the husbanding of time, open sources of enjoyment to themselves, and usefulness to their fellow-men; they not only refuse to open the door of knowledge to others, but too frequently stand in front, and, by their manner, and cold exterior, bar the ingress to the great temple, of principles and facts.

Take all the leading discoveries of this century, and see the haughty, supercilious, dogmatic and headstrong opposition shown by the learned of the schools of science—Vaccination—Gas—Steam—Electricity—Engineering—Education—Corn-laws—Magnetism—Animal Magnetism, or Mesmerism—Clair-

voyance—Spiritualism—all have had the lashings of the “learned.” The greater portion have fought through: truth and profit have won the victory; and the new editions of our encyclopædias gradually give them a place in recognised science. The three last are in the turmoil of the fight. Mesmerine will, on the death of its old opponents, stand out the victor. Deference to the grey hairs of older professors, causes the young of our medical establishments to avoid avowing in public the experience they have gained by experiments. Mesmerine, once the outcast of society, is now a household word, and an explanatory phrase for the orator in the House of Commons, and on the platform; but still, it is as little understood by the masses, as the principles developed by the electric telegraph;—the message comes, how, they cannot tell. They who fought the battle of Mesmerine have passed on, and are now in the thick of warfare, in defence of Clairvoyance and Spiritualism. The chances of victory depend entirely on TRUTH. If Clairvoyance be a truth—if Spiritualism be a truth—then the embattled hosts opposed will be swept off—mowed down by the artillery of facts;—till they, like other truths, have gained ascendancy. If the last, “Spiritualism,” should be proved a truth, it will be the greatest of all the re-discoveries of the age—a re-discovery which will open up to man the certainty of a future existence—the *certainty* of man’s immortality. If so, what a change—what a revolution in the thoughts and feelings of men. The Atheist, the Deist, will no longer trample under foot the experience of ages; they will sit at the feet of past knowledge, and reverently receive with gratitude, knowledge as to the future, when their physical body is skeletonized or worm-eaten. Then the nominal Christian will be roused out of his mere educational, or conventional belief that he is to live on—live ever. The man whose faith in his immortality is grounded on his past convictions, will be able to upraise his eyes to the Sun of Deity, and as an eagle, gaze on the bright radiance of Divine wisdom as streamed on him from the uplands of Heaven; feeling that God in power, is the same yesterday, to-day, and for ever.

SECTION II.

MESMERINE.

THE East wind blows—it pierces between the very joints of our bones, we look not up to the vane for proof: we *feel* it: What is it? Where does it come from? An effect cannot be produced without a cause. There is an influence, a disagreeable, pain-giving influence, impregnating our very flesh and bones with discomfort. The blight passes over districts of the country: We see nothing but haziness for a few hours; unnoticed by the active man of business, but the plants have felt it, and they droop and die.

Atmospheres have a powerful effect upon man. The close, muggy day produces heaviness, and depression of spirits; thinking and acting appear alike paralyzed. Let those atmospheres pass off, and what is called a fresh clear one supply their place, and the change on the physical organization of man is at once apparent. He breathes, he lives, he moves, and he acts, with vivacity and pleasure.

Electricity in the air, if in excess, has a powerful effect on the human body; causing headache and producing uneasiness throughout the body. Electrical storms, when vertical, appear to have a power over men, like the moon over the waters; suctionizing the blood upwards, and producing what is called determination of blood to the head. Ozone streams off the ocean, and, being inhaled, the body permeated with it, is affected by its power.

Galvanic electricity, or force, liberated by the rapid oxidation of metals, is susceptible of being thrice attenuated; and each attenuation as much more refined and subtle than its predecessor;—as atmospheric electricity is more refined and subtle than atmosphere; yet still they are below the refinement and subtlety of that nervous power by which the nervous system is maintained in all its healthful integrity—a fit blending or union point for mind and matter. Man has

iron in his blood, and therefore is susceptible to magnetic currents.

These and other mighty soul powers from material substances, affect men, and animals, and vegetables;—come from whence they will, they have an origin, a substance, a power for good or evil; I mean qualitatively, because, though they produce sickness to one description of matter, they are life to another. Take as an example, the periodical wind called the Harmattan, which blows between the latitudes 15° north and 1° south, three or four times a-year; from the interior of the African continent towards the Atlantic coast. Its duration at each period is from one to six days, and its force very moderate. A fog always accompanies the wind. One of the characteristics of this wind and fog is extreme dryness. When continued for any time, the foliage of the orange and lemon trees exposed to it, becomes shrivelled and withered. So extreme is this dryness, that the covers of books, even when closed, locked in chests, and enveloped in linen cloth, are curved by it, just as if they had been exposed to the heat of a strong fire. The panels of doors, frames of windows, and the furniture, are often cracked and broken by it. Its effects upon the human body are not less marked. The eyes, lips, and palate are parched and painful. If the wind continues unabated so long as four or five days, the face and hands grow pallid. The natives endeavour to counteract these effects by smearing their skin with grease.

Considering all these effects, it might naturally be inferred that the Harmattan must be highly insalubrious; yet observation proved it to have the extreme opposite quality. It was found that its first breath completely banished intermittent fevers. Those who had been enfeebled by the practice of excessive bleeding, then prevalent there, soon recovered their strength. Epidemic and remittent fevers, which had a local prevalence, disappeared as if by enchantment. But the most wonderful effect of this atmospheric phenomenon was, that it rendered infection in-

communicable, even when applied by artificial means, such as inoculation.

There was at Wydah, in 1770, a British slave-ship called the *Unity*, having on board a cargo of above 300 negroes. The small-pox having broken out among them, the owner resolved on inoculating those who had not taken the natural disease. All those who were inoculated before the commencement of the Harmattan took the disease, but of seventy that were inoculated on the second day after its commencement, not one took the infection; yet after the lapse of some weeks, when the Harmattan ceased, these seventy negroes took the natural disease. Soon after they were attacked by it, the Harmattan recommenced, and the disease almost immediately disappeared.

The country over which the Harmattan blows, for more than a hundred leagues, is a series of extensive plains covered with verdure, with a few patches of wood here and there, and intersected by a few rivers, with some small lakes.

Here we have a minor evil for a major good. So it is throughout nature. Many influences may be evil, or rather considered evil, that are a positive good to the mass. A fierce wind, and heavy rain, may cause damage in the city, but the purification of the air, by the blowing away of pestiferous vapours, and the washing away of putrescent substances, produces health and longevity to the inhabitants. We have the same principle in vegetable substances growing in our gardens, and woods; poisonous to man, but medicinal to instinctive animals and birds; who, by that wonderful power, instinct, eat and are healed. All those vegetable substances give out a fragrance more or less cognizant to the man's sense of smell, and even of taste; and that smell partakes of the *nature* of the substance from which it comes; and is a *substance* emanating from the plant, as surely as the fogs and atmospheres come from a substance, and are inhaled by human lungs; and also in most instances pierce through the clothes, and enter by the pores of the skin into the body. Let us take musk,—a minute portion mixed with the mortar of one of the Oriental mosques,

700 years ago, gives out its power, its substance, its smell, as full and powerful now as ever. Sulphur and tobacco fumes permeate the body through and through. If persons of a delicate organization, imbibe pernicious smells or emanations; they suffer, droop, and die. The emanations proceeding from all substances, we had under consideration when attention was drawn to an examination of the body and soul (pages 38 to 52); and on that one grand principle of "emanations," from all animate and inanimate substances on earth, stands the bulwark of Mesmerine, shedding itself from man, as from all other substances; the waves of mental opposition may rise high, and dash furiously against it; but it stands so firm as a truth in nature, that the angry surges only dash themselves into drops, and foam. Man physically is a part and parcel of nature around him, subject to the same laws of affinity and repulsion—or in other words, of sympathy, and antipathy;—with their intermediate states or degrees of power and action.

The power of "Mesmerine" may be observed in the sick chamber; let the patient be afflicted with small-pox, putrid fever, or other contagious disease; and when a stranger comes into the room, if ventilation has been neglected, the effluvia or "mesmerine" which has streamed from the afflicted is offensive; and if the visitor be in a negative or sickly condition, he imbibes a portion of that effluvia. Sometimes the *point* or sting of the vapour or disease, with lightning speed, darts upon the stranger, leaves the patient, who recovers; and enters the receptive body of the visitor; and if we could *see* the operation in action, we should be witness to a phenomenon similar to that we call the thunder-bolt, when the point of the fluid darts out and penetrates the atmosphere through the weakest of its negative parts, and enters and kills its receiver; we should witness the disease in the form of a thunder-cloud, surrounding the invalid, and discharging itself by a point of light on the new influence placed within its power. Well is it for man that his organs of sight are so

opaque as to prevent him from seeing the more inner or subtler operations of nature. If he were witness to them, life would be a task, fearful and severe; those emanations, and lights, and tempests, would so occupy his energies, and so cloud his vision of the solid, on which he has to depend for support; that life under such a phase would be a misery, and death happiness. It is these death-clouds which hang over the patient, and which are seen and felt by sensitive animals (such as the dog) and cause the frequent occurrence of "death-tokens" by howling under the windows of the afflicted; the dog passing *perceives* that which we do not, and his fear finds vent in howlings. Dogs are excessively sensitive to smell, and carry it to such a degree, that where the effluvia or mesmerine proceeding from any human being is agreeable to them, they will follow and endeavour to make friends with those they never saw before: even roughness has little effect, they will run off, only to draw near when opportunity offers.

The law of positive and negative runs through nature. The giver and receiver must be in different conditions, and throw off different effluvia; and if we could *see* the operation, we should find that each effluvia had a substantive existence, as real as the physical human body; all in nature are both receivers and givers, are positive to some powers, and negative to others; all have what is scientifically called Polarity. The very magnet which draws the needle is a receiver and giver; it receives an influence or atmosphere which penetrates its solid, and passes off imbued with the nature of the metal it passes through, and that power is so strong, as I have in past pages stated, that it jets out the emanation, *lays hold* of the iron, if sufficiently powerful, and draws it to itself. In one sense, all seen substances are negatives, as it is only the ethereal influence which enters at one end, and passes off at the other; in another sense, they are positives, as the influence while so passing through becomes a negative, and *receives* of the special quality of the substances passed through; which, borne on the atmosphere,

are carried hither and thither, and absorbed by their affinities. Having thus generalized, to show the universal prevalence of "influence" from all substances; it follows that man has also an influence, which has a powerful effect on his fellow-man, and which we distinguish by the word "mesmerine;" from Mesmer, the re-discoverer of the power man has, by the exercise of his spirit or will, in directing the route of the *chemical heat* which passes off from his body. Mesmer found out a power, but did not understand the principles on which the effects stood. He had a tub filled with various articles, glass, stone, minerals, &c.; the feet of his patients were put into the tub, and while he stood by, most surprising results were produced; faintings, convulsions, trances, elevations of mental power in patients, and cures of many of the diseases the parties were afflicted with. He found also that *he* had power to produce phenomena, it was all a mystery to him; and as these results were noised about, the usual opposition to new things arose, and the schools of medicine, or rather the professors or teachers, ignored the facts, and branded him as an impostor; as in later days, George Stephenson was in a committee of the House of Commons branded with the name of "lunatic," because he declared that locomotive engines would be able to travel along railways at the rate of twelve miles an hour. Since Mesmer's days the practitioners with "Mesmerine" have been thousands, and its phenomena have been marvellous; so much so, that the materialist has simply denied the facts, and the religionists, when they could not gainsay them, attributed them to "Satanic agency;" a slough for all the works of Deity which were not explained at school when they were boys.

Having made the declaration, that a "chemical aura" proceeds from *every* living substance; let us individualize the subject by creating in the mind's eye; two men, one with black hair, and healthy; the other light hair, and unwell; and a phenomenon will be produced which any man or woman can verify by his own observation, within his own domestic or

social circle, and thus *test* the existence of mesmerine and its astonishing results on human nature—we here recur to the experiment, page 58. Let Light hair extend the palm of his hand towards Black, let Black gently move his fingers a few times, from the wrist down the centre of the palm, to the end of the middle finger, at about half an inch to an inch from the flesh; then pass the hand up again to the wrist and repeat the movement, say, five to seven times, avoiding every time he returns to the wrist, the passing of the operative hand *over* the palm; and the person operated upon will perceive, as it were, a cool or hot breeze, gentle and soft, passing along the palm as the operator moves his hand, and in most cases the operator can tell the *exact spot* the operated upon, felt the current most powerfully. That current is mesmerine, and is the agent or substance which enters the body, and, like the essence of seidlitz powders, effervesces in the body and neutralizes the excess of acidity in the system. So with all medicines, it is not the solid, but the essence or *soul power* contained *in* the visible medicine, which acts on the human system.

Mesmerine is a chemical combination scientifically mixed by nature, and found in *every healthy* human body, male and female; and when applied with an earnest will by passing the warm hand over, but not touching a diseased part, or as near that part as possible, it acts at once; and by stimulating the physical powers, enables them to overcome an obstruction, and perform their functions naturally. Mesmerine has a living energy and power—a subtilty of action in its sphere, which the mere mineral or vegetable cannot have; it is not possible that minerals, collected, ground to powder, and boxed up in a laboratory; or that the root, bark, or leaves of the vegetable dry and withered, can have the same active chemical power that the essence has when streaming from the healthy vital body; and as the surface of the body is crowded with innumerable pores, it presents a natural and incomparable passage for the mesmerine to be thrown by the operator into that

part of the body which is diseased; say the chest, the lungs, the head, the foot, the spine, the arm, &c.; whereas ordinary medicines have to be swallowed, digested, extracted, and absorbed, and in many cases almost uniformly unsuccessfully.

Disease, in ninety-five cases out of a hundred, is simply an obstruction of the blood vessels, created by the languid action of the blood, for want of the due admixture of chemical substances, as referred to in page 31, producing inflammation, ulceration, death. It is evident, therefore, that if the stoppage could be removed, inflammation would cease; disease would be removed, and the healthy tone of the body be in full power. The Essence streaming from man when directed by the will, and poured, shall I say, upon the diseased part; be it rheumatism in the arm or wrist, where the action can be watched; causes a powerful heat to be felt by the patient, frequently accompanied by a "tingling" sensation; the veins *visibly* swell, the chemical action of the essence acts upon, and appears to dissolve the obstruction; the enlarged veins, like an enlarged drain, give passage for carrying off the inflammatory matter; and the ever onward course of the life blood, forces the way, and the restored action and cessation of pain, attests the cure.

The mesmeric passes are generally made by pointing the fingers at a distance of a quarter of an inch to two inches from, and over the diseased part; by contracting the fingers, and holding them over it with the same kind of *feeling*, and in the same *position* as if a pen were in the hand, and in the act of writing: and after holding the hand in that position for a short time, say a minute, gradually move the fingers from the diseased part, and at the same distance, and draw off the hand at a more rapid pace to the nearest extremity; thus, for the head, over the ears, and off at the shoulders; for the arm, off at the fingers; for the legs, the feet; repeat the process, do it heartily, kindly, and you will, in from five to fifteen minutes, be gratified with the result.

On the essence being absorbed by the disease, it is more

than likely the operator will feel as if something were coming off at his finger ends; and it is also frequently accompanied by a throbbing, accelerated pulsation in one or more of his fingers; a sensation which reminds one of water pouring out of a narrow-necked phial. Nature is then carrying out the well-known law of demand and supply. Fire attracts air, and combustion is the result; heat attracts electricity, and the flash of the lightning, and the roll of the thunder, proclaim that atmospheric health is restored. Animal inflammation attracts animal essence, and health is the result. Thus nature is everywhere in its several divisions, carrying out the great law of *equilibrium*; and as the atom, minute of itself, has within its acknowledged littleness all the qualities, character, and laws of a mountain; so a human body, minute of itself, has within itself all the qualities, character, and laws which govern the mass of animal matter existing on the surface of the globe.

Returning to the action of the mesmerine on a diseased part, if at the close of the sitting, say from fifteen to thirty minutes, there should be any stiffness in the limb operated on; blow over the part, and the stiffness will be removed. Let the plan indicated be carried out once or twice a-day till the cure is effected. If it should happen that the patient be inclined to sleep, which is likely, when operating on the chest or lungs; encourage it, as it shows that the essence is laying hold of the system, the same as laudanum or morphine does in the usual routine of medicine.

Whilst on the curative power of this subtle agent—if I had a trumpet voice to startle the chronic inertness of man, as to his own innate powers, as a living *organization of chemicals*; I would blow the blast so clear and shrill, as to unnerve his apathy, and start him into living action for the cure of his daughters, his sons, his brothers, his sisters, his relatives, and the afflicted. What disease in Great Britain sweeps off the young, the beautiful, by tens of thousands? CONSUMPTION—consumption produced by the gross negligence of parents.

Children, and young persons generally have to gather wisdom! How? By the observation and instruction granted to them by their parents. Is it given them? *No*—the more *lovely* the girl, the more *thinly* is she clad; wafer-soled shoes reverse the old maxim, “feet warm, and head cool;”—the double soled shoe for the British climate, which a parent should explain as a necessity to avoid death, and which he should insist upon being worn, is cast aside, because “it looks so.” Again; churches, chapels, theatres, social and public ball-rooms in the *evenings*, are the great charnel houses of health. “Dressed for the party,” is undressed; the chest has no defence from the cold air after sweltering in the crowded throng;—a touch of pride, allows the girl to uncover her bosom to show some rich piece of embroidery, or shade of colour; while the cold wind—the raw air, acting on an exhausted body, leaves it in disease, and the cough, and hectic touch of death, claims his victim. Mothers and fathers arouse, act with sense, with wisdom; break through the false fondness which causes you to give a “gentle hint,” instead of a “firm order;” to your loved child—give her that wisdom, and knowledge, which will carry out the divine order, or will, or wish; that the threescore years and ten be her allotted portion, and not poison her with bad air, nor the breach of the obvious laws of health, and then give God the blame of her early death. To many a father the treatment prescribed as follows, will restore the loved one—let a healthy relative be the operator—*not a stranger*.

RESPIRATORY DISEASES CURED BY INHALING MESMERINE.

PURE AIR, inhaled and absorbed by the lungs, produces health; IMPURE AIR, inhaled and absorbed by the lungs, produces disease. This vital truth is now universally admitted, in the immense sanitary efforts that are being made in all parts of the civilized world; and as this great law in nature is so marked, and as so many thousand lives are annually sacrificed at the shrine of Consumption and its satellites; for

many years it has occurred to me, that surely in Nature some substance could be found, the *fumes* of which inhaled by the patient, would act upon the diseased lungs, chest, and blood. I have thought of several, but the practical difficulty of getting the system to accept anything by the lungs, but its ordinary food of oxygen, has been too great to be overcome. On perceiving the chemical character of the human essence, it at once erected itself as the *solution of the problem*.

DISEASED man will accept freely, and by inhalation with the air he breathes, a chemical essence manufactured by, and in affinity with, his own nature. The blood passes, the air cells in the lungs three times in about eight minutes, and absorbs the oxygen required for its purification; at the same moment of time, the inhaled Essence presents itself, and is absorbed by the lungs and blood, endowed with the living vital energy of the operator's will and health; while mineral and vegetable essence, has to be extracted from the solid, by digestion, &c., before it can attach itself to disease; and even then, it lacks that subtle vital power, that *due* admixture of chemical quality, necessary for grappling with lung and chest diseases; and so powerful and effectual is this remedy, that if applied, I believe eighty per cent. of ordinary patients would be cured of those scourges of Britain,—Consumption and inflammation of the lungs, as well as of minor throat complaints.

In operating by Inhalation, I suggest that after the patient has taken his seat, that the operator take a chair on the right side of the patient, facing him, or if more convenient, stand beside the person; then let the operator simply place his fingers close to the nostril or mouth, in the position detailed in page 123, and every breath drawn by the patient will carry in the Essence to do its duty. Avoid conversation, you are at your work, do it, and converse after; keep before your mind the great truth, that your fingers are the wires of your chemical battery, and that your essence is streaming off as surely, though as invisibly, as electricity by the wires in connexion

with a galvanic battery. If your patient drops off to sleep, let him sleep on.

I have thus fulfilled a duty to my fellow men, in pointing out the great healing power of the chemical heat, oozing out by the pores of the skin from man; and which may be directed by the Will or Spirit to curative purposes. I have been led to it naturally, as one division of the phenomena produced by man on, and in, his fellow man; and the knowledge and remembrance of that phenomena, will help the reader over some of the stiles he will have to arrive at, in the fields of nature he has to cross.

Sleep can be produced by artificial means. Morphine, opium, and other narcotics or modifications of narcotics, produce slumber, they wrap the mental energies in quiet; the nerves get rest; the organs of the head, and the sinews of the body, get rest; the involuntary nerves, and other self-operative powers, are allowed to do their work without let or hindrance from their companions,—the voluntary powers; and physical nature is refreshed. Mesmerine acts on some patients as a narcotic, it soothes—a quiet steals over the body, as the chemical heat of the hand slowly passes over the brain, the face, and the chest, and gets absorbed by the pores of the flesh. I have frequently caused the same result by simply holding the ends of the fingers of one hand, under the palm of the hand, not touching it; the heat ascends, and as a positive, is absorbed by the patient, who in his state of disease has become a negative; it ascends the arm, and steadily passes onwards in the body, till it arrives at the greatest negative or most diseased part in the system;—it there acts, allays irritation, and soothes:—with a few, it so steeps them in forgetfulness, that as with opiates, you may talk, shout, and shake them, without producing any effect: in such cases, its medicinal energies are acting, and the patient ought to be undisturbed till he awakes himself:—no harm can arise, the longer the slumbers the more powerful the mesmerine, and more effectual the cure. I have seen this power in action, over and over again.

I have used it, I have seen others use it. I owe the life of one of my children to its power, when medical skill acknowledged itself beaten.

The following cases may possibly be interesting to the reader, as I vouch for their correctness from personal knowledge. They are illustrations of the curative power of mesmerine.

EMILY, one of my daughters, (now fourteen years of age), was at eight months old, from bad nursing, rickety; and the spine greatly bent: under the guidance of our regular medical attendant, we consulted Dr. Little, and under his advice, had her strapped down to a kind of butcher's tray; to make the case more distressing, she was subject to fits, having them daily; till at last, when they, some twelve months after, reached about twenty daily, our medical attendant plainly stated, that he had tried everything he could think of to quiet the system without effect; that he could do no more; that he expected death daily, as the action on the brain had been so constant and severe that it would be a mercy if she died; for if she lived, she would be an idiot. I, under the circumstances, stated that I thought of trying mesmerine—no objection was made; a young female friend volunteered her services; as the child lay in its cot, the head in great heat, she stood by the side, and silently and calmly passed her hand from the crown of the head to the stomach for about twenty minutes. In about five minutes the child seemed soothed, the fits rapidly ceased, and after being mesmerised for about five weeks, twice a day, the cure was effected: strength was gained, the *spine gradually straitened*, the butcher's tray had been long before found useless and cast aside, and now she is strong and active both physically and mentally.

EDITH, another daughter, aged ten; had from birth been affected with a sudden pain at the top of the spine; and when about four years of age, in the midst of play, almost daily would come running in, with tears in her eyes, saying, "oh, my neck." I daily, for about a fortnight, made zigzag passes

from the crown of the head down to the middle of the back, up and down for ten minutes daily; and the result, is I have not heard anything about her neck since.

One of my servants having rheumatism in the ankle and foot, I operated by passes over the affected parts; in the first sitting of a quarter of an hour, the foot was relieved, and at the second sitting next day, it was wholly removed. Finding her general health not good, I, a day or two after, mesmerised her for about twenty minutes from her head to her feet, by passes made about four inches from the body; it brought on an *intense* shivering fit such as I never before saw; the head, the waist, the knees, the whole body seemed instinct with motion. I felt rather alarmed, but continued the passes, feeling as it were a cold current passing along the palm of my hand; in about five minutes the shivering ceased, and the following day the girl seemed endowed with fresh life, her movements were so buoyant. I found out on the evening of the fit that a day or two previous she had laid her head on a bundle of wet clothes in the kitchen, and slept.

I have been also a looker-on, while others have successfully operated for diseased liver, lungs, chest; for tic douloureux, tumours, &c.; and as the operators were personal friends of mine, engaged in business, but who benevolently set apart a given portion of their early morning and their evening to relieve their afflicted acquaintances, no charge of quackery, or imposture can stand and front them; neither they nor I have ever received, or expect to receive, any personal benefit;—we loved our fellow-creatures; and as a slight evidence of our thankfulness to that Almighty Being who had hitherto fulfilled his promise that “our bread shall be given, and our water shall be sure,” with an earnest heart, and a willing mind, we endeavoured “to do unto others as we would that others should do unto us,” and as far as the Gift of Healing was involved, literally, with Mesmerine, obeyed that command of Scripture,

“WHAT THY HAND FINDETH TO DO, DO IT.”

As my object is not to cite more examples in any given

branch than the principle appears to require, I have in past pages preferred drawing water from the well of my own experience; and in future pages will do so again, except where the evidence has exceeded my own knowledge, and the vouchers are persons of integrity, whose words and characters are such as we may place implicit confidence in.

Having shown that there is a *force* emanating from Man, unseen by him in his ordinary state, which we call Mesmerine; and that that force, or power, can, by the will or spirit of man, be directed to pass off by the hand and fingers, in the same way as the spirit can, by its volition, cause the physical lump of flesh and bone called the arm to rise from its side, and be stretched out to lay hold of anything within its length; we pass on to ascertain some of its other powers, so that by increased knowledge of self, physically and mentally, we may understand and perceive the how and why other phenomena, yet to pass before us, may be understood. Understood, must of course be taken in a limited sense. I see my sons and daughters growing in size, I cannot deny the fact; it is produced by eating; their food has been principally milk and vegetables eaten by them, but *how* those substances manage to turn into flesh,—into the hair on their heads, and the nails on their fingers, I cannot tell;—I cannot explain it;—but I know, by the evidence of my sight, that it is so; and all the special pleading, and mere reasoning against the possibility of these facts, are as futile to me, as the arguments of the Indian king, who denied the existence of ice—denied that water could be made solid. The facts stand out in bold relief; the principles are partially known. General terms may give a hazy idea to general readers. Yeast in small quantities subdues masses of flour by fermentation. A needle's point of vaccine matter, ferments the whole human body with disease; these facts we are compelled to acknowledge, but volumes of books might be written, logically proving the falseness of these propositions; and reason would ride off apparently victorious; but the facts are before us, and they cannot be got out of the

perception of the observer, neither hot nor cold words annihilate Truth, however strange it may seem. We, therefore, are, so far as our knowledge allows, laying principles down, based on Facts; and by an attentive examination of the laws which seem to develop themselves as we advance,—we are prepared to believe, and partially understand other and higher phenomena, than those we are—and have been familiar with, from boyhood;—phenomena not one whit less wonderful than others our attention is now directed to.

Mesmerine is luminous; this fact is proved by the evidence of sensitives and clairvoyants, but without such evidence we have in latent heat, the principle of light; and as it is developed, the light is developed. The light or mesmerine from the human body is of various shades of colour, principally blue, red, and yellow, depending upon the preponderance of the chemical constituents of which the person may be composed; for it is with man as with animals, some are of a finer quality than others, as is the meat we buy at our shambles; therefore it is that the power one man has, is superior to another in producing artificial clairvoyance in individuals. The mesmerine from some is so firm, so dense, that it cannot produce clairvoyance; but is powerful for healing diseases, and producing phenomena of the denser kind. In others, their mesmerine is so fine, so ethereal, so transparent; that on entering the patient it clarifies the nerves, amalgamates with the weaker mesmerine of the patient, and produces a result analogous to the mixture of substances which produce glass, by which the opaque substances of the body become transparent. We shall in the section on Clairvoyance more fully explain this phenomena. Suffice it at present for the reader to remember, that even solid silver can be dissolved in nitre, and become a transparent fluid; and that if we could make a double glass case, large enough to contain us with ease, and line it with silver, so that we could not see one ray of light, could not see one item of landscape; yet let sufficient nitre be poured in to fill the space between the glass, and the opaque silver

would be transformed into a transparent fluid, and our range of observation would be extended; we should be normally clairvoyant. The power of mesmerine to mingle with other substances is prettily developed by the following experiment made by mesmerisers with water and *seen by sensitives*. I find it among some memoranda, doubtless copied from some work on mesmerism, and it coincides with the experience of persons I have known, when, some years ago, I gave much time and thought to the subject of mesmerine.

MESMERISED WATER.—Take a tumbler one-fourth full of water; place the tumbler in the palm of one hand, with the fingers of the other hand pointing downwards into it. The position of the hands should not be changed, as it interrupts the process to throw or dart the finger at the water.

Action—The light falls from the fingers till it reaches the bottom of the water, resting there till the whole of the surface of the bottom is covered, it then begins to rise till it reaches the top of the water, making the whole very bright. The process occupies from four to six minutes, according to the power of the mesmeriser. When the water is quite full of light, a movement, like boiling water, or the waves of the sea, takes place; increasing till the whole quantity of water is in commotion, one wave pushing on another; this disturbance then gradually subsides, and the water becomes quite still.

SECTION III.

INSTINCT.

There appears to be a two-fold action in each department of man's existence. We have the corporeal, and its companion, the incorporeal, or ethereal. So far as we know, this has been overlooked in tracing man as a spirit; and by not observing this junction, or union, we lose connectedness. That becomes a maze, a labyrinth, which would otherwise lead us onward in the right path for understanding the phenomena of our own life; its powers, and energies. INSTINCT has been given up to the lower animals; to fish, to birds, as a power necessary for them in lieu of reason. How it exists, why it exists, to what extent it exists, has been little studied. Instinct is a rich shrubbery of beauty, and would amply repay the observer if he would enter with zest into a practical examination of the elements therein developed. Let him take the woodman's axe, cut down the underwood of error which intersects and covers the pathway of knowledge as to man's inner powers, and make that clear which now defies the mental powers of the timid investigator, who fears the time and trouble it would take to find the landmarks. Error is like the luxuriant confusion of the Ceylon forests so vividly pictured by Sir Emerson Tennent, when he tells us—

“But it is the trees of older and loftier growth that exhibit the rank luxuriance of these wonderful epiphytes in the most striking manner. They are tormented by climbing plants of such extraordinary dimensions, that many of them exceed in diameter the girth of a man; and these gigantic appendages are to be seen surmounting the tallest trees of the forest, grasping their stems in firm convolutions, and then flinging their monstrous tendrils over the larger limbs till they reach the top, whence they descend to the ground in huge festoons, and after including another and another tree in their successive coils, they once more ascend to the summit, and wind

the whole into a mass of living network as massy as if formed by the cable of a line-of-battle ship. When, by-and-by, the trees on which this singular fabric has become suspended give way under its weight, or sink by their own decay, the fallen trunk speedily disappears, while the convolutions of climbers continue to grow on, exhibiting one of the most marvellous and peculiar living mounds of confusion that it is possible to fancy. Frequently one of these creepers may be seen holding by one extremity the summit of a tall tree, and grasping with the other an object at some distance near the earth, between which it is strained as tight and straight as if hauled over a block. In all probability the young tendril had been originally fixed in this position by the wind, and retained in it till it had gained its maturity, where it has the appearance of having been artificially arranged as if to support a falling tree."

So it is with the trees of Principles, they get tormented by the climbing errors of man's luxuriant imagination, till they are lost or concealed in their network.

Let each bear a portion of the toil necessary to clear the jungle, and all will be well for us and for others. The phenomena which ever arises as we progress, will amply repay us for the labour bestowed.

GATHER FACTS.—They are the gems of science, and arrange themselves each in its own order, as certain as crystalline substances take each its distinct angle. Throw away guess-theories as you would the piece of pebble-shaped sandstone you may have picked up on the sea-shore in mistake for an agate. There are voluntary and involuntary powers of a physical character in man. The voluntary appear to be under the entire control of the mental or intellectual reasoning powers; and in a minor degree these powers appear in all animals. The involuntary powers and life-action, as laid bare by nerves, heart-beat, pulsation, blood-forming, and assimilating processes, are completely removed from mental supervision and control; they have as their companion or counter-

part INSTINCT. Instinct perceives, comprehends, and provides for the wants of the consumer ; instinct gathers, and the consumer, involuntary, scientifically, harmoniously arranges and distributes the stock so given, to the several members of its household, lime for bone, fat, oil, sulphur, iron, &c., are all duly manipulated and given to each needy member ; and when any portion is fully supplied with its proper nutriment, the popular expressions of "The stomach rejects it," and "The appetite is cloyed," at once signals the need for a change.

Instinct has under its control, Smell, Feeling, Sight, Hearing, and Taste—deprive it of those powers, and it is helpless—give it those powers, and in proportion to their *sensitiveness*, so will the powers appear to the careless observer as the product of Reason. This sensitiveness displays itself in various animals under one or more of the five faculties of Smell, Feeling, Sight, Hearing, or Taste. The bloodhound by smell, appears under that power to be almost supernatural ; but for our knowledge of how he is influenced, we might demonize him. We point to the spot a man has stood on ; or we show him a coat, or vest, or stocking—he looks as close at the clothes and the earth, as a man while reading a book ; and onward he speeds reading the dust on the road, and the dirt in the field, till at last he reaches and lays hold of the person he was sent in quest of. Feeling is another power, and the extent of its sensitiveness is generally overlooked ; if we examine the actions of the animal tribe, including man, the subtilty of the faculty is manifest. Some men are conscious of atmospheric changes coming on before the change is apparent to others ; the more delicate or sensitive the person, the more quickly is he thus conscious ; those who, during a previous illness, have been dosed with that curse "calomel," are miserably sensitive to all ethereal changes ; "weak nerves, and foolishness," get the credit for the action of quicksilver in the system, which, acting in the same manner as it does in the barometer, makes the machine or body uneasy, and the

temper irritable. The feeling of moisture on the system is illustrated in the following example :—

“HOW TO FIND WATER IN THE DESERT.—When the water begins to run short, and the known fountains have failed, as is too often the sad hap of these desert wells, fortunate is the man who owns a tame chacma, or ‘babian,’ as it is called. The animal is first deprived of water for a whole day, until it is furious with thirst, which is increased by giving it salt provisions, or putting salt into its mouth. This apparent cruelty is, however, an act of true mercy, as on the chacma may depend the existence of itself and the whole party. A long rope is now tied to the baboon’s collar, and it is suffered to run about wherever it chooses, the rope being merely used as a means to prevent the animal from getting out of sight. The baboon now assumes the leadership of the band, and becomes the most important personage of the party. First it runs forward a little, then stops, gets on its hind feet, and sniffs up the air, especially taking care of the wind and its direction. It will then, perhaps, change the direction of its course, and after running for some distance, take another observation. Presently it will spy out a blade of grass, or similar object, pluck it up, turn it on all sides, smell it, and then go forward again. And thus the animal proceeds until it leads the party to water, guided by some mysterious instinct, which appears to be totally independent of reasoning, and which loses its powers in proportion as reason gains dominion.”—*Wood’s Natural History.*

The feeling which we call, and know by “damp air,” is here portrayed in its excessive sensitiveness. I might go through the other powers of sense, but the law of sensitiveness or *negativeness*, has been sufficiently illustrated to indicate how the powers called “instinct” operate to supply the involuntary portion of animals with nutriment. The principle or law of affinity, or repulsion, guides animals—they smell; the scent from the solid is agreeable or disagreeable to the species, and so they take or refuse. Man is in civilised society less sus-

ceptible to this power than when in a so-called savage state. Civilization so mixes substances, and creates artificial inclinations; that he hardly knows the taste or smell of primitive vegetable productions.

Instinct, or the perception of powers in a foreign substance, which would be favourable or unfavourable to the species to which it belongs, is in its magnitude and power in nature, the simple law of "demand and supply." Negative and positive—receiving and giving, is the play of all substances, animate and inanimate, interlacing and weaving themselves into patterns, or forms of harmony and beauty; and in proportion as the instinct substance receives the substance it longs for, so is its happiness felt and enjoyed, and that as vividly, and as energetically, as it is felt by man, though it be only a vegetable, animal, bird, or fish. If we trace the powers of instinct still further, we perceive we have reached the half-way house between life simple, and intellect as displayed in man. If we read the habits of many kinds of animals, we are inclined to give them intellectuality; but on arranging them into species, we at once perceive the power is *localised* to usually a solitary predominant energy or faculty, as seen in the ant, the bee, the spider, the beaver, the tailor-bird, the fox, and others. On an examination of the construction of those portions of living power, we perceive two physical facts, which explain the reason for the distinct faculties they possess. Take the microscope and examine those of a diminutive size; or the usual eye power we possess, to examine the larger objects we have pointed out, and each has a head; and that head has a peculiar form or shape, which shape on the one hand gives the power of idiosyncrasy, or one *dominant* power which rules the entire voluntary action of the animal; on the other hand, the entire harmony of make and shape of the animal, to use that power. Take the beaver, the mole, the spider, and the bee; minutely examine their structure, and the anatomy and perfection of their parts in adaptation for their peculiar habits of life, would fill a volume. The bee, for instance,

has the wing for flight, so as to fly from flower to flower ; —the hair or brush over its body rubs the pollen off the flower as it ferrets into the nectar spot—it then rubs the dust or pollen carefully off, and kneads it with the nectar into little cakes, and puts them into the groove or depression in the inner surface of its thigh, which is over-arched by elastic hairs, so arranged as to act the part of a wicker lid. Here is a beautiful adaptation of physical structure for the duties it has to perform in the harmony of nature—hunger, or the negative principle in the bee, causes it to search for food ; it finds it, and brush and thigh are brought into use *instinctively* for food to satisfy that hunger, and the collected surplus is carried to friends at home ; the very slaughter of the drones arises from the female rancour of the queen. The queen reigns over her amazons, her will is the law—let the queen be removed from the hive, and the drones are allowed to live. Investigate its habits carefully, and each habit arises from the use or exercise involuntarily given to a physical peculiarity of structure. So is it throughout nature—all is on the principle of take and give, each in its order or species.

Instinct has its existence also in a higher range of power than is, or can be observed, in the mere physical frame work. The natural instinct to the outburst of hereditary propensities ; is a power conveyed by the parents *before birth* to their offspring. We do not wish to go into elaborate and metaphysical disquisitions to prove that the existence and power of the nature and propensities of a mother are given to its young before birth, and developed in after life ; because, unless facts are produced to sustain the declaration, an antagonistic reasoner might step forward and give battle ; leaving the reader in possession of that unenviable drag-chain—doubt.

As the father of a large family, and the relative and acquaintance of many families, facts mental and physical, have come under my notice. More especially did facts of an extraordinary kind cluster round me while examining the nature and properties of mesmerine—the effect body had on body,

and mind had on body; hereafter, I shall have to enter more fully into this, the ethereal portion of our subject; but deny it who will, I have *seen* over and over, marks on the human body of the child, produced by the involuntary act of the mother, by her touching parts of her own body when at the climax of disappointment on the non-obtaining of some article of food longed for—the touch on her own body has produced the distinct form of the object longed for on the same part of the child's body. When no external mark has been left, an *internal* action of a more subtle kind has been imparted. The mother has craved unsuccessfully for eels, for oysters, for rump steak, for fruit;—the child, after birth, will pine, languish, put its tongue out as if wanting something yet un-supplied; on enquiry of the mother, she perhaps faintly remembers what she had longed for;—get it, give it, and though before the child has tasted nothing but its natural milk, it will suck and devour the object the mother longed for, till it is *satisfied*; the child then no longer pines, but gains flesh, and health. These are bold free drawings from nature; if they create a smile, still they are as true, and as vulgar, as the comic gesticulations of the lower part of a man's face when he is busy enjoying his dinner composed of the same substances. Man is an animal as well as an intellectual being; we must therefore consider him under these phases. Carry the principle I have opened up to your view as to the action of parents on children *before* birth, and the law applies to the father's power as well as the mother's; and you have the key to the wonderful and mysterious developments of instinct—passions, and propensities, as portrayed in man and animals; which explains how habits, and even lineaments of face, and the roll of grandsire's walk re-appears, after one or two generations of children had apparently effaced from the mind of living parents, the remembrance of past relatives. INSTINCT and the INVOLUNTARY powers of man are ONE, yet TWO; they blend as husband and wife ought to blend, and work together for mutual and relative good. They work in union

with the other two great powers in man, the intellectual, and the voluntary.

The question may arise in some minds:—Why is Instinct? The answer is that unless there was sensibility, or sensitiveness in man and animated nature, improper food, or, scientifically, improper chemical substances would be taken into the stomach; all would be resolved into chaos—confusion, mistake, and death would reign, and leave the earth without the sound of life.

The extent of instinct is universal—it reigns in man, animals, fish, fowl, vegetables; and, to a degree, in minerals, gases, atmospheres, and electricity. On a lower scale, instinct is perceptible even in the Barometer.

“THE LATE GALES.—The gale of the 25th and 26th of October, 1859, was preceded and foretold as to strength and general (polar) northerly direction, by a low barometer, ($29^{\circ}1$ at the sea level,) and, for the season, a very low thermometer (22 degrees). The storm of the 31st of October and the 1st November was preceded by a very low barometer ($28^{\circ}8$ at sea level,) and a thermometer at 50 degrees, indicating a storm from the southward or equatorial direction. Most people understand that as ‘the glass’ falls or rises rain or sunshine may be anticipated. In reality, however, the barometer will do much more than this. If it is carefully studied according to proper rules, and interpreted in conjunction with other indications, its warnings are circumstantial in the extreme, and all but infallible.”

While on the subject of atmospheres, I may refer to another proof of the instinctive power in nature, as developed in the sky as an indicator of the weather:—The Board of Trade has issued for the use of our sailors the following simple maxims:—

“The colours of the sky at particular times afford wonderfully good guidance. Not only does a rosy sunset presage fair weather, and a ruddy sunrise bad weather, but there are other tints which speak with equal clearness and accuracy. A bright yellow sky in the evening indicates wind; a pale yel-

low, wet; a neutral gray colour constitutes a favourable sign in the evening, an unfavourable one in the morning. The clouds again are full of meaning in themselves. If their forms are soft, undefined, and feathery, the weather will be fine; if their edges are hard, sharp, and definite, it will be foul. Generally speaking, any deep unusual hues betoken wind or rain; while the more quiet and delicate tints bespeak fair weather." These signs show the affinities and repulsions in air-currents—the instinct of the Winds.

The Needle is instinctively attracted to the magnet. The principle is developed onward and upward in the scale of genera or species, till it reaches man—till, but for a minute examination of *how* it is produced, we might, as in olden days, believe that certain animals were endowed with supernatural powers—were gods in the form of beasts.

An illustration or two may be useful, to show how nearly allied animals are to man by instinct, so called; but which more properly might be called animal reason.

HORSES—UNITY IS STRENGTH.—"When a boy, being at Whitchurch, near Blandford, Dorset, I noticed two cart-horses that were driven from a farm-yard to drink. The brook was frozen over, and one horse struck with his foot to break the ice, but it was too hard to yield. The two horses then, standing side by side, lifted each a foot simultaneously, and causing their hoofs to descend together, the united impulse broke the ice. We are aware that 'union is strength;' but men could not have done better."—*Morris's Anecdotes.*

BIRDS. Some birds in tropical climates, with their nests hanging from the branches of trees; pick up and stick a fire-fly on their nests, to serve the double purpose of lighting up the nests, and keeping away the bats.—Examine where you will, east, west, north, and south, all animated nature is organised for special purposes, with special instruments or organs, for the special duty to be performed; and when that duty is no longer required, the species dies off, and, like the "Dodo" of New Zealand, becomes extinct; or like the an-

tediluvian animals whose fossilized remains, as mammoth lizards, are now and then unearthed in the earlier strata.

The power which impels the physical organization to use the instruments it has for locomotion—be they the feet in man, the wings on birds, or the fins on fish—is the Negative or Want power, in search of the Positive or Give power, and which we call INSTINCT.

SECTION IV.

REASON

Is the action of the leading characteristic of each species of animal nature, combined in one head or brain. Look over the list of organs in the brain, as detailed under the section Phrenology; consider their powers singly, and then in possible union with any one or two others. Calculate the result, and you have a play of powers—you have Reason. The nearer any animal approaches to the brain formation of man, the more difficult will it be to distinguish the line between reason and instinct. Look at the elephant, for instance; take either a side or front view of his forehead, and you have the main characteristics of intellect or reason, as localized in the brain of man. The perceptives; form, size, weight, colour, order, and number, are clearly developed in the straight, horizontal eyebrows. He has full and bold—individuality, comparison, causality, locality, and time. Compare the vertical lines of his forehead with those of the inclined plane of the cow; and then contrast the mental powers of the two. The cow gazes—browzes—the other *tries* the *weight* power of a bridge, before he will go over; he compares instruments, and selects the one best adapted for his purpose; he knows the crush of his foot, and gently with his trunk lifts and puts aside the little child who is in his way; he retains the remembrance of wrongs, and quietly waits for weeks and months, and then coolly inflicts punishment. You have in the elephant reason, so far as he possesses brain organs, akin to those of man.

Man is truly at the head of the animal, because *he* only is possessed of all the organs, possessed by other animals in parts. The possession of all these qualities, makes him a judge and regulator of those powers in animals; as they feel he is possessed of energies superior to them; and as he provides himself with guards, and aggressive instruments to defend or assail; they quail, and submit. This simple solution of what reason is, may take some by surprise; but an attentive

examination of the subject from effect to cause, will verify its truth. Thus, the body is full of instruments to effect a result; without these instruments, the results could not be produced;—you cannot expect a man to walk, unless he has legs and feet; he cannot perform handicraft without hands; see without eyes; hear, without the delicate and curiously formed internal ear; neither can he think, without the organs for thinking—they are the wheels of the mental watch, each in its place. The balance wheel “concentrativeness,” if out of order, will not allow it regular pulsation; if it, and the other wheels are in order, if wound up by the spirit, all will keep time; and the spirit can use it for the fulfilling of its duties, and pleasures, as we can with our time-pieces. Sometimes the watch is of inferior make, and the results are inferior. If work be needed, the Deity always provides a suitable instrument; an instrument adapted for its duties, as much as our cotton-spinners invent and create machines which take the rough dirty cotton, and card, and spin it into thread; without these contrivances, the results would not, could not be produced. Many assert that reason is the gift of God—true, it is in one sense, but not in another; the intermarriage of near relatives—habits of sensuality—whether in eating, drinking, or uncleanness in the parents, point-blank affect the physical organization of the child. Sudden fright, to the parent before birth, may give idiocy to the child; gusts of grief or joy will injure the balance wheel. The concentration of mind on one class of subjects, will produce an enlargement of those organs of the brain so worked in the parent, and a diminution of the size and power of other organs; and so create in his infant an irregularly formed head, for which we cannot, dare not blame the Deity, or declare it to be His work. Circumstances of soil, of habits, of occupation modify or improve. The species or germ, in all its beauty and uniformity, was perfect; but parents have marred the harmony and beauty of the powers of man, as the manufactories of Wolverhampton, Bilston, and Co., mar the beauty and har-

mony of the sky above them, by vomiting out from their furnaces the smoke and fume which begrime the air, the field, and man, and also sterilize the country round.

The cultivation of man's powers, and the perception of the nature of surrounding substances, have been the glory of civilization; but if we examine the habits and doings of the aborigines of North and South America, of Africa, of Australia, and of the islanders of the Pacific Ocean, we perceive that he is in action very little elevated above the brute; he reigns, it is true; but his practical knowledge of astronomy, of chemistry, of machinery, is of the lowest kind above instinct. Reason is there, according to the largeness or smallness of the phrenological organs; and the invariable law has been, that according to the situation, and tribe duties of the male and female population, so is the cast of the head adapted for *their* mode of life; physical organization in man, pursuing the same law, which in Africa turns the hair of the children of the white man, to the woolly appearance of the negro; and even thickens the lips, and blackens the skin. Reason is therefore merely the extension of instinct, mathematically perfect or imperfect, according to the relative size of the organs of the brain, originally idealized, and created by Infinite wisdom.

The unfoldings of nature, made known to us by reason, —whether in mineralogy, botany, natural history, or any other branch of science, it is unnecessary for us to trace; they are the ingatherings of centuries of plodding thought; and for every class of brain, or range of mental power, there is infinite pleasure to be had, for the labour, or toil of searching;—for the finite during his threescore years and ten, finds there is knowledge yet beyond—“How manifold are thy works, O God! in wisdom hast thou made them all.”

Reason governs the voluntary nerves, muscles, and other powers of the body, as Instinct governs the involuntary nerves in man. Instinct guides and helps from the cerebellum, or animal propensities. Reason, from the cerebral or intellectual propensities. Their work is different, yet in unison; the

wants of Instinct open up the objects for Reason to examine, and understand. 'If Reason had to understand the chemical properties of matter, *before* it allowed substances to enter the stomach, the involuntary functions would not have food to consume; death would take place in a few hours after birth, and life would be extinct. Beautiful is the harmony and happiness of nature, every power in its proper place, according to its duties. Reason has work to perform of an order superior to Instinct. Reason gathers, and bouquets the flowers of science; their form and mental fragrance create enjoyment in man, and the involuntary energies assist without repining. Their two-fold action is in union. If I will to go to a distance, the spot in the distance is perceived by the mental; and, without any apparent continuation of Reason, the involuntary muscles move; I pass over miles of ground, I read, I think, and forget where I am going to; yet, I onward move, taking the correct turnings;—wind through the mazes of our London streets, and find myself at, or near, the place I originally had in view; and have to recall by an act of memory, the reason why I am there. Within a given range of action, the involuntary yields its powers and energies to the voluntary. The one is the stalk, the other is the flower; they are each, necessary to the other.

Life or Spirit energizes from the head, or thinking house of the physical system; it there plans and governs. This may be tested by the reader. When he suddenly resolves on any movement, or wishes to comprehend any proposition; a power seems to dart *in* the brain, *on* the internal composition of the brain; strings or reins, seem to tighten, and be held in control, as horses well held in hand by an experienced driver.

SECTION V.

NERVES.

A HELM of only a few feet in length, guides the monster ship. The nerves of man—so fine, so attenuated, so fragile, guide the whole body. Trace them to their root in the brain, and the size of the primitive root, which controls the physical body of man is a mere point of matter. Let the spirit get the control of that spot, and it controls the whole body, as easily as the other day the massive machinery for opening and shutting the Keyham Docks was moved by a fragile girl of sixteen; she having command of the little instrument which governed; and by it opened the tide-gates for commerce.

Nerve-power has been too much overlooked by all classes of thinkers. The nerves are all-powerful in governing the physical of man; and I am the more desirous to fix the attention of the reader on this fact; as it is the key to the greater portion of the phenomena we ordinarily observe, and of the phenomena which will in due course come under our observation. The Power which governs the nerves, governs the body; for instance, if the body be dead, galvanic power, directed by a human spirit in another body, can cause spasmodic action, can cause an arm to rise, can cause the dead body to sit up; showing that it is possible for a substance—*not solid*, and without seen shape, to act upon the body or frame of man, and produce results after the life-principle has left; when the want of elasticity in the subject must necessarily present extra difficulties to be overcome. If we while alive, can be quieted by sleep, or by a narcotic, so as to stupify the mental organs of the brain; the operator with galvanic power will have an easier task—the sinews, muscles, nerves, &c. being flexible, and in working order, the result will necessarily be more natural, and in accordance with the usual movements of the living mechanism while under the control of its own spirit; it will fight, kick, grin, laugh,

or play any antic the operator wishes, dependant on the hold he has of the nerves. Again, if a living subject in his full consciousness places his hand on the mechanism of an electric machine, there is an instant thrill through the whole body, and the hand is, by the will of the operator, properly exerted, kept fast, so that he cannot remove it, although he may exert all the power his own life or spirit can bring to overcome the force. He is powerless, he is in the grasp of a power greater than his own—and yet that power is as *unseen* as the spirit in the man. I wish these facts to be ever active in the memory of the reader, as they form important links to the understanding of the phenomena which arise under the phrase, Spiritualism. I have been compelled, by the nature of the several sections which have come under notice, to refer incidentally to the nerves. Let us now examine carefully their root, form, substance, and duties, as discovered by anatomists; for knowledge on these points, will greatly facilitate our readiness to accept the facts to be hereafter advanced in proof that unseen power exists, governed by unseen life; and that that power can, under certain conditions, control or guide man while embedded in flesh, bones, and ligatures.

The nerves originate in the base of the brain; and only in this century has the examination of that part of man carefully occupied the thoughts of the student of anatomy. Sir Charles Bell led the way; he developed the mechanism, duties and powers of several branches or semi-roots, and resolved them into three great leading orders—Motion, Sensation, and Respiration:—that sets of nerves were allied together, but as independent in their position and duties, as the hands and the feet; that if near the root, the stem was cut; then all power of motion was gone:—take another root, cut it in the same way, and all sensation was gone—thus proving the distinct function of each semi-root. These semi-roots are eleven; the duties of some are enveloped in mystery, but for the sake of perspicuity they are here detailed: as by the detail, the mind more readily perceives how one set of nerves may be injured, paralyzed, or controlled, and the others still act with vigour.

Cerebral nerves to the organs of sensation and volition :—

1st pair. Olfactory ; controversy respecting their function.

2nd pair. Optic.

3rd pair. Motores Occulorum ; anomalous as to function.

4th pair. Pathetici.

5th pair. Trigemini.

6th pair. Abducentes.

7th pair. Portio Dura, or Facial Nerve.

8th pair. Portio Mollis, or Auditory Nerves.

9th pair. Glosso-pharyngeal.

10th pair. Par Vagum, or Pneumo-gastric Nerve.

11th pair. Hypo-glossal, or Lingual Nerves.

The *spinal* nerves consist of thirty-two pairs.

The sympathetic nerve divides itself into two leading branches.

These nerves are like grey and white threads ; they weave themselves through the bulk of the human body, laying hold of, and controlling the bones, muscles, and fibres of the whole man, and each, according to its order, attending to its own duty.

These root-nerves are the staff-officers of the spirit—they are ever-active, vigilant messengers from the seat of power ; and communicate with telegraphic speed to the extremities of his empire, and return information when required.

It is obvious from the foregoing list how varied are the operations of the nerves, and how ill-informed medical men are as to the *duties* of some of these divisions of nerve ; and, therefore, how disqualified men of science are to decide authoritatively as to the nature of the phenomena which frequently appear in connection with the developments of Man, physically and mentally. Doubt is wisdom ; denial, without knowledge, is folly. When scientific men know all the duties each pair of nerves has to perform, and they can clearly see the play of powers in the network of nerves, then will they be competent judges. In the meantime let all manifestations of power which appear, be treated as facts ; and if arranged, they will in due time develop the law which controls.

Originally my intention was to have entered fully into the nature and properties of the nerves, so far as their nature and properties [were] known; but, as medical men need not the information, and the nature of our subject does not require minute explanations for the general reader; enough has been shown to illustrate *how* the body is moved, and to fully confirm the position taken at the commencement—that the nerve-power is the helm-power of the body, and *any* influence, animate or inanimate, obtaining ascendancy; will disturb or destroy its action, and as a necessary consequence, produce a paralysis on the part or parts of the human body no longer subject to its influence. Taste, Smelling, Hearing, Feeling, and Sight, are all developments of nerve-power. Destroy any branch of any of these nerves, and the sensation is destroyed; so far as the separated portion had power. These physical facts will unfold the laws which produce phenomena yet to be considered, more especially in the next section—Biology.

I have called the roots of the several pairs of nerves—semi-roots, because I *think* they spring from a germ-root, or point. They are spokes from the centre of the circumference of the wheel of powers; and that point is as fine, as microscopic, as the point of light concentrated in the eye, which has, in its excessive littleness all the extensive mileage of scenery portrayed, before it expands again to the size of the camera-disc in that eye.

We cannot comprehend, though we perceive the feat accomplished. So with the nerve-point, the germ-power of animal life. It has a minuteness, a distinctness, which, as it radiates, expands, till we can see it in action controlling the substance which it comes in contact with; first, through the semi-roots, and then, through the ganglions, which ganglions appear to me to be the absorbents or stomachs for foodjuices, to supply the waste of nerve-substance.

The point of the oak is the acorn; the nerves are the root-fibres; and the earth or flesh of the animal is the holding-ground, wherein the fibres run in all directions to lay hold of the food necessary to supply its wants and achieve its instinctive future.

SECTION VI.

BIOLOGY.

BIOLOGY is the power one man has over another ; by which, without touching, he can not only control the nerves, and consequently the whole body ; but by his WILL or spirit can so confound the perceptions of the patient, that he fancies himself a fish, a lion, a mouse, a child,—fancies he sees the snow falling around him, and feels the cold piercing him ; in which condition he walks with difficulty, as if wading through snow, and wraps himself up in any raiment he can get hold of, shivering and looking the very picture of chilliness. And so also with any other freak of the grotesque or picturesque the operator chooses to create. There have been public exhibitions of this power, and in districts where the operator was a stranger, and the operated upon well known ; the latter has, after the exhibition of his absurdities on the public platform, for days been ashamed to show himself in the public streets.

The prudence of producing the phenomena of biology in this phase, may be questioned ; but the fault is with scientific men, they deny the existence of the power, and refuse to attend in private, and to examine for themselves ; and the public are not to be drawn out to pay a fee for admission to cover expenses, unless there is something “ funny,” something to create merriment ; and, therefore, men full of energy to show their fellow-men something new, and which it appears to them would be useful to society ; have to adopt the plan used by “ Jesters” in the halls of our kings and nobles in olden days ;—dress wisdom and knowledge in the costume of a clown or merry-andrew. But, apart from any opinion of the prudence or imprudence of such exhibitions, the truth of the principle, stands out as a FACT ; and, though it has an amusing phase, there is in its nature, the *most important law* in man’s physical and mental existence ; except that of his own vitality or life. That law

is, that one man *can* control another man, apparently by his mere will ; and cause him to lose his identity, and think himself one of the lower animals, and while in that state imitate the cry, howl, or bleat of such animal ; can imagine himself and act the king, the orator, the vocalist, or any other character he is willed to assume. This phenomenon is produced by two processes, both unseen, both powerful ; and when duly pondered over, the mechanism used shows that we are in possession of the keys which open to us the inner gateway to spirit and spirit power, as generally blended under the phrase "Spiritualism." In the general argument under the last section, Nerves ; we there proved that any power which could get possession of the nerves, got possession of the man ; that with the so called dead power,—electricity ; to a limited extent, possession could be obtained ; but that *if* being destitute of intelligence, the multiform changes produced by a man on his own body, could not be produced ; Biology can, because it is an action *by* and *on* living intelligence and power.

Biology is the produce of two powers in man,—mesmerine and spirit.

Electricity is generated in cells by the action of metals ; and it passes along hundreds of miles of the metal it is in affinity with, and closes its directed course by moving a solid substance in various directions ; by which means man reads the history of business matters occurring in other nations of the world, or counties of his own country. And again, as previously detailed, it can lay hold of the surface of the human hand, and hold it there so long as the electricity can be generated. Electricity, therefore, however finely attenuated and subtle it may be, has an existence, a body, a shape ; so has the emanation which issues from the magnet and lays hold of a substance, the visible substance it is in affinity with ; and dependant entirely on the strength or power of the magnet and the weakness of the needle, or other substance, it will draw or drag the substance towards it, till the solids touch each other. Mesmerine is also a body, as proved in previous sections ; it can act in and

on any body it is in affinity with ; it has also an existence, a body, a shape. Electricity is chemical ; mesmerine is chemical ; and if there be in mesmerine the same qualities or chemicals as in electricity, the same effects can be relatively produced. If you could make a chain of a thousand miles, consisting of human beings, with joined hands, electricity, being in affinity with man, would pass as rapidly and as easily through the chain of a million human beings, as along a metal wire. That a like quality of power exists in the body of man is obvious, when we remember the chemical elements of which it is composed. Many animals are highly charged with electricity ; the electric eel has an internal cellular form for creating shocks ; sparks are thrown off by the cat. I remember, when a boy, I often amused myself by producing sparks from my legs, by rapidly passing the worsted stockings off my legs when going to bed in the dark. We have, therefore, a reason for expecting and comprehending, why the mesmerine can produce the like result, of *glueing* the hand of a person to a table or other substance, and for so long a time as the operator wills the mesmerine to flow or stream from his body.

That the unseen mesmerine has an extraordinary power, I have frequently proved. I will relate an incident which arises in my mind, as an illustration of its truth. A young lady, about eighteen years of age, was in company, talking on sewing topics ; I had often made experiments by means of her sensitiveness in times past. I drew a line on the floor with my finger, and asked her to be kind enough to walk across the room. When she came to the line, the advanced foot was arrested on the line, and she could not proceed. She was much annoyed, stating that if she had known it she would have stepped over. She sat down, and while busily engaged, I again drew a line, but in the air, about eight inches from the floor ; and then asked her to repeat the experiment, I drawing a line on the floor as before. She saw me draw the last line, and on coming up to it, lifted her foot to step over, but the upper

line that she was not aware of, caught her leg, causing her to lose her balance, and she fell to the floor. In the case of illness, when the patients have been fully charged with the influence, I have often seen them get up, and with closed eyes follow me, hither and thither: and also move along every spiral I made round the room. Frequently I have been compelled to isolate the patient, by passing lines of mesmerine like cords round the chair or bed, and to disconnect myself by blowing on my fingers, and so breaking the connecting link. In that case the patient, try as much as he would, could not get beyond. The glutine aura, or mesmerine, bound him till I chose to remove the cords; or till the atmosphere by slow degrees operated upon and dissipated the aura. In none of these cases did I touch the human body. The web, was the soul aura guided by the spirit; and this performed its work on the living body as effectively and as unseen as the air compressed in an air-gun will prove itself stronger than the solid bullet lodged in the gun. When therefore a person is fully charged with the aura, it is almost incredible the distance, yea, even miles, which may intervene between the positive and negative; and yet the body and the involuntary nerves obey the will of the operator. I have known instances where, for experiment; the positive, many miles off, has suddenly thrown his mind towards the negative, and willed the person to sleep, or to do any other action, even to coming to the place where he then was, and at once (as reference to the time showed) the person performed the act mentally demanded. This is a power, a mighty power, which may be used, which may be abused; but to the honour of the operators be it written, not one thousandth part so abused as are the liquors, of the brandy and gin shops licensed to retail the "aqua of demoralization." Man, while operating to cure disease, is so intent on the attainment of his object, so awed by the effects of the aura streaming from him, that evil has no entry into his mind. Some minds are so constituted, and their education is so defective, that they can only think evil, and that con-

tinually. Such persons involuntarily show themselves, and soon have to herd with the swine of society.

I have been thus plain, and clear, so that all my readers may understand what may be, and is effected by and between two spirits or men clothed with some 120 lbs. of the physical substance, called flesh. It is useless to deny the power as shown through Biology—denial does not destroy evidence; and this evidence any one can obtain with very little trouble. I have avoided hearsay statements; what I have effected, and what I have seen effected, that I aver; and their bearing on the declarations of hundreds upon hundreds of truth-loving men and women, that they have frequently felt themselves under the power of an influence unseen, and which they have considered supernatural,—is so clear and vivid; that it is only fair and just to examine hereafter, the grounds on which they believe that they are not under the biological power of any spirit in the *flesh*—but of beings in the *soul*.

I *will* that my arm stretch out—the arm obeys, though it is several pounds weight. I will, that the aura or mesmerine stretch out, and the will, life, or force, or spirit, produces the same result; but as much more rapidly, as a ray can, than an atom of solid earth—and we have only to be satisfied that the mesmerine or aura can exist, apart from the human body; can be supplied from the gases and essences in the atmosphere, with the elements to retain its individuality; and we break down the great wall of UNBELIEF that Spirit can, and does exist without the semi-transparent, semi-ethereal animal substance we call Body.

Since the foregoing was written, the French Academy has been and is in full activity, examining a “new discovery”—in reality Biology in another phase; and I here give an illustration of the result of what may be called the *paralysis* of the *nerves*, by staring at a given object for a time; as is effected in the first stage of biology, before the operator takes the control of those nerves, and so governs the whole body.

A woman was brought in before the French Academicians to

be acted upon for a tumour. The Doctor stood at a little distance, and held before her for about a quarter of an hour, a small round bright button—the girl stated she felt sleepy—she was requested to close her eyes; she did—the Doctor then approached, and proved that the nerves were insensible, by handling her arms, &c., and cutting out the tumour without her knowing or feeling it,—she, all the time keeping up a conversation with closed eyes; and, when told that the operation had been performed, she would not credit it, till the diseased part was shown to her.

Experiments were also made with Birds—take the following:—

“**HYPNOTISM PRACTISED ON BIRDS.**—The *Gazette des Hôpitaux* relates the following curious experiments on fowls, which prove beyond a doubt that the state of anæsthesia effected by holding a bright object before the eyes, and which our readers must henceforth understand under the name of hypnotism or nervous slumber, while the word anæsthesia is reserved for insensibility obtained by inhalation, may be produced on animals as well as on man. Dr. Miches, the author of these experiments, having placed a hen on a bench painted green, and about a yard and a half in length, and made an attendant hold it still, drew a line of chalk from the root of the beak, the point of which rested on the bench, all along the latter to its opposite extremity. The hen, which, before the operation, had been struggling violently, and turning its eyes in all directions, in the course of about two minutes kept looking fixedly at the line of white chalk. Soon after it winked rapidly, then opened its beak, and fell over on one side. Immediately its head, legs, and body were repeatedly pricked with needles, without its betraying the slightest symptom of pain. The operator turned its head right and left, and ultimately forced it under its wing, and in all those different positions it remained passive and immovable. This state continued for about three minutes, when the hen came spontaneously to itself again. It first shook its head, then

suddenly getting up, shook it again several times, moved its eyes about, and then began to run. It was caught again, and the chalk rubbed off its beak, as also from the bench; after which they endeavoured to make it remain still, as before, but in vain; moreover, the slightest pricking caused it to cry with pain. These experiments were variously repeated, and always with the same success. We may here remark that the act of making a hen lie still by drawing lines with chalk on its head along and across its back, is very old, and is mentioned in various books on legerdemain, with the explanation that by that process the hen thinks itself tied down; nevertheless Dr. Michéa's experiments are highly interesting, he being the first who has connected this well-known trick with the phenomenon of hypnotism, and shown that under such circumstances the hen is insensible, a fact which had quite escaped the notice of the vulgar."—*Galignani*.

There are eleven pairs of nerves, each having different duties. You may destroy the auditory nerves, but the other ten are at work. You may destroy or paralyse the nerves of sensation, but the motion and respiration nerves, go on as usual. You may paralyse Motion, but Sensation will be in full operation; and if under excitation, those nerves will be exquisitely sensitive, and ready to feel the entry of foreign influences, or auras animate or inanimate. The play of soul power from one man to another, however mysterious and wonderful at first thought, because of the general want of knowledge of its existence; gets understood by understanding the visible and invisible mechanism of the human body; and prepares the mind for a more enlarged view of the wisdom of the Deity, as developed in animal creation; and also prepares us for more fully understanding the phenomena of Clairvoyance.

SECTION VII.

CLAIRVOYANCE—SOMNAMBULISM.

CLAIRVOYANCE is the faculty of seeing through opaque substances; and so seeing, the Clairvoyant can state the condition and position of internal bodies; as man in his normal state can see external objects, and depict them to his fellow man.

External objects, in the absence of light, are invisible to our eyes; even the palm of the hand, the furniture in the room, the features of our friend sitting near, are all invisible; because the eye can only see under certain conditions, it requires the presence of the chemical substance called light, to rest on the objects and upon the eye, before we can see their form and colour. In proportion to their transparency, so is the clearness of our seeing through and beyond the intervening substance—take, for instance, glass, it is transparent; but there are different qualities of glass, and consequently different powers of transparency—there is the common almost opaque glass, the common window glass, which often is so badly made as to show objects out of proportion, there is crown glass, and other superior kinds of glass—these several kinds are of various thickness, and in proportion to their thinness and pellucidity, so is their transparency; just so is it with human beings, some are so rough skinned, that all is as leather, whilst others are so fine in texture, that we can see the lace-work of veins running along the features—we can see the throbbing pulse at the throat. The body is so fragile, that we are apt to say we can almost see through it. To show that it only requires light to see through the body, let any one take a candle, and place his closed fingers before it, and he will see the red hue of the blood, and see the bones, and their shape or form. If a higher power of light be applied, proportionately will the internal mechanism of the hand be seen. Evidently seeing resolves itself into two parts: 1st, the sensitiveness or acuteness of the eyes: and 2nd, the power of

the light properly placed, and used for seeing. The power of seeing, is in man, varied ; there are the short-sighted and the long-sighted, with their gradations of power. Let us illustrate his power of seeing, as it has an important bearing by analogy on this section—Clairvoyance, or Clear-Seeing.

Take one drop of dirty water from a ditch, look at it earnestly, it is small, and dark, but it is water ; it appears so common, so useless, as to cause the observer to pass judgment from the evidence of the eye, that there is no living thing there, neither can there be, because the eye cannot see any ; and our ideas and calculations of weight, size, and construction, lead us to the confident decision, that no living, blood-holding and instinctive beings, could move, and act, in so small a space. Let us take the microscope, and magnify the drop of water twenty thousand times, and by means of the oxy-hydrogen light, throw the shadow of that drop of water on a white disk large enough to receive the image ; and what is the result ? we are amazed, and almost horrified, by the hundreds of so-called horrid-looking animals ; miniature types of the antediluvian animals modelled at the Crystal Palace, Sydenham ;—they move easily, we not only see them, but, *through* them, we see the *internal* frame-work of their bodies, and perceive them also as perfect in form, in outline, as the bulkiest or most agile of the animals we are accustomed to see in our ordinary life. We see their internals as perfectly as clairvoyants are said to see the *internals* of the human beings they direct their attention to. Let us continue our examination, and the exhibitor now adds to the half dried up drop of water, another drop, from another ditch ; watch the result. After the first surprise of the animals in the two drops, up comes the physical instincts of each of the crowd of amphibious, horrible-looking beings splashing about—see ! look ! there is one got hold of another kind of brute, and shakes it as a cat does a mouse ; the blood, yes the veritable red blood, streams from the victim in torrents—we see it flowing, sinking, and tinging the water, —we see the victim struggling in death—we turn away in

sickening disquietude—we are glad when the exhibition is over. We have been clear-seers, or clairvoyants, for a few minutes, and then have returned to our original state, or rather, the chemical elements elaborated by the operator, have been removed; and the drop of water is, as when we first examined it, dark and dingy.

Man, animals, vegetables, earth, water, are atomic, are porous:—as a rule, all are globular, and therefore between the atoms we have a triangular space; which, if filled with other materials, increase their weight, but not their bulk; it is therefore plain, that the greater the amount of surface presented to the action of light, the more easily will the internal substance of the atom be perceived; as illustrated by the simple experiment of the closed fingers placed before the candle; and the *less dense* the substance, the more easily will light penetrate, and consequently the more easily allow man's eye to see it. If, therefore, it be possible to charge the brain with any chemical, which will, in passing through the eye, produce the needed *intensity* of light, the substance will become in proportion transparent, and the internal formation be easily seen. We have, under the section Body, shown that the human eye is of various degrees of sensitiveness, as illustrated by 'Schon' with his naked eye; seeing the satellites of Jupiter: doubtless many a shepherd's boy on the mountain side has also seen them, but, unacquainted with astronomy, has thought no more about them than of the thousand other stars above him. Layard states, that whilst he was examining some ruins—"Sheikh Suttom, from the highest mound, had been scanning the plain with his eagle eye. At length it rested upon a distant moving object. Although with a *telescope* I could scarcely distinguish that to which he pointed, the Sheikh saw it was a rider on a dromedary. Suttom soon satisfied himself as to the character of the solitary wanderer, and declared him to be a messenger from his own tribe."—*Nineveh and Babylon*. In eastern countries, the mountains fifty miles off appear close at hand, in proportion to the rarification of the air, so is the power of

vision increased. Coriander seed, frankincense, and other substances; clarify the eyes, and also the perceptive internals of the brain. Ordinary smoke-dried city eyes are too opaque for much work of a far-seeing kind; but still, this natural extra power of vision is admitted by science, can be easily proved by the general use of spectacles; and therefore we pass on. Glass has been referred to as an illustration of degrees of transparency in inanimate substances; and that, in proportion to its thinness, so is its transparency increased. This law carries itself throughout nature, and therefore includes man. Human skulls are of various thickness; this can be easily seen at the anatomical collections in medical museums. This fact has worked itself into a stupid man being called "thick-headed;" and it will be found that, in *proportion* to the *thinness* of the skull, so will be the acuteness of the perceptive powers—and of course, in proportion to the thinness of the skull, so will be its *transparency*. Look at a skull, it is highly porous,—it is through the skull that moisture or sweat exudes from the interior of the head; the very hair is porous—it is a tube, as is shown by the microscope. Hairs are highly charged with heat, and electricity, and are semi-transparent.

Phrenological developments prove that there is an organ or power in the brain called "*Vision*;" and, by facts, it is proved that human beings having that organ very full, frequently see lights, forms, and living moving persons, not seen by those without that organ; and their friends and acquaintances put it down to an excited imagination, and frequently, if possessed of property; they are *thoughtfully* placed in a lunatic asylum, and the property is used by those friends as a recompense for the trouble they have taken, and also because they are next of kin.

The eye does not see, it is only the *medium* for the external image to shine through, on the darkened chamber of its mechanism, as with a glass; and the ray holding, or bearing the image, concentrates itself to the size of the point of a

the duty of those especially engaged in the investigation of idiocy, insanity, and other affections of the brain and mind, to ascertain by a series of carefully executed experiments whether the alco-phosphoric acid and other essential and important brain elements do not, in certain conditions of nervous ill-health, pass rapidly out of the system in the various excretions. Of the actual deposition of nervous matter in the urine, there can be no doubt. The microscope at once detects it."

The word Phosphorus signifies *light bringer* or *light producer*. It is chiefly produced from BONES and other animal substances. It appears that a paper was read before the Academy of Medicine of Paris on July 21, 1857, an abstract of which appeared in the "Lancet" of August 29, and in it the following sentence occurs:—

"Hypo-phosphorous preparations will thenceforth rank foremost in their operations, as on the one hand they immediately increase the principle which *constitutes nervous power*, and they present us on the other hand very efficient blood-generating agents, far superior to any hitherto known."

Again, *Majendie's Formula* states:

"The recent discoveries of the presence of phosphorus in the brain-matter, adds to the therapeutical interest which may be attached to this medicine."

So, after all, phosphorus *is* in the brain. An idiot has no phosphorus; and, in proportion to the *quantity* of phosphorus in that portion of man's physical frame, so is the energy and power of the nerves which have their root in the brain, and whose leading branches have to pass *through* the brain before they interlace the whole physical structure. Granting the truth of phrenology, and of the organs being interlaced with a network of nerves; we have the explanation of the extra activity of the nerves, and consequently of the perceptive and reasoning faculties in the brain, as developed by clairvoyants, when charging them with the mesmerine, or aura, from the positive or mesmeriser. By mesmerine, two effects are

produced on sensitives, or clairvoyants ; or, in other words, the persons possessed with thinness of skull and the organ of vision referred to in page 161 ; 1st, The brain is charged with phosphorus, or the "light producer;" and, 2nd, an increased activity of perceptive energy. A chemical light is thus produced, which enables the clairvoyant or spirit to see, by means of the nerves, through *any* portion of the skull or bone (a phosphorescent substance), but principally through the eye or lens of vision, as effectively as the nerves see through the ordinary eyes when in a normal state. Wherever the nerves in the body most cluster, *there* the energy or perceiving power is most in action. The importance of the nerve cluster at the pit of the stomach has been *greatly overlooked* by anatomists and physiologists. I have observed extraordinary effects produced by it ; in some instances it has been so great, as to lead me to suppose that it is the *seat of the involuntary life* powers in man. That these play a leading part in the physical life of man is certain ; the mass of nerve power there when highly charged with phosphorescent energy, enables the clairvoyant to see out through the body, from the pit of the stomach, at surrounding objects with more clearness than from the brain. In cases of fright, or sudden surprise ; most persons have felt a sudden upspring of power from that portion of the body, and so controlling the upper mechanism, as to produce a choking sensation. From experiments on myself, and watching the action of foreign causes on myself ; I am convinced that there are discoveries of elements and powers, and that of a startling kind, to be developed from the hereafter investigations of science on this portion of animated human nature. These discoveries are shadowed before me, but the public mind is not yet ripe for their announcement. During the past few years, the discoveries arising from the play of chemical affinities has so upturned the roots of man's previous mental growth ; that he is in danger, not only of losing the value of each discovery by the mass of others presented to his mind, but he fails to observe the astonishing wisdom and

a narcotic tone of devotion in accordance with their several rituals.

SOMNAMBULISM—or the power of walking during sleep with the eyes closed, and performing domestic and other duties; is simply clairvoyance,—sommnambulists acting as people do who in their sleep, talk, and tell their secrets to any one who happens to be in the room;—explain to me the law by which they talk, and I will explain the law by which they walk. Our newspapers frequently give incidents of somnambulism, but never of clairvoyance; though the law and the results are the same. Take the following, extracted from the newspaper a few days ago, (November, 1859.)

“**REMARKABLE CASE OF SOMNAMBULISM.**—About 6 o'clock on Monday morning, the 24th ult., the governess at Mrs. Harrington's school, in Chequer-square, was greatly alarmed on awaking, by the discovery that a little girl, 13 years of age, who always slept with her for security—Mrs. Harrington having been cautioned as to her sleep-walking propensities—had left the bed, and was nowhere to be found. The household was instantly aroused, and as soon as a conveyance could be obtained, Mr. Harrington, thinking that she had probably gone homewards, (as she had on a previous occasion walked a considerable distance in her sleep,) started off in that direction, and found her at Ieklingham, about a mile and a-half from her own home. A labourer who knew her, had found her walking on the road asleep, with a frock and mantle over her night-dress, and a pair of boots upon her feet, but without bonnet, stockings, or under-clothing. Taking her by the arm, he led her into his cottage, and having placed her before the fire she soon afterwards awoke. On being questioned by Mr. Harrington, she remembered nothing of what had occurred, beyond a notion that some one on the road had asked her why she had not laced her boots. Before leaving home, Mr. Harrington examined his premises, and found that the child (who must have left his house at a very early hour, as she reached Ieklingham, quite seven miles distant, about 7 o'clock), first

attempted to get out at the front door, the chain and bolt of which were found unfastened ; but the door was doubly locked, and the lock goes so stiffly, that a little hand could not turn the key. She then appears to have unlocked a door at the back of the house, and to have crossed the garden, making her exit by a door in Bridewell-lane, which she left wide open. The bottom bolt of this door goes so stiffly that she probably had to knock it with a brick to move it, as Mr. Harrington has frequently done himself. She has since suffered a little from weakness, but has experienced no other ill effects from her singular moonlight walk in the frosty air."—*Bury and Norwich Post*.

I know many persons possessed of this power ; they get up in the night, attend to domestic matters, which have been previously pressing on their minds, and then return to bed, surprised in the morning to find the work all done ; having no recollection of having been up, or of being the agents who have performed the business. A person, a few days ago, told me that her sister was subject to walking in her sleep ; that her mother being ill and requiring medicine during the night, the sister would get up, get and give the medicine, wash up the cups, &c., and get into bed, her eyes closed. That one night, having on only her night-gown, she put on her bonnet and shawl, took up a small pail, and was unbolting the door ; when the mother jumped up, and asked her where she was going to, the answer was, "To the doctor's for medicine." The family have often the laugh against the girl, for attempting to go to the doctor, for a pail full of physic.

This faculty, or rather the development of this faculty, is frequently perceived in both sexes, just before puberty, when there is a disturbance in the physical system ; and a determination of blood to the head, causing the irritation or motion in the organs of the brain ; as explained in the section on "Dreams." It is also developed, when the body is in a state of fever, and when that fever "flies to the head."

There is this great peculiarity in clairvoyance, somnambu-

lism, and brain fever; that the sayings and doings while in that state, are ordinarily quite forgotten by the patient on a return to his usual condition; very seldom are the incidents remembered, and then only in a shadowy condition, as in ordinary fleeting dreams. This has been a marvel to many, who have examined the facts of clairvoyance; but it is only the natural result of a return to the so-called natural condition; the blood receding from the brain, and so reducing the activity of the nerves. Memory, as explained under the section Phrenology, is simply an organ capable of ordinary results; but if extraordinary results are produced on *other* organs, but *not* on Memory, it has no cognizance of the event, and therefore cannot recal, what it has not known.

But on clairvoyance, as on other subjects; we may believe without knowing the cause of the phenomenon. A hungry boy can tell you that eating a piece of bread satisfies his hunger, because he knows from experience that it does; but if asked to give a reason why, he is at fault; and if he tried, his explanation would, to the purely scientific mind, be very illogical—yet the fact of hunger allayed, is a fact you cannot get out of the boy's mind. So it has been with "Clairvoyance." I will give the two leading facts which convinced me of the existence of this power in man.

One Monday morning, I received a letter from a town in Bedfordshire. It was from my brother-in-law, whom I had not seen for some time; stating that he would be obliged to me if I would answer the questions in his letter—they were strange ones—and he would in a few days send me the reason why he put them. The first was, "On Saturday night, were you suffering much from a headache? and, second, Are you suffering from boils on your body?" A medical friend was sitting near; I handed to him the letter, and said, "It is very strange, I hardly have had a headache since I joined the Temperance Society, when a youth; but on Saturday night, I had one so severe, that it reminded me of those I had when I was accustomed to take my "toddy;" and as to "boils," frankly, I have

them. I never had them before, and I am surprised and so annoyed, that I have not even told my wife." I replied to the letter by the return of the post, stating as above; and in a day or two I had a reply to the following effect:—

"There is a girl down here, about sixteen years of age, who has been what they call mesmerised, by a person I know, in consequence of a lecture on that subject in the town; and she has turned out what they call 'clairvoyant.' On Saturday night she was put into what they call the sleep; and she told us about different persons—their characters, and habits, and what they were doing, though they were miles away. I could not believe it, and I thought I would send her to see you: so I said, 'Go and see my brother-in-law, Mr. Jones, of ——, London.' She answered, 'Yes, I see him.' She then described you exactly—your appearance, habits, and the furniture in your room. I then asked, 'Do you see anything particular?' 'Yes—he is suffering from a severe headache.' 'Anything else?' 'Yes—he is suffering from boils; he is taking a little medicine, but it will be of no use unless he gets the cause removed.' 'What is the cause?' After a pause, she said, 'There are drains passing under his office, and the smells are so strong, that they have corrupted his blood, and till they are removed his boils will continue.' I, therefore, at once wrote to you to ascertain if the statement was true. I have known the girl from a child; she is amazing us all by the powers she seems to possess."

I need not inform the reader of my surprise. I knew there were smells, bad smells; but supposed they came from bad drainage in my dwelling-house, which adjoined. I at once put my hat on, went to the landlord of the premises, and said, "The smells from the drain under my office are so bad, that my family are suffering; and, unless you can remove the annoyance, I must leave." His reply was, "Bother the drains! I have had so much trouble with them." He sent men; the floor of the office was taken up; and there was exposed the cause; an *open* drain passed from the water-closet in the house across the office to the staircase, then took an angle-

point turn into the street. The soil had got stopped at the angle, and the mass of putrefaction was almost solid. All was removed ; a short branch drain was made from the house to the street, and all was well. The smell ceased, and I recovered ; but the mischief has never since been quite removed from my system.

The second incident was as follows. One evening, shortly after the above incident, I happened to be in Greenwich on business ; my friend said, "There is a lecture this evening in the Hall on 'Mesmerism : ' come ; I am going." I went, paid my shilling, and seated myself among the crowd. I saw a young man and woman on the platform ; they were about eighteen years of age. There was also the lecturer. After giving a short statement, he did something which seemed to close the young man's eyes, and by some means made him follow him about the platform, and drew him backwards in various directions. Then came the wonderful part of the exhibition. He stated that if any one in the audience would come down on the platform, and bandage the young man's eyes, he (the young man) would read any book placed before him. It so happened that I, being well known to many in the lecture-room, was called for. I went down, and so became a part of the tableau. The operator then gave me three pocket-handkerchiefs, and told me to bind up the youth's eyes with them in any way I pleased. I took them, and tied one across the face and eyes, the second I passed over the side of the face and right eye, and the third the same way over the left eye. The operator then gave me some cotton wool, and stated, "For fear I had not completely blindfolded him, I had better stuff some of the cotton wool along the ridges of the handkerchief." I did so ; and a pretty picture of the absurd and ludicrous the poor youth looked. The operator then asked if anyone in the audience would send down their cards, and the youth would read them. Down came a number from the audience. The youth rubbed each card on the pit of his stomach, and upon the surface of the handker-

chiefs, and then distinctly read every card I put into his hand. All at once, it flashed on my mind, perhaps he has confederates in the Hall, the cards may be marked, and thus he knows, and deceives. I as quickly remembered, that I had in my pocket a pocket-book I had that day bought at a stationer's in Cornhill. If he could read *that* I would then be satisfied. I opened the book at a page which had the introductory head line. He took the book, no one standing near me; the operator being at the opposite end of the platform. The youth rubbed the book on the handkerchief, then pointed with his finger, letter by letter, and read out aloud, "Peacock's Pocket Journal," the very title of the book. I then gave him another page of smaller print which he also read. I thereupon stated to the audience my surprise, and that I had that morning bought the book, and that no human being had seen it since till now. Doubtless there were some there who, not knowing me, might have supposed I was one of the confederates; be that as it may; I was satisfied, and convinced that clairvoyance was a fact. Deeply interested in this newly-discovered power in man, I at once sought out, and obtained, additional evidence from clairvoyants, who visited me; and so thoroughly was I convinced; that under certain conditions, I had implicit confidence in the medical and phrenological examinations made by them of parties living in various parts of the United Kingdom; the portraiture being as clear and well-chiselled, as were the incidents related as the first proof I had of clairvoyance.

One evening, hearing there were examples of the truth of this faculty to be given at the West end—I think the name of the person who gave them was "Massey"—I determined to go. I stepped into a news room for a few minutes, and while there picked off the floor a bill on some subject. I put it in my pocket to use as a *test* of the alleged power of the person to be exhibited. In due time I went on the platform, and caused a person to hold the paper before the face of the lady, while I closed her eyes with my fingers and hand. She read rapidly and distinctly, as if she were reading it in the usual manner. No doubt being now

on my mind, I took advantage of the faculty ; and I owe the life of my eldest daughter to mesmeric clairvoyance. I refer the reader to the mesmeric case of fits, page 128. The clairvoyant was put to sleep, as it is queerly called, because she shuts her eyes ; and the cause and mode of treatment being pointed out, she was requested to be the operator, and the result the reader already has. One other fact, and I think I shall have given proof, clear and distinct, sufficient to verify the existence of Clairvoyance. Scores of others, as clear as those detailed, have come under my personal observation.

“CLAIRVOYANT GUIDANCE :—Being in want of a wet-nurse for one of my girls some ten years ago, and being puzzled where to find one ; we looked over the ‘Times’ and saw two advertisements which appeared likely to supply the lack. Having a wholesome fear of phrenological defects, and of impurity of blood ; we were, of course, anxious to obtain a wet nurse as near perfection as possible. At that time, having a young girl of about sixteen years of age in the house, whose powers as a clairvoyant were of a superior order ; it was decided that she be ‘put to sleep’ to give a description of the two girls. When she was ‘off’ I said, ‘Eliza, here are two’ advertisements from wet nurses ; I wish them examined. Go to ——,’ giving the name and address of one. ‘I have found her,’ said Eliza ; ‘she is seated at a table, and seems annoyed at something. Now a little girl comes in ; she is laying down the law to her. How precise!’ mimicking her ; ‘but she is very natty, very orderly, can’t bear a pin out of place. Her phreno-organs are very good. She is not strong, but her milk is good,’ &c. ‘Well, Eliza, now go and see the other girl,’ giving name and address. ‘I have found her—but she is a very different sort of a person to the other—a good sort of girl, a better supply of milk, and healthy ; but she is very servanty, is not such an one as Mrs. J. would like to have about her.’

“Having implicit confidence in the clairvoyant examination, though the parties lived at some distance ; we decided on

No. 1 character. I drove off to the address, and with difficulty found the place in a back lane of a back street. I found it a coal shop, dirty and filthy. 'Does — — live here?' 'Yes.' Shortly down came a young girl, with a long broom in her hand, dirty and drabby, much like the appearance of the coal-shop. 'Are you — —?' 'Yes.' 'Look very little of the prim and natty about *you*,' thought I; 'but, Eliza says she is, and I have never found her wrong.' Turning to the girl, I said, 'A lady wants a wet nurse; put your things on and come with me.' She did so. Suffice it to say, the girl would give no reference as to character;—The clairvoyant examined her again in an adjoining room, and confirmed her previous statements. We engaged her. The girl's milk agreed with the child; her character for neatness, honesty, &c. were perfectly correct. We kept her a long time after the suckling days were over, and every now and then, when in town, she calls to see us.

"We sent a person to see the other wet nurse, and found such an one as the clairvoyant had described."

I may, in closing up, refer to the case of Edith, a daughter of mine, page 128. It was a clairvoyante who saw where the obstruction was, which gave the racking pain to the child. She told me how the passes were to be made; they were of a peculiar zig-zag kind, and they effected the cure. All honour be to the faculty in man called CLAIRVOYANCE: a faculty not an imposture—a faculty not of the Devil—a faculty inherent to man; a part of his nature, a part of his powers, and a part of those evidences of a divine power, which caused the Jewish seer and poet to be wrapt in astonishment, and say, "I muse on the works of Thy hands." The best clairvoyants are occasionally dim in power, and make mistakes; but that result is *never* the case, if the operator will do as our servants do with the glass of our windows when begrimed with dust and dirt:—clairvoyants are as easily tarnished by unhealthy influences which flow from disease, as many of our metals are by effluvias. It is, therefore, the duty of the operator to

see, first, that *he* is in a fit state to stream his mesmerine into the clairvoyant; and that, as with an astronomer or a microscopist, the lens of his instrument (the clairvoyant) are clear and fit for use. If so, then he can trust fearlessly within the focus of power. Many animals are clairvoyant—dogs, cats, all animals charged with phosphorus, are more or less clairvoyant—they see the lights and forms, the same as human beings; and make known their observations, as well as their powers of understanding, and sign-making allow them; many pages might be occupied with well-authenticated incidents of this clear-seeing power in the lower animals, and of their seeing a class of phenomena we have not touched upon: but which will occupy a considerable portion of our attention.

In proportion to the clearness of the eye, and the rarification of the atmosphere; so in proportion can man see objects in the distance clearly and distinctly—so much so, that as before stated (in page 160) in Eastern mountainous districts, the hills and mountains fifty miles off, come out so clear and well defined, that they appear as if close at hand. Carry this leading fact in your mind, while pondering over the seeing powers of a clairvoyant; and the impossibility of the past will be the possibility of the present; and the verification of the faculty, will be its evidence in the future.

Artificial clairvoyance can be produced by the aura proceeding from certain kinds of stones or pebbles; and also from certain kinds of herbs and preparations of herbs. As to clairvoyance with stones; I have set one clairvoyant to watch the action of the aura on another; and she stated, that it gradually ascended from the palm of the hand up the arm, clarifying the “greyish threads” (nerves) of the “dark vapour” which seemed to envelope them, and when it reached the root of the nerves in the base of the brain; clairvoyance was the result. I have often tried the power of the aura from stones on persons totally unacquainted with the object I had in view;—and drowsiness, sleep, or clairvoyance, have been the results. Many amusing incidents I could relate of my

hunt after "clairvoyant stones" seen by clairvoyants at my house, lying on the roads or in the fields several miles off;—and, when put to sleep near the place, they have, with closed eyes, walked unhesitatingly along narrow ridges of pathways,—as somnambulists are said to do; and at last reached the spot, and pointed with closed eyes to the stone seen in the sleep. Perhaps it may instruct and amuse, to give one instance of stone hunting by a clairvoyant. I was informed, that at a place beyond what was afterwards found to be Croydon; there was a stone of a peculiar kind which she knew by the aura, or "light" shed from it, would be very powerful in curing inflammations, and reducing fever:—that she saw another of the same kind, but not so powerful, in the road leading to Croydon. I determined to have them, and next morning took a cab, and with a gentleman set off—passing through Brixton, and Streatham, to Croydon. When at Streatham, the closed-eyed girl saw the stone—we got out, and she pointed to a stone embedded in the pathway. With difficulty we unearthed it, and found it about eight inches long by about five broad, and three thick. Being on the hunt for stones, we picked up several—asserted to be good for curing the diseases she then mentioned. We at length reached the place pointed out for the original stone, and found it larger than the other, but of the *same external colour* and character as the one picked up at Streatham; and, in passing, I may state it was of a kind I had never seen before. We left the cab, and the stones we had procured,—and went up a narrow lane in search of other stones; the clairvoyant with closed eyes leading the way—we went on, and on, twisting and twining about we knew not whither. I found she was like a hound off the scent—I also found that the power of the stones she trod on, as we walked along, marred her powers: none of us knew where we were. Laughing heartily at our position, after resting ourselves, being tired with jumping over ditches, and through hedges and "shaws," or little groups of trees—I cleared the perceptive powers of the girl, with a small pebble I carried with me; and then she appeared delighted. She

saw the lights from the stones : Off she started, and we followed, as sportsmen after the game—we crossed roads, and fields, and ditches ;—and then over a short common of furze—the girl taking the lead, with eyes closed ; till at last we came to the brow of the common ; and there, down at the bottom of the little hill, was in sight, almost within hail, the cab and the stones we had left. Right glad were we. Tired and weary, we got into our conveyance, and drove home. The stones we originally went in search of, were tried, and found to be possessed of the powers imputed to them—they are to this day called by me, and known to my family as the “Croydon stones”—and the cures referred to in page 49 were by *the* principal one. Doubtless, but for the result, we might have been considered as “daft” or insane, as Buckland was considered to be by the old woman when she saw him “chapping” (knocking) stones by the hill side, and putting them in his bag, but for another purpose than ours.

Herbs and preparations of herbs also produce clairvoyance. I give one instance to illustrate, and then close this section. Hashish, a preparation of hemp, is one of the most powerful I have ever read of. I have seen it, and know a person who used it ; and the state of exaltation, of perceptive energy, idea creating, and thought-flowing, were astonishing. “Brandy” orators were as rushlights to gas. From the descriptions I have read of the results produced by this preparation, it appears, that the head becomes illuminated,—becomes a mass of light. The sensations are as if the skull was broken up, and the adjoining houses in the neighbourhood, both external and internal are made clear to the “hashish eater.” The engagements, &c. of the inmates are clearly seen—the feeling is “ecstatic,”—the sensations are as if “revelling in happiness.”

I have in the preceding pages, asserted that clairvoyance is a faculty existing in man—that it can be produced artificially by means of the aura coming from man—from stones—and from herbs ; therefore, if anyone wishes to have

proof of the power beyond what I have written, he can easily place himself in a position to obtain it. Those energies are around him. The power of the clairvoyant compelled me when first examining into its truth, to *feel* that "WE ARE FEARFULLY AND WONDERFULLY MADE."

SECTION VIII.

MEMORY.

THE Faculty of Memory, which plays so important a part in the mechanism of man's development, has been very little examined by science; yet it is so interwoven in the mysteries of man's being, that the passing allusions to it in preceding sections have been too few and fitful for the importance of the subject. By a right understanding of the source of its phenomenon, we shall be able to perceive the cause of the strange, and so considered unaccountable manifestations of human power, as displayed in several of the branches of physical and mental energy we have had under our notice, and of others yet to come. A clear perception of what memory is, and how it is produced, will solve many of the most intricate questions which have arisen with regard to man. Doubtless, the explanation given under the section Phrenology, will have been sufficient for some minds; but, as I wish all to understand, I will enter into the subject more fully, and give illustrations.

MEMORY is the faculty of remembering all past events which have happened to, or passed under the visual and perceptive powers of man;—without this faculty, more or less in action, man would be a blank—the events of yesterday would be to him as if they never had transpired—all domestic relations, all business transactions, all perceptive knowledge, would be lost—man would be a mere machine, like the engine machinery of our manufactories; except that the atoms of matter composing the machine would have life, and be susceptible of feeling. In proportion to the power of Memory, so is the knowledge acquired, and the opportunity given, laid hold of for advancing our interests in whatever direction our inclinations may prompt. Memory is the lever of the statesman, the mathematician, the chemist, and the pilot; without Me-

memory, Ichabod might be written on the forehead of man. With Memory, he is the "Image of God."

Memory is a faculty to be used; but it may be abused, injured, and destroyed.

To those who have made the phenomena of clairvoyance, second sight, and seership, their study; the total forgetfulness of passing events in which clairvoyants were the chief actors only a few minutes before, has been a wonder, and a puzzle; and but for the known truthfulness of the parties, and the mannerism which involuntarily betrays their sincerity, one would suppose it impossible; but it has its analogy in those persons whose loss of Memory is a source of sorrow to their friends in ordinary life, such persons seem to rouse up a fitful remembrance of you, and will talk a little; but on your absence, your late presence, and the conversation they have had, are all forgotten. On enquiry, you will find that in ninety-nine cases out of a hundred, those very persons were notorious, among their business fellows, for a powerful memory—that indeed, they almost conducted all their business engagements by memory, rather than take the trouble of using pen and ink. There must be a reason for this, and that reason we desire to place clearly before our readers as a solution of the phenomenon, and as a warning to those who are abusing this master faculty of man.

Memory is the development of a physical organ in the brain as stated in page 100; and in proportion to its *size*, so is its power. *Every* mental faculty in man has a physical organ to produce the result perceived. The power of a telescopic lens depends upon its size, a small lens produces a small result. Some of our readers may have seen in shop-windows a silvered piece of glass, with twelve or more distinct circles ground on its surface; each circle produces a distinct image of the looker-on; and according to its size, so is the size of the image; the rays of light operate on each lens, and concentrate their power to a point—that point gives the image. So is it with the perceptive lens on the external and internal of man's brain. This is beautifully developed by the magnetoscope,

an instrument which I have seen, though not in action; but which is described by those who have so seen it as a complete proof of phrenology. By a very simple piece of mechanism, when the operator places one finger on the portion of the head, where, say, "firmness" is located, and a finger of the other hand is placed on the machine; in proportion to the size and energy of the faculty, so will the pendulum of the machine vibrate, or oscillate across a series of circles drawn on a card, and tell its power; by continuing this process, with all the organs; the bent or character of the man is known. This instrument has been tried at the gaols on criminals, and the very crimes indicated by it were characteristic of those persons—for those very crimes were the prisoners there. Inclinations to unnatural crimes in the character, reverse the polarity of the instrument. This instrument illustrates two important truths—Mesmerine and Phrenology, even supposing no other mode for obtaining a knowledge of them was at our disposal. Each organ has a *spherical* form; therefore, the energy, like a ray of light, concentrates itself to a point. In a natural or normal state, the several faculties work in harmony, and wear out together; but if one be more in action than another from any prompting cause, the determination of the blood to that part of the head, and the increased action of the nerves there situated, cause more apparent cleverness to be manifested in the exercise of that faculty by the man so using it. If the strain is continued too long, other faculties not being brought into action, so as to allow rest to the extra excited one; one of two results follow: monomania, or idiocy—the first, leading to the last by a simple law. Determination of blood to any given spot, causes inflammation; inflammation, if not removed, causes congestion, or death to the pulp and nerves at that spot: this is often exemplified on "veneration." Thus, if by excessive religious exercise that faculty be unduly used; inflammation sets in, and develops itself in continued ejaculatory expressions, exercises, and actions; till congestion, destroying the nerves, the action ceases, and the next most dominant organ comes into play, pro-

ducing perhaps violence, with cursing and swearing. The organ of acquisitiveness operates in the same way, producing lunatics from the ranks of commerce and science.

The orator can, by *stimulants*, excite his organ of ideality, and surprise himself and his audience by the flashes of thought which stream in upon him, he knows not how. The engineer, by his exercise of weight and size, can create combinations under the use of powerful stimulants; or by concentrative thoughtfulness through these organs, form schemes which may make his name famous; but let the organ by rest return to its normal state, and he finds that he forgets the bright ideas which seemed so clear; and if he has not committed them to paper, they are lost for ever: so far as he is concerned—they are to him as if they had not been.

Let us apply this knowledge to the organ of Memory, and the same physical result is produced.

MEMORY, I call the LEVER of the brain; if it gets inflamed and excites the other organs into action, it can, by an extended remembrance of the past, and by helping at the present, assist in the production in excess of all the mental powers, by the physical faculties man is possessed of; and if he at the time, or anyone present as an amanuensis, takes an account of the results then being produced, it will become a part of extra knowledge, obtained by an unnatural or abnormal state of the body; but on the return of the man to his natural state, the action of the nerves on memory is lowered; and in proportion to the *degree* of its lowness or want of nerve action, so will the remembrance of the incidents which transpired in that state be lost to him. As a familiar illustration, let us take Light. Light shows the landscape: in proportion as the light is withdrawn, so is the vividness of the scenery diminished, and the inability of the seer increased for perceiving the combination by which to fill up his description or paint his picture. We have the same fact in cases of brain fever—the rhapsodies, the muscular actions which caused perhaps the strait-waistcoat to be put on, is to the patient an idle tale; he has no remem-

brance of the incidents. Take another case—men rescued from drowning have their memory so excited by the determination of blood to the head, that, as if in a moment of time, all the leading events of their lives, long forgotten, rush into their minds; and if you take their narrative from them *before* they return to their normal state—before the excess of blood has returned to its proper place, and the nerves have ceased to be excited—they will give you many of those details; but the power of remembrance dies as they recover.

The loss of Memory by clairvoyants relative to the events, oftentimes startling events, which take place while they are under artificial clairvoyance, is this law in action.

Memory is a faculty of degree; take three numbers, say units, tens, hundreds; 1, 2, 3. When the brain is so excited as to reach the hundreds, memory can act, and remember all past events which transpired in units, tens, and hundreds; but lower the excitations to tens, and then it can only remember all which has transpired in units and tens; the hundreds memory has no knowledge of; reduce the excitement to units, and the upper numbers are as if they had never been.

I have, under the section Dreams, shown why dreams are so fugitive, so little remembered; it is because of the *quietude* of the nerves in the organ of Memory.

As Memory is the master weapon of the spirit, care should be used in its exercise; use, but do not abuse its powers.

The method by which nature produces the effect called Memory, will unveil a multitude of mysteries in connection with mental strength and weakness, as developed in the phenomena of the powers of Man.

SECTION IX.

NATURAL SLEEP.

SLEEP is a relative term; the clairvoyant, because his eyes are closed, is said to be *asleep*; though his energies are in a more active state, more far-seeing, far-perceiving, than when open. Man is said to be asleep when his eyes are closed and he is unconscious of surrounding incidents; even when the muscles of his face, the motions of his body, and the words he occasionally gives utterance to; are evidences that he, the man, the spirit, the life, is not asleep. The pulse beats, the blood flows, the food digests; every action attests that the powers of the man are awake, yet there is a peculiarity, a repose of the voluntary powers, when the spirit, not requiring those powers, withdraws inwards; and that repose or cessation of external activity is called sleep. But does the spirit, does the man, really sleep? It appears to me, no; he is still active, busy, seeing, perceiving, and planning for the future; and possibilities, and probabilities, are arranged during the quiet of physical repose. Though memory be not fully in action, the process of thought and calculation, can go on; this is proved by the night dreams we are unable to remember distinctly. The necessarily continued action of the brain-nerves, as explained in the Section Dreams; suggests an interesting question; Are our future transactions in life *sometimes* arranged previously during sleep? If so, it explains the singular fact that on some particular event taking place, the scene and the very words seem as if they had before occurred, and that this was only a reproduction of the past. The incident has caused a "curious" feeling in us; we have wondered, we have not understood; and, while pondering, the next surge wave of business has rolled on, and floated us on its crest past the event.

For many years I was puzzled with the question why man should consume so much of his life in SLEEP? Take the ave-

rage life of man at forty years, and that age is above the true one; analyze it, and about thirteen years and four months are consumed in sleep. Take childhood and boyhood, with their helplessness and playfulness, and eight years more come off; to which add the waste from idleness or repose, eating and drinking, say, four years, and there is left for mental receiving and giving, only fifteen years in a man's life.

While pondering on the brief period the practical part of man was in action, and how limited his time to take advantage of those opportunities; the problem arose why has the great Creator ordained that so much of a man's life should be passed in oblivion, in a kind of death-life called SLEEP. One day the solution seemed to flash on my mind, and the whole appeared as plain as many—as all developments of God's wisdom, knowledge, and power appear, when the key fits the wards and opens to our view the "Palace of angels and God." Since then, the brightness of the key has been dimmed by the rust of the every-day duties of life; but doubtless a little of the oil of thought applied by the reader to the rough idea thrown out, will enable him to try for himself the power of the instrument I wish to place in his hands.

We are now about to tread on new ground; to examine the evidences which can be produced, to prove that man will never die; that the chrysalis can be left to corruption, but that the vital, intelligent power which heretofore vitalized that chrysalis, has merely changed its mode of action; and that its life still continues. It behoves us to mark well our past knowledge of the physical and mental nature of man, what it can do in its compound or normal state, and what it cannot do; and, if possible, lay hold of the *link* which joins the one to the other, so that each may stand out clear. This is the more necessary, as the casual observer may, on the one hand, attribute all to the supernatural, while another, as careless an observer, may attribute all to the natural. The activity of man during the day, and the known activity of man during the night, leads to the conclusion that he is, during so called sleep, using his

powers, or the powers at his disposal, in *preparation for another state of existence*. The boy at school, the apprentice at business, each undergoes a training to fit him for higher states of knowledge and usefulness; and I think that during so-called sleep, the spirit in man is at the school, is at the workshop of immortality; being in communion with, and in training by, an unseen race of intelligences for the future of his history; and, dependent on the correctness and skill he manifests in the acquisition of knowledge, so will be his position in that unseen world when the chrysalis is thrown off; as our youth when they leave our schools and colleges, according to their earnestness and assiduity during school life, find their level in society. In this declaration of my thinkings, I am not guided by theological schools, be they believers in election, or free salvation; be they Mahomedan or Brahmin; be they sun or crocodile worshippers, or of any of the multitudinous lath-splittings from the tree of theology. I take my stand on the broad basis of God's love to man, as shown in the profuse distribution of beauty and usefulness with which He has surrounded man in every quarter of the globe; and in his giving him the mental powers he is possessed of, and which are evidently constructed for using those productions for his personal comfort and happiness. It follows as a natural result, that if any portion of the Christian world is to live after the death of the body, all men have to live; and if they have so to live, they must have employment, so as to create enjoyment, or they will be reduced to a state of laziness,—the most misery-making condition man can be placed in. I enter not now into what those duties are, because I know of myself nothing. Many persons have told me that the sole employment of the happy man will be, "Singing Hallelujah, and that for ever." Others have told me it will be, "To roam from star to star." Others, that it will be "To nestle in the personal bosom of the Saviour;" though how the "Multitude which no man can number" can do so, I cannot comprehend. Frankly, I think that frequently these metaphors have in some minds hid the principle;

as an orange placed too near the eye to illustrate the form and appearance of the sun, may hide the great luminary. I would therefore follow the tracks of Deity in His expansiveness, and conclude, that if man is to be immortal; he has so ordered it, that the faculties he has given to man are for, and will have to be used in, his future and (to us) invisible state.

I shall have shortly to enter upon a consideration of the evidences we have had, and may have, to settle the vital questions, Is physical death mental extinction? or, Is man immortal? I have shown to the reader the extraordinary faculties man is possessed of, and the near approach there is in their nature and energy to what man is understood to be, as an ethereal being or spirit; and granting that our future investigations will settle our minds in the firm conviction that man is immortal, then the idea I have thrown out in this Section is worthy of thoughtful examination. If sleep be the school for learning the duties of another mode of existence; then I can see the reason why the Creator has arranged that so large a portion of our life should be absorbed in so-called sleep. Man, whether as a civilised or a savage being, appears to have within him an echo of eternity; there is an undefinable something of the supernatural about him. This is not the effect of religious training; because wherever you find him, you perceive an instinctive feeling, that a higher range of mental power is guiding, or endeavouring to guide, his destiny; that feeling shapes itself according to the character of his surroundings. The savage hunter thinks his fathers have gone to their spiritual hunting-grounds; the Hindoo widows burn themselves, so that they may be with their husbands. The Mahomedan, governed by the physical beauties of animate and inanimate nature by which he is environed, conceives his future to be a heaven of the same character, but in a more ecstatic condition. Go where you will, wherever you find man, his conceptions are governed by the physical of the longitude and latitude of the world he stands in; and rightly and naturally so. Principles must be personified, otherwise they

cannot be comprehended, and the personification *must* come from that which he sees and hears. Doubtless the reality will transcend his natural conception, for truly he now, only "sees as through a glass darkly, but then, face to face."

‡ The view I have given is not repugnant to the theological views of any one; let us take the most narrow-minded view any class of men have taken, of who the inhabitants of heaven do and hereafter will consist, and each and every one hopes and believes *he* will be one. Let every one for himself try and trace the action of results to their cause, and in proportion to his "sensitiveness," will be the vividness of his conception that something {has been going on *in* him he cannot comprehend; which apart from instinct and reason as naturally at work, impels him to do certain things, which being obeyed, cause success to follow in the track where reason saw no openings.

I have often pondered over a difficulty, weighed, planned, and used all my powers to solve the problem, of how a certain object was to be accomplished, but unsuccessfully. I go to sleep; in the morning, without any apparent effort of mine to revert to the subject of yesterday's ponderings, the solution is before me, and that so clear and distinct, that there is no doubt on my mind, as to its truth. How is this? I, the man, the spirit, having retired till sleep has lulled the body, can excite the organs above the usual pitch; perceive the answer, and communicate the result in a tableau, to the ordinary working state of the faculties; and if my spirit, if your spirit, can do so, during the physical repose or drowsiness of nearly the whole of the body; taking into remembrance the power of clairvoyance to see objects not perceived ordinarily, and the power man has by mesmerine to influence persons even miles apart; is it not possible, that our spirits *may* be in communication with intelligence of a like character to itself, also in the physical body, as well as with Soul-power spirits, who may be free from the physical incumbrance of the body? Verily, I think so, though I have personally no proof, but what I have derived from a

close watching of the phenomena of the volition of my own mind, under various phases; and the evidences produced by others, who have felt, seen, and heard, what I have not;—evidences produced by those whose “word is their bond,” in the current affairs of life; men, who had no motive for deception; and as in a court of law, two or three independent reputable witnesses, testifying to any fact, settles its truth; so, the same class of facts, testified by hundreds of persons, cannot weaken these facts, nor destroy the existence of the principle developed by them.

If the idea I have placed before you be correct, the LINK is supplied which connects us with unseen life. Man in his natural state, is ever searching after something in advance of that he has, and he takes every possible plan to effect that object; we have a right therefore to conclude, that during natural sleep or repose, we are employing whatever powers we have, or can get, during that time, to gain fresh knowledge for future action; knowledge, which, as it would be of no use to us in our normal state, is not communicated to that “unit” state, required for our physical duties.

I might further elucidate this important section of thought, by extended observations, and illustrations; but my motive in this, as in all past sections, is to condense, to rough-sketch the subject, and leave the reader to fill up the lights and shadows from his own thoughts and experiences, or from future investigations; what I have written, has been all, or nearly all from the book of nature; personal examinations, testing, collecting of facts, and considering the principles involved in those facts; this has been to me a delight. For this purpose, I have travelled hundreds of miles, spent much money, and consumed much time; originally, and till a few months ago, I had not the slightest idea of writing a work of this kind; but the vital importance of the question:—Am I immortal—are my deceased children alive—are my old school-fellows still alive—can they see me—see my engagements? so impressed and roused my energies, that having sought and found the

answer; I felt as if I wished every heart-broken mother to know, every orphan, every helpless and solitary one, to know; that God reigneth, angels minister, and our departed ones still live, and are often near us. The foregoing chapters, appear to me necessary to inform and guide those whose thoughts and previous engagements in life, have been in another direction, so that the links in the chain of evidence being clearly perceived and tested; we may know they are sufficient to hold by, while riding at anchor during the tempests of Life.

SECTION X.

REVIEW.

It will be well to review, and also refresh our minds with, the leading positions considered from page 108 to 191 ; as they embrace a class of phenomena, not often examined either by the man of science, or by the man immersed in the ordinary duties of every-day life. They are the leading invisible powers acting on, and in man ; and a firm conviction of their truth on the mind of the reader, will convey him onward and upward during the subsequent investigation, which will require him to rest on data and proofs, super or above our normal condition, for the greater parts of the evidence. The necessity and the safety of this course, we shall have to point out in the next section, *Testimony*.

The subjects treated of in the Second Division of this book, have been,

1. Spirit, Soul, Body.
2. Mesmerine.
3. Instinct.
4. Reason.
5. Nerves.
6. Biology.
7. Clairvoyance and Somnambulism.
8. Memory.
9. Natural Sleep.

The deductions we make are as follows :—

That SPIRIT, SOUL and BODY, are three affinities or bodies ; which, though different in character and duties, are one in action. That the spirit has the form of the soul, and the soul the form of the body ; and while in affinity, if they could be separated, there would be to the visual organ *three distinct bodies*, differing in opaqueness. The normal state of the body prevents the eye from seeing the soul and spirit, and if the

body were "shed," the normal state of the soul would prevent it seeing the spirit, but, that the spirit, if freed from the soul, could see both soul and body; its own, as well as those of any other.

MESMERINE, is the aura which issues continually from every human being, and is chemically of the same nature as the man from whom it comes; that it varies in volume, energy, and quality from each person, is illustrated by the distinctive smell, the blood-hound scents on the clothes lately worn, and in the foot-prints of the man it is sent in search of. That as the aura, or effluvia, or mesmerine, is of an illuminating, a narcotic, and a magnetic quality; if it be absorbed by another person in a negative or weakly state of health, effects analogous to mineral and vegetable medicines of like properties are produced; and that, on certain kinds of diseases with more power, because it comes from live matter, and is received by live matter; whereas the mineral and vegetable medicines are dead substances, swallowed to excite the living fibre: That like a horse-shoe magnet, the mesmerine continues attached at some distance from the solid body, and if any other body intervenes with which it is in affinity, before it is disconnected or dispersed by currents of air; the receiver feels not only a chemical change working in his system, but a will or spirit power enter him with it; as more fully illustrated in *Biology*.

INSTINCT, is the organic affinity of each distinct species of physical nature, to that which will supply its chemical need; in consequence of its individualized sensitiveness, when placed in a favourable position for using that power. Power which like the barometer, feel the thin edge of the wedge of change, before other bodies less sensitive can; or, like the baboon under the excitement of excessive thirst, which appears to be conscious of moisture in the far off distance, where other powers feel no change. INSTINCT is also the perceptive power of avoiding those auras, or essences, or those physical

substances, producing the auras which are antagonistic to its nature.*

REASON, is the result of the organic power of each leading animal instinct, in combination ; and of the existence of additional perceptive powers. These perceptive powers are for purposes of an intellectual character, but are often misapplied by their intrenching on the duties of instinct ; and so, frequently commit such mistakes, as to disorder and even annihilate the functions of the body.

NERVES, are the reins of the spirit, girding the body and holding it in check. By them are the bones and muscles kept under control ; by them man wills them to move, and they move ; they cause the body to obey the volition or will of the spirit, as the horse does its rider ; whoever holds complete control over the nerves, holds complete control over the physical and mental movements of the body, and according to his knowledge and skill, so will he produce results. †

BIOLOGY, is the Will of one man in the act of controlling the perceptive powers of another, by the entrance of his mesmerine into the body ; and by exercising superior energy, he lays hold of the voluntary nerves, and creates thoughts, and inclinations, and actions which are not the man's, but those of the operator. The nearest resemblance to this that strikes the mind is, the action and controlling power exercised by any one man over another man's nerves by the use of the galvanic battery ; there being animal as well as mineral electricity.

CLAIRVOYANCE AND SOMNAMBULISM, prove that by various means, man may be so charged by chemical agents, as to perceive the play of principles better than when in a normal state ; and while in that state, the brain being illuminated, the nerves which run in thousands in and over the pulp of the brain-matter ; and the skull being so clarified as to become

* Nature displays this power in full force, when in vegetable substances she refuses oxygen, while in all animals, she absorbs it with avidity ; this play of affinities produces all the phenomena we observe in animate and inanimate matter.

transparent, enable the person while in that condition, to see more effectively than with his eyes, when in his normal state. That the spirit can act upon the body when in that abnormal condition, and cause the body to act, to move, and speak, and walk, as when in its normal state; illustrations of this are found in the frequent incidents we read of as acts of somnambulism or sleep-walking.

MEMORY, is produced by a brain-organ, wherewith past events are recalled to the perceptions by the man or spirit; and in proportion to its excited, healthy, or diseased state, so are the reminiscences of the past vividly and ordinarily before him, or totally lost; this is illustrated by the results on those on whose heads weights have fallen, or who have fallen on the head; and also by those who through study, or business, have overtasked the organ, to avoid the trouble of taking memoranda.

SLEEP, is the narcotic of the body, to soothe and rest the physical structure. Sleep lowers the pulse, calms excitation of the brain, and allows the involuntary processes to lubricate the system with the oils, &c., which the friction in the body from the day's labours have destroyed. This latter fact is beautifully illustrated by man being taller in the morning after rest, than in the evening before, from the deposit of oil in the sockets of each bone in the vertebræ during sleep. A sharp practice advantage of this law was once taken in the following manner:—The person wished to be a policeman, but he was a little under the standard required. Being informed of this law in nature, he lay in bed for two days, then presented himself for measurement. Sleep appears to be the thinking time of the man, when in the inner chambers of the body, disengaged from the ordinary activities of the professional duties necessary for providing for physical wants; he can “mark, learn, and inwardly digest” his knowledge, and arrange for future action as a man, and also prepare for his future life as a spirit.

A business-like view of these several powers in man, lead

us to comprehend clearly the mystery of our natural powers. We cannot, as finites, comprehend the mode of creation by the Infinite in the multitudinous species of life matter, each perfect for the discharge of certain duties allotted to it, according to the latitude and longitude of its locality; nor can we comprehend the sympathetic creation of vegetable life and the existence of atmospheres specially adapted for the special mode of life of that species. Yet we can with our lower range of capabilities, examine and trace the action of substance upon substance, and so with considerable clearness define the lower range of laws by which life and death are produced, and perceive the phenomena arising therefrom. None of the results are by chance; they are as certain as light, morning and evening from the sun, by the swift passage of our earth round that luminary.

The phenomena of spirit, mesmerine, clairvoyance, mental perception, and biology, are no doubt wonderful; but not more so than those we perceive in and around us daily. We are ever perceiving them; they are therefore as common, and as little understood by the masses as are our locomotive steam-engines and electric telegraphs, so recently the "impossible," then the "possible," now the "ordinary," or natural laws of certain arrangements of metals. The want of information and of observation, have led each man, according to his train of educational thought, to give judgment in error. The materialist, perceiving the facts, would destroy his creed, at once "Impostors" the whole; and (as I have known personally) refuses to "waste time" in verifying the evidence ready to be placed before him. The religionist, believing in the veracity of the narrator, declares it to arise from "Satanic agency;" and so excuses himself and tries to deter others from the examination of facts; thereby passively by his mode of action and declaration, elevating the devil into the throne of Deity.

God is the creator of all the elements of which this and other worlds are made; and every fresh perception by man of the harmonies of nature, enables him better to understand the

various kinds of chemicals by which like clings to like, and produces species, and modifications of species, but which never blend with another species; as illustrated by the non-productive mule, and other hybrids.

The ass can never become a horse, nor the horse an ass. Acid and alkali may mix and neutralize each other, but never blend. The dream of the man who would rather give his creation to a monkey than to Deity, by making man a progressive animal, through the baboon down to the lizard and a cabbage, and down again to granite, has not the slightest piece of rock to stand on. Man is the same in size, and make, as he was when mummies were first made thousands of years ago. We can any day see at the British Museum the evidence of this, as well as the shape and size of many other then living substances. The microscope unveils the distinct stratification of fleshy filaments, each in its species. On this truth stands all science, all classification in the mineral, vegetable, and animal world. It is the mixing of some, the blending of others, and the repugnance of others; which, under various phases, create the phenomena we observe around us, as developed by the essences or auras those bodies exude; and the more thorough our knowledge of these powers, the more scientifically shall we be able to apply our intellects to the consideration of that vital question, **MAN'S IMMORTALITY**; and if from facts and reasons it be proved a truth, then the ills and wills of this elementary state of being will only be those apprentice troubles the youngster has to battle with, before he is master of his business.

THIRD DIVISION.

SECTION I.

TESTIMONY.

TESTIMONY, is the asseveration of a credible human being, as to any fact or facts which have taken place in his presence; whether by sight, by voice, or by feeling.

In the judicial proceedings of this country, whether it be the passing of thousands of pounds, of acres of land, of large or small possessions of any other kind, or even in criminal business, involving the life of one or more persons; the statements of two or three individuals as to the facts seen by them, if those statements agree, are sufficient to be accepted and acted upon by the judge and jury; and possessions change hands, and life is taken away, the public voice concurring in the verdict; except a straggler here and there, who delights in taking an opposition view on every subject. This principle of opposition reigns so strongly in some men, that their relatives and others pay no attention to their opinion. One man of this kind I once knew connected with a public body; and the only method of managing him was, to propose a plan the opposite to the one it was desirable to carry out; he then would take up and defend the desired plan—all chimed in, and agreed to the very plan, which, but for this *foint*, would

not have been carried without much waste of time and hot words. Some few I have met with, who will only believe what they have seen, and who have declared to me that such a place as Australia does not exist; and of course the phenomena outpouring from the southern hemisphere, are deemed the fertile imaginations of men; these extreme persons may be few, but they increase in number as we approach any branch of science which may be opening up new truths, or rather old truths resuscitated. Unless they can find such duly chronicled in the "Encyclopedia," and in common wear and tear around them; the shrug of the shoulder, and the upturned brow wrinkle, proclaim "incredulity."

I have mingled much with men, and watched the movements of the countenance, as indications of the mind; and at one time of my life, while studying physiognomy, and phrenology, I used to delight in attending meetings of small musters of men on business subjects, so as to have the opportunity of deciphering their characters, and seeing if the business in hand developed the facial and cranial indications. Those studies have explained many monstrosities in men's character, without which all would be a maze. One trait has been clearly settled in my mind: that the more any man is given to the vice of lying, so in proportion is he the accuser of his fellow men, of uttering falsehoods in any matter of evidence, to be received in confirmation of any given declaration of incidents seen.

When any startling fact is laid before a reasoning man, the first feeling is surprise, the second doubt, the third, who is the witness? the fourth, a calm examination of the evidence, and fifth, the acceptance or rejection. There are facts continually arising in the realms of science, which cannot be reproduced at will. A meteor of a peculiar kind in the sky, a peculiar phase of the aurora borealis, or a hurricane; even in ordinary chemistry, some peculiarity has been produced, but the law not being known, it cannot be reproduced at will; therefore we have to rely on the evidence of others who have no motive for deception. In chemistry, conditions have to be

observed ; the more subtle the elements that are being manipulated, the more delicate the test ; the more difficult it is to show, or even explain, the phenomenon observed. How foolish men would appear, who, when invited to sit in a darkened chamber to see the flashes of light produced by the galvanic battery, refused, and insisted that the experiments be made in the broad daylight, or all were false. Look at the mass of knowledge hoarded up in the divisional branches of science ; no one man can know them all ; he may be conversant with their general laws, and be prepared to accept at once, or to pause and examine any alleged fact from the foreground of previous knowledge. If we go back to the knowledge of our fathers, of our ancestors, or of men of science in olden days ; we find their history laden with facts we are not conversant with ; if we uncover the past, we find in Egyptian, in Assyrian, in Grecian, in Roman works of art, manifestations of subtlety in knowledge, which has been, and still is, lost to us ; we cannot produce articles equal in texture, or in tone ; and as far as mere form goes, the utmost ambition of our modern artistic geniuses is, to copy the perfection of olden times. Only the other day I read that some varnish which excelled all other varnishes in soaking into the freestone, and making it impervious to a London atmosphere, had been found out by analysing the surface varnish on the bricks of the pyramids of Egypt ; that varnish has withstood the force of the elements for thousands of years. Again, the disinterment of tablets, &c., show clearly, by the picture-scenes, the existence of sciences and the applications of mechanical power, in a manner we are yet ignorant of ; and other discoveries which we have considered as recent, and as the conception of the geniuses of these modern days, are merely reproductions of the past. Let us sit at the feet of antiquity, and in lowliness of spirit, not thinking more highly of ourselves than we ought to think, accept the testimony of past intellects, whose scientific knowledge, whose mental powers are tacitly acknowledged ; by training our sons to appreciate the "classics"

and the "fine arts," at our colleges and universities. What a bright galaxy of intellect we have in Grecian and Roman history! Are their names, histories, and achievements, mere pegs to hang university salaries on? Are their experiences and declarations to be accepted? Is their testimony to be rejected when it suits *our* whim, or when it rises above our range of understanding? Honour to whom honour is due, even if it appears to destroy our cherished fancies or dogmas. Let us lean on the pillar of truth; it is strong, and will support us, come what will. In past pages of this book, several leading principles have been enunciated, and facts given as illustrations. Facts of a like character can be reproduced, if the conditions are attended to, for the human body is a laboratory of chemicals, and as such, must be examined. We have now to enter upon the examination of phenomena of a HIGHER RANGE than those hitherto under consideration,—phenomena which are not to be found in the stoppered bottles of the chemical shops. Minute experiments with chemicals, show that the invisible atmosphere above us, and around the world, could, by a slight alteration of its constituent parts, be turned into visible water, and drown men by millions; and again, by another slight change in the quantities or proportions of the atmospheric elements, envelope the whole earth in one grand sheet of flame, and in less than a minute every human being would be a corpse, and animated nature a mass of putrescence; as illustrated in deaths by lightning. In the contemplation of such possibilities, the "Deluge" is no marvel; and the prophecy that the world of external matter is to be burnt up, and the heavens or atmospheres rolled up like a piece of parchment in a fire, is evidently an event which a few moments could produce; supposing either that the world was created by chance, or that the Great Chemist who produced and arranged the elements in their present forms, chose to re-arrange those elements for another purpose. The magnetic meridian, the properties of atmospheres, the subtleties of essences, or auras in minerals, were much better understood in ancient

knowledge, so would be his judgment; if he only saw light as white—to him light would only be white—though to another whose knowledge is greater, light is a compound of various colours—colours very different to white; but let every man have within him the principle of affection in full action, and every act of man would be known to arise from “meaning right,” and not from “meaning wrong.” Difference in knowledge and perception, ought not to create antagonism, but a flow of each other’s wisdom, the one to the other.

Men are as truthful now as they were when Egypt lived, and Rome gave laws to Europe; and men were as truthful then, as they are now. If, therefore, facts are related by those who lived before our birth, let those facts have due weight with us. If we earnestly seek for confirmation of them by the production of facts of a similar kind, then is the truthfulness of the testimony of past historians confirmed; and if there be facts related of a kind we have not in our generation been able to observe, let us not deny, but take the testimony on the same basis, as we would in our law and criminal courts.

I intend to use ancient history very sparingly, because the introduction of facts and long arguments attached to the narration of those facts, would swell out this work beyond the point of usefulness; and also because the facts, which have come under my personal observation, and also under the observations of relatives and friends now living, and in London and elsewhere, are so ample as to require selection. Out of a bushel of wheat, a handful taken at random will show the grain and quality; as well as if the whole were spread out before the gaze.

I am disposed also to use the ancient past but little, because to those minds who want to know more, those ancient books are more or less extant. The sacred books of Christendom called the “Bible” are more extensively published and distributed than any other book in the world, and therefore are more easily to be procured. Fabulous sums were in the days of manuscripts paid by the wealthy for a copy. They

were then prized as diamonds now are. Printing and benevolence have made the Bible a purchaseable treasure for about a shilling, the price thousands of persons have lately paid to see a man dressed like an idiot, and hear him crow "cock-a-diddle-do!" Doubtless the crower thought it was in verity "diddle-do." The sacred books referred to are auriferous with evidences of unseen or spiritual power; but, like California, the inhabitants are so used to the appearance of the ground, that they tread on it, over it, and pass it by as a common thing; and perceive not the richness of the golden deposit washed down the stream of time from the mountains of knowledge. As the Christian Church nominally numbers its millions of human beings, and there is an earnest desire by thousands to know something of the mysteries of the future; I, while writing, feel inclined to devote a chapter, or section, to "Christians," taking from their own sacred books the proofs—that unseen intelligences existed and acted upon mankind for several thousands of years; and that there is no law promulgated in those books by Divine mandate to stop their action or cause the annihilation of those beings. If since the commencement of the Christian era for century after century, we have historical facts detailed, showing that, in each epoch of time those manifestations of super-natural power have acted in the *same manner* till the present year; and that those spirit-power manifestations have been felt and seen by more persons than is required for the confirmation of any alleged fact by our judicial courts; then we narrow the ground of Faith, and enlarge the area of Sight; and when the whole is collected, by the reader taking the extra efforts he has ordinarily to make for any unusual advantage he expects to realize in business—and by doing so sees, hears, and feels, in and with his own faculties, the same kind of phenomena testified to by our ancestors—then is the panorama of the "promised land" understood, and its future as a possession felt as a truth; then do the loved ones of the past—the son, the daughter, the wife, the husband of love—rise up as self-existent, as living, not as dead; then the throwing off of this

mortal, or body, is no more dreaded than the clipping or cutting off the extra length of finger-nail which discomforts us—it is felt, but not painfully. It accords with that wise arrangement of God-power, by which as a rule physical death is painless. We have also testimony interwoven with the histories of continental nations. If we accept the ordinary facts therein stated, we have not a tittle less ground for ignoring the extraordinary facts narrated; they were unusual, because by their being so, the effect upon the leaders of parties was the more decided. General knowledge of past men and things is more in vogue amongst our political leaders, because of Printing and Education; therefore men depending on those sources for guidance, seek not for, and have comparatively fewer supernatural or visible guidances; it is an inner, or perceptive faculty they move by. So to those who, busy in the ordinary engagements of life, have not had the means of gaining knowledge, and trusting to it; there appears to be a means open by the supernatural of being on a par with others apparently more highly-favoured; and thus often the obscure occupant of a farm, or a workshop, is the genius who rises and guides the national elements of mental power around him—trace their past, and out oozes their belief in “destiny,” in their “star.” The atoms of animated mind call it “hallucination,” and bear with it, because the man is fit for the emergency; whereas the Hallucinator is the agent, and the Man the instrument, the willing instrument of that higher intelligence. But if he, getting self-conceited, filled with the adulation of the throng, thinks too much of himself, the “star” leaves him; and he, becoming weak, like the masses around him, displays no longer wisdom in combinations, and is hurled from power; and, perhaps, like Joan of Arc, or Socrates, has had the voice or “star”—hallucination—as the pivot-fact of Lunacy or Devilism arrayed in all the drapery of language against the victim, by those who expect to rise by his fall; and stake, or dungeon, or scaffold, or banishment, or poison, drops the curtain of obloquy in front of the sufferer.

SECTION II.

MAGIC.

MAGIC is the Maze of the Human Mind. If you have not a knowledge of the law of its construction, you are ever running this way and that, running up the wrong winding, or running up against a hedge. There is the road, the green lane, with hedge on either side. You can see a road dimly through, you see forms flitting along; and with them you hear laughing, crying, or cursing—the same kind of feeling rises up in your own breast;—and if at last you turn again, and arrive at the gate you entered, you, in vexation or weariness, give it up, and retire; but, nevertheless, the right road is there, if you had turned the right way, or been instructed how to act. Magic has been the theme of the alchemist, the philosopher, the historian, and the poet. Magic has been the *ignus fatuus* of the past, and its dancing lights have led many an eager traveller into the slough, and the morasses of destruction. Books upon books have been written by men who have studied the subject, each giving his report;—whilst the reader, confused by the multiplicity of declarations, is reminded of the story of the “Chamelion,” as depicted by each viewer of its changes of colour. Magic is the chamelion of past generations of philosophers; it has been so, from their imperfect knowledge of the chemical and mental faculties of man. They have confused the natural powers displayed in Biology, Clairvoyance, and Mesmeric Sympathy, with the supernatural powers of unseen intelligences. Some have ascribed all to demons, and others all to physical causes. There is a oneness in the delineations of Facts, but the conclusions from those facts are various. Each observer apparently placing before his readers *prominently*, the facts which he has witnessed, or which have operated on his mind; and ignoring, or only slightly referring to those which are of a character to puzzle him, and overcome the deductions he may have drawn from a

survey of the subject. I have several times referred to the blending of colours. I have done so, because they are ethereal, yet visible;—and they illustrate more clearly than any other substance, the difficulties which arise in tracing any class of so-called magical phenomena. Each phenomena has its power, and, like colour, it is distinct, and has its distinctive powers, and properties; but if you examine it as displayed in the rainbow, and the prism; it incorporates itself with another colour, produces a secondary one, which the observer may attribute wholly to some latent power in the colour he has been principally observing; whereas, the change has arisen from another power, coming into union with the one he has been observing; and, to arrive at truth, he must follow into the new colour, and gauge its powers, till he has examined all, and found the product—LIGHT.

I know no work where this diversity of opinion is shown more tersely and systematically, than by Ennemoser in his History of Magic; there is an English translation of the work by "Howitt"—and I strongly recommend it to the attentive perusal of those anxious to know the opinions of past writers on Magic. Ennemoser has come to wrong conclusions; simply, it appears to me, from want of opportunities of seeing phenomena of a higher grade. He concludes that visions, second sight, apparitions, &c., are the produce of mesmerine and clairvoyance; and any higher phenomena, however strange, are the produce of those faculties in a way not yet understood by us. I am not surprised at this, as it was also the fixed opinion of *my* mind, when I first heard of Spirit manifestations;—which originally appeared to attract attention under the phase of table turning, and that opinion was confirmed after I had carefully watched the process by which the operators round the table produced an effect. But, shortly after, arose a class of phenomena, which was obviously *above* the powers of man as a human being;—thus, when a few friends in their *own* houses, sat round a table with finger-ends only touching the table; anyone at that table wishing it to rise off the floor;

to prove that the result was produced by an unseen intelligence;—and that loo table, so heavy that two persons could hardly lift it in the usual manner, by applying physical force; should, while all were sitting, gently *rise off* the floor, and *float in the air*, about eighteen inches above the ground, and then gently descend as a feather to the floor; evidently, there was a power acting apart from the energy, clairvoyant or mesmeric, of any one present. This I have seen, while sitting as one of the family group; and, seeing, perceived that we must enlarge our ideas as to who are workers on Earth. Afterwards, phenomenon upon phenomenon appeared, which could not by any possibility be produced by human beings; and I then saw plainly how the past explorers in magic had lost their foothold. I went heartily into the investigation of the higher phenomena of Spirit Power. Phrenology, Mesmerine, and Clairvoyance, or Somnambulism, were the steps by which the ascent was made to the discovery of Spirit acting without a seen physical body—known by the phrase “Spiritualism:—” not Spirit a principle, but SPIRIT A PERSON.

Supernatural powers were known to nations independent of the Jews, or the actors in the incidents narrated in the Jewish or Christian sacred Books.

Pliny, in his letter to Curtius Martius, refers to the apparition of the Egyptian titular deity; and Layard, in his book on Assyrian Sculpture, gives us a plate of the sculptures found at the entrance of one of the unearched temples—it represents an evil spirit fleeing out of the building.

Josephus narrates that just before the sacking of Jerusalem by the Romans, there were heard voices throughout the temple of Solomon, saying, “Let us go hence.”

Various rites and ceremonies were originated by the explorers in Magic. If phenomena arose while pursuing certain modes of inquiry—that mode or form was supposed to be the formula or incantation required to produce a repetition of the incidents—and hence has arisen numerous methods; its incantations, its charms, postures, and forms of ceremony—none of

them being of any real use; but are consented to, or advised by those supernatural beings, from the necessity of man requiring something physical to arrange; so as to direct his mind from other subjects, to the one he is more particularly to be engaged in;—and having so arranged, he sits, stands, or kneels, passively awaiting the production of phenomena. Many of the phenomena have arisen from man's own innate powers, as observed in Mesmerism, Biology, and Clairvoyance; and to the want of a careful watching of man's own more latent powers, developed under favouring circumstances; many have risen from their exercises, supposing they have been under supernatural influence; while it has been simply their own bodily powers in a state of excitation. Hence, confusion and misunderstanding has arisen, not from any fault in the principles; but from a want of knowledge, by the expectant, of the Laws which govern his Body, Soul, and Spirit.

As we have before intimated, many are the forms of invocation—the power is *not in the form*, but in the act of the person, in wishing to commune; his thoughts are perceived, and he has performed a physical movement corroborating his wish; as any person would by writing a letter, and attaching his signature thereto. These forms of words we have in the Ninevite bowls lately excavated by Layard; and forms of a similar kind are still in use in Eastern countries; but our Christian travellers have a system of “pooh-pooh”-ing the religious or spiritual customs of those countries, instead of examining them with the same care they would any other of the customs or habits of the people they wish to portray. An illustration of this we have in the Rev. — Fletcher's travels in Mesopotamia and Syria. He states that one of the Magi offered to give him a form of invocation for a few pence. He was to read it, having first made a circle with the blood of the black cock—he was to remain within that circle—summon the Genii who were interested in the formula; that they would appear, and answer any inquiries he chose to put to them; even to those connected with the hidden chambers and

palaces of Nineveh ; but on no account to go out of that circle, otherwise he would be torn to pieces. Fletcher naively says, "I refused, and talked to him of the *folly of his pretensions*, but the magician persisted in the truth of his statement." Methinks, before he called them "pretensions" he ought to have *tested* them ; and, if untrue, then called them "folly." I pass on to cases where the "pretensions" were *tested*.

We have the following account of magic from Mr. Lane's *Manners and Customs of the Modern Egyptians*.

"Mr. Lane having heard an anecdote of a magician a few days after his first arrival at Cairo, which excited his astonishment, determined to become an eye-witness to the professor's art. The magician was invited to Mr. Lane's own house, and was found to be affable and unaffected in his conversation ; he commenced his incantation by writing certain words upon paper, and afterwards separating them with scissors ; of these words he readily gave copies to Mr. Lane. A chafing dish containing live charcoal was next required, and a boy taken at random from the street, to ensure non-confederacy, between him and the magician. Some frankincense and coriander-seed were thrown into the chafing-dish, which was placed between the operator and the boy, and the latter was instructed to hold out his right hand, when the magician drew in the palm of it a diagram, of which the following is a copy. (A square is then drawn with a blot of ink in the centre.)

"By this time the room was filled with smoke, from the perfumes thrown upon the charcoal ; the magician continually muttering and holding the boy's hand, added some strips of the paper he had written on, which were burnt ; another piece inscribed with words from the Koran, he placed within the boy's cap. The youth was asked if he saw anything in the ink, and he answered 'No!' but about a minute after, he trembled, and seeming much frightened, said, 'I see a man sweeping the ground.' 'When he has done sweeping,' said the magician, 'tell me.' Presently the boy said, 'he has done.' The boy was then told to call for a flag, and a red

one appeared on the mirror of ink, and seven flags came in succession at his call, which were described as they appeared. He was next desired to order the Sultan's tent, which was brought and pitched, and soon after the boy said, 'some men have brought the tent, a large green tent; they are pitching it;' and presently he added, 'they have set it up.' 'Now,' said the magician, 'order the soldiers to come and pitch their camp around the tent of the Sultan.' The boy did as he was desired, and immediately said, 'I see a great many soldiers with their tents; they have pitched their tents.' The youth was next requested to order that the soldiers should be drawn up in ranks, and having done so, he presently said that he saw them so arranged. The magician had put the fourth of the little strips of paper into the chafing-dish; and soon after he did the same with the fifth, exclaiming, 'Tell some of the people to bring a bull.' The boy gave the order required, and said, 'I see a bull, it is red, four men are dragging it along, and three are beating it.' He was told to desire them to kill it and cut it up; and to put the meat into saucepans, and cook it; and soon after described these operations as apparently performed before his own eyes. 'Tell the soldiers,' said the magician, 'to eat it.' The boy did so, and said, 'They are eating it; they have done, and are washing their hands.' The Sultan afterwards appeared in the ink mirror, riding on a bay horse, from which he alights, and sits within his tent; where, in the midst of his court, he drinks coffee."

The magician then addressed himself to Mr. Lane, and asked him if he wished the boy to see any person who was living or dead. "I named," says Mr. Lane, "Lord Nelson, of whom the boy had evidently never heard, for it was with much difficulty that he pronounced the name, after several trials, and the boy soon after actually described a man dressed in dark blue, who had lost his left arm; he then paused for a minute, and looking more intently and more closely into the ink, said, 'No, he has not lost his left arm, but it is placed to his breast.' This correction made his description more striking

than it had been without it; since Lord Nelson generally had his empty sleeve attached to the breast of his coat, but it was the *right* arm that he had lost. Without saying that I thought the boy had made a mistake, I asked the magician whether the objects appeared in the ink, as if actually before the eyes, or as if in a glass, which makes the right appear left. He answered that they appeared as in a mirror. This rendered the boy's description faultless.

“On another occasion, an Englishman present, ridiculed the performance, and said that nothing would satisfy him but a correct description of the appearance of his own father, of whom he was sure no one of the company had any knowledge. A boy accordingly, having called by name the person alluded to, described a man in a Frank dress, of course; with his hand placed to his head, wearing spectacles, with one foot on the ground, the other raised behind him, as if he were stepping down from a seat. The description was exact in every respect; the peculiar position of the hand was occasioned by an almost constant headache, and that of the foot or leg by a stiff knee, caused by a fall from a horse while hunting. At a similar exhibition, Shakespeare was described with the most minute correctness, both as to person and dress.”

~ It is stated in the Quarterly Review, (vol. xlix, page 206,) that a son of the interpreter to the French Consulate at Cairo, acted a similar part to the boy who was called from the street by Mr. Lane, and saw exactly the same things and persons reflected in the blot of ink, (sweeper, flags, soldiers, bull, and Sultan; in this instance, however, the spectators desired that the Sultan, (who appeared with his pipe, coffee, and attendants,) should demand the presence of the Duke de la Rivière. The boy afterwards said that, “an officer was brought into the presence of the Sultan, dressed in uniform, with silver lace round the collar of his cuffs, and round his hat.”

M. de Laborde observed, “This is an extraordinary coincidence, Monsieur de la Rivière is the only officer in France, whose uniform is decorated with silver lace,” such being the

uniform of the chief huntsman. When all was over the boy was questioned on the subject, and asked, "how he knew it was the Sultan," he replied, "his dress was magnificent, his attendants stood with their arms crossed over their breast; they served him in his tent, he took the post of honour on the divan, his pipes and coffee-cup stands were brilliant with jewels." "But how," he was asked, "did you know that the Sultan sent for the Duke?" The boy's expression was, "I saw the lips move to the words, and heard them in my ear." Thus the magician seemed to extend his power to the hearing as well as to the sight.

M. Leon de Laborde having learned the forms, tried an experiment upon a boy, at Alexandria. "I once," he says, "made appear among others, a friend of mine who was at Cairo; and the child in the description of his costume, which he followed with great exactitude, exclaimed, "Hold, this is very droll—he has a sabre of silver!" The gentleman alluded to was perhaps the only one in Egypt, who wore a sabre with a scabbard of that metal. At another time M. de la Laborde conjured the figure of a thief who was in the house of M. Massarai the interpreter to the French consulate, and by that means detected him.

Some four years ago I prepared a magic mirror, partly from a formula I had read, and partly from my own ideas of what would make it a more effective instrument. I suspended it in the room as I would an ordinary looking-glass, placed a "sensitive" before it, without stating my reason for wishing her so to sit—shortly appeared in the mirror, figures of fearfully-shaped and visaged beings, which so terrified her, that I was compelled to hastily close the sitting. As the same result followed the next time I attempted to use it, I deemed it prudent to desist; I therefore broke the mirror in pieces. Since then I have obtained two mirrors of a different description, and the scenes perceived by the seers have been of a most interesting character—gorgeous in tableaux and elevating in moral tone—not one scene, not one action, not one word of a

debasement character; but, on the contrary, calculated to uplift man and let his spirit bathe in the ethers of beauty and wisdom. If opportunity opens I may give an example or two under the section "Visions." Well would it be if future travellers who have no *practical* belief in the existence of unseen intelligent beings around us, would carefully investigate this division of human nature, and *publish* the results as they would any other branch of a nation's or tribe's peculiarity. From the gathered clusters of knowledge so acquired, would data be given for understanding the mental peculiarities of nations; and the characters of those unseen beings, who appear to be attracted to certain persons, under certain conditions. Simon Magus was, in the days of the Apostles, powerful as a magician, and at Rome his powers as a wizard made his name famous throughout the Roman empire; and after death, it is said, he became one of the many Roman deities. It is no evidence of common sense or belief in Christianity for Christians to ignore the truth of spiritual beings being in communion with men. The Apostles believed it. We are told that one who by the "spirit of divination" brought her master much gain by soothsaying—wished the power to be *increased*, to equal that of the Apostles'. Her power was not denied, not ignored; but only its quality and quantity.

Magic need not any longer engage our attention; gazed at in its true proportions, and stripped of forms and ceremonies, the deduction we have to arrive at is—

That Magic is a phase and proof of supernatural, unseen, intelligent and energetic action.

Christians cannot ignore the truth of spiritual beings producing results through Magic. The most noted proof is, that through the system of divination pursued by the eastern nations was disclosed the forthcoming of the LEADER of the NATIONS, Jesus Christ; and the time of his birth was known, and the place pointed out by means of a light or star going before the Magi "to where the young child lay." If it be said God in that *particular* instance allowed it; the answer is, such a de-

duction is illogical, because those magicians must have been previously engaged in occult knowledge, or they would not have understood the reason of the star appearing ; and if God once used such a class of men, and for so important an event, the use is lawful ; and also it is evident that all the effects produced by or upon magicians, were not from, of, or by the Devil. On the horns of this dilemma we leave the objectors as to the truthfulness or the righteousness of magic lore. If I were to give my thoughts, I should say that divination was true ; and by that method, the magicians were informed of a perturbation among spirits as to the advent of a BEING whose life and actions would have an unexampled effect on the northern division of the equator ;—that the natural curiosity of men led them to ascertain the date, and by *spirit clairvoyance* they saw “ His star ” in the east, and came to worship him. Humanly speaking, God had nothing to do with their divination any more than he has with an astronomer when he discovers a star in the heavens hitherto unnoticed. Their coming was an act of homage to a new spiritual era—was the outburst of a feeling, such as is displayed by the voluntary action of Indian and other potentates to our Queen, by presents sent in the custody of nobles, as tokens of homage and admiration to her, as the embodiment of the grandeur of the British empire ; an empire raised and avowedly sustained by the spiritual power of that Jesus, the Christ, whose spiritual star was seen by MAGIC POWER.

SECTION III.

SPIRITUALISM OR THE SUPERNATURAL.

If we take classic literature on the one hand, and scripture literature on the other; we perceive a oneness in the acknowledgment of the principle of manifestations of power by unseen intelligences. On the one hand we have the "Gods" assisting the Hero by guidance and influence; on the other, we have God, the Lord, the Spirit of or from the Lord acting upon warriors, statesmen, priests, priestesses, seers and others in like manner, and producing like results.

If we take the historians Herodotus, Tacitus, Xenophon, and Plutarch, as the standard-bearers of classical; Moses and Josephus of Jewish; and St. Luke, Chrysostom, St. Cyprian, and others as those of Christian literature; we have, independent of the poets Homer and David, plain, unvarnished statements, which, if rejected, at once places every other fact in those histories in the regions of fable, and at one fell swoop denies the existence of kings, warriors, statesmen, philosophers; and the personal, relative, and political events which must necessarily have transpired during their earth life.

On tracing the annals of the European and Asiatic races, say from Anno Domini 1 to 1860, we find a continuous stream of supernatural narrative, and interference on behalf of persons and peoples; illustrated not only by success, but by signs and wonders; and, however great the difficulty of verifying the facts which transpired in the earlier and middle ages prior to the invention of printing, yet national history is in national records; and historians having access to those documents, and having also their own character for accuracy to maintain, there is every legitimate reason for accepting their statements as correct.

SPIRITUALISM is the belief in the existence of **SPIRIT AS A PERSON**, endowed with mental perceptions and powers of force;

by which he can, though invisible, act according to his invisible physical powers, as man can with his visible physical energies.

As a spirit must be supposed to understand the laws of his ethereal existence as well as man understands the laws of his corporeal existence ; phenomena must of necessity be brought into play by the exercise of his mental power, as the play of substances under the hand of the human chemist unfolds new and hitherto unperceived powers in combination.

As ethereal substances, such as air compressed, and as the gases ; hydrogen, oxygen, and nitrogen, are invisible, though existent, unless placed in contact with other substances, and yet are more powerful than solid bodies ; so spirits, as the intelligent beings in the ethereals, are more powerful than man in the semi-solid body he occupies.

Who those spirits are, is a separate question. We shall have to consider the primary question,—Do spirits exist, and where are the proofs? If proofs be tendered, and accepted ; the second question arises in the mind, What are the powers and duties of spirits? and almost instinctively arises the interesting question, Who are those spirits?

As we have now to consider subjects of a higher range of life than our own, we must of necessity be liable to err in our conclusions ; the facts may be plain, but our understanding of the philosophy enveloped in those facts, may be in reality as feeble and as erring as the sensations and deductions of the human embryo as to the laws and existences by which he is surrounded, but which are as yet invisible, and will so continue till his death in his mother, ushers him into a new life ; where, as intellect is developed and opportunity arises, he will increase in knowledge as to that world, till his second death in his second mother—Earth, ushers him again into a new life ; where, again intellect and opportunity will enable him to increase in knowledge as to that higher life, and where, possibly, the same process will be *repeated* ; each successive range of new life being as superior to its predecessor, as the previous changes have been. Whether

in this latter view I am heterodox or orthodox I cannot say; but there is a Scripture passage which will enable me to lean on it, if assailed, and that is, "We are changed from glory into glory by the Spirit of the Lord," a higher range of "new birth." Things on earth are in Scripture only types of the processes in Heaven, or "figures of the true." There are angels and archangels, cherubim and seraphim, or degrees of celestial powers; and that their bodies are superior and more rarified I will hereafter prove, so far as it is possible to prove it by the evidence deduced and at our disposal. The existence of this fact is an important link for understanding the visual powers of spirits, and the apparent but not real discrepancies which have appeared in past spiritual phenomena. It will clear our path if here is inserted two articles which I wrote and printed for distribution some short time ago, as they once fully and unequivocally place the subject and character of the phenomena of spirit-power before the reader; and as the greater portion of them have passed under personal examination, I am the more ready, and without hesitation, disposed to place some of those facts before the reader; and while reading and pondering over them, he will find this GREAT GRAND LAW—that spiritualism has *phenomena of its own* beyond, super, or above, the powers of visible physical nature; and it envelopes the whole of the phenomena of Animal Electricity and Clairvoyance; but that Animal Electricity, or Mesmerine, and Clairvoyance do not envelope Spiritualism.

The first was written under the title of, WHAT IS SPIRITUALISM?

I insert it the more readily, as it gives the leading points of this great, this vital subject in a succinct manner; and prepares the reader for understanding the basis on which rests the belief in the existence of an unseen substance world, peopled by intellectual beings, and why it has so laid hold of the human mind, and interwoven itself with the very tissue of its being. It only requires evidence, unimpeachable

evidence, to be produced, to break down the rational opposition thereto of every thinking mind. The results flowing to each person convinced of its truth, is of more than mortal importance, and therefore deserves calmness, fairness, and energy whilst probing the evidence. If the reader be a Materialist, and objects to the assertion of the existence of a God or of a Spirit, let him accept it as he would the alleged discovery of Photography or sun likeness, of electricity, of gravitation, or of vaccine virus, a few years ago. Take the Section as the subject, and ponder over the proofs; by doing so he will prove himself a man, and not an ostrich.

In past pages we have shown new powers in man not known, not perceived by our fathers; and by sitting at the feet of nature, we shall from that great teacher have handed to us problems to solve, which, when solved, will make us wiser, and, may be, happier men; therefore it is we put the question, and give the answer,

WHAT IS SPIRITUALISM?

The BELIEF :—

That God is a Spirit.

That God has created, and employs Spirits to carry out some of his plans.

That those Spirits are Angels, or “Bringers of Tidings;” and that many of them are ministering Spirits, sent forth to watch over man, collectively and *individually*.

As the Watcher, to be useful, *must have power* to act upon, and guide the watched;—Spiritualists believe—

That Spirits, though invisible, have power to act upon, and often do, control men, mentally and physically—the proofs resting on the numerous incidents *so often* transpiring in the quiet of domestic life, super, or *above*, the ordinary laws of nature; but concealed from the public eye, because of their intensely domestic character.

Many men deny the existence of invisible beings; and others believe that they exist, but that they are so far removed

from us, as to be powerless for good, or evil. Spiritualists believe—

That incidents analogous to the acts of man, have lately been allowed to transpire, effected without any visible agency; also that wood, iron, and other material substances, have moved, have risen off the ground at the simple request of the lookers-on; to prove to man, that unseen intelligent beings are frequently near him.

That thousands of persons have had super, or above, natural communications from such unseen beings, in the shape of voices conveying predictions, apparitions, warnings, &c.

That some of those unseen beings are men, who have lived and acted corporeally in by-gone time.

That as God created man in his own image, as a Spirit; it follows, that if God can exist without flesh and bones, so can man.

That our relatives, though physically dead, are mentally alive; and have power to see us, be with us, and act upon us, and upon others for us.

That as man has a continuous, or immortal existence; and his future depends on his government of the present mode of life; the simple law of "Do unto others as you would they should do unto you," is of more importance than usually attached to it.

That some human beings are more susceptible to spirit influence than others; and, that according to their susceptibility, so are the powerfulness and vividness of the manifestations developed.

That man is a free agent, and can, by direct appeal to the Deity, and the exercise of his own energies as a Spirit, remove from himself those influences which have moved large solid substances, and acted upon him in times past.

That Spirit Manifestations show a system of unseen sub-agency in action, which accounts for the frequent mention of supernatural events at epochs in the history of nations and individuals.

That God is not confined to a sect or ism, in preparing man for heaven; each sect may have truth, but not all truth; and whether in or out of an ism, the nearer man by his spirit and action carries out the principles enunciated in the Lord's Sermon on the Mount, so much the more joyous will his future be.

That sects or isms, are useful, constituted as man now is—they are members of the great body of man; each useful, according to its position and duties:—therefore let brotherly affection exist.

And if in addition to these positions we put the natural question which springs up in thought—

WHAT ARE SPIRIT MANIFESTATIONS?

The following reply opens up the whole question vividly for consideration. The answer may come thus:—

SPIRIT MANIFESTATIONS ARE EVIDENCES of unseen, living, moving, acting beings, who see us, act on us, and guide us to good or evil; while we are using our physical bodies to move in this material world.

HOW ARE THE EXISTENCE AND POWER OF SPIRITS SHOWN?

1st.—By moving and raising physical substances, when asked to do so.

2nd.—By producing sounds of various kinds on tables, chairs, walls, &c., when asked so to do.

3rd.—By consecutive sentences of advice, reproof, &c. produced by sounds when a pencil is passed over an alphabet.

4th.—By Premonitions.

5th.—By using the voice of a person, and uttering predictions, &c.

6th.—By using the arms and hands of susceptible persons, to write prescriptions, give information, draw flowers of a kind unknown, give warnings of a personal and relative character, and inculcate purity of life, and prayerfulness of inclination; the person acted upon, simply consenting to let the

hand be used, but totally unconscious of what is to be produced.

7th.—By audible voices heard, and conversation so carried on by Mediums (called Prophets and Seers in olden days.)

8th.—By apparitions of the whole body, or part of the body.

9th.—By spirits touching the human body, sometimes gently, sometimes roughly.

10th.—By musical instruments used, and exquisite melodies produced on pianos, accordeons, &c., no seen hand touching the keys of instruments.

11.—By curing the sick—the hand of the medium being floated to the patient by a power *felt* but not seen; and placed on the diseased part of the body; the medium till then not knowing where the diseased part was.

12th.—By divers other methods, generally according to the mental character of the person on whose behalf they are produced. And when asked why they produce these proofs of existence, they reply—to convince you that the (to you) Dead, still live: They by tests and tokens, prove themselves to be—the mother of the orphan, the husband of the widow, the child of the parent, the sister or brother of those left on earth, or ministering angels.

It is evident that if the foregoing twelve positions can be maintained, the question, “Do unseen intelligent men exist?” is decided; and if the evidence be clear and perfect, it opens up to our perception the pathway to IMMORTALITY—my immortality, your immortality. We see it, we tread in it; we see our beloved children, and the others we love, in front. It is no longer educational faith, but fact; and the certainty of clasping those loved ones by-and-by.

On looking at the positions taken under the two divisions, What is Spiritualism? and What are Spirit Manifestations? it appears to me the reader must allow the subject to be handled as they upspring in the mind, seeing to it that the evidences and arguments cover *every* principle enunciated. The reader will find that certain manifestations are within the

range of man's power as developed in Biology and Clairvoyance, yet that they have come from a higher source; that is, a source higher than the physical body and its mental energies; while other manifestations are of that kind which will not allow the heel of man to be seen—incidents of that kind which make us silent in awe, under the intellectual conviction that unseen living mental intelligences see us, and our every act. What manner of men ought we then to be in all straightforwardness of thought and work? Spiritualism unravels the mystery of so called "coincidences" and "accidental discoveries," by which the best concocted schemes have been foiled, *just on the verge of success*. Foiled, because Invisible Eyes; watchful, energetic, subtle, and powerful, are the "Detectives" in the service of a still Higher Power.

SECTION IV.

CHRISTENDOM.

CHRISTENDOM may be said to envelope three of the five divisions of the world—Europe; embracing Russia, Germany, Italy, Spain, France, and Britain; America, North and South; and Australia, which in a few years will have its millions of people: and these entire divisions have one leading Faith—that is, belief in the existence and superintending power called God, and the outflowing of his Spirit in combinations, called “The Trinity”—Father, Son, and Holy Ghost; and that man will, after his death be re-endowed with continuous life; called “immortal life.” From this primary fountain, many streams have flowed, their course being cut and directed by the energy and planning brains of man; whereby the leading principles have still flowed, but over various soils, into cisterns made of various materials, which we may call sects; giving a tinge,¹ a taste agreeable to many. In the midst of these millions of believers, there are millions who, for want of knowledge, stop short at the first portion of a Christian’s belief, and simply believe that there is a God, who created the world, but afterwards never paid any attention to its workings—left it to itself; in effect, that, like a boy, he made the soap-bubble, drifted it off into space—that the moisture of its surface fermented itself into women and children, whales and eagles, lions and apes, hippopotami and animalculi; and that the play of colours on the surface is the refraction of light from other bubbles afloat, and that they are kept in action and avoidance of each other by their innate susceptibility, called “gravitation;” and so refined have some men been, that they have lodged the Deity as a principle in nature, in every atom of moisture—in the very dirt we tread under our feet, and wash off our persons with so much assiduity; but have extinguished Him as a Person—a Spirit. These men have, by their subtilty of intellectual hair-

splitting, and knowledge of parts of the physical world, leaped into the chairs of state, of science, of commerce, and of literature; and with the ready tongue, and pen, have disseminated their ideas; and but for the operations of a higher, unseen Power, causing itself to be felt by the masses, and so presenting a bulwark in the face of the tide; the "land of promise" would be hidden, submerged during physical life.

The truth of this picture is evident from the statement as under, so far as England is concerned; and if England, Christian England, has such a tale to tell, what must be the summing up of the statistics of other nations? Read and ponder over the following extract:—

"CURIOUS RELIGIOUS STATISTICS.—From the evidence (just published) taken before the Lords' Select Committee on church-rates, which sat towards the close of last session, we have culled some facts bearing on the relative position both of the Church of England and of the leading Nonconformist sects towards the population at large. According to calculations based upon accurate *data*, and carefully made, there are 7,546,948 actual church-going men of the Church of England, or 42 per cent. of the gross population; and 4,466,266 nominal Churchmen, but practically of no church, or 25 per cent. of the gross population. So that the field of operation of her clergy, ministerial and missionary, is spread over 67 per cent., or 12,013,214 of the community at large. On the other hand, the chapel-going Roman Catholics in England amount to 610,786, or $3\frac{1}{2}$ per cent. of the whole population; the chapel-going Baptists (six different kinds) to 457,181, or $2\frac{1}{2}$ per cent.; the chapel-going Independents are 1,297,861, or $7\frac{1}{4}$ per cent.; the chapel-going Wesleyan Methodists (seven different kinds) are 2,264,321, or 13 per cent.; and all other "Protestant" Dissenters, including in the number Jews and Mormons, are estimated at 1,286,246, or $6\frac{3}{4}$ per cent. The total of worshippers or *bonâ fide* Protestant Dissenters is 5,303,609, or $29\frac{1}{2}$ per cent. of the gross population. Again, there is an alarming picture presented of the irreligion in which large masses of

the population are steeped. For example, in Southwark there are 68 per cent. of the people who attend no place of worship; in Lambeth, $60\frac{1}{2}$; in Sheffield, 62; in Oldham, $61\frac{1}{2}$; in Gateshead, 60; in Preston, 59; in Brighton, 54; in the Tower Hamlets, $53\frac{1}{2}$; in Finsbury, 53; in Salford, 52; in South Shields, 52; in Manchester, $51\frac{1}{2}$; in Bolton, $51\frac{1}{2}$; in Stoke, $51\frac{1}{2}$; in Westminster, 50; and in Coventry, 50. So that in all those places, except the two last-named cities, the odds are on the side of those who habitually absent themselves from every religious service whatever. Of 34 of the great towns of England, embracing an aggregate population of 3,993,467, 2,197,388, or $52\frac{1}{2}$ per cent. of the community, are wholly non-worshipping. But this is, beyond question, to some extent attributable to the want of church accommodation, for the evidence goes to show that the sitting accommodation provided by the Church of England and Nonconformists together is only 57 per cent. of the whole population, and of this 27 per cent. is furnished by the Dissenters,—12 per cent. by the Wesleyans, who alone during the last 12 months have spent about 100,000*l.* in chapel-building. The sum expended annually in the repairs of the fabrics and the maintenance of the church services is nearly 500,000*l.*, of which only 250,000*l.* is raised by rate. There having been no ecclesiastical census before 1851, few or no reliable means exist for comparing the religious phenomena of the present day with those of half a century or a century ago; but, in answer to the Archbishop of Canterbury, the Rev. Dr. Hume, the incumbent of a parish, populous and poor, in Liverpool, and a witness before the committee, expressed his conviction, founded on long experience and observation, that the large masses of the population who attend no place of worship whatever are in danger of being lost not only to the Church, but to religion altogether. The population of the country, always on the increase, is becoming more and more a town population. In 1851 there were 9,000,000 living in towns of 10,000 people and upwards, and only 8,000,000 in smaller towns, in villages,

and in rural districts. Dr. Hume apprehends that at the close of the present century 70 per cent. of the gross population will be located in large towns; and, therefore, he adds, if our large towns are left to themselves, practical heathenism must inevitably outgrow Christianity."

If we take the proportions from the total population of the world, we find as follows, say:—

600 millions of Asiatic religions.

335 millions of Christians.

200 millions of Heathens.

160 millions of Mohammedans.

5 millions of Jews.

1,300 millions of populations.

The Bible is yearly issued by tens of thousands—by hundreds of thousands. Ministers are by thousands, every sabbath unveiling its truths; tens of thousands of lay agencies are at work in the same way, and *yet* the foregoing is the plain, outspoken government document of England's position in Christendom.

Why is this? Taking the sacred books to be true (and I believe them so to be) there cannot be any error in those books. It must be, that there is some leading defect in the manifestations of its principles by its teachers. Possibly before we close this volume the cause may be found out; and if so, and the steady application of neglected energies pointed out in these books be persevered in, the Lord's Day Committee of the British Parliament in 1899 will be collecting evidence to publish in 1900 of a very different character.

I am penning these thoughts as the offspring of Facts transpiring around—Facts, which if Christians would come out of their sectarian pews, and witness outside of the walls of their very worshipping-places, would carry truth into their minds, and *life* into their worship. Am I traducing England? Ah, no! England is the nestling-place of benevolence, rail at it who will. Where, in the wide, wide world, is there a country

so full of institutions for bodily and mental ailments, supported almost entirely by the frequenters of churches and chapels? Their hearts are open, and their purses are open; God bless them, and that right early. Let us look at the Christian, and ask the nature of his belief, wrapped in his perception of immortality, and you will find him undecided. If I were to give a rough sketch: it would be as follows. "God is my Creator and Preserver, and at death I sleep till the morning of the resurrection, when the trumpet of the archangel will wake man up to receive his sentence of joy or of sorrow—that heaven and hell are so far off, the inhabitants *now* have no communion with us; they *had* during the time of the prophets and apostles, but the book of inspiration being closed, those powers are no longer needed; as man has *now* the 'Word of God,' he is *now* to live by faith, and 'not by sight.' Therefore, though there is a spiritual world, it does not act on man, and cannot till the Resurrection." Thus the thousand millions of human beings who came into and passed out of existence on an average every thirty years, for several thousand years past, are all dead, and will *remain dead* till the final day, having no knowledge of good or evil, of pleasure or of pain during these ages. Strange to say—I have heard over and over from the pulpit (and from the *very* persons who have enunciated the principle which leads to the previous conclusion), while the theme has been on "happiness," state, "that to be absent from the body is to be present with God;" that is, that physical death is merely a transition state—caterpillar and butterfly the emblems. And when an explanation is asked of the apparent discrepancies in the two statements, the reply is either, "It is a mystery," or, that there is an intermediate state; and in the haze, and maze, the subject is changed with "what we know not now, we shall know hereafter."

One thing is rooted in the mind of the masses of Christian ministers—and, of course, by instruction conveyed to the people;—that Man, after death, is not permitted to revisit earth; that of course spirits and angels are in life, but in the far-off

distance, and never physically interfere with the engagements of man on earth—that interference is only produced by God through Christ. Thus the bright, glorious, intellectual beings, created by the Creator—archangel and cherubim—have no duties to perform in connection with earth; Michael, Gabriel, and the angels of the Lord have left the earth, because the sacred books were made up; and though those books century after century were only copied, one here and another there, in monastic institutions, so that not one in twenty millions of the population could read it and obtain the true faith-light, yet the Deity withdrew the ministry of spirits or angels when the last apostle died. “Ichabod” was, and still is, written on the foreheads of hundreds and thousands of millions of human beings; and all the signs in the heavens above, and in the earth beneath, in apparitions seen, in voices heard, and domestic predictions given, are deemed by the materialist, “Hallucinations” and “Hysteria,” and by the Christian “Satanic influence.”

Right and proper it is for the materialist to doubt, so long as the phenomena is beyond the ordinary laws of matter, and he thinks the evidence unsatisfactory; but for Christians to throw the purple of divinity on the shoulders of the devil, is to me a marvel. Gunpowder was of the devil, gravitation was of the devil, vaccination was of the devil, gas was of the devil, mesmerism and clairvoyance were of the devil, and now spiritualism is of the devil. Verily, of such folks it may be said, “God is not in all their thoughts.” They forget that “the earth is the Lord’s and the fulness thereof.” The phenomena of spiritualism, if it can be proved, throws sunlight on the landscapes of spirit-scenery in the Bible; and as there may be—and I know there are—thousands of good Christians who have it on their minds, that spirit-power is true, but that it is *forbidden* in Scripture, I think it well to satisfy their minds that they are under a “delusion;” and those readers who have not that impression will bear with me for giving my reasons, so that the Christian, being satisfied that it is *lawful* to examine this subject, may join hands with us in the examinations we may have to make.

SECTION V.

LAWFULNESS OF SPIRIT COMMUNION.

THERE appears to be a deep-seated fear in the minds of many Christians, that the proceedings of Spiritualists are contrary to the Divine will—that converse with Spirits is *forbidden*, and that as God will not co-operate with those who act contrary to his laws; it is plain, that the signs and wonders now taking place, are by the “Devil;” or, more elegantly, by “Satanic Agency.” There are two great classes in the world—Those who believe in the existence and superintending care of a Superior Being, called “God:” and those who turn up the lip in scorn, at those of their countrymen who believe either in the actual being of a God, or of Angels, or of Man’s Immortality. The latter class is the largest, and most powerful in Europe; though thousands upon thousands of ministers and priests are engaged to turn the scale. I am therefore penning this section on the Lawfulness of Spirit-Communion for the FIRST CLASS; so as to convince their judgments, remove their fears, and band them with us in assailing the MATERIALISM of the present day. What I intend to pen will be more of a text character, to be amplified by others, if they feel so disposed. I find that a good sized volume, full of life and interest, could be written on the magnificent mechanism which the ALL-WISE, ALL-MIGHTY, has called into existence, to unfold his plans, and to govern MAN:

There are three Questions:—

1st.—Are there any Spirits?

2nd.—If there be Spirits, are they so employed as not to be able to engage in human affairs?

3rd.—If Spirits are able, is it contrary to Scripture for man to hold communion with them?

The *Third* has now to be grappled with. Exodus xxii. 18, is the Goliath brought forward to slay Spirit-communion with man. The commandment is, “Thou shalt not suffer a witch

to live:" and opponents chuckle over this commandment, saying; "Witchcraft is forbidden—and what is Spiritualism but witchcraft?" On this foundation of sand they build their superstructure of opposition. Pray, are all the Mosaic ordinances still binding? (Read them carefully over, and note down those Christians ignore.) If they are, what is to become of us Christians? What a state of condemnation we are in—every Christian family, priest, and people are breaking those laws every week; and the powers that be, ought to be stoning people to death by wholesale; and woe unto us as a nation, if in one jot or tittle, we avoid carrying out the olden commandments. The thing is absurd; the whole question resolves itself into two parts—GOOD—EVIL. God was instructing his chosen people by Seers, or Prophets, how to act when they became masters of countries where the people worshipped the evil intelligencies, or Gods; who acted on the Seers called Witches. It was therefore forbidden to the Jewish people to confer with the witches of the countries they were to possess; because their powers were *inferior* to those of the Seers of the true God. The Jews came out of Egypt, that country of the Magicians, Witches, etc. Those persons had supernatural power, as was shewn in the trial of strength between them and the Seers of God, Moses and Aaron; and to prove I am right in calling them SEERS, I quote 1st Sam. ix. 9, "Beforetime in Israel when a man went to *enquire* of God, thus he spake:—*Come, let us go to the Seer*, for he that is now called a Prophet was before-time called a Seer"—in our day a Medium: I therefore plainly state my belief to be, that it was clearly forbidden to the Jews to inquire as to the future from Seers of the Prince of the power of the air; but it was their *privilege* to seek the Seers of the true God for their guidance in passing through life; and now for the proof;—first, take the continuation of the commandments of Exod. xxii. as in the next chap. verse 20, Behold I send an *angel* before thee to keep thee in the way (*Spirit guidance*) to bring thee unto the place which I have prepared (*Spirit foreknowledge*); beware of him, and obey

his voice." (*Spirit speech.*) Sam. xi. 6. Saul had lost his *asses*—he could not find them—he was advised by his servant, as many of our servants now-a-days advise their masters and mistresses—he said, "Behold, now, there is in this city a man of God; all that he saith cometh surely to pass: now let us go thither; here is the fourth part of a shekel of silver (three pence farthing) that will I give to the man of God to tell us the way (to the asses);" his "Satanic agency" powers, as they would now be called, were well known to the "Maidens" of the district; for Saul was directed by them which way to go, to find the Seer;—he went, but in the meantime, the Lord showed his sanction of the whole, by telling the Medium, Samuel, "IN HIS EAR;" "To-morrow, I will send thee a man thou shalt anoint to be Captain over my people." Saul little thought that the train of incidents,—asses, servants, maidens, were acts of special providence, or guidance. But we pass on; by and by Samuel dies—Saul is king—he neglects God's commands, and is rejected—he enquires of God's Seers, but could get no response; not because it was forbidden, but because "when he *enquired* of the Lord, the Lord answered him not, neither by *dreams*, nor by *Urim*, nor by *Seers*," or those we now call Mediums—three modes of communion. Saul, therefore, restless and anxious, finding the communion through holy men shut up, went to a witch, one who had a familiar spirit of evil; one of the forbidden or magical class: and Samuel *answered* the call, and conversed with Saul: 1 Sam. xxviii. 7—19. The order for putting witches to death was 1491 B.C. Saul going to Samuel the Seer or Medium, and paying three pence farthing to know where his asses were, was 1095—or 396 years *after* the former date.

The word "ANGEL" signifies messenger, or "Bringer of tidings." When the Queen of England sends a message we sink the messenger, and say—The Queen commands. So with Scripture, we have "The word of the Lord came;" "the angel from, or of, the Lord;" or "the Lord appeared." Who were

those angels? I believe, principally disembodied human beings. I think so, because they invariably appeared in the *shape* of men, *acted* as men, *spoke* as men, commissioned by God; and to confirm this statement, I will shortly give additional proof.

Having laid the foundation, as to what kind of seers are to be avoided; I pass rapidly by Elijah, Elisha, Isaiah, Ezekiel, and Daniel's Mediumship; and of countrymen going to them for information as to future events: communicated to them by angels, or "Bringers of tidings;" and now enter into the Christian dispensation. CHRIST was heralded to man by spirits, who were *seen* by human beings, the singing and the words were heard; showing that there are heavenly hosts, and that it is *possible* for ordinary men to see and hear them. Christ was a man of Principles—every act was the declaration of a principle—he never misled—he is our example, and we are to follow in his steps. The principle of communion with the so-called dead, was declared when Moses and Elias conversed with the MAN as to future events. Christ said of the little children brought to him, "Their Angels do always behold the face of my Father, who is in heaven." *Their Angels*—Whose angels? Then children *have* angels who live in heaven, yet by some living sympathy, come to their charge when needful. If children, why not men also, or tell us at what age they leave their charge. At the ascension of Christ, while the disciples were watching him rising from the earth—two men stood by them in white, and spoke; showing the power Spirits have of appearing in their celestial form, and their power of speech—and that, at the moment of Christ's proving in his own person Man's Immortality. St. Paul, who is an authority among Christians, as a man inspired, and who was caught up to the *Third* heaven; (how many there may be beyond *three* I know not) tells us plainly, "The Spirits of the prophets or Seers are subject to the Seers" on earth: in other words,—Earth's prophets are guided or directed by those who were in *olden days* earth's seers: thus showing man's communion with disembodied human beings. Again, St. John,

though inspired, was so dazzled by an angel's power, that he fell down to worship the being who showed him so much of the world's future history: but said the Spirit; "See thou do it not; for I am thy fellow-servant, and of thy *brethren the Seers*—worship God:"—thus giving a brilliant illustration of St. Paul's assertion, that disembodied seers communicate and converse with the embodied. The various appearances of Spiritual beings, were, in the New Testament, in the *form of man*; thereby naturally leading us to the truth, that the spirit who appeared to St. Paul—spoke to him, and informed him of the future fate of the ship and passengers,—was a disembodied human being. Thus, I have shown that the Old and New Testaments are crowded with narratives of Spirits, or Angels; appearing to, and talking with, and directing the movements of those who were, or who desired to be, filled with heart-worship to the God of the Jew and of the Christian. It is therefore thoughtless for anyone to say that Spirit-communication is forbidden; the angelic appearances to St. Peter when he was let out of prison, to St. Paul before his shipwreck, to Philip with the Eunuch, to St. John at Patmos, were about the years 33 to 96; and there is *not one* command from Matthew to Revelations, which forbids Divine guidance as of old through God's Seers; even to finding lost articles, as I have done successfully. On the contrary, the powers of communion were *continued* to the Christian, as declared by St. Paul, 1 Cor. xii. 5, 6, 10. Some have (*not had*) Spiritual gifts, namely,—working of miracles, healing the sick, seeing Spirits, prophesying. The possessors of such gifts have them from God, through the agency of "Gabriel," "Michael," "Angel from the Lord," "spirits of the prophets;" and are sub-agents, "Seers," or "Men of God," as Samuel, Isaiah, Ezekiel, Paul, Philip, John, etc. Divination by *Evil Spirits* is to be avoided, or the seekers will be involved in the errors and wrong-doings of those powers. The custom of communion or converse with "Spirits" is a *privilege* for the Christian church; and is plainly laid open to us in John, chap. iv., where we are told *how to test* the character of the Spirits

who communicate. "Try the Spirits whether *they* are of God, for many *false seers* are gone out into the world. *Hereby* know ye the Spirit of (or from) God. *Every Spirit* that confesseth that Jesus (the) Christ is come in the flesh, is of God; and every Spirit that confesseth not that Jesus (the) Christ is come in the flesh, is *not of God.*" The persons referred to by St. Paul, as having the power of discerning or seeing Spirits, and of prophesying, must have communicated some of their seings and hearings to the churches, as did Agabus and others; and also Philip's four daughters. Acts. xi. 27, 28.—Acts xxi. 9. "And in those days *came seers* from Jerusalem to Antioch. And there stood up one of them named Agabus, and signified by the *Spirit*, (acting in him) that there should be a great dearth." Again,—“St. Paul and his companions visited Philip the Evangelist—stayed at his house, and the same man had *four daughters*, virgins, which did prophesy” or in other words were Seeresses—and as they were not superior to Paul, and Paul had his knowledge from a *Spirit who spoke to him*; we must conclude, that that was the usual manner those who had gifts were acted upon. CONVERSE therefore with “Spirits” or “Angels from the Lord” by or through Mediums, was not and is not forbidden; but on the contrary, converse with them is sanctioned, if they confess Jesus (the) Christ is come in the flesh, and is of God.

I have, in proving that it is not contrary to Scripture for man to communicate with Spirits, gone a step farther; and proved from Scripture, that disembodied human beings have been chosen instruments of God, to “Bring tidings.”

The continuation of the spiritual gifts to the Christian Church, is proved by Irenæus, A.D., 292:—who states the prevalence of spirit manifestations in his day; and also states of the members of the church—“Others have fore-knowledge of things future, and have visions, and the gift of prophesying; others, by imposition of hands, do restore the sick, and heal all manner of diseases. Moreover, they *now* speak in all tongues by the Spirit of God, *even* as St. Paul spake,” &c.

SECTION VI.

PAGANDOM.

THE ONENESS of men's minds on the great vital truth, THAT THERE IS A DEITY; is not only seen in the religious faiths in three quarters of the world; but it is sown broad east throughout the nations, or the empires of the other two divisions, Asia and Africa.

Mahometanism is "There is one God, and Mahomet is his seer." Brahminism is the belief in "one God and the incarnation of a trinity of powers." China revels in the same faith of "one God;" and their faith in a future world is so strong, and the desirableness of getting there is so weaved in their very being; that the choicest present you can give a Chinese, is a handsome coffin. Africa teems with the idea of the "Great Spirit." Go where you will, and you have the upheaving of this belief, this certainty, in various forms, depending on the climate, and the scenery by which men are surrounded. If you read their books, or listen to their legends, or to their narratives of personal experience, all are magnetised to this truth as the needle to the pole—spirit manifestations as developed in the tropical climates of the east, *far exceed* in power any manifestations in temperate or arctic regions. However varied may be the details of religious ideas, the GREAT GRAND PIVOTAL FACTS stand out:—There is a God—there are Spirits—and man is Immortal.

The various phases of spirit development may be seen in the books of magic, and the forms and ceremonies of various nations; but as there is no need for consuming our time in collecting distant proofs, while at our doorsteps we have them in abundance; the subject narrows its bounds for the purpose of our testing its nature and capabilities.

SECTION VII.

A FRAGMENT.

THE painter has before his mind the ideal of that which he attempts to perpetuate on the canvas; he perceives forms of beauty; but his materials have not the transparency, the brilliancy, the fluidity he wishes; they do not etherealise as he would wish; but yet he works, and works, till his body is weary, and his eye is faint:—he is weary in, but not of his work.

The chemist, in the midst of his chemicals and retorts, perceives principles, and he works and fags, he elaborates his knowledge into fresh combinations; the magnitude of his subject, and its various phases, would fill volumes; but he has to group and condense all to perhaps a few lines, which may be called the life of his thinkings and observations; but the very plodding of his mind from effect to cause, by the monotonous step after step, of practical research and reasoning, reacts upon the body, produces fatigue, and by sympathy, reacts upon the mind, and produces inertness; notwithstanding the vitality of the principles in nature, and the important results which are to flow to society from the proper application of them.

A feeling akin to the foregoing, has been stealing over me; even in the knowledge of the vastness of the subject of spirit life, and the importance of its demonstration to my fellow men as a FACT—the importance of being an instrument for rivetting the truth of the reader's immortality in the mind, thereby giving firmness of hold to his faith. The mass of proof at disposal, taken from the annals of past time, in the ordinary history of Christendom, as well as in the biographies of the eminent men of all the kingdoms wrapt in its mantle. And again, in presence of the thousands of proofs under various circumstances, which shine out in so-called Pagan theology; the mind is subdued and paralysed; at the task of selection and condensation from the vastness of all, to within the space of the

few pages now at disposal. The feeling is—If the public mind was prepared for supporting any man in the task of issuing a suitable number of volumes by a sale of the work, equal to any of the ordinary every-day three volume novels;—then the dead weight would be removed. How happy the mop-headed, shirtless boy is, ragged and bare-footed, as he runs into the hay-field, and romping in the little banks of hay, tumbles about, and kicks his heels in the air;—give him a crust of bread, and a handful of water, pure, clear, and cool, from the hill-side stream; and you have a care-nought and dread-nought urchin, who knows and cares nothing about the anxieties and toils the farmer has had to produce the scene around;—he knows nothing of the process in the animal system by which hunger is created; and why certain substances are in combination: He feels hungry, and he knows food will remove it. So is it with many Christians, their knowledge of innate laws hangs as tatters around them; but they are happy—they trust that their bread will be given them, and their water will be sure; and they revel in the perception of present and future pleasures.

Reader, have you ever felt as I do now? “O that I had the wings of a dove, then would I *flee* away, and be at rest” —not the rest of laziness, but the rest of change—ever active, ever receiving, and giving: IMMORTALITY—living for ever, is man’s birthright: *flee* away to the loved one of boyhood, and the wife of manhood—*flee* away to the sons and the daughters who have taken their flight—*flee* away to the loved brothers and sisters, the playmates of youth—*flee* away to gaze on those bright spirits who have scattered pearls of wisdom among their fellow men when on earth—*flee away*, and bask in the sunshine of God’s attributes as unfolded to those unseen millions of our fellow men, who have worked, and struggled, for their fellow men on earth—REST.

While thus feeling, and totally unfit for perceiving how in wisdom I should so order my thoughts for the remaining sections of this work, I strolled out, and passing an old book stall;

I, while peering over the collection, saw a book labelled "Dick on the Future State;" and when turning listlessly its pages, I saw the words "CAPITAL of the Universe." I was roused, I liked the idea, turned to the heading of the section, and found it to be "The Throne of God." I read, and was so gratified, that whether in or out of place, it must have a place as an introduction to the phenomena of spirit life. "It is as the sound of many waters." I felt as a child up-gazing, and listening to the thoughts of a man. It reminds me of my thinkings in contrast with John Martin's on the appearance of the angel in the Revelations with one foot on the sea and another on the land. I conceived a man six foot high, one foot in the wave-ripple, and the other out of it; but "Martin," in his picture, has an angel, one foot *in* the sea, the other *on* the land; and his body towering *above* the clouds, the clouds in the sky only reaching his waist: his heart, his shoulders, his head, are up in the deep blue sky: a conception worthy of the theme, and akin to that of David after his examination of the laboratory of the universe; he looking at, or rather trying to comprehend the presence of the GREAT CHEMIST at work—burst out with the expression—"who weigheth the mountains in scales, and the hills in a balance." Dare I alter, and say, who weigheth the Suns in scales, and the Planets in a balance.

SECTION VIII.

THRONE OF GOD.

COPIED from Dr. Dick on the Philosophy of a Future State,—a life-book which every man ought to read. Referring to previous arguments, he states:—

“There is just one idea more that may be suggested, in addition to the several views exhibited above; in order to raise to a higher pitch of sublimity our views of the grandeur of the Divine Being, and of the magnificence of his works.

The Scriptures frequently refer to a particular place, circumstance, or manifestation, termed the throne of God, as in the following passages:—‘Heaven is my throne, and the earth is my footstool.’ ‘The Lord hath prepared his throne in the heavens.’ ‘A glorious high throne from the beginning, is the place of thy sanctuary.’ ‘Therefore are they before the throne of God, and serve him day and night in his temple.’ ‘Blessing and honour, and glory and power, be unto him that sits upon the throne.’ These, and similar expressions and representations, must be considered either as being metaphorical, or as referring to some particular region of the universe, where the Divine glory is reflected in some peculiarly magnificent manner from material objects, and where the manifestations of the divine character are most illustriously displayed. If there be a reference to the splendour and magnitude of a particular portion of creation, there is an astronomical idea which may help us to form some conception of this ‘glorious high throne’ which is the peculiar residence of the Eternal. It is now considered by astronomers as highly probable, if not certain, from late observations, from the nature of gravitation and other circumstances, that all the systems of the universe revolve round one common centre, and that this centre may bear as great a proportion, in point of magnitude, to the universal assemblage of systems, as the sun does to his surrounding planets. And since our sun is five hundred times larger

than the earth, and all the other planets and their satellites taken together, on the same scale such a central body would be five hundred times larger than all the systems and worlds in the universe. Here, then, may be a vast universe of itself, an example of material creation, exceeding all the rest in magnitude and splendour, and in which are blended the glories of every other system. If this is in reality the case, it may, with the most emphatic propriety, be termed 'the throne of God.'

This is the most sublime and magnificent idea that can possibly enter the mind of man. We feel oppressed and overwhelmed in endeavouring to form even a faint representation of it. But however much it may overpower our feeble conceptions, we ought not to revolt at the idea of so glorious an extension of the works of God, since nothing less magnificent seems suitable to a Being of infinite perfections. This grand central body may be considered as the CAPITAL of the universe. From this glorious centre embassies may be occasionally dispatched to all surrounding worlds, in every region of space. Here, too, deputations from all the different provinces of creation may occasionally assemble, and the inhabitants of different worlds mingle with each other, and learn the grand outlines of those physical operations and moral transactions which have taken place in their respective spheres. Here may be exhibited to the view of unnumbered multitudes objects of sublimity and glory, which are nowhere else to be found in the wide extent of creation. Here, intelligences of the highest order, who have attained the most sublime heights of knowledge and virtue, may form the principal part of the population of this magnificent region. Here, the glorified body of the Redeemer may have taken its principal station as 'head of all the principalities and powers;' and here likewise Enoch and Elijah may reside in the mean time, in order to learn the magnificent plans and operations of the Deity, that they may be able to communicate intelligence respecting them to their brethren the race of Adam, when they shall again

mingle with them in the world allotted for their abode after the general resurrection. Here the grandeur of the Deity, the glory of his physical and moral perfections, and the immensity of his empire, may strike the mind with more bright effulgence, and excite more elevated emotions of admiration and rapture than in any other province of universal nature. In fine, this vast and splendid central universe may constitute that august mansion referred to in the Scriptures under the designation of the 'Third heavens,' 'the throne of the Eternal,' 'the Heaven of heavens,' the 'high and holy place,' and 'the light that is inaccessible and full of glory.'

Perhaps some whose minds are not accustomed to such bold excursions through the regions of material existence, may be apt to consider the grand idea which has now been suggested and many of the preceding details, as too improbable and extravagant to claim our serious attention. In reply to such an insinuation, let it be considered in the first place, that nothing has been stated but what corresponds to the whole analogy of nature and to several sublime intimations contained in the system of divine revelation. It is a fact, which in the present day cannot be denied by any one acquainted with the subject, that the material universe, as far as our eye and our glasses can carry us, consists of a vast multitude of bodies, which completely baffle our feeble powers in attempting to form any adequate conception of them. This amazing fact, placed within the evidence of our senses, shows us that it is impossible for the human mind to form too extravagant ideas of the universe, or to conceive its structure to be more glorious and magnificent than it really is.

Again, nothing short of such sublime and magnificent conceptions seem at all suitable to the idea of a Being of infinite perfection and eternal duration. [If we admit that the Divine Being is infinite, pervading the immensity of space with his presence, why should we be reluctant to admit the idea that his Almighty energy is exerted throughout the boundless regions of space? for it is just such a conclusion as the notion

of an infinite intelligence should naturally lead us to deduce. Whether does it appear to correspond more with the notion of an infinite Being to believe that his creative power has been confined to this small globe of earth and a few sparkling studs fixed on the canopy of the sky, or to admit, on the ground of observation and analogy, that he has launched into existence millions of worlds, that all the millions of systems within the reach of our vision are but as a particle of vapour to the ocean when compared with the myriads which exist in the unexplored regions of immensity, that the whole of this vast assemblage of suns and worlds revolves round the grand centre of the universe, and that this centre, where the throne of God is placed, is superior to all the other provinces of creation in magnitude, beauty, and magnificence.

Who would dare to prove that such conceptions are erroneous or impossible or unworthy of that Being who sits on the throne of the universe. To attempt such a proof would be nothing less than to set bounds to Omnipotence, to prescribe limits to the operations of Him 'whose ways are past finding out.'

"Can man conceive beyond what God can do ?
 Nothing but quite impossible is hard ;
 He summons into being with like ease
 A whole creation, and a single grain
 Speaks he the word—a thousand worlds are born—
 A thousand worlds ! there's space for millions more,
 And in what space can his great fiat fail ?
 Condemn me not, cold critic, but indulge
 The warm imagination. Why condemn ?
 Why not indulge such thoughts as swell our hearts
 With fuller admiration of that power
 Which gives our hearts with such high thoughts to swell,
 Why not indulge in his augmented praise ?
 Darts not his glory a still brighter ray
 The less is left to chaos and the realms
 Of hideous night."

These views and reasonings are fully corroborated by the sublime descriptions of Deity contained in the Holy Scriptures. 'Canst thou by searching find out God ? Canst thou

find out the Almighty to perfection?' 'He is the High and lofty One who inhabiteth eternity.' 'He is glorious in power.' 'He dwells in light unapproachable and full of glory.' 'Great is our Lord, and of great power; his greatness is unsearchable, his understanding is infinite.' 'Can anything be too hard for Jehovah?' 'The everlasting] Lord, the God, the Creator of the ends of the earth, fainteth not, neither is weary, there is no searching of his understanding.' 'He doth great things past finding out, and wonders without number.' 'He meteth out the heavens with a span, and comprehendeth the dust of the earth in a measure.' 'By the word of the Lord were the heavens made, and all the host of them by the spirit of his mouth.' 'He spake, and it was done.' 'He commanded, and it stood fast.' 'He stretched forth the heavens alone, and bringeth forth the hosts by number.' 'Lo, these are parts of his ways, but how little a portion is heard of him; and the thunder of his power who can understand?' 'Behold the heaven and the heaven of heavens cannot contain him.' 'The heavens declare the glory of God, and the firmament showeth forth his handiwork.' 'Thine, O Lord, is the greatness and the glory and the majesty, for all in heaven and earth is thine, and thou art exalted above all.' 'Behold the heaven and the heaven of heavens is the Lord's.' 'Jehovah hath prepared his throne in the heavens, and his kingdom ruleth over all.' 'I will speak of the glorious honour of thy majesty and of thy wondrous works.' 'Blessed be thy glorious name, who art exalted above all blessing and praise.' 'Thou, even thou, art Lord alone, thou hast made heaven, the heaven of heavens, with all their host; thou preservest them all, and the host of heaven worshippeth thee.' 'Who can utter the mighty acts of the Lord, who can show forth all his praise?' 'Touching the Almighty, we cannot find him out.' 'He is excellent in power, and his glory is above the earth and heavens.'

Such sublime descriptions of the Divine Being which are

interspersed throughout various parts of Revelation, lead us to form the most august conceptions of his creative energy, and plainly indicate that it is impossible for the highest created intellect to form a more magnificent idea of his designs and operations than what in reality exists. In short, though some of the preceding views may not precisely correspond to the facts which shall ultimately be found to exist in the universe, they ought nevertheless to be entertained and rendered familiar to the mind, since they open a sublime and interesting train of thinking; and since they cannot go beyond the magnificence of Jehovah's kingdom, nor be very different from what actually exists in the universe; they form a kind of sensible substratum of thought for the mind to fix upon, when it attempts to frame the loftiest conceptions of the object of our adoration. It may be laid down as a principle which ought never to be overlooked by theology, that our conceptions of the grandeur of God are precisely, or, at least, nearly commensurate with our conceptions of the grandeur and extent of his operations throughout the universe. We all admit that the Deity is infinite both in respect of space and of duration. But an infinity of empty space and an infinity of duration abstractly considered, convey no precise or tangible ideas to the mind, to guide it in forming distinct conceptions of the Deity, or of any other being. It is only when the immensity of space is considered as diversified with an immense variety and multiplicity of objects, and when eternal duration is contemplated as connected with a constant succession of glorious scenes and transactions that the soul of man can expand its views and elevate its conceptions of the incomprehensible Jehovah.

If these sentiments be admitted, it will follow that the man whose ideas are confined within the limits of a few hundred miles, or even within the range of the globe we inhabit, must have his views of Deity confined within nearly the same sphere, for we have no sensible measures of the attributes of God but those which are derived from the number and

extent of his actual operations. When we attempt to think of him without the assistance of his visible works, our thoughts instantly run into confusion and sink into inanity. And since we find that the material works of God are 'so great above all measure,' so widely extended and so magnificent in the scale of their operation, it is of the utmost importance, in a religious point of view, that the mind accustom itself to range at large through the wide extent of creation, to trace by analogy from what is known the probable magnitude, arrangement, and grandeur of what is removed beyond the limits of our vision, to add magnitude to magnitude, system to system, and motion to motion, till our thoughts are overwhelmed with the mighty idea, and though we may occasionally frame some erroneous or inadequate notions when forming our conceptions of certain subordinate particulars, yet we need not fear that in point of number, magnitude, and variety, our conceptions can ever go beyond the realities which exist within the range of universal nature, unless we suppose that 'man can conceive beyond what God can do.' Such trains of thought will tend to expand and elevate the mind, and give it a sublime turn of thinking, and will naturally produce an ardent desire of beholding a brighter display of the magnificence of the Creator in the eternal world."

SECTION IX.

SPIRITS.

In the contemplation of the mechanism of the Universe, in its collective magnificence, and in its individuality, as seen in any atom world; it appears consonant with reason, and with common sense, that the details of such a universe may be observed by intelligent beings, and that those beings may have duties to perform in connection with the due regulation of *sectional* portions of it; and as mighty effects can be effected by a man when he stands at the proper place, and guides machinery moved by hydraulic power; so, enlarging our conceptions of size and power to that which is likely to control the orrery of the universe; there are *likely to be* creations of essences, intelligent, and powerful, to take a more active share of the duties of supervision than we may have hitherto conceived; and this sub-agency may be carried on to as great an extent as by man on earth, when he employs inferior mental agencies for the due carrying out of the plans of the engineer or architect. This idea we gave out in the section on the universe; and we repeat it here, because we are now about to consider, not only its feasibility or its possibility, but its certainty; and the several sections have been links in the chain; the one in, and from the other extending onward, link by link; and as we are now welding that link which unites the invisible with the visible, let us see to it, that it is trustworthy; the strain of the whole subject rests on it. The object before us, is not to attempt to decide dogmatically, Who those spirits are? Our first duty, is to show that they *exist*. Let us ascertain, if we can, the extent of their powers: and then endeavour to ascertain who they are, so as to arrive, as far as possible, at a just conception of the truth on a subject evidently above our full apprehension.

To prove existence, we must have the evidence of all, or some of our sensations, as developed by sight, feeling, smell,

taste, and hearing. If any, or all of these powers are healthily brought into action, we are in the possession of powers, which, as a rule, enable us to arrive at a safe decision. We may have exceptions to any rule, and too frequently critics, and mere arguers lay hold of the exceptions to embarrass the question. Thus: All men must die: quibble—Enoch and Elijah did not die, therefore we may not. Again: Drunkenness is a vice which destroys man so that he does not live out half his days:—quibble—I know a man between seventy and eighty years of age, who is a notorious drunkard. These are quibbling evasions of rules by the production of exceptions.

So with spirit manifestations; we have the quibble of, we have seen or heard of a medium who attempted to deceive; therefore all is deception. Let us doubt honestly, and fairly, and examine the evidences of credible witnesses, so as to arrive at a business-like decision in our minds on the subject, remembering that denial does not annihilate; and if immortality to you, and spirit action upon you, have entered into the depth of your reason and affections, they ought to be investigated with calmness and thoughtfulness. The leading thinkers of the past have pondered over this subject. Socrates, Plato, and Cicero, were acted upon in such a manner as to create the thought in their minds, that probably they were immortal—that they were to live, on, but it was one of doubt; Socrates consulted with his “spirit,” and accepted direction from it for the current duties of the day. The leading heroes of antiquity acknowledged a power within and without them,—guiding them, so as to compel them to feel a “destiny.” Some have had a “star,” a veritable appearance of *light*, luminous like a “star.” Others have declared that they have had guidance by a “voice,” by a power unseen; now it is too much of thoughtlessness, or impudence, to give these men the “lie,” and, without the slightest ground for doing so, brand the noble of past ages with ignominy:—Do you draw back, and say it was a “hallucination?” How can that be an hallucination which appears at the proper time; and against the opinion of

the so-called hallucinated, directs him scores of times to pursue certain given lines of action; the yielding to which invariably leads to success; whilst the refusal to pursue them, invariably leads to misfortune? If it be said, oh! past history on those points is a fable, the success of the hero has created ideas in the minds of the people, which he has for selfish purposes not denied—again, I would say, this is the gratuitous insult of ignorance. If we can trace the continued recurrence of such phenomena down to the present day, and can produce *living witnesses* that they have been, or are now, subject to the same class of phenomena; and those persons are prepared to make their affidavit before any legal tribunal, to the fact of having seen a guiding star, heard such a voice, or by some other method, apart from their own volition, have received directions, and that they have followed those directions—we are opening a chink in the door of the past, through which the rays of light will shine, and illuminate our present surroundings. In Egyptian, Assyrian, Grecian, and Roman history, we have Gods many. Classic mythology is a declaration, of Gods for trees, Gods for rivers, Gods for every movement in creation; and sneer at it as we may, there is the ground-work of right thought and perception in it. Let us suppose for the while, that an aboriginal dwarf-sized Australian, burrowing in the earth like the earth-men of Africa, is suddenly laid hold of, and guided on board one of our steam-ships—the working of the piston, the turning of the paddle-wheels, and the steering of the ship, would invest the operators with “Godlike” powers in the eyes and comprehension of the stranger. They would be “Gods of the sea,” our aeronauts would be “Gods the air,” our blast furnace workers in the iron districts would be “Gods of fire;” and thus with his inferior mental powers, and view of the numerous adaptations of natural substances, into the forms and utilities of civilised life; he, unless undeceived, would return to his fellow savages with a mind overcharged, prostrate with the extraordinary powers and capabilities of the “pale faces,” and those beings by their

poets would be invested in the traditions or legends of their tribes as "Gods." Gods of the sea, of the air, of the fire, &c.

When therefore the clairvoyants of ancient history, the priests, and priestesses of Delphi, and elsewhere, were under the action of influences beyond themselves, and perceived living intelligences moving as aerial beings; and from them received knowledge of the past, the present, and the future, they would by many be supposed to be conversing with "Gods;" and if the seer described the surroundings of the communicating intelligence,—say in a bower with beautiful shrubs, flowers, &c., we would have at once the identification of the spirit by the term or title "God of the bower."

I have in my possession the memoranda, of numerous statements made by seers, and seeresses, in my presence during their periods of ecstasy—and for gorgeousness of scenery, harmony of colours, picturesqueness of incidents delineated; and for expansiveness of mental perception developed by the ecstatic—no mere literary book I have ever read, approached nearer than the contrast of dawn and noon-day. Anticipating the reader's future conviction of man's immortality, it is obvious, that if the individual is to be recognised in the soul state, he must be the same *in imago* as in the body state, his mental powers must be of the same relative cast; and carrying this fact with us, we at once perceive how there must be in the soul state, diversities of gifts, or powers, and duties; and these as numerous, as diversified, as in the body state. As to what these duties are, imagination has ample scope for action; portions of them will be unveiled in after pages. It has been said—that all spiritual appearances are hallucinations, because they take the form, surroundings, and language of the seers—that in arctic, temperate, or tropic regions, the appearances take the sterile or luxurious unfoldings of the climate; if true spiritual embodiments, they would be seen differently; thus, in other words, if the appearances were antagonistic and repugnant to all previous and known scenery, and personal characteristics, they would be true. Would not the spirit show want of wisdom in endea-

vouring to convey instruction, by means of symbols not comprehended? and, moreover, what is there to prevent, nay, and to expect, that there are tropical spirit intelligences; the same as on earth there are tropical human intelligences? Some folks seem to me to think, that angels are like charity children, "all dressed alike," and whose only duty is, to stand before a milk-white throne for hundreds and thousands of years—crying "Holy—Holy—Holy"—instead of being *ministers* of God, to *do* His pleasure. That their brains, are created like the heads of German lucifer matches, by the ends being dipped in troughs and brought out headed and solidified, all one size and shape; instead of the true idea of diversities of gifts and powers, all originating from the one power; each perfect in its kind, but varying as much in capability as the lichen and the oak.

Analogy leads us to the conclusion that such beings exist, and by a rigid adherence to precedent, we have the basis, not only for deciding that unseen intelligent beings exist, but the nature and character of those beings. If we take a drop of ditch water, we have life in, we suppose, its minutest forms; each perfect with body, head, eyes, and with instinct to guide,—the forms are very varied, but design and use are evident. If we take the mud rivers of the tropics, we have the crocodile, the hippopotamus, and aquatic birds nestling in the mud, or among the rushes—there is form, adaptation of sinews, and instinct; specially adapted for the position they are placed in. If we range the ocean, we have an almost infinite variety of forms and peculiarities of nature; as varied as the whale, the shark, the electrical eel, the herring, and the shell fish; all possessed of peculiar habits and inclinations, full of instinct and wariness, according to the longitude and latitude they inhabit. If we scan the air, we have as great a variety of aeronauts as there are fish in the sea; tropical climates literally swarming with bird life, having as great a variety of instinctive power and actions as in the inhabitants of the sea—we have the vulture to the canary bird—the vicious to the joyous. All

have their use, there is design in their forms, their very beaks are formed for the class of food they require for nourishment. If we take animal nature in its endless varieties, from the camelopard to the mole, we have a repetition of this order,—this uniform order in creation; harmony of frame-work for the *duty* the animal has to perform. Instinct reigns paramount, in many cases approaches to, and in reality is the product of what we call reason.

There is no doubt that the animalculæ in a drop of water, have each a Voice as clear and distinct as have the birds in the air; the fish in the sea, as the animals on the land; and if we examine the voice-power of the bird, or the animal, we shall discern a *tone*, a variety of tone in each species, which each species recognizes as distinctly as we do the difference of sound between the cow and the sheep—each has a language unknown to us, but known to each other, as intelligent to them as language or modification of sound is to us; and if, *if* that modification of sound was the same in *all* animals, as in man, we should have every horse, cow, sheep, dog and parrot giving vent to their perceptions, or ideas of men, animals, and vegetables from *their* points of sensation and observation. Now let us examine Man. He has in him all the instinctive perceptions and inclinations of all the tribes and species of animal on earth; he is the embodiment of animal nature Instinctively; and the result is Reason, so called. Man's powers in sections may be improved. The savage has no idea of numerical combinations; it is hard work for him to count, or to understand the exact number of scalps required to produce a heap of fifty. The science of numbers is difficult to tens of thousands of civilized persons. And so with other perceptive powers in man. The comprehension of substances by men varies with the country, climate, and opportunities for gaining knowledge. Man's form of face and head, texture of skin and hair on the head vary according to the longitude and latitude he is reared in; yet men think and use instinct as the animal, the bird, the fish, the amphibian, and the animalcule. I have

brought you up from the invisibles in the ditch, through the strata of elements and animation to the Ethereals—those powerful elements which wrap all physical nature in their folds. What is a sun-ray? what is electricity? what is ether? what is gravitation? and what is air? Analyze air, and you have oxygen, and nitrogen; but what are they? You have merely got hold of names and powers to a limited extent. Following the order of nature, show me why we may not expect instinctive or rational beings in those ethereals which are about fifty miles deep above us—“deep,” I must use the term; and if so, we are to such beings as the crabs or shell-fish in our seas are to us when we look into the deeps below us. Every creature I have referred to, from the animalcule up to man, is an improvement or nearer approximation to man; so, man must be the nearest approximation to any class of animated intelligence in the strata above him; and as analogy without further proof leads us to the existence of such intelligent beings, we as naturally conclude that in that sphere of creation, there is as great a *variety* in the intellectuality and form of those beings as there is in animal creation; and I perceive the probability of not only those beings having Voices, but that their reasoning powers may be as varied as the instinctive powers are in the animal variety on the earth, with a head to the species as *superior* to them as man is to other animals. The shape of those beings is a matter of trivial importance; but in their estimation they *may* feel themselves as superior to us in form and in characteristics, as we think ourselves superior to animals, birds, fish, and crustacea.

Size and substance do not constitute mental strength, otherwise the antedeluvian mastodon was mentally superior to man. Granting me this position which reason allows; ethereals are so subtle as to act through solid substances—or, I should rather say, *pass through* solid substances; witness the magnetine, which passes off a magnet *through* a solid table, and gyrates the compass-needle slowly or rapidly, as the operator moves that magnet. The fact would be incredible, but that the evidence

is too strong to be gainsaid—that that which is *as nothing*, and is unseen, passes *through* the solid, and acts upon the iron it is in affinity with; and but for that affinity, the knowledge of the fact of the magnetine passing through the solid would not have been known, would not have been believed. If such unseen soul-power could in any given shape—angular, spherical, or human—be endowed with intelligence, the intelligence being *more* subtle than the ethereal, would be able to pass through the table also; and in the presence of such a fact as the magnet ethereal just referred to, we at once stand in the presence-chamber of unseen existences, and perceive how such existences, possessed with life, *could* pass through doors, walls, and windows; and it illustrates the kind of body required by spirits to produce the apparitional phenomena we read of in national and domestic narratives. All known living bodies are possessed of air-sacks and tubes, adapted for the mode of life allotted to them. The fish and the bird have their air-sacks, by which they can raise or lower themselves in the water or the air; and for their mode of life, the globes of their eyes are *differently formed*, so as to be perfectly adapted to the refraction of light in the element they live—water for fish, air for birds. So with man; his air vessels, and his eye-mechanism or vision-power is strictly adapted to his present mode of life; and granting the position that man has to live when disconnected with this physical body, wisdom is shown in not enlarging his powers beyond his present requirements; otherwise he would be neglecting his present duties, neglecting to understand the nature of the physical elements around him, and so incapacitating himself for the duties which ought to devolve upon him when out of his earth's pupilage. But putting aside for the present the assertion of man's immortality, we simply desire to show the *reasonableness* of the possibility and probability of ethereal substances sustaining ethereal intelligent beings; that those beings may be, and are likely to be, endowed with vision as superior to man as man is to the mole—because the eye of man is a semi-fluid and opaque body; the more translucent you can make it, the greater

is its power of laying hold of, and, in the camera of the eye, picturing distant objects. Etherealise the eye, and you have vision extended in proportion ; therefore "spirits" (we call such etherialities spirits for want of a better name) are likely to be possessed of vision-powers fitted to see the whole mechanism of the material universe as developed in solids less ethereal than themselves—and to see the rolling planets of a size and with a brilliancy as great in contrast, as a rushlight is to the Drummond-light ; and be possessed of an internal ethereal organization, adapted to the state of existence they enjoy. Is this fancy ? No—otherwise magnet-power is a fancy.

These ideas are the outflow from analogy, and we are rapidly approaching to the proofs that they are really true. The existence of spiritual beings would be an interesting class of knowledge ; and we need not rest their *mode* of life on Fancy, as she floats and wings her way in the ether of imagination. But their existence would only be an additional proof of the creative energy of God, unless we could find that not only do those intelligences see us and act upon us, but that we have an individual interest in the question—super or above the fleshly or physical state we now are in ; a question superior to that for a dog patted or whipped by his master—that we have a reversion to life in that state of ethereality, *because* we are the head of the physical and mental elements on earth.

The possibility, the probability, the feasibility of the existence of spirits we have shown in the foregoing links of thought ; and it will now be our duty to trace their existence by the laws of evidence, as a chemist traces unseen gases and other ethereals, by their action on ponderable substances, be they animate or inanimate. To effect this, we must bring into action the five senses of man—hearing, seeing, tasting, feeling, smelling ; and, in addition thereto, we must bring into play our *perceptive* senses, so that by physical and mental processes we may be able to give a REASON to any man for the faith that is in us. "Faith is the *substance* of things hoped for, the *evidence* of things *not seen*." Before we close this volume, we

shall have the further evidence of things not seen, whereby our faith will be erected on a rock which the winds of erratic education may assail, but in vain, leaving the fabric of fact unscathed and standing out in the deep blue sky of truth in sharp and well-defined lines—a beacon to the traveller, a resting-place for the bereaved, and an observatory for the heaven-watchers.

SECTION X.

MEDIUMS.

MEDIUMS is a modern name for those human beings amongst their fellows, who are more delicately formed, finer-nerved, and more susceptible to external influences than their neighbours;—are more susceptible to the weather, or atmospheric changes;—are in general society more passionate, more excitable; are kindly disposed, and easily guided to good or evil by their associates;—such persons are often used as tools, by energetic plotting men, to effect a purpose; they are the means or mediums by which an object is to be accomplished for another. In general terms, a doctor is the medium through whom knowledge is conveyed to a patient as to how a cure is to be effected; so in any given branch of business, the known capabilities of a person make him the medium for transacting that business. So is it with spiritual mediums, the susceptibility is the qualification, and the cause of selection; and if a first-rate talented sensitive cannot be found, a second, or third, or fourth-rate one must be used, if necessity requires; the same as in ordinary business. Under the sections of Clairvoyance, Biology, and Mesmerine, the power of man upon man has been shown,—and how much more energetic and subtle must be the spirit living in the ethereals—moving and passing through the corporeals or solids, be they earth or flesh. (As illustrated by magnet aura through a table.) I have proved the probability of there being spiritual beings, with ethereal or soul-bodies, and the reader, to facilitate examination, must allow me the fact of their existence, on condition, that hereafter I satisfactorily prove it by evidence.

The line between the powers of sensitives, as produced by themselves, and a supernatural power acting on them, is so fine, as easily to be mistaken the one for the other;—but as we leave that line, the amplifications of power beyond that of the medium, are so obvious, as not to leave a shadow of doubt, that the result is from a cause not originating in that Medium;

—in other words, clairvoyance and mesmerine do not cover the facts of spiritualism, but spiritualism covers the facts of clairvoyance and other results of mere man-power. When I take into consideration the form of some Medium's eyes, and the effect of light as a means of conveying images distinctly to the camera; I am disposed to grant a "long range" power of observation to the clairvoyant, and also to the power of seeing ethereal substances,—and as a consequence, spirits inhabiting souls; but a very careful examination of the facts I have witnessed, natural and supernatural; have led to the conviction that the spirit in man does not, as asserted by many clairvoyants, leave the body, and go to localities called heaven, but that as a spirit, surrounded by spirits, scenes are witnessed; and as a rule, such clairvoyants are under spirit guidance, and by a method explained in the section on SECOND SIGHT, the clairvoyant has imaged on the camera of the eye, the knowledge required—sometimes by pictures—sometimes by writing.

Mediums appear to be selected, because of their peculiar organizations; and those peculiarities of structure, differing in degree, determine the character of the manifestations to be developed through them. We perceive that one man has as a *leading* gift, the power to develop the lifting of heavy substances from the floor, without any human being or any human mechanism touching it. Another has his visual powers so strong, as to see essences flowing from substances; as, for instance, the aroma from flowers, the fumes from metals, and also to see spiritual beings. Others have the gift of healing diseases, their bodies chemically containing healing elements, which, directed by spirit mind, and mingled with spirit soul; neutralise disease, and produce health. The mediums, of themselves, are powerless; they may will, till their hearts ache, but they cannot produce an effect, but when the spirit joins them, and works with them; then the effects are produced. This is not fancy, because mediums are conscious of the

moment the power comes on them; and then they act without hesitancy—indeed they become mere machines or Mediums; they are conscious that they only are instruments of an unseen power. I have conversed with many, and there is a oneness in their reports. I will give a flying sketch of their statements. One states, “I feel my hand and arm becoming buoyant, as if resting on the top of sea-water; and, if I take up a pencil, and have paper before me, my fingers, hands, and wrist move, make words, write recipes, draw leaves and flowers, and mesmerise sick people, without the slightest volition of my own mind; it first came upon me, after I had lost faith in *special* providence. I believed in general providence, or the existence of great laws to govern matter, and that man being in the vortex as an atom, was subject to those laws. In family and public life I had influence, and doubtless my views acted upon those within the range of that influence. I was, while examining the phenomena, said to be of a supernatural character, suddenly laid hold of gently, and then more strongly; and having an anxious wish to prove for myself the truth of these things, I willingly allowed the ‘influence’ (as it is called) to act upon me. While under that influence, without any volition of my own mind, my arm and hands have gyrated into various positions like a steam-engine for rapidity, first one kind of movement, and then another. It would stop suddenly, as by a shock, and not the slightest fatigue or weariness was felt in the arm or body—the hand, then, would float to the Bible, turn over leaves, and the finger rest on verses which illustrated the fact of special providence—or God’s care of the *individual* man—would then take a pencil, and draw leaves and flowers of an unknown kind, and that artistically; though I knew nothing about drawing or colour-mixing. I simply let my hand and fingers twist and make marks just as they liked. Those drawings I still keep; and they are evidences to *me*. The same has been done in relieving sickness, and in writing out prescriptions—six of my family being cured by that means, I simply agreeing to let my

hand be used, as a pencil is used by an artist. By these means as well as others, I was *cured* of my disbelief in special providence. I perceived a system of unseen sub-agency at work on the individual man, which produced the result we call special providence; and then it flashed on my mind—this is the same as detailed in scripture narratives of Angel of the Lord, Angel from the Lord, Michael, and Gabriel, producing national and individual results; doubtless in accordance with the divine laws and order.”

Another medium stated, “that when the noises were made which are called raps, she felt in her feet a throbbing or trickling sensation, as of water coming out of a narrow-necked phial.” This feeling is felt by mesmerisers when they as positives are pouring their mesmerine into the negative or sick person. This explanation illustrates how the spirits, being too ethereal for human life, have as *negatives* to *absorb* from the medium or mediums, the mesmerine or human essence to create their physical manifestations, for the purpose of proving to man that the *seen is only a portion* of the intellect, created by the Supreme. This law shows how it is, that a circle of several persons round a table, each more or less giving off their mesmerine, or animal heat; yield up sufficient for angels to produce the results we read of—and why the greater portion of the physical phenomena is produced *under* the table, as it is an hindrance to the dispersion of the human aura or mesmerine; but if there be harmony of disposition and mediumship among the sitters, and no draughts of air in the room, the *excess* of aura enables them to produce physical manifestations *above* the table, around the table, and in the body of the room;—such as carrying articles from the place they are lying, to the other end of the room in the sight of all,—the lifting a solid table up to the ceiling no hand touching it, and also even the lifting the leading medium up off the ground, and causing him to float along the room several feet; from the floor; these several incidents have occurred in the presence of personal friends of mine, and also in my presence, Mr.

D. D. Home being the individual—two of my friends going up to him in their astonishment, and placing their hands on the soles of his boots, when so raised by spirit influences. This has been done also to Henry Gordon, Mrs. Shepard, George A. Redman again, and J. R. Squire, in America—also to St. Theresa, in the sixteenth century, to Lord Torphican's son, and to other mediums or ecstasies as detailed in Butler's Lives of the Roman Catholic Saints; and again by the Great Governor of all spiritual manifestations "Jesus Christ," when in open day, in the presence of his followers, he was taken up in the open air, and seen, till a cloud received him out of sight.

In the light of this knowledge of spirit action upon the muscular power of man, we perceive the solution of the enigma of the settlement of any question by "lot." A man, or set of men, under the control of unseen agency, cheerfully submit a vexed question to the decision of the "higher power;" the most noted example we have, as a Christian people, is in the sacred books—there were two candidates for the apostleship, as after the ascension of the "Lord Christ," it was necessary to appoint an apostle to fill the gap created by Judas—the disciples in assembly elected two, Justus and Matthias, for the ordeal of the choice of one by lot. The lot was then taken, and it fell on Matthias. The formula for lot-casting among the Jews was; "put two stones, pieces of board, metal, or slips of parchment, with the names of the persons inscribed on them in an urn; and after prayer put in the hand and draw out one of the lots, and then the case was decided."

From the knowledge we acquire by the physical manifestations of spirits on inanimate substances, and their action upon men's hands and fingers, as illustrated in spirit-drawings, and in this section on mediums; we see how disciples, or followers of any given class of spirits may be, and are controlled, to produce a result.

There are some men called "lucky" in all lotteries they enter for; if there be a leading prize they are sure to get it, whilst others may try all their lives and fail. I know, and

have heard, of many. The constant recurrence of this fact to the same men, leads us to believe there is a "law" guiding the result. Is that law "spirit action?" if not, what is it?

MEDIUMS FOR TRANCE—state that the nerves at the pit of the stomach, feel as if laid hold of, and a peculiar thrill feeling seems to pass along the nerves of the whole body, subjecting them to power as effectively as that which holds the patient whose hand is fixed by the electric battery. Others state that a soothing narcotic feeling seems to wrap the external of the brain, which passes in, and overcomes them, and causes them to see the objects they depict.

But we need not in this section extend these illustrations; sufficient has been narrated, to give to the reader the reason why certain people are good mediums, and how it is they are so. Suffice it to say, that we have an analogy in Electricity. To produce effects, you **MUST HAVE THE CONDITIONS**—you must have the trough, the copper, the zinc, the acid: the want of either, prevents the manifestation—prevents the spirit operator producing the result of controlling animate or inanimate substances. Sometimes the mediums are chemically perfect for such operators, but almost as mentally obtuse as the copper: but that very obtuseness deprives man of the credit of having produced the phenomena.

MIRROR and CRYSTAL SEERS: These mediums sit before prepared mirrors, or before globes of rock crystal, a cloud or mist comes on the surface, which gradually clears away, and then is seen visions of the past, the present, and the future; relating to personal, relative, national, or theological matters. On watching the process, the mind is irresistibly brought to the conviction, that the spirit or spirits act upon man now as in olden days; that there are diversities of gifts, that the same sun shines, and by its light, and power, are vivified the moss and the cabbage rose, notwithstanding the difference in appearance and fragrance. Many seem natural to the soil, and develop their power and beauty without any apparent effort; whilst others, from unfavourable circumstances, require the aid of

cultivation ; they require the gardener and the conservatory. So with seers and seeresses, some develop their powers without cultivation, whilst others require artificial stimulants; this is more needful in northern latitudes and flat countries, where the chilliness of the surrounding atmosphere preys upon the vital heat, and requires man to eat coarser food, and that more plentifully, to keep up the temperature of the body ; and again on low damp alluvial soils, the powers of seers are kept in check, and it is only by fits and starts those powers are seen to flash into life ; causing the action of spirit-beings on such persons to be occasionally perceived under the phases of dreams, visions, apparitions, presentiments, &c. These, by the uninformed, are spoken of only as "strange, curious, imagination." Remove those persons or mediums to hilly quartz districts, and the developments are much more frequent; because the *aura issuing from the crystals clarifies the nerves* of the human body ; and then, like a mirror freed from the humid exhalations of the valley, it becomes the instrument for producing those extraordinary superhuman manifestations of power, developed in various ways. The more tropical the climate, the more powerful the manifestations. Northern mediums are mere dwarfs in comparison to those in southern regions in all that pertains to spirit manifestations, whether mental or physical.

In our own moist climate, so powerful is the soil or rock on which our houses are built, and our gardens laid out ; that a person may be a good medium at one end of a town, but a bad one at the other, if the strata be different. There is a peculiar kind of yellow pebble which will deprive the best mediums, or clairvoyants, of nine-tenths of their power while standing on them, or inhaling the aura proceeding from them ; whilst another kind of pebble, of a white colour, will, if the mind of the medium be not actively engaged, induce clairvoyance. These statements are new to science, and are the result of experiments made several years ago ; they unveil one of the causes of the apparently erratic powers of mediums. To those

who enquire, How can these things be? We say, look at Photography, the chemical elements were in existence from creation; but the due combination and manipulation of those chemicals for sun likenesses, were not known; so with that third part of man, the visible body; a compound of lime, magnesia, iron, salts, &c., which varies in quantity and *quality* in persons, according to the stock from whence they spring, and the food they usually eat;—differing as much in texture and fineness of flesh, as the mutton we eat at our tables, and therefore producing as varying results in mesmerine, clairvoyance, and spirit influence. One of those phases of power is Mirror seership, where, without the slightest human mesmeric manipulations, the seer has on a prepared mirror, a series of dissolving views, living moving pictures of things past, present, and to come; and also illustrations of subjects or principles by means of parables, rich in scenery, and vivid with symbols, *seen* instead of *spoken*, conveying advice, reproof, warning, &c.; so that instead of reading in a book on any given subject, and trying to create images ourselves from the language of the author,—the mind and *actual* images of the author are portrayed on the mirror to the seer; and as a man conversing with his friend, or adviser, he asks questions, and as rapidly as he could have an answer in ordinary conversation, does that answer appear pictorially, and then fades away: the figures in the scenes moving and acting as if the seers were seeing the very incidents transpiring. Sometimes the answers come as written or printed on the mirror, and remain till the scribe has written down the words; they then dissolve, and the continuation of the sentence appears. At the end of the sitting, the scribe reads the vision and words, and if there be any error, instantly appears in the mirror the correction.

In mirror manifestations, we seem to have the gorgeous imagery of the Eastern nations conveying truth by metaphor or simile. Under the section visions, will be given two or three visions; compare them with St. Peter's vision of the unclean beasts he was to slay and eat; and the visions will

not suffer by the comparison. I know one gentleman who has regularly had sittings with a seeress, and has now some twenty small quarto volumes of manuscripts, neatly transcribed and bound; containing visions, and answers to metaphysical questions, which, for breadth of thought, and facility of illustration, will vie with the works of the most profound philosophers of the past or present; the seeress being a simple and comparatively uneducated young girl from fourteen years, till her death at nineteen. I understand that since her death, she has become the acting power on a married lady, and through that new medium, are the weekly sittings held, and results produced, as if the original seeress was alive.

Mediums with certain phrenological organs large, are used by spirits as a cabinet-maker in his workshop uses at one time a chisel, at another a plane, or gimlet, or moulding plane, or other constructive instrument to produce a given result. Thus, if the organ of vision be large, the prevailing manifestations through that Medium will be apparitions, and that class of phenomena; and the person called a *seer*. If he have Eventuality, his leading characteristic will be "predictions." The more perfect the tool, the more perfect the result—in such a person we have a *ПРОФЕТ*. Spirits *might* use persons without such phrenological organs, as a cabinet-maker might use an inferiorly formed tool, to produce the required form; but if he have the power of *selection*, his knowledge and wisdom would be seen in his choice of that tool which would give him the least trouble in producing the required form. We have the same mode of action in large commercial establishments; some men show a peculiar aptness for certain departments of business, the principal perceives it, and uses him more for that purpose than any other; at the same time the tool, clerk, or medium, may be very little interested in the work, and not perceive the full consequences which may result to others from an efficient performance of his talent, or capability. He is a tool and little else; but he is a man with men's feelings and promptings for business

and pleasure not immediately connected with his current duties.

Whilst on this subject, I would recall attention to the declaration, that quartz lands and soil have power in assisting to produce phenomena; and, unless this be attended to, some of the best mediums will be, while on certain kind of stones and soil, almost if not altogether deprived for the time of their mediumship—shells, crystals, and “curious stones” of a particular kind neutralize the aura coming from the medium, if in the room while manifestations are hoped for. As before referred to, *yellow* pebbles, or gravel in the garden walks will effect this; while *white* pebbles will assist and even induce spontaneous clairvoyance; and also assist in the development of physical manifestations. This law is so absolute, that there are some men who shed an aura or mesmerine of so neutralising a character, that while they are in the room, no manifestations of a spiritual character *can* take place; let those persons withdraw, and the change is at once apparent; the improper gas or ethereal has been removed;—on the other hand, there are others, whose mesmerine is in affinity with the medium, and of course of a character spiritual beings can use; and then the effects are, to use a mild phrase, “astounding.” This law is well known to chemists; the fumes or aura from certain heated metals would paralyse the forces he is bringing into play, and there is the careful removal of all such powers from the vicinity of the experiment. Another illustration rises in the mind, of superior force being for the time less powerful upon matter than an inferior one. In the case of the compass, (the medium) it points to the north magnetic pole; by it the mariner steers his vessel over the wilderness of water, and reaches the harbour fixed upon when he first started months before on his voyage; but let a small hand magnet be placed near that compass, and it gyrates, it turns to the inferior force; its truth power is for the time lost; and that inferior power, not having the capabilities of the superior, prevents the results the captain and crew desire to obtain from the instrument.

Mediums are the compass-needle—remove adverse powers— or, as the chemist would say, remove adverse fluids or fumes, restore the equilibrium of forces, and the results are in accordance. Compasses are generally adjusted before a voyage is undertaken; if not, the ship may be lost from the inferior balance power of the instrument; so is it with mediums; if not completely adjusted by a higher power, the medium's powers conflict with the directing power; and the results are unsatisfactory. Changing the simile—Mediums are like a glass tube, the water may be clear, and free from organic remains; but the glass may have a greenish hue, and the water coursing may appear tinged with the hue of the medium; but in proportion to the passivity of the medium, or the plate glass purity of the metal, so will the water appear in all its whiteness, clearness, and purity.

The fact of mediums tinging communications by a species of self-deception, often takes place;—there is a misunderstanding of the message given, but the message is true. I give the following fact personally known to me. A medium in my house gave out several predictions which were verified by results. My late wife, when on her deathbed, suffered much—the suffering raised in my mind a wish that her agonies were closed in death. I, in my grief, put the question mentally:—“When will this cease?”—the answer came through the medium—five. I did not *wait* for the final portion “days,” but thought it was “hours,” as I did not deem it possible that nature could hold out even the hours; but I was wrong, and the spirit-statement true. My wife lingered, agonised on till half-past eleven o'clock on the night of the FIFTH DAY.

INDIAN MEDIUMS have various methods by which they invoke and consult with the genii of their nations. One is by erecting a cone or spire of saplings of a particular kind of tree, wide enough at the base for the Medium to enter and remain; the crowd of Indians at a little distance, surround the cone, and shortly the ground on and surrounding the cone

vibrates or trembles; the cone is swayed about, and shortly, the Medium having put the questions desired by the chief; a lull takes place, then the vibration recommences, and the answer is given. In the case I have now in my mind, it was respecting the coming of the "whites" against the tribe; and the answer was, that they had come to a certain point of country, that in so many hours they would be at such another place, and if they would fearlessly go and meet the chief with frankness, it would go well with them. They obeyed, and found it as the Medium had said. This was, and had been the usual formula for invoking the spirit of the country, under the name of the "Great Turtle;" and doubtless the accuracy of the information so given, was to them a sufficient proof of the reality of a spirit life; that after death they went to that spirit-land, to their hunting-grounds, &c. As I write, memory wells up my past readings on the habits and customs of the various nations of the earth, and this section could be much extended by penning those reminiscences of spirit-action on Mediums in those various tribes and nations.

There is yet another class of Mediums who may be called fortune-tellers and diviners, but a separate section will be taken for them.

The great proof of Mediumship is the total inability of the person to produce phenomena *at will*. I will give an instance or two. The message received by the Medium was, "we are grieved that you, in relation to —, told a falsehood; you did it out of false kindness, and as an evidence of our displeasure, we cease using you as a Medium for six months." Notwithstanding repeated efforts, no evidence of power came till that very day six months.

I know several who have been for a time used—sensibly used—by the conscious feeling of suction-power; moving the arm and hand to write, draw, and do many things; and after a time the power would leave; and though they have sat, and wished, and prayed to be again used, no movement was made.

The object for which the person was used having been accomplished, the tool or body was not required.

Mediums appear to divide themselves into two classes, the physical and the mental: one for sounds and moving, and the other for mental action. The idea I have given out, of quality of fibre in the human body, resolves itself into signs visible. I think the rule is; That *light-haired*, flaxen, or red-haired persons, possess the quality for "Physical Manifestations," of an extra kind; and that black-haired persons, possess the quality for those of an extra mental character; in both constitutions, owing to the existence of both mental and physical action, there is an approach the one to the other in power, as salt water to fresh; yet are they distinct, and possess an element distinct the one from the other; and if this law was observed, in sittings for the observation of physical manifestations; by two-thirds of the sitters being light-haired, and the dark-haired sitters sitting between the others, as plates of metal, in a battery; the results would be satisfactory—the physical would yield the soul power in them, for use by the "unseen intelligences;" as the physical plates yield their ethereal or soul power in the battery, properly formed. The existence of the battery does not compel "man" to use it; but if he requires, he can go to it, and bring it into action for the object he has in view. Neither will the existence of the human battery compel the "Spirit" to use it, but it is in a proper condition for being used. Some men are the offspring of a fair-haired mother, and a dark-haired father, and the two are often blended in the man. In such a case, the power will be blended. I have given out what I think is the law, it will be for those who have the opportunity to test its correctness from past and future observations. Some two years ago, I gave out the idea of what a Medium was, and experience of no ordinary kind has confirmed me in the truth involved in the simile I then used: it was:—

The *Barometer* is an excellent illustration of a *Spirit Medium*. As the pressure of the Air causes the fall and the

rise of the instrument; so the action of Spirit influence causes a fall or rise of the bodily sensations of the *living* instrument. In the several developments visible to the observer, sometimes the atmosphere is quiet for a few days or weeks—the instrument appears weak, or out of order; so is it with Mediums; those wishing for rapid risings and fallings, are surprised at the feebleness or complete stoppage of spirit manifestations through mediums; and the human instrument, being endowed with consciousness, feels at times surprised at the inertness—but suddenly, when both are apparently useless, a sudden action takes place. Up or down goes the indicator, the unseen elements are in vigorous play, and those conversant with the powers of the instrument, are aware of the approach of great results; sometimes, as in nature, uprooting the giant oak of the forest, yet descending to acts so trivial as the overturning of some window-sill flower-pot—so with spirit power; it comes so powerfully as to uproot the giant prejudices of great intellects, but possibly upsets the equilibrium of some little mind: and oh! what wailing over the broken pot—“Look at the mischief the wind has done;” Look at the mischief Spirit power has done; UP, whimperer, look around, stand on the hill top, and feel a purified atmosphere—see a clearer sky—inhalé the life air given by the tempest; why the very birds are singing for joy—pestilence has been swept from the land. Reader, as the one instrument indicates the presence of unseen physical power, so the other indicates the presence of unseen Spiritual power.

SECTION XI.

FORTUNE-TELLERS.

THE *spae-wives* of Scotland, the witches of England, and fortune-tellers in general, have been a noted class of beings; laughed at by materialists, and dreaded by the superstitious. By the one branded as "charlatans," and by the other as "of the devil;" while an intermediate class, standing between the extremes, hearing both sides, have been puzzled what to believe. The past sections will have unfolded the possibility of both extremes being wrong, and yet the principle of "Predictions" true. The Gipsies have been famous throughout Europe for their talent in telling fortunes, and their sylvan mode of life. A life in the wilds of nature, whether the moor, the parish common, or the hedge lanes of the country, renders them peculiarly open to natural influences,—and for the moment looking at "West-end civilization" with its education and gloss; at the East-end with all its gruffness; and at Gipsy life with all its roaming and pilfering; we cannot be surprised that those beings, if they live after death, will be in that other state with the same inclinations. "He that is filthy will be filthy still; he that is holy will be holy still," and, if permitted to continue near earth, will mingle with their like in the flesh, moral or immoral. I see no reason why predictions may not come to all classes, vile and pure, with all their intermediate moral strata. Numerous incidents in confirmation of the clear seeing or vision powers of fortune-tellers have come under my observation, and at the same time much that is false. The reader will perceive that many persons, for the sake of "the fee," will call themselves fortune-tellers, get the formula without the power of mediumship; and so lead astray those who repose confidence in their power. In the light of spirit action on man, all is clear; whether by the Devil, or by the angel, or by man's natural power.

Anxious to obtain practical knowledge, I, about twelve months ago, with some difficulty found out an old fortune-teller in Maidstone, Kent; an old woman of about eighty, who had practised fortune-telling for sixty years; and who during that time had become noted for her cleverness. I found the old woman in a little room about ten feet by nine, no carpet on the floor, two chairs, a little round table, and a bedstead in the middle of the room. I took a young lady with me as a subject for her skill, she occupied one chair, the old woman the other, and I sat on the bedside. The old woman paid two shillings per week for the room; her bosom was open and tawny; she had the habit of poking her hand into her armpit. I stated I was "curious" about all things mysterious in nature, and wished to know *how* she found out the fortunes or misfortunes of persons—did she see visions? "O no, (said the old lady) it comes, do ye see, by the cards." She then desired that the door be locked, produced a pack of dirty cards, and requested me to "shuffle them." Ignorant of what shuffling cards meant, I was shown how it was managed. I then did as I was requested, and was then again requested to cut them, which I did on being told what that also was; I was about doing so, when a thought flashed on my mind—"not there;" so I cut them higher up. The old woman then laid the cards in rows, reading off my fortune, which was wondrously good, by perceiving that the King, and Queen, and other high personages were on the top rows; and I found that if those personages had been on the bottom rows, all would have been very bad with me. She stated that was the only way she read the fate of persons. Having narrowly watched the old woman, and my own mental movements while "shuffling," I at once solved the enigma of that class of fortune telling—granting that any of the "clients" of the old lady were sensitives or mediums, subject to spirit controul—which most young girls about twenty are;—the flash thought "not there" during shuffling, as well as an inclination or disinclination to continue shuffling, would produce a result

T

sufficiently near, when duly read off by the old woman, to indicate the future, in general terms. The young lady then had her fortune told the same way, but said she had no flash thought or inclination. Her fortune was absurd and incorrect. As soon as the practical part was over, an incident occurred, which, confirming my view of card fortunes, at the same time amused me. My hands were resting on the table; my left hand came off, passed round by my spine, passed on, laid hold of the inner part of the elbow of the right hand on the table, and *pulled it off*. There was no volition of my own mind while doing it; but it was done somehow; it was as if laid hold of by some one. So, I smiling thought it meant, "you have gained the knowledge you sought for,—be off." I acted on the idea, silvered the old woman's hand, which drew down blessings on me by wholesale; and so ended my interview with a fortune-teller with a sixty years' character.

Many fortune-tellers by palmistry are spirit Mediums; and perceive the future in a scenic tableau when gazing on the hand or chest. I will select two instances out of scores. A painter's wife I know, standing at her husband's door in a small country village, mending her husband's stockings, was accosted by a gipsy-woman. On looking at the wife, she said, "Ah, that is about the last pair you will mend for him—you are going soon to a large town—your husband will soon die, and you will remain there unmarried for twenty years. The person laughed, as she saw no probability of their moving from the village; but in three months the family removed to a large town of about thirty thousand inhabitants; the painter went to paint a house which had just been left by a family who had the small-pox, though he was not aware of it; he took the disease, died, and the widow tells me that last year made the twenty years of her living in the town, and she is still a widow. (*Note.—Is now dead.*)

The other instance I have from a clergyman, who had it from the person interested. Having lost several articles, and being unable to find out the thief, he went to a person some

twenty miles off, reputed for his thief-discovery powers; he was ushered into a room, a circle was made on the floor, he and the wizard remained kneeling in the circle—the wizard offered up a *prayer* as follows:—"Oh! Satan, a friend of mine, and a servant of thine, enquires as to who has stolen . . . , and desires to know where they are"—he, the visitor, trembled at the thought of being called a servant of Satan, and wished himself out of the premises; while in that state, a scene appeared, he saw a sawpit, and where the things were hid in it; and then the figure of the thief appeared—the man returned home, and verified the accuracy of all by finding the articles, and obtaining the confession of the thief.

Negroes are first class fortune-tellers, their bodies are more impressible than the whites, and they are less under the tutoring of civilized materialism; an interesting incident of this the reader will find under the section Predictions, with reference to "Josephine, Empress of France"—Josephine was a Cr ole, and grandmother to Napoleon III., who is considered a man of "Destiny."

Various methods are adopted, but they are all on the same principle; and are only the human act of externally showing a wish to communicate with unseen beings. Some, like heathens, invoke the devil;—some the Great Turtle; some invoke evil intelligences—some act without any invocation, they try the cards. In all these means, God, and his divine intelligent agents for good, are not appealed to, not thought of; but still effects, extraordinary results, are most assuredly produced, whether done by devil or angel; in either case, it is done by unseen powers, possessed with mental energies and personal knowledge as to human matters superior to the applicant. Denying facts, and thus giving "the lie" to credible witnesses, does not extinguish those facts—such judgment merely confirms the old saying, "He who is convinced against his will, is of the same opinion still."

DIVINATION is a favourite method where the mediumship of

the individual is weak. In all ages this has been in action, east, west, north, and south.

Divination has been by *any* acknowledged mode of procedure—air, fire, water, earth; flight of birds, entrails of animals, by staff, by the sediment in cups, by the flight of arrows, or by lot. Thus the King of Babylon stood at the parting of the way (cross roads) to divine by mixing arrows marked, and as he drew them out read the decision; or, casting them up in the air, and divining by their fall. Joseph, in Egypt, used a divining cup to ascertain the future. King Grimschid, the Solomon of Persia, and Alexander the Great, used divining cups; by which means they were informed how to act, and were also informed as to supernatural matters. Pliny speaks of divination with water and basins. The manner of divining with the cup was: little plates of gold, or silver, or some precious stones, with certain characters upon them, were thrown into it; and after certain invocations, the demon answered, sometimes by *sounds*, sometimes he traced the images of the persons on whose account he was interrogated—sometimes a ring was fastened to a piece of thread, and held suspended over the cup, when the ring, by its different movements, showed the several things which were enquired after. We need not travel further into the past, as the principle is developed, and the mode of action. As the great used such modes for obtaining knowledge, it cannot be wondered at that the commonality adopted similar methods for extracting knowledge, and that it has continued down through time till this hour. Ask servant girls, or young ladies, and nine out of ten can tell you more than their fathers know, of the various modes and results of divination. One curious mode was told me the other day by a lady who used to practise it when a school-girl. If she wished to know anything, she cut up a few words into separate letters, put them into a bag, and suspended them *under* her bed all night; next morning, she opened the bag, and by a sudden movement of the hand, scattered a portion of the letters on the floor; the letters

so scattered made words, which were sufficient to inform her what to do—that she always followed the advice so given, and success was the result.

It is plain that Divination, under these phases, requires little or no mediumship; that the results must arise from spirits, genii, demons, or angels, controlling the animate or inanimate elements, be they birds, sediments in cups, or any other description of matter. Yea, the very clouds are asserted to have been moulded so as to depict embattled hosts, warring the one against the other; and also descending to the humble task of giving landscapes to the painter or medium, instructed to stand at a particular place and time, and watch the effects produced in the clouds, which scenes were afterwards transferred to canvass, and called "Divine;" whilst others, in like manner, have been instructed as to the future, whether personal, relative, or national.

The Egyptian method of ink spots in the palms of the hand, as detailed in the section on Magic, is another illustration of one of the methods pursued for obtaining information as to the past; and the accumulation of evidences leads to the irresistible conviction, that there are intelligent influences at work to produce the results.

The evidences of unseen intelligent power acting upon man, will now begin to pour in upon the reader; and in producing those evidences, the moral and intellectual qualities of those unseen beings, is, at the present state of the enquiry, of secondary importance. The primary question is—Are there *any* unseen beings in existence, and are they near us, watching us, and acting on us physically and mentally? If proved in the affirmative, it destroys the practical belief of three-fourths of the population of Europe; and its confirmation is worth the study, energy, and power, of the brightest intellect whose forehead ever faced the sun. This question will be taken up in Section XIV., so as to place the good and the bad in the scales of wisdom. Weigh fairly, and give judgment honestly.

SECTION XII.

SECOND SIGHT.

SECOND SIGHT is the faculty of seeing persons and things not visible to the sight of *other* persons in the same room.

All persons, possessed of common sense, are possessed of normal second sight. Let the reader look back into his past history, and while his eyes are resting on this book, with its reading, or upon any article of furniture in the room, his mind or spirit calls up in tableaux, more or less vivid, scenes of home, of lost ones, of friends; they are perceived, or daguerotyped on the camera of the eye, or in the brain, like a panorama, or like dissolving views, while you are thought by observers to be looking on the book, or in a "fit of abstraction." These scenes are produced by a law, a natural law, we do not fully understand. That there is such a law, is evident from its universality; the mind, or spirit, puts that law in action intuitively, as it does the limbs of the body.

The mechanism of the eye appears to me to be of a twofold character, visual and perceptive; thus, we do not see the actual trees and fields, but the reflection of them in the inner part of the eye, as with a camera obscura. The image so produced being seen by us through the telescope or tube running from the middle of the head to the camera; so, in like manner, it appears to me, the mechanism of the eye is used by us to perceive, and give form to principles or ideas. Watching the countenance of a man while intensely thinking, we see that he contracts his eyebrows and all the surroundings of his eyes; he appears to look intently towards, but evidently not at, the objects before him. If we try the effect upon ourselves, we find the nerves of the eye stiffen, as when viewing material substances. The camera, therefore, is for producing the scenery of thought, conveyed there through the phrenological lens or organs of the brain. I am at present suffering from inflammation in the interior of the right eye; the outer

or crystalized surface is free from any inflammatory action, but the sight is almost gone. When I open the eye pain is produced; when I close it, I see the end of the telescope tube nearest the eye, flickering with light like an argand gas burner; the coruscations of light reminding me of the electrical sparks issuing from a galvanic battery. After resting, the irritation and light-producing phenomena subside, all return to their normal state. If I throw my mind on any subject, and think intently, with my eyes closed, I perceive the reproduction of the quivering light or flashes round the edge of the tube or telescope before referred to. This principle in human vision, materially assists us in understanding the phenomena of second sight, namely, the power some men have of perceiving the images of incidents, past, present, and future, *cameried* in the eye as if a reality, while the crystalline of the eye appears only absorbing the image of the solid substances in front of it; the actual solid scene is there, but there overlays it as if on a coat of varnish, the created scenes we have referred to.

The normal power of man is limited; he can think of China, of Australia; he can create imaginary people, dresses, and scenery; he can create images of *possible* future events, but all those scenes have no truth in them. He did not see China and its people, neither has he pictured future events; but if through Biology another man's remembrance of what he saw in Australia can be pictured in the eye by the force of the operator's will and perceptive energy, the person really sees the truth, or, rather, an image of the truth, in the camera of the eye, and he will describe a reality, not a fiction.

A few weeks ago I had a beautiful illustration of this phenomena of second sight; whether it was my normal dream faculty or not, I cannot say: one morning just before getting out of bed, whether my eyes were open or not, I cannot say; but I plainly saw the pattern of my bed-room paper-hangings on the wall, and between me and it I saw apparently a biscuit porcelain statuette, about three feet high,

midway up in the room; the features and clothing were those of the Duke of Wellington, sitting in a thoughtful attitude; all were clearly defined, yet so transparent, that I could see the room paper *through* the statuette—it was very beautiful. My mind was calm and passionless as seers are said to be when beholding scenes which are the heralds of the future. On reflecting on the phenomenon, I perceived how persons possessed of second sight saw visions of the future, and also perceived another link in the chain which connects spirit with matter. If we advance a step beyond the power one man has of creating images in the camera of the eye, as illustrated in Biology, and believe in spirit life, energy, and will; we have the mystery of abnormal second sight *unveiled*, and whatever is known by *that spirit* or power, whether past, present, or future, can easily be phantomed in the eye—and read off by the man who is under the influence, be that influence angelic, devilish, or disembodied human.

The loss of normal sight is a mystery to many. I have referred to the inflammatory action in my own eye; the result has been and is, blindness in the right eye, and by sympathy the left eye suffers, so that I cannot see images clearly; beyond six feet all is imperfect, producing the same appearance as the double refraction in Iceland spar; this is my fault, not the fault of the solids imaged in the eye; so is it with imperfect seers, they are truthful, but liable to mistakes; the main *incidents* are correctly described, but some *detail* is wrong; and that detail, perhaps unimportant, is laid hold of, pilloried, and the rotten eggs of unbelief thrown with such energy and wilfulness, as to draw attention off the nineteenth-twentieths of truth foretold, and the seers, perfect and imperfect, hide their knowledge for fear of physical consequences; only now and then, one more bold than the rest, careless of the opinions of his fellows, tells his seeings, and amid the apathy of his relatives, and the casting out his name as evil by his countrymen; he passes through life, to be every now and then unearthed in future time, by authors studying the

phenomenon of second sight or prophecy. Is second sight a truth? Yes; all hilly, quartz districts have second sight men and women; and families or individuals coming from those districts are more subject to second sight than the inhabitants of the lowlands. This arises from the aura of crystals acting upon the body and purifying the nerves, taking off the dimness, as water thrown on a smoke-grimed window cleanses the glass, and so allows the native transparency to appear. (See Section "Mediums," page 263.)

I need not go to the cabinets of collectors for specimens of second sight, as lodged in Paternoster Row and elsewhere; but I will show a few which have been collected by me, and are specimens of the class. The late Professor Gregory, of Edinburgh University, was a materialist of the old school. The phenomena of mesmerism and clairvoyance attracted his attention, and the facts he witnessed and produced he nobly made public; as he said to me one day, "I have been spoken against, and have lost by what I have written, but that is nothing to the satisfaction that I have assisted science." The existence and phenomena of spirit-life and action upon man he denied; yet he said, "I am open to conviction; show me the proof—proof satisfactory to me, and I will at once yield;" and it affords me much pleasure to remember, that through me he was introduced to a family circle where spiritual manifestations of a physical kind were observed by him. He there, for the first time, heard the spirit detonations called "raps;" he there saw a large, heavy dining-table, about fourteen feet long, with only nine persons at it, heave and gyrate as if possessed with life, he, Mrs. Gregory, and I being three of the nine; and I understand that on his return to Scotland he obtained in his own family additional proofs, and did not die a materialist. This unintentional digression arose from the fact of knowing that his wife, Mrs. Gregory, possessed the gift of second sight. The professor informed me (I write from memory) that one morning while she was at breakfast she saw a large ship on fire, the movements of the crew and passengers, the

boats, &c. In a few days came the news of the burning of the "Amazon," with the details as seen by Mrs. Gregory. In a similar manner she saw the landing of the troops in the Crimea. She depicted the appearance of the place where they landed, and the verification came after by the newspapers; and when the "Illustrated News" gave a sketch of the coast, all recognised it as tallying with Mrs. Gregory's vision. The same happened at Marshal Arnaud's death; she saw the body with its surroundings. Yet another instance, and I close. She left her son at Edinburgh in the care of a nurse, and went to Geneva; while there, she saw her son ill, &c. A letter came from Edinburgh, "All well." When Mrs. Gregory returned home she taxed the nurse with concealing the illness of the child, stating the time, &c. The nurse acknowledged its truth, and the reason she had for concealing it. Mrs. Gregory saw these visions in her ordinary condition, when busy with her domestic duties. The Professor had considered them as the production of dual powers in man; that as it was possible to mesmerise one side of the head and put it to sleep, and to be in an abnormal and clairvoyant condition, the other side being in a normal state, could see and attend to its ordinary duties; so by some means this double power was produced spontaneously in persons possessed with second sight; "but," said the Professor, "I consider that the 'spirit theory' is much more simple, and I hope I may have proof that it is true." Kent is a county particularly favoured with seers and seeresses; the soil is favourable for its production. I know several persons in London possessed with this gift, and the majority are from the county of Kent.

Take this instance from near Maidstone, Kent.

"G——, my brother, a disbeliever in supernatural incidents, had the following, which changed his opinion:—Going home one evening from his brother's, who lived on the adjoining farm; he saw his sister, then residing at Hastings, come, as it were, out of a hedge, and pass on a few yards before him; she turned round and looked at him, and then passed up the walk

to the hay-stack, through the hop-garden. My brother went after her, but when he got to the hay-stack she was gone. Surprised, when he reached home, he told his wife, and got laughed at. Next day, to his surprise and that of the family, his sister came from Hastings, was poorly but cheerful; ate, drank, and enjoyed herself, but died suddenly two days after."

I have very many incidents of a like kind stored up amongst my papers, but as the subject will more naturally come under the Section "Apparitions," it is unnecessary that further illustrations be given here. I may just state, that having in numerous domestic and other circles frankly stated my belief in the truth of spectral appearances; the iron wall of reserve has been thrown down, and *scores* of incidents have been related to me by persons from all parts of the kingdom. The universality of the incidents, and the terror persons have of being laughed at for relating them, is one of the singular phases by which truth is veiled from sunlight.

SECTION XIII.

HEAVEN.

I HAD commenced a section on Heaven,—but when I reflected upon the different opinions of men, and asked myself what I knew of Heaven, I found myself so thoroughly ignorant; that I cancelled what I had written; and narrow my remarks to one or two thoughts: and they are—THAT HEAVEN IS HAPPINESS, and HAPPINESS IS HEAVEN; and, as happiness in the law of nature, arises from our affinity to, and sympathy with, our surroundings, animate and inanimate; it matters not, whether they be 5, 50, 500, 5000, or 5,000,000 miles off—near or afar; where-soever those conditions are in the universe, there is Heaven:—and if so, I see nothing repugnant in the thought of Heaven being in the uplands of æther connected with our earth; and the Heavens mentioned by St. Paul as several—he being caught up to the third of them whilst *in his body*—having their divisions upwards, according to their ethereality. The physical body of man cannot live above a given altitude, but a given density of atmosphere can; so can the soul; but it may not be able to rise above a given height, any more than the physical body; but spirit freed from the soul may rise higher still, and find its surroundings, powers and modes of enjoyment as far superior to the physical, as a butterfly roaming from flower to flower, seeing the variety of colours and forms, and inhaling their fragrance, would feel happiness superior to the caterpillar crawling on the cabbage leaf of a kitchen garden.

Doubtless when ethereal, we shall understand ethereal substances; have enjoyments in ethereality, as far superior to our present knowledge and comprehension, as *our* knowledge of scenery, and of the elements of wood, water, land, and colours, which in their collective energy produce in us delight, transcends the knowledge and comprehension of the miner, born and reared in the silver mine, but who never saw the top

soil of the world on which he lives. The upward glance from the shaft of the mine, gives him nothing to understand or conceive, but a point, a diamond point of light;—a something, a nothing, in comparison to the knowledge and happiness of those of his fellows above, who bask in the glories of divine wisdom as displayed around them. God always adapts the means for the end; the valley for the oak—the rock for the lichen—the prairie for the buffalo—the jungle for the tiger—the hedge for the sparrow—the mountain ridge for the eagle—the streamlet for the minnow,—the ocean for the whale—the earth for the body, and Heaven for the Spirit. In the light of the spiritual phenomena transpiring on every hand around us, we have every logical evidence to form the conclusion, that Heaven is not far off.

If any of my readers would rather locate Heaven at the antipodes of creation, somewhere beyond the star ray, which takes 50,000 years to reach this earth, or stop half way amongst the constellations, I will not hinder him in his flight; but for my part, I would rather it were near my fellow men in the flesh, and that my employment be as a messenger of divine love, wisdom, and comfort, to my kinsmen, countrymen, and species; leading them in the order of divine will *onward* and UPWARD.

Heaven is for Nobles—the noble in thought, noble in heart, noble in “doing to others as we would that they do unto us.” HE the great I AM has provided that which will augment the happiness of the mind or spirit, and enable it to revel in the abundance of those proofs of divine Wisdom which have been created by divine Power; and which divine Love has given to man as a SPIRIT for his happiness, and it requires not *distance* to find such a Heaven.

If in the sacred books we are told that on this earth “we are to pray without ceasing, and in everything to give thanks;” how much more easy will that privilege be, when ever and anon the congregated throngs of anthem chorus singers,—thousands upon thousands, and dome skyed] by

space; lift up their æolian voices, full swelled by love and adoration, in vibrations of the heart song of heaven, "Halleluia: salvation, and glory, and honour, and power unto the Lord our God."

Throng upon throng are yearly fleeing out of time into eternity; the mighty flock of one hundred millions of men, women, and children, every thirty years; add to the myriads upon myriads already there: they have gone to the land of mystery, and every pulse we beat, sends another there. Countless throng! glorious hosts! ye ministers of his, who do his pleasure; would I could hear your songs, even if they were only the echoes—the reverberations of those symphonies of joy!

SECTION XIV.

ANGELS—DEVILS.

It will clear the path, if we can hew down, and throw on either side, the brushwood of misconception, of education, and of fear; let us really face the subject in the light of heathenism, and Christianity; and so come to a rational conclusion on a subject which is sneered at by the materialist, and feared by the Christian; but which the Deity has sufficiently manifested to man, to enable him to not only decide on the existence of those beings, but the part they play on the theatre of this world; and the part man has to play in connection with them. To effect this, there is no need for going into the subtleties of angelic and devilish life before the creation of man—let us examine history, be it Jewish, Christian, or Classic. I frankly state my confidence in the sacred books, Jewish and Christian; because of the *intense* care taken of the rolls of parchment, the punishments prophesied on those men and their descendants who altered the sacred texts, and the verification of the historical incidents in the Jewish division of the Scriptures by the recent Babylonish excavations by Layard and others; and as to the Christian portion, the men who received the law, “Blessed are the pure, for they shall see God,” and whose purity of life was a standing protest against the habits of the people they lived amongst; whose firmness of faith, and refusal to deny “The Christ,” and live as their neighbours, caused them to be hunted, roasted, boiled, sawn asunder, tormented, and flung to the lions; were not likely to lie. Pliny, the classic author of antiquity, and Roman Consul, in his letter to the Emperor Trajan, states:— * * *

“In the meantime, the method I have observed towards those who have been brought before me as Christians, is this: I interrogated them whether they were Christians; if they confessed, I repeated the question twice, again adding threats at the same time; when if they still persevered, I ordered

them to be immediately punished, for I was persuaded, *whatever the nature of their opinions might be, a contumacious and inflexible obstinacy certainly deserved correction.* There were others also brought before me, possessed with the same infatuation, but being citizens of Rome; I directed them to be carried thither. But this crime spreading, as is usually the case, while it was actually under prosecution, several instances of the same nature occurred. An information was presented to me without any name subscribed, containing a charge against several persons, who, upon examination, denied they were Christians, or had ever been so. They repeated after me an invocation to the Gods, and offered religious rites with wine and frankincense before your statue, (which for this purpose, I had ordered to be brought with those of the gods, and even reviled the name of Christ, whereas *there is no forcing, it is said, those who are really Christians, into a compliance with any of these articles,* I thought proper, therefore, to discharge them. * * * *

They affirmed the whole of their guilt, or their error, was that they met on a certain stated day before it was light, and addressed themselves in a form of prayer to Christ as to some God; binding themselves by a *solemn oath,* not for the purposes of any wicked design, but *never to commit any fraud, theft, or adultery; never to falsify their word, nor deny a trust when they should be called upon to deliver it up;* after which it was their custom to separate, and then reassemble to eat in common a harmless meal. From this custom, however, they desisted after the publication of my edict, by which, according to your orders, I forbid the meeting of any assemblies. After receiving this account, I judged it so much the more necessary to endeavour to extort the real truth by putting two female slaves to the torture, who were said to administer in their religious functions: but I could discover nothing more than an absurd and excessive superstition. I thought proper, therefore, to adjourn all further proceedings in this affair, in order to consult with you." * * * *

With such witnesses, and attestors, we are justified in accepting the extraordinary narratives in those books, as to the action of angels and devils upon man, as truthful; and by a candid examination of the subject, as therein contained, we have a skeleton of the science of Magic, and the nature of the beings called into action by that science unfolded; as also by the simple invocation to "The Lord" by Christians; and again in other eastern and western nations by other modes of action. I would now direct our thoughts towards those who understand themselves to be Christians, and who are swayed in faith by sacred testimony; so that they may fearlessly enter with me into the chambers of the supernatural, and clearly perceive who they are to join, and who avoid.

DEVILS.

"The devil goeth about as a roaring lion, seeking whom he may devour."

There appear to be devils many, subject to their leader. Thus: Several devils, or evil spirits, entered *into* the man in the cemetery, who, acted upon by them, while they held control over his body, tore himself; those devils came out and souled the swine, by entering their bodies. The devil tempted by speech "The Lord" for forty days.

CHRIST:—"Mary Magdalen, *out* of whom went seven devils."

„ :—"In my name shall they cast out devils."

„ :—"Behold I *cast out* devils."

The Principle of Possession by spirits is thus clearly enunciated; the *quality* of those spirits is a secondary question.

ANGELS.

"The Lord," when in agony in the garden, was so prostrated; that an angel *came* and strengthened him. Angels *appeared* to the disciples at the resurrection of "The Lord."

An angel guided and advised Philip to join himself to the eunuch's chariot.

An angel *appeared* to St. Paul and foretold the shipwreck.

An angel *struck* off Peter's chains, and *unlocked* the gates

of the prison ; showing the power of soul to act upon material substances.

We have frequent mention of the Angel from the Lord, Angel of the Lord, guiding the Christians ; and the power of seeing those angels was acknowledged by St. Paul as a “ spiritual gift.”—“ To some the discerning of spirits.” Ezekiel states : “ and the spirit *entered into me*, when he spake unto me.”

The Holy Spirit was promised, and *if we would consent*, it would come and dwell *in us*. And as God is greater than the devil, and angels than devils ; it is plain that angels can enter *into man* as well as devils, and while there act in and guide them.

As we shall shortly show that angels possess as much control over physical nature, as devils ; it is evident that if the Christian allows that the devil and his agents act upon man now-a-days, it follows *logically* that angels do the same ; and we have a right to expect that if the devils are as strong now, as they were 1860 years ago, angels also are as strong now, and are as much needed now as then.

Taking this earth’s organization of humanity, as a “ pattern of the Heavens ;” we have on this earth a great variety of physical and mental strength, and knowledge, and also of moral quality ; and according to that strength, knowledge, and quality, under favouring circumstances, will those powers be brought into action ; and therefore it behoves all those who wish to associate with spirits, and to invite them into the house of their body, to take as much care as to who the visitants are, as we do in our ordinary domestic circles ; when persons wish to be introduced to us, and visit us at “ home :” and we may as logically hermitize ourselves from our fellow men in the flesh because there are bad spirited men in society, as hermitize ourselves from our friends out of the flesh, because there are bad spirits in ethereal society. Neither the Lord, or any one of his apostles, interdicted Christians from angelic intercourse ; on the contrary, it threads the woof of society with its glory-hue, from the first to the last of the sacred writings.

I will now draw attention to a few of the incidents of angelic power acknowledged by Christians, as displayed by disembodied spirits, and narrated in the inspired books. Those facts will show the strength and power of spirits clothed with soul—a strength analogous to the storm cloud, which, under certain conditions, jets itself out in the lightning's flash, and by the thunder-bolt, shatters in pieces an oak, kills a man, destroys the gable end of a brick building, scattering the bricks hither and thither, or shatters the spire of a village church. Deny the power of the imponderable elements to effect these marvels, and then we may deny the power of those imponderables, guided by unseen intelligence, to produce the like results. Mortals surrounded by, and composed of ponderables, can shape and direct those ponderables, so as to create a castle, or blow up a cliff. Spirits surrounded by, and composed of imponderables, can create results as visible as the shattered oak or broken spire.

There are two classes of Christians. The one *vitally* believes the truth of the spirit narratives of scripture, the other *sentimentally* believes; the one thinks they are things of the past, necessary to create the sacred books; and that those sacred books, having been made, neutralizes the power of angels, and renders it unnecessary for them to interfere physically with man's actions. The other, like a feather, floats its yes, or no, in the wind of opinion. The absurdity of the one is perceived, when we remember that the Bible is mainly an Historical book, showing the actions of men in power, and the influences of a spiritual kind which were brought into play to influence those men. The Bible is a guide-book for reading the history of nations, and individuals, through time down to this hour. If angels do not *now* interfere with national and individual affairs, because the Bible is in existence, the nations are worse off than they were 2000 years ago. With the $67\frac{1}{2}$ per cent. of practical infidels in Great Britain, as shown by "The Lord's day Committee;" and the 90 to 100 per cent. of the populations of foreign nations, who never see, never hear of the

Bible and its narratives ; that there are no *angelic* agencies in existence on earth to carry out the behests of Deity, seems astounding. It is acknowledged that there are devils in plenty, —Satanic agency and devilry are the watch words when any new power or energy in matter is discovered. The pulpit and the press heave with wind and ink. Satanic agency, or imposture, are the puff balls of mental activity. God's wisdom is not in the laws of matter, but the devil's is. Is the picture over-charged—verily not, I have in my mind the pulpit declarations of leading preachers ; and I have also in my possession written letters by such, plainly laying down the law of the non-intervention, the non-necessity of the intervention of God's messengers, or angels, in human affairs.

Keeping in view the action, the controlling action of spirit upon man, nationally and individually, and the inference we deduce, that as man is the same now as he was 2000 years and more ago ; let Christians recall to their minds the following facts from the Sacred Books ; and then we shall be in a position to ask the question :—Is there proof that such power is still brought to bear on humanity, nationally and individually ?

Abraham, on the plains of Mamre, as he was sitting in front of his tent, saw three angels—one, the leader, he called "The Lord," foretold the birth of a son to Abraham—the three ate and drank. The leader was called "The Lord"—he was *seen*, and took *physical* food.

I would direct attention to the words "The Lord ;" educationally, "The Lord" in our minds means Jesus Christ, whether during the time of his physical life, or before, or after ; and every incident in the Old Testament where "the Lord" is used, the belief is that it was the Jesus Christ ; this is a gross error ; "The Lord" is an eastern phrase applied to the leader, or man in power connected with a party ; a title as "My Lord" is in England. During the late Indian war, Sir Colin Campbell, as commander-in-chief, was, by the Indian Rajahs and authorities, recognised as, and spoken of by them.

as "The Lord" of the British forces, and in cases of submission, they wished to see "The Lord;" whoever, therefore, had occupied Sir Colin Campbell's position, would have been "The Lord," the title not being one of person, but of Office. Let this be kept in mind by the reader, and many hard to be understood statements in scripture will have sunlight on them.

The habits and customs of Indian nations are the stereotypes of antiquity—travellers are struck with the sameness of the customs they see around them, to those narrated in scripture, and classic history. Abraham and Lot were originally East Indians, and therefore expressed themselves in Indian phraseology, which phraseology has fibred itself throughout the whole body of Jewish life; and to clearly understand Scripture, the reader ought to identify himself with eastern habits and speech.

Lot.—And there came two Angels to Sodom, and Lot seeing them, rose up to meet them; they entered his house, ate unleavened bread; they afterwards pulled Lot into the house, smote the men at the door with blindness, spoke to him, laid hold of Lot, his wife, and two daughters, and brought them out of the city. Here we have the *physical* manifestations of seeing, hearing, feeling, eating, and displaying power to produce blindness.

JACOB was left alone, and there wrestled a man with him, who *touch*ed the hollow of his thigh; and the hollow of Jacob's thigh was put out of joint as he *wrestled* with him. Here was *touch* and *dislocation* of joint.

MOSES encamped with the Israelites in Etham, and the Lord went before them by a *pillar of cloud* by day, and a *pillar of fire* by night, and this was in the sight of *all* the people. Spirit *fire* seen by all.

BALAM saw the angel of the Lord standing in the way, and his *sword drawn* in his hand. Here a spirit was *seen*, and a *sword* also.

GIDEON.—Then the angel of the Lord put forth the end of his *staff* that was in his hand, and *touch*ed the flesh, and the unleavened cakes; and there *rose up fire out of the rock*, and

consumed the flesh and the unleavened cakes; then the angel of the Lord departed out of his sight. Here was *fire* produced, an angel *seen*, and also the *staff*, or rod, he held in his hand.

MANOAH said, art thou the *man* that *spakest* unto the woman? and he said, I am; and Manoah offered a kid upon a rock unto the Lord; and as the flame ascended towards heaven, the angel of the Lord *ascended in the flame* of the altar. Here the angel is called "The Lord," and a Man, and then, the Angel of the Lord. He was *seen*.

SAMUEL appeared and *spake* to Saul. Here was a so-called *dead man*, *speaking* to a living one.

ELIJAH.—As he lay and slept under a juniper-tree, behold then an Angel *touched* him and *said*, Arise and eat; and he looked, and behold there was a cake baked on the coals, and a cruse of water at his head. Here was a *visible* manifestation—angel *seen*, Elijah's body *touched*, and cake and water *brought*.

ELISHA, when Elijah was taken up into heaven, saw; and behold there appeared a chariot of fire and horses of fire. When the King of Syria sent an army to take Elisha, and surrounded the city for the purpose, Elisha said to his servant, "Fear not, for they that be with us are more than they that be with them; and his servant's *eyes were opened* (made clairvoyant), and behold the mountain was full of horses and chariots of fire round about Elisha. Here was the gift of discerning spirits possessed by Elisha and his servant.

"DAVID and Oran turned back and *saw* the angel put up his *sword* again into the sheath." Here was *seen* an *angel*, a *sword*, and a *sheath*.

NEBUCHADNEZZAR cast Shadrach, Meshech, and Abednego into a fiery furnace, and there *appeared* a *fourth*, who in his astonishment he stated had the form of the Son of God. That fourth had, and exercised, the power of neutralizing the action of fire; and he preserved the three men from death by burning.

BELSHAZZAR, while the courtiers were feasting, the same hour came *forth* *fingers* of a man's hand, and *wrote* over against

the candlestick upon the plaster of the wall of the King's palace, and the *King saw the part of the hand that wrote.*" Here was a hand *incarnated*, and that hand wrote words, and the *hand* and *words* were *seen* by the King.

DANIEL was *touched* by Gabriel, and made to stand up. The appearance of spirits or angels is so frequent in the Old Testament, that I stay my hand and come to the spirit narratives of the New Testament.

THE POOL OF BETHESDA was famous among the Jews as a place for healing, as at a certain period of the year, an angel troubled the water; and the first sick person who stepped in was cured of whatsoever disease he had.

At the birth of Jesus Christ shepherds heard *music* in the air, and heard words *spoken* by an angel, and with that angel there was a heavenly host.

MARY.—The angel Gabriel was sent to Mary from God to inform her of her being the chosen.

JESUS CHRIST.—An angel appeared to *strengthen* Jesus: thus inculcating the principle of angelic help to Christians.

AN ANGEL appeared in the *form* of a young man sitting on the right side of the sepulchre, clothed in a long white garment, and spoke to Mary Magdalen and Mary, the mother of James. St. Matthew states that an angel of the Lord descended from heaven, and came and *rolled* back the stone from the door, and sat upon it: a *physical* manifestation, and by an angel, showing such manifestations are not contrary to divine order and procedure.

PETER was released from prison by an *angel*, who had energy and *power* sufficient to *unlock* the prison *doors* and guide him out. Here was another physical manifestation, showing that *physical* manifestations were as lawful, and as much to be expected, as the Spirit of the Lord acting on the mind. I close with reminding the reader of the astounding physical manifestation when Christ's promise was fulfilled of sending the Holy Spirit.

THE DISCIPLES "were all, with *one accord*, in one place, and suddenly there came a *sound* from heaven as of a mighty

rushing wind, and it filled all the house where they were sitting, and there appeared unto them *cloven tongues like as of fire*, and it sat upon *each* of them." And the effect was, that they were all filled with the Holy Ghost, and began to speak in other languages, as the Spirit gave them utterance.

I have thus proved that *physical* as well as mental manifestations of supernatural power from God, through an angel of God, were given to, and produced on man; and we thereon have the foundation-stone laid of man's right to angelic protection and intervention, as much as we have to salvation. If physical manifestations were only for the apostles' days, then salvation was only for the apostles' days: we cannot separate the one from the other. Many mighty physical manifestations are not effected now-a-days because of unbelief, the same as Christ himself stated in his day; divine though he was, still *he could not do* among his kinsmen many mighty works because of their unbelief.

In classical history we have the same phenomena in a feebler degree, but yet as clear: that devils may and do produce similar kinds of phenomena, there is no doubt; it is simply a question of degree. On this earth among men, there is as much physical power shown by mastiff-headed prize-fighters, pickpockets, and murderers, as by any of the good and the true in the ranks of humanity; but there is no law to force any one to herd with the one, or associate with the other. The law still stands good, "Choose ye this day whom ye will serve, if the Lord be God, serve him," and his angels will be with you to guide you mentally and physically; but if Baal, then serve him, and his devils will guide you mentally and physically.

I need not enter into the mystery of whether the unseen intelligences are all human beings; I rather think not; angels were in existence before the creation of man, and doubtless they are still alive. Spirits give different statements, and they may be all true, or partially true. If men are not all truthful, spirits may not be all truthful. The devil is said to

be the father of lies, and therefore his children may be of the same stamp, may have a family-likeness. Few men in England have had greater opportunities of witnessing spirit-action upon men at circles and in private life than I have, and I have often been struck with the adroitness with which spirits parry off too much inquisitiveness; the consummate tact they possess of adapting their manifestations of power in convincing men of their existence and influence, to the *mental calibre* or idiosyncrasy of the individual to be convinced. Many men have I seen who have come to a circle expecting like Naaman that some great thing or manifestation would happen to convince them; they have had some simple, and to others unimportant manifestations, which has rendered powerless the sword-arm of opposition.

So far as I have seen these manifestations, they have never made any man *worse* than he was before; but I know scores of men, and have heard of hundreds, who thank God for having witnessed them. Before, they had no belief in futurity, no belief in the existence of deceased relations, no belief in special providence. Now, the hymn of thanksgiving is in their *hearts*; they can breast life's waves, because they *know* that when their earth duties are over, their song of joy will be joined to those of the loved ones who have gone before; and that while on earth, special providence, produced by Deity through the action of angels and deceased relatives, will guard and guide.

The great beauty of spirit teachings is, the entire absence of sectarianism. "The Lord God" works through the whole; sometimes straightforwardly, and sometimes obliquely, depending upon the mental or religious state of the party being operated upon; but the teachings lead, however circuitous, to the centre of the circle, the pivot truth of Christendom, the acknowledgment that **JESUS IS THE CHRIST**, the great enunciator of the fact that man is Immortal. Plato, Socrates, Pliny, Aristotle, Cicero, hoped there was a future, but feared it was fancy's dream. Jesus asserted it was a reality, and by signs

and miracles gave power to his teachings. Life and immortality have been brought to light by the Gospel. Read that Gospel.

“ All hail the power of Jesus' name,
Let angels prostrate fall ;
Bring forth the royal diadem,
And crown him Lord of all.”

Sacred and classic history declare that spirits of greater and lesser power govern provinces and empires, and that commotions and perturbations take place among them as to the mode of governing, and the warding off lesser or greater spirits from interference with the empires of matter they rule over. I quote only two instances of this, so as to show the mechanism in action for acting upon man : that mechanism existing, the question resolves itself into a simple one of POWER. God the Creator and Preserver of the worlds, must be good and powerful, because all his works are good and display power ; therefore the mind naturally bends to the conviction, that that power must be supreme, and his agents must be supreme ; and when evil is intended, and attempted by inferior influences, the greater will overcome the lesser.

DANIEL THE SEER states, “ I lifted up my eyes and saw a certain man clothed in linen ; his body was like the beryl, his face like lightning, his eyes as lamps of fire, his arms and feet like in colour to polished brass, and his voice like a multitude. I alone saw the vision, *but the men with me* were seized with a great quaking, so that *they* fled to hide themselves. Then said he unto me, ‘ Fear not, Daniel, for from the first day that thou didst set thine heart to understand and chasten thyself before thy God, thy words were heard, and I am come because of thy words. But the prince of the kingdom of Persia withstood me one-and-twenty days ; but lo ! *Michael, one of the chief princes, came to my help*, and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall *thy* people (the Jews) in the latter days, yet the vision is for many days.’ . . . Then said he,

. . . . Now will I return to fight with the Prince of Persia : and when I am gone forth, lo ! the Prince of Grecia shall come ; but I will show thee that which is noted in the Scripture of truth ; and there is none that holdeth with me in these things but Michael your prince.' ” Michael was the recognised angel of the Lord for the Jewish people, and this statement gives the key to the expressions of “ Prince of the power of the air ; ” and “ principalities and powers ” mentioned in Scripture ; and also shows how nations are governed by spiritual powers.

I turn now to classic history, and quote from Pliny :—

SPECTRES.—What particularly inclines me to give credit to their existence, is the narrative I heard of Curtius Rufus. When he was yet in low circumstances, and unknown in the world, he attended the governor of Africa into that province. One evening as he was walking in the public portico, he was extremely surprised with the figure of a woman, which appeared to him of a size and beauty more than human. She told him she was the TUTELAR POWER of Africa, and was come to inform him of the future events of his life : that he should go back to Rome, where he should be raised to the highest honours, and return to that province invested with the proconsular dignity, and there should die. Accordingly every circumstance of this prophecy was actually accomplished. It is said farther, that upon his arrival at Carthage, as he was coming out of the ship, the same figure accosted him upon the shore.

This statement is also given in the Annals of Tacitus.

It is obvious, therefore, that the statements of the existence of *National Genii* is true ; and that unseen beings, localised in any longitude and latitude, enjoy themselves according to the climate, the aromas, and the essences which ascend from material substances ; and a careful examination of the spirit manifestations in India, in South and North America, in Africa, in Turkey, and in Europe, confirms this view. It is startling, and induces us to read history under a fresh aspect.

Having traversed through several powers in Man, and in

spirit, we are now in sight of illustration of those powers; and to the assertion, that spirits—disembodied spirits, are better engaged than in attending to human affairs, and clustering round men when assembled together, and acting upon them, and upon inanimate substances; the reply is, that if God in Christ did not think it beneath him to come and interfere in human affairs, I see no reason why his servants should be too proud or too much engrossed with their own extra happiness, to refuse casting a look of pity, of love, and of help towards those still trammelled by the body, but who will shortly join them, when freed from its weight.

One thing is certain, Spirits *do* communicate physically with man; and I think, *they* are better judges of whether it is meet and right so to manifest themselves to those who seek them; than persons of limited mental powers, and very little knowledge of the subject. I have already in this Section upon Angels, shown the effects produced upon many by these manifestations;—nay more, on the right hand and on the left, the literary celebrities of the age are earnestly examining these phenomena, as developed in scores of families in London; and the proofs they have had, and are having even at their own homes, have been so powerful, that the future literature of England will be deeply tinged with spirit life. England is the moral and political focus of the world. Its literature radiates Europe, America, India, Australia, and the islands of the sea; and the practical belief in spirit life, generated by spirit manifestations, will influence the higher destinies of thousands upon thousands of this and succeeding generations. Yes, God permits his spirits to so act on the weak and foolish things of this world, as to convince humanity that man does live when his physical structure is in the grave; and that the golden rule, "Do justly, love mercy, and walk humbly," should influence every movement of our lives;—so that when we enter upon our new state of being, regret and anguish may not wring the mind for wrong done in times gone by.

Men who have resisted divine revelation as unfolded in the sacred books;—men who resisted the declarations of their fel-

lows, that they have felt the influence of spirit on their bodies and on their minds;—men who have resisted the declarations or evidences of special providence or guidance on their fellow-men, and treated such evidences as “Coincidences;” “Curious;” “Mental hallucinations;” “Cerebral duality;” and have declared that nothing but something opposed to the laws of gravitation would satisfy them; have had their stolid brains earthquaked, by Angelic power, and wisdom descending to their character, have, by seeing heavy substances float in the air, as wood on water; and by various acts done as requested, been subdued. Acts foolish or destructive of themselves, but wise and beneficent when the object to be obtained was the intellectual recognition of the existence of God, of the angel, and of the man:—and also of the intellect recognition of the existence of the Angel as well as of the man. I frankly state I was one of that class; I had studied mesmerine, and clairvoyance; had seen the effect of woods, metals, and stones, on the human frame, and had by my will controlled my fellows, as a pilot does a ship; and it needed rough, coarse, physical manifestations on inanimate substances to subdue *me*; and recognising the truth of the heading I have given to the next Section, THAT WISDOM IS JUDICIOUSLY APPLIED KNOWLEDGE; I reverently thank God that he allowed those ministers of his, unseen but powerful, to lower themselves as a teacher does to a pupil, when he simplifies his propositions to the capacity of the mind he desires to act upon, and instruct. I have seen scores of infidels change countenance from the mirthful and jocose, to the serious and the awe-stricken; when the physical manifestations, raps, table-rising, and spirit-music, in answer to oral and *mental* questions, have flashed CONVICTION on them with lightning speed and power. Verily “God has chosen the weak and foolish things of this earth to confound the mighty and the strong” in their own conceit; whilst the simple, truthful relier on divine guidance, has creamed his life with joys, in full knowledge and assurance that there remaineth a REST—a future for the Christian. Let us pass on.

SECTION XV.

SPIRIT POWER.

Wisdom is judiciously applied Knowledge.

WE are soon to enter into the examination of the proofs to be tendered to the materialist, on the one hand, so as to convince him of a futurity; and to the Christian, on the other, to show him that God is the same in action to-day, as yesterday; and that there has been no suspension of his energy through the agency of his messengers—his angels, up to the year 1860. And no manifestation of angelic power is to be gauged by its *character*, but by its *result* on men's minds. I have seen men *convinced* of a supernatural power acting on visible substance; by the simple gliding of a ponderous eight-legged table along a carpeted floor, a table that could not be moved by the physical energy of one man. I have seen others convinced by the tremulous motion given to that table as if it were a steam-vessel vibrating with the action of machinery.

I have heard the laugh, and seen the sneer, at the absurdity of supposing that spirits would come from heaven to move tables, and rap on them; and yet those very persons are conceited enough to think, that the "Lord Jesus" will come from heaven, and enter *into their bodies*, and guide them in business matters. If God the Lord will so come, surely his inferiors, the angels, may; if by doing so they can minister to man's mental comfort. God is a Spirit; man was made a little lower than the angels, yet he is a Spirit. God said, "Let us make man in our own image"—therefore, angels must be also of the same image; and they must be in affinity, in sympathy with us; and now, as out of the mouth of two or three witnesses truth is established; I, in the following pages, tender myself one of those witnesses; and, moreover, I am in the position of being able to state that I know *scores* of individuals in the metropolis ready to attach their signatures, and

take an oath for confirmation sake, before the proper legal authorities, as to the truth of what they have felt or seen in their own houses, of spirit power manifestations; and those persons not obscure in society, but men who are the commercial, legal, and literary celebrities of England at this hour. Many, very many of them, were rank materialists, who, up to the hour of their conversion, had not the slightest belief in a hereafter for man, or of the existence of unseen intelligences, good or bad. They have been convinced, as we have just said, by detonations on the table called raps, followed by *other* proofs of supernatural power; and it is no use to change the mode of attack, and mimic the Jews of old, by stating they are produced by "Beelzebub, the prince of the devils"—where picked they up that secret? Has the devil, or the Deity, by voice or by vision, made *them* the oracles of truth? Sit at the feet of facts, and learn wisdom.

The proofs of spirit power are so numerous in classic history, in modern history, and in every-day life, that the difficulty is not in collection, but in selection; if I were to narrate the facts which have come under the observation of myself and friends, it would be necessary that several volumes be issued as large as this, and still there would be a surplus.

This power has been marvellously developed in America, and many instruments, or mediums, have been developed there; but the proofs from that country will be sparingly copied, because of the by-word name it has, of attaching to trifles the word "astounding," and of creating the superlative out of nothing. Yet America is yielding its great and its noble in science, in art, and in literature; and many of those great and noble have become converts to the truth of these phenomena. Strange to say it has been the infidel, the disbelievers in angelic life, who have most fearlessly entered into the subject, fully conscious of their power to detect the imposture, and so prove the fallacy of man's immortality; yet those men, on having their previous educational belief destroyed by observing the truthfulness of the phenomena of

spirit power, have fearlessly, manfully declared their belief in it; and through good report and evil report have acted upon society, so far as their influence extended.

While testing the manifestations with their friends and relatives, many persons found that *they* were mediums, by phenomena arising continually while they were investigating; this was also the result with many Christians, and ever and anon the exclamation was like that of old, "Is Saul among the prophets?" "Is — become a spiritualist?"

As in previous sections, I have shown that it requires a given amount of chemical force to produce results; and some human beings possessing more of that than others, the result was, that mediums were of various power—some so feeble as to be almost useless, others so strong as to startle the several circles they attend. Out of thousands of mediums in America and Europe, three or four have stood, and still stand, as the best. D. D. Home stands at present as the first—there are Messrs. Gordon, Geo. A. Redman, T. L. Harris, Koon, Linton, Davis, Fowler, Squire, Irish, Miss Fox, Miss E. Rymer.

I do not give them in the order of their merit, but as the names arise in my mind. After them are hosts of mediums, and they become classified, according to the character of the phenomena which takes place in their presence.

In Mr. Home's presence, the principal Spirit phenomena are—His being raised off the floor to the ceiling of the room in the quiet of domestic life.

Tables raised off the ground to a considerable height in the air, no human hand attached thereto.

Musical instruments played, no human hand touching the keys, and carried about, and put into the hands of the sitters.

Detonations on and under the table, called raps.

The incarnation of hands seen, and FELT—represented and believed to be the soul (apparitional) hands, of deceased relatives and others.

Trance, when conversation is carried on through his voice,

by some disembodied relative of one or more of the company, the medium being acted upon as Caiaphas, the Jewish high priest was, when he prophesied that one should die for the people, and this he said "not of himself."

Mr. Home is a Scotchman, born near Edinburgh, but, when a youth, went with his family to America, and was there developed as a medium. He left America in 1855, and has, after staying a few months in England, visited all the countries in Europe, and had sittings for the production of Spirit-power with the Emperors of Russia and France, with the kings and queens, princes, and nobles, merchants, tradesmen, and workmen of Europe; has been presented with diamond, ruby, and emerald rings, pins, chains of gold, ornaments, gold cups, &c.;—the heart offerings of the noble and the wealthy, in grateful acknowledgment of the spiritual good he has been the instrument of effecting in them; giving them the *foundation* of a Christian's hope, the practical belief in the *present existence* of their deceased relatives, and their own immortality; instead of the flimsy, sentimental acknowledgments of educational belief in the dogmas of the church. He has married the sister of one of the wealthiest of the Russian families, and is now in London without an idle nerve in his body, without any recompense but heart pleasure, accepting, up to and beyond his strength, invitations from the leading statesmen, nobles, literateurs, merchants, and artisans, to sit in circle; happy and joyous when the spirit-power is so strong as to upset the preconceived opinions of Infidels, whether in or out of the churches.

Mr. Home is now doing a work among the leading authors which will tinge the future literature of England, and the world—despise physical manifestations who may; physical manifestations were the foundation stones of the Church of Christianity, when it erected its crest towards Heaven. Despise them who may, the stones, the mortar, the concrete, may not—have not the elaborate sculpture ornamentation or filigree arabesque, to surprise and please the feather-cloud intellects of some; but they are the solid, which give con-

fidence to the mind, that the mansion is trustworthy—that its walls and its flooring will defend and give shelter when the hurricanes and mental storms of life are passing over them. It is now some six years since I first saw Mr. Home, then about twenty-one and a half years of age—and the results of my first day's sittings with him has had an important influence on my sentiments, feelings, and actions ever since.

Possibly an article written by me in January, 1857, may be interesting to many—the more so as it was made the text for several of the editors of daily and weekly newspapers—as well as for simple magazine literature—it will show how simple truth and knowledge come when given by a higher power. The reader will find it under the Section Sounds, page 317.

Mr. Henry Gordon is a medium for similar manifestations of spirit-power; he resides in America, and has never been in Europe.

Mr. Redman of America, is a physical medium of peculiar power. An investigator comes into his room, wishes proof of futurity. He requests them to write the names of deceased relatives on slips of paper, roll them up in little balls or pellets, and scatter them on the table. He then takes up pellet by pellet, and asks if the spirit named in the pellet is in the room, till yes is given by a sound. Mr. Redman's hand is then moved, and without any volition of his own mind, the arm and hand is acted upon, and he writes out a name which, when the pellet is opened, is found to be the name as written by Mr. Redman. His hand is then acted upon, and the spirit gives tests by naming the age—time of death, or some incident in his past life which convinces the inquirer: the spirit then writes out a message. (Since the above was written, Mr. Redman has been in England. I have seen and recorded a portion of my seings in the Section "Movings.")

Mr. Koon, of America, is a plain country farmer—has rooms free to all inquirers—the phenomena is music, played upon instruments, and the instruments go up to the ceiling, and whirl round the room, and even when *mentally* wished

for, they will descend, and gently or strongly touch the person—again ascend and whirl.

Miss Fox, of America, is the medium, the original medium through whom the sounds on floors, beds, chairs, &c., were alphabetized by a code of signals, to represent words; thus one rap for no; two for no answer; three for yes; and then the alphabet was read out, and as a detonation was heard, the letter was put down, and thus messages were given. Sometimes, they appeared to be an absurd collection of letters, but by reading them backwards, important information was obtained.

Mr. T. L. Harris, of America, now in England, is a mental Medium—a minister by profession, and acquainted with theological variations and phraseology. His body was controlled to go to various places—he was physically acted upon so as to lie down as if almost dead—his body cold and powerless; when in that state, in a whisper, he would give out utterances as fast as the amanuensis could write, which for richness of diction, and sublimity of thought, and true poetry, has no equal since Milton shone, and Shakspeare sparkled—two of those works “Lyric of the Morning land,” and “The Golden Age,” will after his death be hailed as the outflow of as divine an inspiration as either Milton or Shakspeare. Other works of his are issuing from the press so saturated and supersaturated with imagery, that the mind wearies, cloyes with the gems of fancy. His public orations are brilliant, but if we were to speak our thinking, it would be that they are chameleon coloured, they vary with the day—that he does not weigh, does not compare—does not select, and hold fast. Granting him that which he asserts, that he never prepares a sermon—that he proceeds on that precept, “Take ye no thought of what ye shall speak—for in that hour it will be given to you what you shall say:” granting also that Spirit can act upon man mentally by suggestion: we lose all wonder at the peculiarities of matter enunciated, because various spirits, according to their wisdom and knowledge, act

upon and produce mental music, as varied in tone, brilliancy, and style, as given forth by the piano-forte under the manipulation of a master and a pupil.

His principles are often poetic fancies. Thus I have heard him preach, that the affections stream down from the upper spheres into a man, that they become creative—every thought becomes a spiritual intelligence; that prayer for an enemy will create a spiritual dove, which, when the days of incubation have elapsed, will fly out of the man's body a veritable, golden-coloured dove, and, as a spiritual living being, fly off to the enemy, mingle with his aura, and so endeavour to subdue the opponent—a pretty fancy; but peopling the spiritual world with myriads of intelligent doves and foxes, serpents, &c.; instead of that which in the light of Mesmeric will and sympathy acting upon an opponent, and in the belief of the action of unseen intelligent angelic powers acting upon us, and upon others, would give a rational logical reason, for a fact produced; instead of making man a female, hatching doves, spawning fish, and giving birth to cats by the thousand.

Again, his spiritual ideas of man's enjoyment in another world are soaked in connubial joys, and though he doubtless does not so intend it; his ideas, as abstract principles, may be coolly and anatomically examined by old married folks; but to young persons bursting into life, there is a sensuous aura which is far from suitable. Scent, perfumes with nectar drank from goblets of buttercups, has so little of the actual verities of life, of the stern iron grip of hunger and thirst, of house-rent, and taxes; that his teaching leads to effeminacy, and sentimentalism. Let him cultivate the surrounding of those Spirits or intelligences which will teach men and women the method of breasting the storms of life, of piloting the soul along the rough coasts of adversity, of assisting their fellows in mental and bodily trouble; thus making them blessed and a blessing. Harris the man, and Harris the medium are two; and so will we find it with almost all mediums. How beautiful the thought, that all the shortcomings of mediums, mental

or physical, show that we are not to put our trust in those "Princes" among men, but in "The Lord God of Hosts."

Other mediums there are, but their name is Legion. In or by them appear all the phenomena as unveiled in the following pages. I have perceived that a little of human nature peeps out in the shape of—shall I call it jealousy, a kind of half envy, akin to that shown by statesmen and ministers of the Gospel. How seldom do those who mingle with ministers hear a frank avowal of talent, of piety; it, as a rule, is, Ah, he is very well—but—yes; that "but" is the plague-spot of the pulpit, the press, and the senate; "Love thinketh no evil." Can we not weave that principle as the line of beauty throughout the garment of society. LET US TRY.

THE REVIVALS in America and Great Britain have followed in the *wake* of spirit manifestations in those countries, and the "bodily affections," as the Earl of Roden naively called them, are mere repetitions of those spiritualists have been accustomed to see over and over again developed in mediums; and in private families, among individual members of those families, but which were nick-named, laughed at, derided, by the leaders of various sections of the Christian church, and of the materialistic school, *hissing* out with the curled-up lip "Spirit-rapping" as a convenient method of answering the different questions put as to the phenomena. But now, that it has made its foot-tread to be felt within the pale of the Sections or sects, there is a yielding of the mind to an acknowledgment of divine power;—an awe has stolen over their feelings; God is recognised; and the authors of pamphlets and articles declare there has not been such a work of the Spirit since the days of the Apostles; showing by such declaration how hard it is to believe anything marvellous unless our own eyes have seen, and our own ears have heard; forgetting also the pouring out of the Spirit in the earlier Roman Catholic days, and again as shown in the history of the "Camisards," the Quakers, the Methodists of last century, the Covenanters of Scotland, the German preaching epidemic, as it was called;—explained as of the "Devil"

or physical, show that we are not to put our trust in those "Princes" among men, but in "The Lord God of Hosts."

Other mediums there are, but their name is Legion. Ever by them appear all the phenomena as revealed in the following pages. I have perceived that a little of human nature goes out in the shape of—shall I call it jealousy, a kind of half envy, akin to that shown by statement and ministers of the Gospel. How seldom do those who mingle with ministers hear a frank avowal of talent, of piety; it is a rule, in this, he is very well—but—yes; that "but" is the plague-spot of the pulpit, the press, and the senate; "Love sinners as evil." Can we not weave that principle as the line of theory throughout the garment of society. *Let us see.*

THE REVIVALS in America and Great Britain have differed in the *scale* of spirit manifestations in these countries, while "bodily affections," as the Earl of Rosse merely affected, are mere repetitions of those spiritualities here seen, and to see over and over again developed in *mediums*, *mediums* families, among individual members of the Christian church, were nick-named, laughed at, derided by the *sections* of the Christian church, and of the *hissing* out with the curled-up lip "spiritualism" as a convenient method of answering the *phenomena*. But now, that the *phenomena* of the mind to an acknowledgment of *Manifesta-* has stolen over their feelings; *Manifesta-* authors of pamphlets and other *Manifesta-* to the ethereal such a work of the *Manifesta-* medium Linton; is a showing by such *Manifesta-* inspirations. To the marvellous unless *Manifesta-* 12mo. of *The New* have heard; *Manifesta-* the phenomena of spirit- the earlier *Manifesta-* history of the *Manifesta-* is Capron, of America, of last century.

by an ing epidemic
century a
pamphlet.

by one class, and by the other as "hysterical sympathy." Totally ignorant of the details, deciding from the up-gush wish of the mind; the one makes the "Devil" the author of good, and the promoter of purity; and the other denies the action of either devil or angel.

"God moves in a mysterious way
His wonders to perform."

May we all, as children, *feel* we know as little of the mental creations of God, and his methods of using them to assist inferior grades, as we know of the nature and laws of electricity.

SECTION XVI.

SPIRITUALISTIC LITERATURE.

JACK THE GIANT-KILLER, and the pictures of his mighty achievements for children may as rightly be taken as a sample of the literature and science of man as developed in a Newton or a Christopher Wren; as the stray sayings and doings of spirits. I have heard of an orator "cracking a joke" with an unruly mob so as to excite and draw that mob to the "theme," and step by step, sentence by sentence, has he spun his web of oratory round, in, and through that rabble, till he has spell-bound them; so in like manner have spirits acted, and their foolishness has been wisdom; and when men have in holy thought lifted their intellects and affections Godward, there has descended divine dew, which, while for a short time it may have surrounded the medium with the mist of darkness, to this world, has laden every blade of grass with the nectar of the skies.

One cannot but be struck with the total absence of sectarianism in the angelic teachings; as in the Bible, leading principles are given out, but isms are avoided. God in Christ and Christ in God is the ultimate of their teachings, however far at first they may appear from it. Scores of volumes have been published, an honour to the literature of the world; at present America leads.

To the scientific reader, Professor Hare on Spirit Manifestations will be a scientific treat; it is the plodding of a determined university opponent, onward and inward. To the ethereal mind, "Healing of the Nations," by the medium Linton; is a work full of wise thoughts and upward inspirations. To the investigator of facts, the nine volumes, 12mo. of The New York Spiritual Telegraph will unfold the phenomena of spirit-power in its dark and light phases.

To the chronicle seekers, there is Capron, of America, on Spirit Manifestations.

Besides these, there are scores of volumes sparkling with diamonds from the land of spirits. Harris's Lyric of the Morning Land, and his Lyric of the Golden Age, are bejewelled with living beauty; a moral and intellectual treat to any one swayed by motives above Mammon. England as yet, has almost been barren; the wings of faith are so feeble, that mediums are more afraid of what their countrymen will say, than they are of what God will say; they therefore cannot soar, they are like barn-door fowls, they can only flutter and flap in a novel, in a stray poetic fancy, or in their roost of domestic life. If a spiritualistic article be written, it is given for publication with a false signature: "DON'T SAY IT IS ME."

FOURTH DIVISION.

SUPERNATURAL PHENOMENA.

METAL VEINS are not to be found in the low alluvial soils. You must go geologically to work, and then you will find in certain kinds of rock, certain kinds of metal; so is it with spiritualistic phenomena. You must not go to the mere money scraper, or to the mere doctrinal reasoner, for spirit action. Go to those who believe in the action of a wonder-working God; one of those mortals who will not argue, but only point to the Scripture axiom on their banner, "Trust in the Lord and do good, and verily thou shalt be fed;"—to those who are not religious, because they were born religious, or have lived religious, but who, at epochs in their lives, were suddenly surrounded with evidences of a supernatural character, which altered their mode of life, and range of thinking, and produced effects which have shaken the moral world.

Read the biographies of the representative men and women of religious sects,—Roman Catholics, Lutherans, Huguenots, Camisards, Quakers, Moravians, Methodists, Baptists, Independents, &c., and the key-note is—supernatural. Then read the incidents in the lives of their followers, and still the same key-note vibrates—supernatural; and the consciousness of the existence of the intelligent supernatural, suns their path, and nerves them to say and do superhuman things. I have scores of volumes of biographies, and the golden thread is woven through every narrative.

SECTION I.

SOUNDS.

Facts are winged arrows.

SPEECH is sound, or modified concussions, or vibrations, or raps on the air by the energy of life; but such sound does not convey any proof of the shape or intellect of the person so making the modified sounds; this is apparent from not understanding the ideas of individuals who speak in any foreign language; such sounds are "gibberish" to the uninitiated, so are spirit raps or sounds. There are the sounds which all nature yields, and which all nations comprehend, and for which all nations have the same idea. The sounds of many waters, the sound of air sweeping through the trees, the cry of pain, the shout of joy, are all kinds of rapping or concussions of air, which all nations understand; but let us not idiotize a German, because his raps are to us foolish; neither let us idiotize spirits, if they rap or speak at the family table; let us, if we wish their company, endeavour to understand their sounds. Those sounds have thrilled many a heart with joy, have turned the mental gyrations of thousands to the magnetic meridian of immortality.

Physical manifestations of spirit-power and energy have a ring which attract, interest, and awe the mere materialist; they vibrate on the spirit of the man, they harmonize his mental faculties, and make him a willing recipient of arguments which heretofore were thoughtlessly tossed into the waste-basket of memory; and an ounce of facts to such, is worth a ton of mere logic. They give evidence that SPECIAL PROVIDENCE is a verity; that God's power is as much in action now, as it is historically reported to have been one thousand eight hundred years ago.

To the Christian, physical manifestations are the buttresses to his faith. They are the verification, and explanation of that Scripture saying, "Faith is the substance of things hoped

for, the evidence of things *not seen*." There is the evidence of the existence of spirits not seen, by the works they do; and thus FAITH BECOMES A SUBSTANCE, a rock by which the splash and dash-wave power of ridicule gets thrown back upon itself in surges, foam, and spray.

WHAT IS THE END AND AIM OF SPIRITUALISTIC PHENOMENA ?

To prove that we are, or can be, acted upon by unseen beings called spirits, good and bad; and that those spirits, or a portion of them, are DECEASED HUMAN BEINGS. If so, it settles, proves, in a straightforward manner, the truth of our IMMORTALITY.

So ample are the materials at my disposal, that my difficulty has been, and now is, to select. The incidents which have transpired in my presence, in the presence of my friends, and in the presence of others, have so much of the personal or the relative in them; that they cannot have that force to strangers, that fine vividness, which photographs itself on the memory as an *event* in time. The perfect adaptation of produced phenomena, to meet the phase of mind in the family circle at the time, has often been to me a surprise; roughness to the rough, gentleness to the gentle, but at the same time, the voluntaries, however apparently flighty, wayward, or grovelling; whether in the higher or lower octave, were bearing the mind onward on the wings of the key-note "Immortality," and each and every sinner in turn comes in for the thrill chords, which vibrate in the secret chambers of the soul; and overcome and mellow the man for the more finished eliminated melodies of the great Master musician of the universe:—JEHOVAH.

Think it not degrading to that Great Power, that he uses an orchestra of musicians to develop the beauty, the grandeur, and the sublimity of his compositions; each division of those choral throngs, have their divisional leaders; and those leaders and their divisions are better adapted for their parts than others; otherwise, they would not be there; the counter and

bass, the so-called high and low, are unisons; they join, they mingle, they blend, each takes a part, and those songsters, as their powers so join, mingle and blend; delight in their labour; and as their voices float in the air, vibrate on the human understanding, and tell upon the spirit in the man, so as to show itself on the features; heart acts upon heart, face acts upon face, ear upon ear, and the united consciousness of the master mind who created such happiness of soul, of spirit, for them; thrills alike the songsters and the listeners. So is it with spirit manifestations; each by itself may appear rude, unfit for ears polite, have no soft, no silvery powers; but take it as a part of the whole, and harmony is the result. Man is made happy in a living, vital consciousness of the continued existence of the loved child or relative; that in the solitariness of bereavement, of woe, a special Providence is ever sheltering and guiding onward and through the maze of earth life; and whether the relief, the nourishment comes in the shape of food in a basket, tied round a dog's neck, as on the snow-drifts of the Alps, or in golden plates in the palaces of our kings; the food nourishes the body, the body assists the spirit, and the spirit carols in God's goodness.

In consequence of the unsettled opinions I had as to special providence—God's care for the *individual*;—I at once perceived that if the statements I now and again read of respecting ponderable substances, such as tables, chairs, and other articles being moved by unseen, intelligent power, and that intonations of various kinds were made by such unseen power were true, it at once established the law of special or *individual* providence, and showed *how* it might be exercised. Having spare time, I at once entered into the examination with the same zest as I did the phenomena of mesmerine, stone power, &c.; and therefore hearing that such phenomena were to be seen at Ealing, I wrote to Mr. Rymer, then residing in that village; the reply was, "Worn out with the excitement from the numerous visitors to see the manifestations of spirit as produced at our house, we are now at Sandgate, Kent, and will be for a few

weeks. On our return we shall be glad to see you." Feeling I was in the right quarter to get information from the actual witnesses of these astonishing displays of spirit action; I again wrote, "Let me come to Sandgate to hear of what you have witnessed." In a few days I was there, and the result of that visit was to convince me of the truthfulness of the phenomena. Remembering the journeys, the time, and the expense I was at to examine and satisfy my mind as to the verity of spirit-power on man, I cannot but cast a pitying smile on those, who, without the slightest investigation of a practical kind, deny the existence of the phenomena; and the truth of the statements made by men equal and superior to themselves in intellect, and in position in society. As sometimes a simple statement has more power than one more complex in showing how truth lays hold of the mind, I copy that made by me, and published in January, 1857, in an off-hand sketch of Mr. D. D. Home. It read thus:—

"In August, 1855, I went down from London to Sandgate, near Folkestone, on purpose to hear some reliable account, and, if possible, see some of the manifestations of spirit-power.

"Mr. Rymer's family were at their sea-bathing apartments, and Mr. Home was residing with them; and as he ate, drank, and slept there, they had the usual opportunities of seeing the in and out-goings of the man, through whose mediumship so many strange things were taking place in their house.

"Mr. Home came up and shook hands with me in a frank, cordial manner. I found him to be a young man, of say twenty years of age, slim, consumptive-looking, light hair, pale complexion, good ample forehead, the lines of the face marked with proofs of physical ailment, frank, open countenance, and evidently of Scotch extraction. As the juveniles of the family were in full spirits for a boating excursion, and as Mr. Home was interested in their movements, I was left in the drawing-room for some time; and as it was the room where so many strange things had happened, I employed a portion of my time in looking for evidences of machinery to assist in producing the phenomena; but none were visible, and none needed, as I afterwards found.

"Mrs. Rymer I found to be a lady full of energy and

earnestness on the subject of spirit manifestations; her heart was full, and out of its fulness gushed a narrative of some of the wonders that had been seen at Sandgate and Ealing:—and now came the moment when first I heard the celebrated ‘raps’ so much talked about, and when my belief in the veracity of men of position, of intellect, of integrity, was confirmed by my own senses.

“Picture to yourself a drawing-room of about twenty feet by about forty, the window facing the sea-beach, about four o’clock in the afternoon, on the 25th of August. Near the window an ordinary loo-table without any table cover, a sofa to the right, unoccupied, about two feet off, Mrs. Rymer sitting at the table, and the narrator at the opposite side facing the window; and while conversing, Mr. Home came into the room with a book in his hand, and threw himself on the sofa at full length, placing one arm round his head, and the other with book in hand resting on his knee, evidently suffering from physical prostration. While the conversation was proceeding, Mr. Home slightly turned and said, ‘Do you hear that?’ No. He stated he heard knocks under the sofa. Knocks or sounds, clear and distinct, then came on the table at which I was sitting. The medium let fall the book in his hand, and stretched his hand out so as to rest his fingers on the table, the other arm still over his head. The knocks then became louder—they were unusual, and I was informed it was a stranger Spirit—that *every Spirit has his peculiar knock* or sound. Mr. Home then seemed roused and interested, threw his feet off the sofa, placed himself in a sitting position, with his hands, or rather finger ends, on the table. The sounds then became very loud all over the table and upon the floor; and in answer to the question put by Mrs. Rymer, ‘Are the Spirits pleased with Mr. Jones being here?’ the rappings, as if on the underside of the table, were rapid and joyous, and as loud as if made with a hand hammer. I felt wishful to know who it was—and the medium began to use the alphabet—when in came a friend of the family by railway from a distant part of the country. The proceedings were broken in upon, and so ended the first sitting.

“To me the whole was interesting and convincing, because the position of the medium prevented even the suspicion of trickery being carried out with the table—there was no table-cover on—Mrs. Rymer’s hands and mine were the only ones on the table part of the time. We were there without any expect-

tation of any manifestation of the presence of Spirits, and the whole scene was so simple, yet effective, that I at once yielded my mind to the truthfulness of the phenomena of Spirit-power, enquiring at the time as little into the subtilities of the principles in nature the Spirits employ to develop their manifestations, as the child examines the chemical properties and powers of the sunlight that streams in upon and warms him as he gambols by his mother's knees.

"There was a Circle held about eight o'clock in the evening, consisting of twelve persons, at which I sat, and at which *various toned rappings* were very frequent; the accordion played *without hands touching the keys*, the massive loo-table was raised and *SUSPENDED IN THE AIR*, clear off the floor, about eight inches, several persons at the circle were touched by Spirits; my fingers were touched as if by a warm finger laid lengthways; a watch, with chain, was taken out of my open hand, and carried to and placed on the knees of the owner sitting opposite to me."

OF SPIRITUAL PHENOMENA.

As the division now under illustration is SOUNDS or vibrations on inanimate substances, such as tables, chairs, walls, &c., commonly called "Spirit-rapping," I continue the narrations of incidents with the passing remark that sounds are produced for the purpose of calling attention to the fact that there is an unseen intelligent being in the room, wishing to communicate the knowledge of his presence. To ascertain if that person wishes to converse, the simple expedient has been adopted of placing an alphabet before one of the sitters; he then passes a pointer, or pencil, rapidly over each letter, and a sound—a tick or tap—is heard, and the letter which was being passed over, when the sound was heard, is pencilled down, and this process is continued till the sentence is finished. This is a delightful and satisfactory enjoyment in private life, but is too slow for strangers wishing to witness miracles, with the speed they can see Marionette dolls dancing in a miniature theatre. The process to such is tame and irksome. They come to see "tables dance, and such kind of amusing things." The fact of *their* immortality being proved through the manifestations,

seems never to have crossed their minds. But we pass on. At Sandgate, and again at Ealing, in 1855, I heard those sounds, and the names of deceased relatives of parties present were frequently given, and incidents referred to as tests, which tests were joyfully accepted as demonstrative of their presence in the room, though unseen. Long-forgotten incidents in the past were thus brought up; and to see the sunlit countenance of each sitter, as test upon test was produced, and immortality proved; was of itself a happiness. Where there is a mixed circle—that is, several strangers unaccustomed to the phenomena—it generally takes the phase of simple detonations; sometimes by a series of running ticks like a watch running down, responded to at the other end of the table by the same kind of ticks, but in a different tone; and thus, apparently, is a kind of conversation carried on for a time; they would then change to sounds of another kind. I have heard them as loud and vigorous under my hand on the loo-table I was sitting at, as if the under side of the table were struck with a piece of metal,—say, the edge of a penny piece; and the frequent opportunities I have had of observing the phenomena, have convinced me of the perfect knowledge the Spirit has of the *mental cast* of the sitters, and the nature of the manifestations required for *their* cast of mind.

When anything required alteration, the raps gave the necessary information.

Raps may be considered the *lowest* phase of spiritualistic phenomena, in the same sense as I have said elsewhere, that speech is in man; which speech is only intoned raps or vibrations on the air, by which we are able to convey our thoughts by sounds to the listener, those raps or sounds conveying of themselves no idea, no image, of the thing communicated.

These sounds are very frequent in old houses in London, and in various parts of the country, but are divested of intelligibility from the *fear* of the individuals who hear them, and the want of knowledge how to extract information from the spiritual power producing them. I have heard ex-

traordinary statements from parties as to noises of various kinds; thus, as if a barrel and other heavy substances were rolled from the top of the stairs to the bottom, doors opening and shutting, footsteps walking up and down the stairs, and in the rooms over head, and in the room they were in; coming in at stated hours in the day and in the night, supposed to be some deceased person, a previous occupier of the premises, who wished to communicate information; the proof of this I have had in well-attested narratives.

THE NOISES produced in Epworth Rectory, heard and felt by several members of the Wesley family, are as well attested as any fact in science; and doubtless those incidents occurring in the house of Wesley's own father, toned his mind to listen to similar statements made to him in his journeyings through England and Scotland, and have therefore found place in his journals.

In London, a few yards from the Royal Exchange, there is a house which up to a few months ago, had been occupied by a London merchant for many years; the noises and sudden sounds on the stairs at dead of night, often caused the family to spring out of their beds and run to the bed-room doors. A brother of the same merchant in business in Weymouth, Dorsetshire, had similar sounds in his house; and sometimes when he was sitting up at night with his books, sounds as of heavy weights would come against his room-door, &c. I have the names of the parties, and know the premises in London.

During the prevalence of the idea that spirit manifestations are *mental* hallucinations, I know of no more rapid method of *convincing*, than that of *sounds* on the table you are sitting at, evidently produced by a power not visible; and not more foolish is the click sound called rapping, than the click of the telegraphic clock when acted upon by the unseen electricity, guided by intelligence, as those clicks or sounds which letter by letter, produce the message. I have heard those sounds under my own hands often and again; they have a

sharp, clear, distinct ring—a perfect contrast to those sounds produced by unprincipled men and women, who for *gain* or fun, produce sounds for the stranger, and often for the orphan ; which mislead the mind in its search for consolation. Of all impostors, those who sham “mediumship” for gain, deserve to be driven out of society. I have detected the boot, the shoe, the finger-nails in the very act of producing sounds—but not *the sounds*. If ever one of my readers should be thrown into the society of such mediums, one mode of detecting is, by the shuffling huddling manner they sit at the table. A true medium carries truth in his face, and in the *position of his body*; and the sounds are not stationary but diffusive—clear, sharp, and silvery.

I had an interesting sitting in February, 1860, with Mr. Home, one of my sons, and five or six of my personal friends—the detonations were in various parts of my long heavy table, eight feet by three feet, with centre solid pedestal, and four legs; and, while the sounds were being produced, Mr. Home playfully requested my son to catch them—he went under the table; could see the sitters, as the room was light—the tapping continued right above his head wherever he went, but he could not catch them—of course all the sitters had their hands on the table.

I may here state, that when only friends accustomed to spirit manifestations are together sitting at the table, sounds and phenomena take place in various parts of the room; the accordion is played away from the table; it is only when strangers come, with impetuous opposition feelings, and, like acid mixing with alkali, that a disturbance is created which neutralizes all; and acid boasts, nothing was done when he was there, or so little, that he was dissatisfied, though he cannot explain how what he saw and heard was produced. No wonder the private domestic circle avoid the public gaze, and the vinegarised looks and words of Mr. Combative; while, on the contrary, those who come thinking it a delusion, and not an imposture, having more suavity of feeling, witness once and again those manifestations of divine power which uproot [the unbelief and prejudices of their past life.

But I pass on, and quote the statement of the late Robert Owen, whose name as a materialist and lover of humanity, was thoroughly known to the past generation—his *total* disbelief in the existence of angels, of devils, or human life after physical death, was fixed [and continuous; till a class of evidence, by many deemed *unworthy* of production, through disembodied beings, roused attention, and led his intellect to a class of phenomena, and a series of mental deductions, which altered the destiny of thought, and tinged the future of other minds, as far as his influence extended. He states that he called upon a Mr. Hayden, to purchase a book written by A. Ballou, a man he esteemed.

“While paying for it,” says Mr. Owen, “Mr. Hayden said, ‘Mrs. Hayden, having heard much of and about you in America, is very desirous of seeing you, if you can conveniently give her a few minutes of your time,’ to which I consented, and was shown into a large room, in the midst of which was a plain large dining-table, and it being a very cold morning in March, a good fire. I had an opportunity of seeing while alone that there was no machinery in the room, or under the table. Presently Mrs. Hayden, the medium, came in, and we sat near the fire at a distance of several feet from the table. We entered into conversation about our mutual friends in the United States, and, while both were much interested on this subject, I heard repeated raps on the table, which increased, and appeared determined to attract my attention. Nothing had been said about spirits, or spiritual manifestations, for I was at this period very sceptical on the subject; but the raps were so loud and incessant that they interrupted our conversation, and I said, ‘What makes this noise upon the table?’ Mrs. Hayden, unmoved, said it was made by spirits who seemed very anxious to make some communication. I replied—‘this is very strange’—for I did not come with any expectation of having anything to do with spirits. The raps continued. I said, ‘have you the means of learning what spirits these are?’ Mrs. Hayden said she would ask, and try to obtain answers. She now went to the table, and asked the question, and by the alphabet the reply to that process was, ‘Friends of Mr. Owen.’ I said, ‘That is most extraordinary, for I came here without intending to say a word about the spirits, or their communications with the

inhabitants of the earth, for I have no faith whatever in these matters. The raps were continued, apparently most anxious that I should attend to them. I then said to Mrs. Hayden—‘could you learn who these friends of mine are?’ She said she did not know, it depended upon the will of the spirits rapping whether they will give their names or not: ‘but,’ she added, ‘if you will take this alphabet, and ask them to give their names, they will probably answer your questions. The spirits will rap at particular letters, which you must take down, and see what word or name they will make. I did so, and the first name given was ‘Robert Owen.’ I said, ‘What Robert Owen?’ and the reply was ‘your father.’ I enquired if any other spirits were present. ‘Your mother is with me.’ I said, ‘Give me her maiden name.’ ‘Anne Williams.’ Quite correct. I then inquired when and where they died, and put several test questions, all of which were answered correctly. I confess I was greatly puzzled and astonished. I took the book home, and read and studied it thoroughly. I found it, as I expected from A. Ballou, replete with well attested facts, and sober, sound reasoning upon those facts.”

JUDGE EDMONDS, the Lord Lyndhurst of America; in speaking of the “sounds,” says, “I heard them on a railway car while travelling; on the floor in an eating-house, by the way-side; on the ground when standing outside the car; on a door high above our reach; on a floor following two or three feet behind the medium when walking; alone in my bedroom in different places; on a door standing open so that both sides of it could be seen; on a window and a looking-glass; on my person, and that of others; on the chords of a piano; on the strings of a violin; besides the oft-repeated display on the floor and the table. I have known the sounds made on the handle of a hair-brush, a fiddle-bow, and a chair; and I have heard them imitate the whistling of the wind, the creaking of a ship, labouring in a heavy sea; sawing and planing boards, the falling of sods on a coffin, the sound of an *Æolian* harp, of soft and distant music, and once a scream as of a person in agony.”

DECEASED FRIEND:—At a recent sitting at Eastbourne, the circle consisted of four of my own family, and a Mr. N. who was introduced to us by a friend of ours, but his friends and

connections were unknown to all of us. At this sitting the sounds were distinct, the name of our spirit visitor was asked for, and Mary L—— was given. She said she was a friend when on earth of Mr. N., and that she wished to speak with him. She said through the table, "Do you remember when we sat together, and spoke of religion, how each of us urged our own views?" Some little time elapsed, there were more sounds, and we asked if she had anything further to communicate. She said "yes," and then was spoken through the table these words, "The immortal lives." Mr. N. then told us that he and his wife were very intimately acquainted with a lady whose Christian name was "Mary," and whose surname began with the letter "L;" that she had passed from earth some years ago. There were then ten distinct sounds. Mr. N. said he believed it was about ten years since she died, that they frequently discussed together their religious opinions; that Mary L—— always insisted on immortality, whereas he, on the contrary, advocated materialism.—J. S. RYMER.

CAUTION:—Shortly after the death of a friend of my family, and before his body was committed to the grave; we were discussing his failings in life, forgetful, I regret to say, of that Christian charity which ought ever to be present to our minds. There were loud knocks; the name of our departed friend was given; he desired us to read the eighth chapter of John, and when we read the seventh verse, "He that is without sin among you let him first cast a stone at her," he rapped very loudly, as if to admonish us, and to call our attention to our unkindness.—*Ibid.*

DECEASED RELATIVE.—A gentleman, an early companion of mine, was with my family for a few weeks; it was intimated to him through the alphabet, by knocks on the table, that his aunt Dorothy was present; he was surprised, and assured us that could not be so, for he never had an aunt; he afterwards wrote to his sister, who was residing in the north of England, and I will read you her reply. "I never heard of our father having a sister; there were four sons, and their father died when they were all very young; but I expect my elder sister over, who knows more of our family, and I will ask her.

P.S. She has just come, and I find our father had a sister; our grandfather was twice married; by his first wife he had one daughter, whose name was Dorothy, and who died an infant, and who of course was our aunt."—*Ibid.*

NOISES IN THE AIR.—On passing along one of the fields, he heard a sudden and “mighty rush” over his head, as he termed it; the sound of which he compared to a large covey of “pigeons,” sweeping the air with their wings. Being partially bent toward the ground, and the morning light not having dawned upon the earth, he was unable to perceive anything, had any appearance been visible. He started, but all was gone in an instant. Having just come from the spot where he had been holding converse with God, and linked as he was in the spirit to the invisible world, it was natural for him—whatever becomes of either the rationality or the Christianity of the act—to direct his thoughts thither; and the sound had but just passed when it occurred to him, “This is the prince of the power of the air.” On reaching home, he named the circumstance to his wife; who was still more struck with it, when, on having occasion to go into the fields, some hours afterwards, to milk the cows, she heard the same noise as described by Samuel, but saw nothing from whence it could proceed.—*Biography of S. HICK, the Village Blacksmith.*

PERSONALLY, in 1856;—I heard under the table we were sitting at, and round the chairs, sounds as if of a storm at sea—the seething of the sea, the moaning of the wind, and the table moved as if a vessel in distress, the accordion giving out the cries of a drowning crew; and then when all was still, there was rapped out the name of one related to a person in the room, who was supposed to be alive and well, but afterwards found had been wrecked off the Cape.

I have heard sounds scores of times, while sitting in family circles for witnessing phenomena of a spiritualistic character; those I have heard have been knocking, tappings, or creaking of various degrees of energy; some like a running fire of minute sounds, and they have been replied to at the opposite end of a long solid table; I have heard them loud as a hammer, to the faintest intonations. Spirit sounds are peculiar—the foot cannot produce them—they have a sharp clear ring whether loud or faint. I have heard the *imposture raps*, by many paid mediums, but the ring was base.

Mr. Rymer, late of Ealing; told me that in August, 1855, when he and his family met by direction of the spirit at an hotel at Dover, when Mr. Home was about to leave for the Continent; the windows and doors of the room they were in, were violently shaken, and then followed some extraordinary phenomena of a spiritualistic character.

Mr. C., of London; informed me that at his own house while sitting at a table with his family, the windows were shaken violently, and the room seemed to tremble; and then commenced spiritualistic manifestations.

JEWISH: DAVID:—The Philistines spread themselves over the valley of Rephaim. Therefore David inquired of God; and God said unto him, "Go not up—turn away from them, and come upon them over against the mulberry trees, and when you *hear a sound* of going in the tops of the mulberry trees, then you are to go out to battle; for God is *gone forth before thee* to smite the host of the Philistines." David did as ordered, and defeated his enemies. Notice here, not only were words of direct guidance given, but a *sound as of an army going* was to be *heard* in the air above the trees *before* he was to stir.

CHRISTIAN:—The one hundred and twenty disciples on the day of Pentecost, while in a house, heard a *sound* as of a mighty rushing wind, which *filled* the house they were in; and there appear cloven tongues like as of *fire*, and it rested on each of the one hundred and twenty.

In reading Plutarch's Lives of the Heroes of Antiquity, we find that nearly all considered themselves under the influence of the gods; and narratives of prodigies and *sounds* which influenced and guided those men, are frequent.

Jewish history is a storehouse of the same kind.

Christian history, as unfolded in the books of the New Testament, continues the same strain.

Roman Catholic history of the fathers of the church, continues the narratives.

The Greek Church, and the biographies of the leading men of the Protestant Churches, vibrate with similar narratives; therefore, if the sounds be taken up from the remotest era of knowledge, the reverberations come peeling down all time like echoes from afar. While man is the image of God, God's mode of action continues to him unchanged; deprive him of that image, and *then* angels may cease to act for him by sounds and by other methods as portrayed in the pages of this book.

As to the asserted *foolishness* of rapping, it appears to me that foolishness is want of wisdom. Wisdom is the skilful adap-

tation of means to produce a result. I have conversed with scores of materialists, whose minds were never reached by the gladiatorship of words, to believe in futurity; but by the "foolishness" of sounds have been subdued, and made as little children ready to receive instruction from those invisibles who have made their presence known. Rapping is only the "Behold, I stand at the door and *knock*; if any man open, I will come in, and sup with him, and he with me." Angels were the ministers of God for the prophets and apostles, therefore they knocked; knocks lead to converse with those unseen beings;—that converse being carried on in wisdom, *according* to the physical and mental of the inviter, as developed in the various phases of mediumship to be hereafter unfolded.

Instead, therefore, of isolating the sounds from the other incidents of the sittings; it will be more interesting to note their occurrence, in concert with other displays of spirit power, as evidenced in the moving of heavy or ponderable bodies; and we, therefore, pass on to show the uniform law in action by the angels, in past history down to this year 1860.

SECTION II.

SPIRIT POWER—MOVING SOLID SUBSTANCES.

So immutable are the laws of nature, that where we place a solid substance, there we expect to see it remain. If we go into a room, having in it the ordinary articles of furniture, the tables, chairs, and other inanimate substances remain where they have been placed, and move not at our approach; if any of them are in our way, we have to place our solid or physical powers on such article, and by the leverage, move it. In the whole range of physical phenomena, it was never understood or taught, that a dead substance could move itself; or that any human being by his mere wish, or will, could move or lift any such substance. If therefore, any solid body move without there being attached some physical substance; it must have been from, or by, some power not acknowledged in science. Men's minds have run rank with surmises and hypotheses as to the possible cause of such a phenomena, but they never give an illustration of the correctness of their theories, by practical proof.

The phenomena I am about to place before the reader so far transcends mere sound, or mental action, as to place them out of the reach of any decision, but either that the alleged facts never took place, or that they are the results of intelligent powers not inhabiting a corporeal body. That the incidents, &c., are true, I believe; because I saw a considerable portion of them—not, "*in the dark*," but in the broad daylight, or in the evening, with the usual lights used by the family; and a second portion were seen by persons I know, at their own houses and their own rooms; and who, but for the bitter persecution, and the mental Smithfield in prospect for them, if they frankly gave their names, would attach their signatures to the several statements of facts witnessed in the privacy of their own homes. However, their names are by hundreds in London, and embrace some of the brightest intellects in law, divinity, medi-

cine, science, commerce, and the fine arts; as well as names respected and acknowledged as the "stars" of the age. I therefore only mention Lord Lyndhurst, Sir E. Lytton Bulwer, and Sir Edwin Landseer, as representative men who have witnessed the phenomena, and acknowledged its truth; because they are beyond the shafts of persecution. While some of the persecutors, to my certain knowledge, are young men, having the controul of the periodical press, to whom the twist of their moustache is of more importance than the dethronement of a King; if we may judge from the frequent finger-twist given to the hairs which seem to have a will of their own.

The third portion of the evidence is from various sources. The authorities are given.

These three affirmatory centres, as to the truth of the manifestations of spirit power, on animate and inanimate substances, prepare the mind for believing spirit power in its more refined developments, as displayed in other phenomena.

The wisdom of this class of phenomena, is obvious from the bold stand which is now being taken by the leading periodicals, on the ground that the asserted evidence of spirit power are merely the effects of thought-reading—that is, that the medium *sees the thoughts* of the sitters, without even looking at them; and that thus arises the wonderful accuracy of the rappings, which rappings are the trick of the mediums. Right glad am I, that materialism is approaching so near the invisible, as to confess that a man in the flesh can tell the secret thoughts passing in the mind of another; as it acknowledges the principle of soul and spirit communion, and that without look or speech. Such writers will perceive that the phenomena which has occurred, and is to be narrated in this Section, is of a kind which is independent of thought-power. Unless they can prove there is a stomach, brains, aura, and life in tables and chairs, they must bend before the evidence, and acknowledge that physical manifestations cannot be accounted for by thought-reading—that intelligent motion in unintelligent substances, must arise from intelligent beings acting on such substances.

Do I blame these writers for doubting? No—I only blame them for so vehemently using the most insulting language against those who believe in spirit-power, while they winch under the slightest word which has strength in it, if directed against themselves. Frankly, I have been amazed at the foolish and absurd suggestions of men of repute in society as to the phenomena. The easiest way to manage such persons is, to ask them to show you a physical manifestation produced by the means they suggest.

I have witnessed so many evidences of spirit power, that I am puzzled which to narrate. The richness, and usefulness of the manifestations, are somewhat lost to the reader, if they are only partially narrated; or if they are divided and placed in sections like a dictionary.

I feel inclined to give the reader a reminiscence of the *first circle* I ever sat at—it was in August, 1855, at Sandgate—but I find I must omit one very important part, because, though interesting, it was of a family character.

Come with me again to the drawing-room mentioned on page 317. It was a beautiful summer's evening, about sunset;—happy faces, young and old, were clustering into the room towards a large loo table, placed a few feet from the windows—outside there was the calm sea, with hardly a ripple, and a ship or two far off in the distance. Inside the room, there were the usual furniture of a room "let for the season." We all sat down round the table. Mr. R., who had just returned from a professional journey, placed his little girl Edith on his knee;—there were twelve of us, Mr. D. D. Home being one of the party—he sat opposite to me. The Bible was on the table, and there was a calm for about the space of time needed for each to repeat the "Lord's Prayer," that being the manner of commencing all the sittings in that house.

We all placed our finger ends gently on the table; while talking, a rap or sound was heard, and the medium began the alphabet, and when he came to the proper letter there was a rap, and the words came out "Take the accordion." The medium took it off the table, held it upside down by the rim with one hand, his other hand resting on the table. The accordion played in welcome of Mr. R.'s return, "Home sweet home" in a most exquisite style—then were warbled several

strains with the accordion. I never heard the instrument played with such exquisite tenderness of tone. I was so delighted, that, forgetting myself, I rapped my pleasure with my hands—so did the other sitters; and the spirits replied by joyously rapping in answer.

The sitters asked to have the table raised; a vibratory motion took place, and then the table rose off the ground about eight inches, and then went down gently.

Several of the sitters stated they were being touched by what seemed a hand. Mrs. R. was so touched as to make her start—her gold chain was moved. Do you want my chain? three sounds (the sign for yes); the chain and watch were passed to me, I placed them in the palm of my hand, and rested my hand on my knee. I then felt the back of my fore finger gently touched, as if by a warm finger laid lengthways, and then I felt the chain leaving my hand; the medium was touched, he put his hand down, and the end of the chain was put into his hand; he said, Mrs. R., you had better take it—she did so, as she sat next to him. I distinctly felt the weight of the chain so held, one end by Mrs. R., and the other attached to the watch in my hand. I then felt the watch rising on end off my hand, as if raised by the ring of the watch, and then felt it sliding off my hand, and immediately after it was placed in the hand of Mrs. R.

The little girl on her father's knee, then felt her shoe and stocking were being taken off—the shoe was placed on the knee of the brother sitting opposite to her, and the stocking was found on the floor after the sitting.

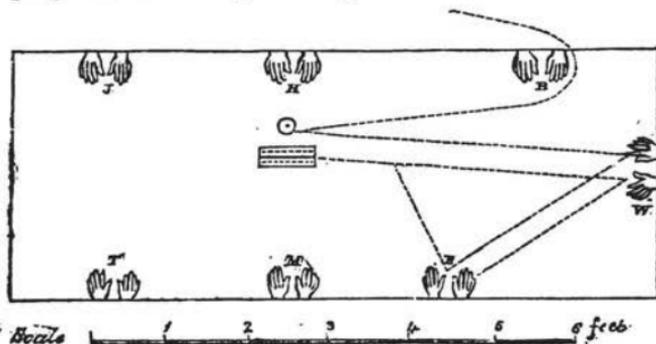
Suddenly the medium fell into a trance, and the spirit of Mr. R.'s son "Watty" entered into the medium, and turning towards Mr. R., said; "Pa, I was with you yesterday, and it was I who suggested to you that —— had the book." Mr. R. then informed us, that during the trial he was professionally engaged in, he missed a book of material importance to him in the case, he suspected the brother of the accused—who denied having it. Mr. R. still felt so sure, that he said if it was not forthcoming, he would name it to the Judge; the book was then given up.—Here was a deceased son attending his father at the assize some three hundred miles from home, and producing the result just named—no wonder we hear of strange chances, so that, by an "accident," murders and other crimes are often found out.

Some other matters were then referred to. He then clasped his hands, lifted them towards Heaven, and prayed—"O,

Father, Friend, and God, &c.;" the prayer was full of devotion—he then fell back, and in about a half of a minute, the medium roused up and said, "I have been asleep, surely." We then had Mr. R's deceased father, and others, who gave signs of their presence by loud vigorous sounds on the under side of the table. After some other demonstrations, the circle closed, and one of the sons asked me to try the weight of the table; I found I could hardly move it.

If I am asked how I knew the spirits were the deceased persons named, my answer is, only by their own testimony; under circumstances of prayer to God, of devotional, yet family feeling, among the sitters; and the incidental evidences of an intimate knowledge as to past family circumstances. But let not the question puzzle the mind; my object is to prove the *existence* of intelligent living beings, moving and acting in, on, and round us, whether in the house or the street, whether in our secret or open transactions. Is not the conviction terrible? No, if we mean right, and do right, we need fear no evil; for in that case, greater are they who are with us, than they who are against us.

I deem it advisable to give the memoranda of several sittings in a private room of mine at the west end of London, the size of which is twenty-six feet by seventeen feet; and in that room is a long massive mahogany table, eight feet long, by three feet one inch wide, having four legs, with centre pedestal, weighing some two hundred weight, and which originally was in use in the cabin of one of the Oriental Steam Packet Company's vessels. I give a diagram as under:—



so that the incidents may be more clearly understood. The hands show the positions of the sitters; the sitters were my personal friends, invited by me to see the phenomena of spirit power, as displayed in the presence of Mr. D. D. Home, a gentleman none of the sitters had ever seen. The elements for a proper examination of the phenomena, if it should arise, seemed to be complete.

1st.—It was in my own room.

2nd.—It was with my personal friends.

3rd.—Mr. Home came into the room after we had all assembled. Except myself and son, none present had ever seen him.

4th.—Two ordinary argand gas-burners were supplying the usual light required in the room.

5th.—The table was so placed, that the lights shone full on the table, and on the face of Mr. Home.

6th.—I placed my own accordion, and a little hand bell I had, on the table; so that if music came out of the accordion, I knew there was no musical-box machinery inside to produce it.

7th.—There was only seven persons present, and as the table was so long, the sitters had plenty of room. See *Diagram*.

Thus, observe, there were no confederates, no prior occupancy of the room by Mr. Home; and the ample space between each person, and the full light falling on all, prevented the possibility of any deception being carried on successfully.

Mr. Home was evidently unwell and languid; he sat up, leaned his back against the chair, and placed his hands on the table. The other sitters placed their hands also on, so that no hands were elsewhere.

Memoranda: Ponderous table on eight legs, was lifted and slipped along the floor a little way.

My accordion was taken by Mr. Home by the white rim, and held towards the ground with one hand; the other hand remaining on the table, and at my request the unseen played "Home sweet home," very sweetly.

By the clicking of the keys of the accordion as the alphabet was called over, the words came out "Discord of the Earth;" and the instrument gave out the most discordant notes, which seemed really to unnerve every person with its horrible discords. It then suddenly changed, and gave out sounds so ethereal, and so musical, that we were all delighted. The accordion was then passed into the hand of Mr. B., and on his holding it as

Mr. Home had done, the instrument several times gave out chords, and he told us that he felt the instrument being drawn and handled as if by some one. Of course all the sitters had their hands on the table.

THE BELL was placed on the pedestal ridge near the floor. Mr. W. felt something touch his knee, he put down his hand, and the bell was placed in his hand, he showed it to us; and then placed his hand on his knee, the bell was taken out of it, and passed to my son Edmund, who, in like manner, received and showed it to us. He put it on the floor; it was then taken up and carried round the table in front of the knees of the sitters as if held by some one, and ringing all the time; it then passed out from under the table, and kept ringing outside of the chairs we were sitting on for a short time. *The diagram dots show the route of the accordion and bell.*

Spirit touch—Mrs. M. felt herself touched and smoothed on the hand she put under the table by desire, the feeling and manner of touch were as that of a lately deceased friend—her dress was also pulled several times. I had my left knee repeatedly touched, as if a child was with its finger ends patting it; my right knee also was laid hold of and pressed firmly.

These incidents took place on the 22nd of February, 1860.

On the 7th of March, 1860, eight persons were present: The phenomena was very feeble, as there was too much argument, and too little passiveness, and an uncomfortable effect was produced. However, the table vibrated, or trembled like a leaf—the accordion played a little—a Mr. H. had the instrument in his hand, and he felt a power pulling and twisting it about. Dr. M. and his son had the instrument carried to them, and they, while holding it, felt the same sensation as Mr. H. I was powerfully touched on my knees.

Dr. M. reminds me, that several bars were played while in his son's hand, and the pulling was to him (Dr. M.) as if a two hundred weight force was at work.

14th March, 1860, eight persons present: The table trembled, and then rose up at one end two or three inches off the ground. The rappings were very distinct. Several of the sitters looked under the table while the phenomena were going on. I regretted this, as the bustle it created seemed to disturb the aura, and prevent powerful manifestations.

These several sittings were with different persons who had never seen Mr. Home—they were in my own room, and therefore beyond the power of any system of deceit. ;

I now pass on to a sitting in April, 1860, where all was harmony; where we were friends accustomed to the phenomena. It was in the drawing-room of one of our members of Parliament, the room was lighted up as usual, and it was about eight o'clock, p.m. After tea, seven of us went into the back drawing-room referred to—we sat at an ordinary sized loo table.

VIBRATION.—The table trembled, and then moved about.

MUSIC.—The accordion played very sweetly, "Home sweet home," and then it was rapped out—*that*, was for J. J. (self), then was played an exquisitely beautiful melody with echoes—the echoes were repeated ten or twelve times—the delicacy of touch was exquisite when the air was played; and then, with the higher octave was played the echo; which sounded as if it were in the far off distance;—ech-o! Mr. Home held the instrument by the white rim, his other hand was on the table.

BELL.—For the first time, in five years experience, the bell was brought to *my* hand. I placed my hand beneath the table top, horizontally, and close to the top; the handle came sliding into the open palm; with a firm pressure I then closed the hand, laid hold of the bell, brought it up, and showed it to the sitters.

TOUCHING.—Mrs. B. had her dress pulled several times, and the deceased person named who did it.

Mrs. —, the hostess, had the feeling on the side of her knee, as of her late son resting his head on her when tired; and soon it was rapped out, "Mamma, soon I will be able to let you feel my hair."

MOTION.—All our chairs began to tremble, or vibrate, as if on a steam boat. Mr. Home's chair was drawn from the table with him on it. Mrs. — was also drawn a little. Suddenly a chair in the centre of the room began to slide towards the table, it passed between Mr. Home and Mrs. —, came up to, and occupied, the position Mr. Home had previously. He then came from where he was, sat at the back of the empty chair referred to;—off started the empty chair, and went into the recess at the window, and then it rose several times, so that the seat of the chair was above the table. The spirit hand *was seen* lifting it up. All the sitters were delighted;—the hand then appeared above the table, and took the pencil off a piece of paper.

RISING.—The loo table I was sitting at, rose up vertically from the floor—considerably higher than my head *three times*; our finger ends hindering it from rising higher, and then it de-

ending gently, like a feather. The summing up of the sitting may be thus given :—

1st.—That the loo table rose off the floor three times, about two feet and a half.

2nd.—A hand bell was carried from Mrs. ——'s left hand under the table to my right hand, all other hands being on the table.

3rd.—Exquisitely played music with the accordion.

4th.—Sounds in answer to questions close to my hand on the table—some feeble, some so loud as to sound as if done with the knuckles energetically.

5th.—My chair vibrated as if in a steam-boat during a gale of wind, when the machinery shakes the vessel.

6th.—I saw a chair come between the table and the window, where no one was, and I saw that chair elevated above the table; and after the circle was over, I went round and saw the chair-back resting on the window-frame, and the front resting on the edge of the table. It was one of the drawing-room chairs.

I will now give another series of incidents which occurred in the same room on the 7th of May, 1860, and doubtless the personal evidence I have given will be sufficient, so far as I am concerned.

PERSONAL:—Mingling with those interested in witnessing evidences of spirit power, I gladly accepted an invitation to meet a few friends on Monday, the 7th of May, 1860, at a house at the West-end. At a quarter after eight o'clock, we went into the adjoining back drawing-room, and sat down at a loo-table. There were nine of us—Mr. Home being one of the number. Immediately the table commenced vibrating and gently lifting itself off the floor. I say lifting *itself*, because no human beings in human clay were the actors. Nothing occurred for a few minutes, during which conversation was kept up, and then the table gradually rose *off the floor* about FOUR FEET, or rather more than a foot beyond our outstretched arms, the hands of which had rested gently on the table before its ascent. It then descended. The accordion was asked for by the raps. Mr. Home took it in his right hand, by the rim at the bottom of the instrument, leaving his left hand on the table, and then were played some beautiful voluntaries, exquisitely attenuated, yet clear and melodious. They then came out gradually fuller, and yet more full, till

the room seemed filled with the volume of sound like a pealing organ, still no false note. A friend sitting next me, forgetting himself, exclaimed, "My God! how wonderful!" and after a breath asked, "if they would give us some air we knew?" and having asked for "God save the Queen," it was played at once.

A lady present, whose little boy had recently died, had indications of her son being in the room; and the accordion suddenly commenced playing a well-known air, which on earth the little boy was very fond of, as tallying with his mamma's name. Was not there a truth of *life* and of *love* in the incident? The mother thought so, and her joy-tears betrayed her thoughts.

The detonations on the table, and sometimes under my hands, were as sharp, and as clear, and as loud, as if struck vigorously with the edge of a penny-piece.

It was then rapped out by the sounds—"Go to the window;" we rose, and moved the loo-table to about eighteen inches from the window. I may in passing, state that the room was about thirty-seven feet long, by about twenty-five wide, and about fifteen feet to the ceiling, bountifully supplied with the usual drawing-room furniture. We sat down again, but more closely, so as to allow a vacant space at the side of the table, *opposite* the window. The sounds then gave out "Put out the lights," which was done. We found that though the room was dark, except from the light of the fire, yet the light from the window was sufficient for us to faintly see each other, and as we became accustomed to the degree of light, we could see each other distinctly. The window-blind then commenced moving up and down—no one near it—evidently to tone the light; and while we were remarking the singularity of the phenomenon, and how high it went, all looking at it, suddenly it sprang up to the top, and then came gently down to its original position. Mr. Home felt something on his head, and found it was a leaf. Suddenly the leaf of a geranium was taken and dropped into the lap of a lady sitting at the table. We heard the snap as if breaking off the stem of a flower, and immediately came down past the left ear of my friend, and on to his knee, a sprig of geranium; while he held it up for us to see, I expressed a wish to have one, when a sprig came past my right ear on to *my* knee. I picked it up, and while showing it, another came past my face as if from the ceiling. The geranium plant was in the room seven-

ral feet from any of us, and the sprigs came down both on the right and left of me.

STATEMENT BY MRS. —, as to events which transpired at her own residence. "May 3rd, 1860.—A lady was present with her son, who became nervous at the manifestations, never having witnessed any before; the spirits, therefore, would not manifest with so much power as usual until she left us, though she witnessed the rising of the table in the air and the touch of the spirit hands. After she and her son had taken their leave the table moved away from the remaining seven of us, and we followed it; suddenly it rose in the air, and without any help from us was placed on a large sofa that stood before the window. The spirit told us by raps to move the sofa away, which we immediately did, and the table then moved away of its own accord up to the window where the hands had appeared to us on former occasions. The shutters were opened and the candles extinguished by their desire. Mr. Home sat next to the window, and I sat next to him with Miss H— on my other side. After sitting a few minutes quietly I felt a form glide behind me; it touched my chair, placed two hands on my shoulders, and then drew the heavy silk curtain from a window behind me (we sat in a bow formed by three windows) and folded the drapery round me like a cloak. The hands and arms which enfolded me felt as palpable as human arms would feel. On one of the party guessing the name of the spirit, it was answered in the affirmative by three startling raps, which shook the table, and felt as if produced by a bar of iron—no human hand could have knocked with such force. As I was intently listening to catch any sound, and straining my eyes to see any form that could make itself visible, my comb was taken out of my hair by a spirit hand, and laid on the table at a distance from me. By tiny gentle raps my darling spirit child told me that he had taken it. Then a hand rose under the window, and pulled down the blind. We distinctly saw the fingers clutch the string—this is a green, transparent blind, through which the light can flow softly. The hand then made graceful gestures, and pointed upwards, and when it disappeared it was followed by another, and then by a child's hand. Suddenly I was touched on the shoulder as if by some one standing behind me and wishing to draw my attention. I thought it was my daughter, and turned to speak to her, but I found no one. I had hardly turned round, when my left shoulder was

more strongly touched, and on turning my head a spirit-hand held out to me a box taken from a table at the other end of the room. I received it with emotion, and as a precious gift; and the sweet hand that gave it was placed on my shoulder with a loving pressure. The spirit of A—G— then showed his hand, touched his sister with it, and played on the accordion, which by degrees was moved up in Mr. Home's hand over his head, the knocks at the same time beating measure, like a drum, very loudly on the table. The accordion was finally taken entirely away by the spirits, who played on it at a distance from us, the drumming continuing all the time on the table, whilst another drum accompanied it from the other side of the room. As soon as this ceased the *table rose up in the air, and floated away from us high above our heads, passing over sofas and chairs in its way.* We were naturally greatly interested at this wonderful manifestation, and followed it into the darker part of the room, and here arose a scene of indescribable confusion, but still producing feelings in no way unpleasant, though we knew not when we touched each other, who were spirits, and who were fleshy human beings. The four cushions of the ottoman were virtually hurled in the air at once, and flew to the other side of the room. In answer to a remark made, a hand came down on my head, as from a spirit floating above me, and pressed my forehead and stroked my hair. As we gathered round the table nine or ten chairs flew up like lightning, one behind each of us; the chair next to me was empty (to the sight), but when I tried to move it I could not do so, it appeared as if nailed to the ground, and by raps we were told that L— sat there. The united strength of several could not move this chair. The heavy sofa on which G— sat was moved suddenly to the other end of the room, and the spirit of her brother placed his hands in her's, and held it for several minutes. Before leaving her he gave a most touching manifestation. He blessed her by making the sign of the cross on her forehead. He then came to me and did the same. During these manifestations every article of furniture in the room was moved out of its place.”*

Extracts from Mr. Rymer's Book on Spirit Manifestations.

“A man of repute in the literary world was at my house one evening to witness manifestations; it was said to him through the sounds on the table, ‘We wish you to have faith in

* I know the persons who were present.—J. J.

the——' and there was then placed in his hand, and by no seen agent, a paper cross—one of my children's book-markers—'we wish you to have faith in the Cross,' and this paper cross, at his earnest wish, was given to him."*—pp. 12, 13.

"I stood for a few moments at the end of the table; my attention was immediately arrested by sounds; it was stated to be my little boy who had passed away some years ago. I asked if he recollected how pleased he was when on earth to place me a chair on my return home. The chair was immediately moved round the corner of the table, and by no visible agency; it was placed behind me, and I sat down upon it."—p. 14.

"Twelve of my family and friends were seated round my drawing-room table; all had their hands on the surface; on the table was a large moderator lamp in full light, the table was raised at least six inches from the ground, and waved in the air, at such an angle, that the lamp, under ordinary circumstances, must have fallen off."—p. 7.

"I borrowed a pencil from a lady friend who was at the table; the table had its usual cloth; on the cloth I placed the paper and pencil; both moved as if by a breath of air; the brass fastenings of my table were then displaced; one by one fell to the ground; the table was opened or pulled out and by no human agency; every one in the room was seated at the table, and had their hands on its surface. I then asked if I should place the paper and pencil on the table near the opening under the cloth; three sounds, 'Yes.' I did so, and immediately the form of a small hand was seen under the cloth; it was felt by some who placed their hands upon it; the paper and pencil were then removed, the form of the hand disappearing at the same time. In a few minutes the same form of hand was again seen replacing the paper and pencil; the alphabet was called for:—'Dear papa, I have really done my very best.' I removed the paper and pencil, and on that paper was written, 'Dear papa and dear mamma,' and signed 'Wat'—Watty was the name of my child. No one was aware that I intended to ask for this to be done; it was not pre-arranged even by myself; it was the thought of the moment. I have the writing, delusion! therefore it cannot be; deception or imposition it was not: you have the facts, judge for yourselves."—p. 15.

"This table, which is twelve feet long, has been completely

* The person referred to was Sir Edward Lytton Bulwer.

turned over, while three of my own family and a friend were seated at it, replaced, and again turned over, all our hands being on the surface; occasionally it has been moved while we were all standing, without any one touching it—even with their hands. . . . On the following evening three of us were told to go into another room to get a smaller table, and stand; we were not to sit, but to stand. We did so, and a heavy card-table, on pillar and claws, and which was brought at my request from another room, and at which we had never sat before, was repeatedly lifted off the ground at least twenty inches.”—p. 11.

Mrs. MARY TAFT.—“On my journey to this place, in company with a friend, we passed through some fields, and in coming near to a gate, through which we had to pass, we were astonished to see it open of itself—go back and stand open while we passed through, and then shut of itself. This circumstance was made a great blessing to my soul, for I thought, if the Lord would send an angel to open me a gate when going to labour, for him, he would surely give me success in that journey—which he did, to the joy of my own soul and many others. I am aware that many will attribute the abovementioned circumstance to a gust of wind, or some other natural course, and perhaps others will doubt or deny it altogether. With all this I have nothing to do; it is a fact,—and it is equally certain to my mind it could not proceed from any natural cause.”—*Biography*.

FRENCH.—*Extracted from Cahagnet's Celestial Telegraph.*
—“Formerly a theatrical artiste, I devoted myself passionately to the study of cabalism, as offering by its studious meditations a counterpoise to the lighter studies of the theatre. I made acquaintance with a society (of madmen, the world says, of savans, I reply), into which I was admitted not without some difficulty. To tell you all that took place in this society all the time I was a member of it, would be to undertake a work in three volumes. I will cite one fact out of a thousand similar ones, which corresponds with what your somnambulist, Binet, says relative to the strength and power of spirits. The chief of our circle possessed a small, strong box, about a foot long, ten inches wide, and six in depth, in which he secured very valuable articles. One day it was stolen from him; he was in great distress when he sent to sleep a young man whom we ordinarily employ at our sittings. He questioned him as to the disappearance of the box, and begged him to find it.

He went further; he ordered the spirit, who habitually came at our call, to bring back to him the box. The somnambulist was lying on the bed, which was at the further end of the apartment, in a complete state of catalepsy. I was in the middle of the room with this gentleman, and two other gentlemen, of the name of Reede, father and son.

"The clairvoyant issued a command, told us to open the window, which I did instantly, and M. Picolet beheld arriving the precious box, which he received in his hands at the moment I was going to take it myself. We saw nothing else, and were no more surprised at this conveyance than we were at all that took place daily before our eyes. Yes, Monsieur, a spirit can convey objects. Write this in my name; say, moreover, that I am 78 years old, and that I should not wish at such an age to be a madman, or to impose on my fellow-men.

"I assure you of this, in the presence of the Divine power, whom I should dread offending, if I fabricated such a falsehood."

1st FACT.—"M. Rev. ———, Senr., and myself, were taking a walk on the high road of a town in Brittany; on entering the hotel M. Rev. ——— perceived that he had lost his gold seal, which was of great value. After dinner he sent Ad—— to sleep, saying to her, 'Call such a spirit, beg him, and order him, if need be, to go and look for my seal amongst a heap of stones, by the seaside, at —— leagues distance from here.' The command was scarcely given when the spirit delivered the seal to Ad——, who said to M. Rev. ——, 'Thank the spirit and dismiss him.'"

2nd FACT.—"On our return to Nantz, whence we had first set out, Ad——, being sent to sleep, said to M. Rev. ——, Senr., 'The Colonel is not wholly recovered from his illness; to cure him we must ask for a few drops of medicine. Prepare a glass of sugar and water, and cut a piece of white paper in the form of a triangle. Describe a circle on the floor, place the triangle in the middle of the circle, set down the glass of sugar and water on the triangle, and let the vertical angle look towards the East.' All these dispositions made, Ad—— said to M. Rev. ——, 'Call the angel of the Lord, and beg him to pour into the glass of sugar and water the number of drops sufficient for the cure of the Colonel.' Whilst M. Rev. —— was commencing the invocation, Ad—— stopped him, telling him that the triangle was not due East. At this moment my eyes were directed towards the glass, I beheld with the

greatest astonishment the paper triangle and the glass turn of themselves towards the East, after the invocation, and when the sugar and water was drank up, God and the angel were thanked by us. Needless to say that, in less than an hour, I was wholly relieved. This took place in the month of April, 1827.

“Apropos of the facts, I ought to observe that the seal was brought back by a spirit of an inferior order, whom Ad—— qualified as an elementary spirit of the earth, and whose name was Miknas. This was invariably the spirit we employed for sending or receiving material objects. As to the drops put into the glass of sugar and water, they were introduced into it by an angel of high degree.”

3rd FACT.—“Before returning to Paris, and while I was still residing at Nantz, those who received me at a later period into the bosom of their society, which was presided over by M. Pi——, a gentleman of great merit and extraordinary scientific attainments—(it was he who magnetized Ad——)—assembled one evening at M. Pi——’s to take part in a ceremony relative to occult pursuits. M. Pi—— sent Ad—— to sleep, and each member sat down in a chair placed for him within a large circle drawn on the floor, each having at his feet, and right in front of him, a lamp, the wick of which was burning in alcohol. M. Pi—— having first called down the blessing of God on those present, the ceremony commenced. Scarcely, however, had it began, than shrill cries, immoderate laughter, and horrible hissing resounded in the room; the lamps were quickly extinguished, and on all sides fell pieces of old iron, bars of iron, &c. But all these projectiles lodged on the edge of the circle without striking anyone. Forthwith M. Pi——, armed with his talisman, drove out, in the name of God, these evil spirits, who decamped, leaving us their projectiles.”

MOVING WITHOUT CONTACT, 1855.—Dr. Hare, Professor of Chemistry (America). “It was at the same mansion (a friend’s) that I first saw a table continue in motion when every person had withdrawn to about the distance of a foot—so that no one touched it; and while thus agitated, on our host saying, ‘Move the table towards Dr. Hare,’ it moved towards me and back again.”

Dr. Goddard, of Boston, thus writes: “This is to certify, that during a long investigation of the modern phenomena which are now attracting attention in our country, and in the old, I have repeatedly seen my own table, in my own room,

to which I know there is no nice machinery affixed for the purpose of deception—without any contact whatsoever of an earthly kind—raised, tipped, moved about the room, as if a strong man was there at work. Also a pianoforte played upon in the same way *without* mortal contact, producing most beautiful music—an ocean piece, in which a storm was represented, succeeded by a calm. These phenomena occurred in the presence of several other individuals of both sexes, all of whom saw, and all of whom are ready to testify.

“I have also received from a medium, who never saw me before, and knew nothing of my family, the fact of my father's death, his name, and a perfect *facsimile* of his handwriting; and this when I was not expecting such handwriting, and could not have possibly imitated it without a copy.”

JUDGE EDMONDS, AMERICA.—“It was on the 21st May, 1851, that the evidence came, and in such a form as to leave no doubt on my mind as to two of the points of my inquiries. It is impossible for me to give an adequate conception of what I then witnessed. But as before said, as I am not aiming to convince others, and merely relating how I was convinced, I regret my inability the less. Yet what I can do to describe the scene, I will. It was on an evening when the circle to which I belonged was to meet. As I was going toward the house in the east part of the town, I met the medium, his sister, and two or three others going toward the west part of the town. He told me that he had received instruction through the rappings to go to Mr. Partridge's, and he was accordingly on his way. He told me also, that when he had got ready to go, he had been told to wait fifteen minutes, and he had done so. I perceived that if it had not been for those directions, I should have missed him, and should not have known where he was. And, inasmuch as I was on my way to his house at the time he received those directions, neither he nor I could imagine any other reason for them than him to meet me. I accordingly determined to go with him. We found there a party of at least twenty persons, among whom were five mediums. We were surprised to meet each other; for we met without preconcert, and found upon inquiry, that we had been assembled by directions given to different persons in like manner with those given to the medium whom I accompanied. For three hours I there witnessed physical manifestations which demonstrated to me beyond all doubt that they were

not produced by mortal hands, and were governed by an intelligence out of and beyond those present. It is vain for anyone to say we were deceived. I knew that I was not, and so did everyone of that large party. So it is vain to say that mediums did it, for they were actually more frightened at what occurred than we were, who were spectators, and essayed in vain to stop it. Then it was that the chair ran back and forth on the floor, the bell was rung *over our heads*, and one of the party was forcibly torn by an invisible power from my grasp, in spite alike of his strength and mine. Through one of the mediums we were told, 'Go to the front door, and let them in;' and when the door was opened, an unexpected addition to the party, not one of whom was known to the medium, was found ascending the steps, but had not reached the bell. As I stood in a corner, where no one could reach my pocket, I felt a hand thrust into it, and found afterward that six knots had been tied in my handkerchief. A bass-viol was put into my hand, and rested on my foot, and then was played upon. A violin was placed in my other hand, and likewise played upon. Another violin was hung around my neck by one of its strings, and I was struck frequently with a fiddle-bow. My person was repeatedly touched, and a chair pulled out from under me. I felt on one of my arms what seemed to be the grip of an iron hand. I felt distinctly the thumb and fingers, the palm of the hand, and the ball of the thumb; and it held me fast by a power which I struggled to escape from in vain. With my other hand I felt all around the spot where the pressure was, and satisfied myself that it was no earthly hand that was thus holding me fast, nor, indeed, could it be. No earthly hand could thus hold me; for I was as powerless in that grip as a fly would be in the grasp of my hand. And it continued with me until I had tried every means I could devise to get rid of it, and not until I thoroughly felt how powerless I was, did it leave me."

ARTICLES MOVED.—"I have seen a chair run across a room, backward and forward, with no mortal hand touching it. I have seen tables rise from the floor and suspended in the air; I have seen them move when not touched; I have known a small bell fly around the room over our heads; I have known a table at which I was sitting turn upside-down, then carried over my head, and put against the back of the sofa, and then replaced. I have seen a table lifted from the floor when four able-bodied men were exerting their strength to hold it down;

I have seen small articles in the room fly through the air and fall at the place designed for them, and sometimes so rapidly that the motion was invisible, and all we could see was that the object had changed its location. Signed,

JUDGE EDMONDS."

GOVERNOR TALLMADGE, 1855.—"After the communication from Calhoun, we all moved back from the table from two to four feet, so that no one touched it. Suddenly it moved from the position it occupied some three or four feet, rested a few moments, and then moved back again to its original position. Then it moved as far the other way, and returned to the place it started from. One side of it then raised, and stood for a few moments at an angle of thirty-five degrees, and then rested on the floor as usual. The table was a heavy, large round one, at which might be seated ten or a dozen people. During all these movements no person touched it, nor was anyone near it. I had the curiosity to try the weight—placed my hands under the leaf, and could not raise it even when applying all my strength; the three ladies present then joined me—we tried till the leaf and top began to crack, but could not move it a particle. I then said 'Will the spirits permit me to raise the table?' I took hold alone, and raised it without difficulty."

TABLE MOVING WITHOUT CONTACT.—"MR. P. DAMEREST, of this city, has just related to us the following occurrences, which he witnessed some time ago at a circle at the house of a gentleman at Green Point. Nothing of interest occurring at the early part of the sitting, several persons left, and only three, including the medium, remained at the table. They were requested to sit back from the table, so that they could not touch it, when the table, a heavy one, surmounted by a marble top, rose bodily into the air, from a foot or two feet above the floor, and swayed about with various undulatory motions. As if to address more than one of the senses of our informant, the table struck him, and then dropped down with one of its castors on his foot, causing considerable pain, at the same time knocking off the castor, which was heard to fall upon the floor. These movements of the table, which were continued, with variations, for some two or three hours, were accompanied with every variety of concussive sounds, which it was utterly out of the power of anyone present to produce; and, when a question was asked, the sound given in answer to it seemed to correspond to its nature and subject." *N. York.*

THINGS MOVED—TIMOLEON.—"When the fleet was equipped, and the soldiers provided with all that was necessary, the priestesses of Proserpine had a dream, wherein that goddess and her mother Ceres appeared to them in a travelling garb, and told them 'that they intended to accompany Timoleon into Sicily.' Hereon the Corinthians equipped a sacred galley, which they called 'the galley of the goddesses.' Timoleon himself went to Delphi, where he offered sacrifice to Apollo; and on his descending to the place where the oracles were delivered, was surprised by this wonderful occurrence. A wreath embroidered with crowns and images of victory, slipped down from among the offerings that were hung up there, and fell on Timoleon's head, so that Apollo seemed to send him out crowned on that enterprise.

"He had seven ships of Corinth, two of Corcyra, and a tenth fitted out by the Leucadians, with which he put to sea. It was in the night that he set sail, and with a prosperous gale he was making his way, when on a sudden the heavens seemed to be rent asunder, and to pour on his ship a bright and spreading flame, which soon formed itself into a torch such as is used in the sacred mysteries, and having conducted them through their whole course, brought them to that quarter of Italy to which they designed to steer."—*Plutarch*, p. 199.

PLUTARCH—STATUE-MOVING.—"In the capital (during Otho's reign) there was a Victory mounted on a chariot, and numbers of people saw her let the reins fall out of her hands, as if she had lost the power to hold them; and in the island of the Tiber the statue of Julius Cæsar turned from east to west, without either earthquake or whirlwind to move."

CLASSIC—HAIR CUTTING.—Pliny in his Letters, after narrating the incident of the appearance of the titular deity of Africa to Curtius Rufus, states: "I have a freedman named Marcus, who is by no means illiterate. One night, as he and his younger brother were lying together, he fancied he saw somebody upon his bed, who took out a pair of scissors and *cut off the hair* from the top part of his head, and in the morning it appeared the boy's hair was actually cut off, and the clippings lay scattered about the floor. A short time after this an event of a *like nature* contributed to give credit to the former story. A young lad of my family was sleeping in his apartment with the rest of his companions, when two persons, clad in white, came in through the windows, and *cut off his hair* as he lay, and as soon as they had finished the operation, re-

turned the same way as they entered. The next morning it was found that this boy had been served just as the other, and with the very same circumstances of the hair spread about the room." Pliny says nothing remarkable followed these events, "unless that I escaped a persecution, in which, if the Emperor Domitian had lived some time longer, I should certainly have been involved, for after his death articles of impeachment against me were found in his scrutoire. It may be therefore conjectured, since it was customary for persons under any public accusation to let their hair grow, that this cutting off the hair of my servants was a sign I should escape the imminent danger that threatened me."

JEWISH.—Elisha was a medium of great power. One day a workman, while working, let the axe-head fall into the river. Elisha, on hearing the man bewail his loss, as he had borrowed it, asked where it fell in; he then cut down a stick, and cast it into the river; and the *iron rose* from the bottom, and floated on the surface.

JEWISH.—"Moreover the eastern gate of the inner court of the temple, which was of brass and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep in the firm floor, which was there made of one entire stone, was seen to be *opened of its own accord* about the sixth hour of the night. Now these that kept watch in the temple came thereupon running to the captain of the temple and told him of it, who then came up thither, and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open the gates of happiness. But the men of learning understood it that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies. So these publicly declared that this signal foreshowed the desolation that was coming upon them."
—*Josephus*.

To satisfy some, whose minds have not been directed to the truth and possibility of the phenomena of moving; I will now only add two instances, because they will refresh the minds of some Christians, and dissipate their fears of such movings as we have related, being adverse to the divine order.

Peter was in prison; the prison doors were *unlocked*, and then the gates or doors were opened without any physical means, but in that instance spirit-power was in action; the person, or soul-spirit, showed itself, and the apparition was seen by Peter, a task not more difficult than some of the incidents narrated in this Section on Movings.

SECOND INCIDENT.—A large sepulchre stone sealed by the Roman powers in Jerusalem, was moved and put aside without any human being touching it. In that sepulchre there lay Jesus the Christ, and in that instance also, we are informed that the stone did not move by the dual powers of the Roman guards, nor by the laws of electricity, but by spirit-power openly confessed; as it is said, that it was effected by an angel, or spirit. If, therefore, Peter and Christ accepted assistance from spirit-power, so may we; if wisdom is shown, by help rendered to the proper person, at the proper time. If, therefore, any man's happiness is derived from a higher power, and that happiness is given in the manner *best adapted* to that man's circumstances, mental or physical; other persons ought to be silent.

PERSONAL, 1856.—I have seen a large heavy dining-room table with four leaves, heave, twist, tremble, and rock, as if possessed with life; and the legs nearest me moved up and down several hundred times the same evening, answering questions.

CORNHILL MAGAZINE, 1860.—“On the first occasion when I experienced the effect I am about to describe, there were five persons in the room. In other places, where it occurred subsequently, there were seven or more. The architecture of the houses in each case was wholly dissimilar, both as to the area and height of the apartments, and the age, size, and strength of the buildings. We were seated at a table at which some singular phenomena, accompanied by loud knocks on the walls and floor, had just occurred, when we became conscious of a strange *vibration* that palpitated through the *entire room*. We listened and watched attentively. The vibration grew stronger and stronger. It was palpably under our feet. *Our chairs shook*, and the *floor trembled violently*. The effect was exactly like the throbbing and heaving which might be supposed to take place in a house in the tropics during the moment immediately preceding an earthquake. This violent motion continued for two or three minutes, then gradually subsided and ceased. Every person present was equally affected by it on

each occasion when it occurred. To produce such a result by machinery might be possible if the introduction of the machinery itself were possible. But the supposition involves a difficulty somewhat similar to that of Mr. Knickerbocker's theory of the earth standing on the back of a tortoise, which might be an excellent theory if we could only ascertain what the tortoise stood upon. * * When I saw a table, at which two ladies were seated, moving towards me without any adequate impulse being imparted to it by visible means, I thought the fact sufficiently extraordinary; but my wonder abated when, on subsequent occasions, I saw *tables move apparently of their own volition*, there being no persons near them; large sofas advance from the walls against which they stood; and chairs, sometimes occupied, and sometimes empty, shift their places for the distance of a foot or a yard, in some cases easily, and in others with a slow, laborious movement. The catalogue might be readily enlarged, but the accumulation of examples would throw no additional light on the subject."

JOHN WESLEY.—ANGELS.—"How astonishing is their *strength*. Even a fallen angel is styled by an inspired writer, 'the prince of the power of the air.' How terrible a proof did he give of this power, in suddenly raising the whirlwind which 'smote the four corners of the house,' and destroyed all the children of Job at once (chap. i.) That this was his work we may easily learn from the command to 'save his life.' But he gave a far more terrible proof of his strength (if we suppose that 'messenger of the Lord' to have been an evil angel, as it is not at all improbable), when he smote with death a hundred four score and five thousand Assyrians in one night; possibly in one hour, if not one moment. Yet a strength abundantly greater than this must have been exerted by that angel (whether he was an angel of light or darkness, which is not determined by the text), who smote in one hour 'all the first-born of Egypt, both of man and beast.' For, considering the extent of the land of Egypt, the immense populousness thereof, and the innumerable cattle fed in their houses, and grazing in their fruitful fields, the men and beasts who were slain in that night must have amounted to several millions. And if this be supposed to have been an evil angel, must not a good angel be as strong,—yea, stronger, than him? For surely any good angel must have more power than even an *archangel ruined*."

SECTION III.

RISINGS—ANTI-GRAVITATION.

THERE can be no stronger proof of supernatural agency in producing results, than Anti-gravitation. With manifestations through the cerebral powers of man, there is the loop-hole for argument and for fertile imaginings as to delusion, collusion, &c. ; but when a solid body, without any mechanism attached thereto, rises from its place and floats in the air, at the mere request of a few persons who desire such a proof that unseen intelligences are in the room, and that they are powerful for weal or for woe; it at once puts silence on the lips, and the conviction of the mind is, that we must enlarge the area of our conceptions as to the Divine creations of life. Their mode of existence, and the leverage by which such creations move and act, are mere curiosity thoughts.

If a heavy table is raised off the ground, it is obvious that there can be no difficulty in raising a human being off the ground—grant the one, and we must grant the other; and that the one has been done, sufficient evidence has, in the past section, been produced; and that the other has also been done, is now about to be proved, by the narration of facts recent and remote. Some loudly proclaim against furniture-moving as being absurd—that apparent absurdity, is the result of the continued opposition of man to the evidence of angels and devils, as developed in their action on the cerebral power of a human body; and the bluff denial of supernatural action, in the “curious coincidences,” and other modes of spiritual display. Wisdom or folly is known by their results—these results are not always obvious to the witlings who decide so dogmatically. Let me give a proof:—Look at the absurdity so called, of the physical manifestations detailed, as witnessed by two or three literary characters, whose previous ideas were point blank against the possibility of such physical manifestations; and whose command of the current literature of the age, enables

them to assist or resist, any given developement of nature during the time they hold the reins of power. Would mere fence logic convince them? Would a pulpit sermon convince them? Would Scripture convince them? Has it convinced them? The answer is, no. Such men ask, what "The Lord" stated should result from effective belief in his mission; they ask that signs and wonders should be effected, as proofs of the alleged life of spirits—and within the year 1860, they have had it to the full:—manifestation of spirit-power so effective, so convincing, that one of those witnesses prepared an article of some thirteen pages, which was inserted in the "Cornhill Magazine," which has a sale of some 100,000 copies; now supposing only ten persons had read each copy; we have one million persons suddenly presented with a faithful narration of certain phases of spirit-power, and it went like an electric shock through the newspaper press; every newspaper in England—has referred to the article, and has copied portions of the narrative; so that millions of the population are roused. This rousing will, like the wave-ripple when a stone is thrown into a pond, extend and extend till it reaches the circumference of the British Empire. The lever of physical manifestations of spirit power, has been put under the mass of "materialism," in the church and out of it; and however rough and ungainly that lever may appear to the vinaigrette men of society; the agent, the mind, the spirit, is moving the mass with power and with wisdom; making the weak and foolish things around us to confound the mighty and the strong.

Wisdom, we have said, is justified by the results produced. These mighty marvellous evidences of spirit action on inanimate substances, and on human physical substances; *subdue the mind*, and prepare it for receiving the more subtle evidences of spirit existence and power, as will be developed in other sections.

HUMAN BODY FLOATING IN A ROOM.—The following incidents transpired in *my presence* on the 7th of May, 1860; the other incidents on the same evening, the reader will find on page 337.

▲ ▲

After a pause, Mr. Home said he felt as if he were about to be lifted up; he moved from the table, and shortly he said, "I am rising"—but we could not see him—"they have put me on my back." I asked, "Will you kindly bring him, as much as possible, towards the window, so that we may see him;" and at once he was floated with his feet horizontally into the light of the window, so that we all saw his feet, and a part of his legs, resting, or floating on the air like a feather, about six feet from the ground, and three feet above the height of the table. He was then floated into the dark; and he exclaimed, "They have turned me round, and I am coming towards you." I then saw his head and face, the same height as before, and as if floating on air instead of water. He then floated back, and came down and walked up to, and sat on the edge of the table we were at, when the table began to rise with him on it. He asked a lady to sit on the table, and perhaps the spirits would take them both up; the table moved a little, and then was still. Mr. Home was then taken behind to the sitter next to me; and while there, we heard sounds several times as of some one giving utterance to a monosyllable in the middle of the room. Feeling a pressure against my chair, I looked, and saw that the ottoman had been brought along the floor about six feet, no one touching it, and close to Mr. Home. He said, "I suppose it is for me to rest on,"—he laid down, and the ottoman went back to its original position—"Oh! I am getting excited, some one come and sit with me." I went, and sat beside him; he took my hands; and in about a minute, and without any muscular action, he gently floated away from me, and was lost in the darkness. He kept talking to let us know where he was. We heard his voice in various parts of the further end of the room, as if near the ceiling. He then cried out, "Oh! they have brought me a cushion to sit upon—I am sitting on it—they are taking it away." Just then the tassel of the cushion of another ottoman in the room struck me on my hair and forehead as if coming from the ceiling, and the cushion was deposited at my feet on the floor, falling as if a snow flake. I then saw the shadow of his body on the mirror as he floated along near the ceiling. He said, "I wish I had a pencil to make a mark on the ceiling. I have made a cross with my nail." He came down near the door between the two drawing-rooms, and after a pause he was again taken up; but I did not see him, but heard his voice as if near the ceiling. Again he came down,

and shortly returned to the table, and the sounds on the table bade us "Good night."

THE following statement is copied from the August number of the "Cornhill Magazine:"—the editor gives the writer a twenty-five years' character, and as I know the writer, and was one of a party of nine with him at one of the sittings, I the more cheerfully insert the statement. He says:—

"It is not my purpose to chronicle the whole phenomena of the evening, but merely to touch upon some of the most prominent; and that which follows, and which brought us to the conclusion of the *séance*, is distinguished from the rest by this peculiarity, that it takes us entirely out of that domain of the marvellous in which the media are inanimate objects.

Mr. Home was seated next to the window. Through the semi-darkness his head was dimly visible against the curtains, and his hands might be seen in a faint white heap before him. Presently, he said, in a quiet voice, "My chair is moving—I am off the ground—don't notice me—talk of something else," or words to that effect. It was very difficult to restrain the curiosity, not unmixed with a more serious feeling, which these few words awakened; but we talked, incoherently enough, upon some indifferent topic. I was sitting nearly opposite to Mr. Home, and I saw his hands disappear from the table, and his head vanish into the deep shadow beyond. In a moment or two more he spoke again. This time his voice was in the air above our heads. He had risen from his chair to a height of four or five feet from the ground. As he ascended higher he described his position, which at first was perpendicular and afterwards became horizontal. He said he felt as if he had been turned in the gentlest manner, as a child is turned in the arms of a nurse. In a moment or two more, he told us that he was going to pass across the window, against the gray silvery light of which he would be visible. We watched in profound stillness, and saw his figure pass from one side of the window to the other, feet foremost, lying horizontally in the air. He spoke to us as he passed, and told us he would turn the reverse way, and recross the window; which he did. His own tranquil confidence in the safety of what seemed from below a situation of the most novel peril, gave confidence to everybody else; but, with the strongest nerves, it was impossible not to be conscious of a certain sensation of fear or awe. He hovered round the circle for several minutes, and passed, this time perpendicu-

larly, over our heads. I heard his voice behind me in the air, and felt something lightly brush my chair. It was his foot, which he gave me leave to touch. Turning to the spot where it was on the top of the chair, I placed my hand gently upon it, when he uttered a cry of pain, and the foot was withdrawn quickly, with a palpable shudder. It was evidently not resting on the chair, but floating; and it sprang from the touch as a bird would. He now passed over to the farthest extremity of the room, and we could judge by his voice of the altitude and distance he had attained. He had reached the ceiling, upon which he made a slight mark, and soon afterwards descended and resumed his place at the table. An incident which occurred during this aerial passage, and imparted a strange solemnity to it, was, that the accordion, which we supposed to be on the ground, under the window close to us, played a strain of wild pathos in the air from the most distant corner of the room.

“I give the driest and most literal account of these scenes, rather than run the risk of being carried away into descriptions, which, however true, might look like exaggerations.”

G. A. REDMAN, 1851.—“Circles were next arranged to be held at the house of Mrs. Haight. Here much that was surprising resulted, and a few out of the many wonders I will relate. We gathered round the table, selections from the ‘Spirit Minstrel’ were sung, and a very subdued light kept in the room; the influence that pervaded the circle was calm and beautiful, giving evidence that high and progressed spirits were present. So perfectly harmonious were we, it seemed as though actual converse might be held with our loved ones. I was raised, in a half-stupified state, *from the chair*, conveyed to the ceiling of the room, which was some ten feet from the floor, and I *floated alone* in the air for a few moments. I was then joined by Mrs. Shepard, and soon after by her daughter. Here were THREE OF US, ALL SUSPENDED IN THE ATMOSPHERE, in no contact with any material object, but upheld by an unseen power, and wafted by it *over the heads* of some dozen individuals.”

G. A. REDMAN.—“At a subsequent meeting of a few friends at Mrs. Leed’s house, a large *centre table*, at which the company were sitting, was taken entirely from the floor, *carried over the heads* of all present, and placed at a distance of some feet from the circle. So lightly and prettily was this manifestation performed, that scarcely a sound above our voices was perceptible.”

MISS STEEL stated to me (J. J.), that her brother was a decided disbeliever in the existence of spirit, that he was a decided materialist. He went to America to commence business; he heard of spirit-power, and laughed at the foolishness of men—said he would soon detect the imposture. He got a female medium to come to his house, and Miss Steel and her brother saw astonishing phenomena; one was, the medium was thrown on the ground and dragged round the room head first, no seen power near, while those witnessing jumped on their chairs, and saw the girl so dragged or drawn past them. The result was his conversion, and his energetic advocacy of the truthfulness of spirit-power manifestations.

LORD TORPHICHEN, 1720, Scotch peer.—“The son of Lord Torphichen was often *raised up in the air*, and the family had to watch him and seize him by his dress as he floated off into the air. The youth always knew beforehand when it would take place.”

MARIA HEISHER.—The following instance is related of Maria Heisher by Superintendent Moller:—“When it is most violent she begins to rise in the air, and at this time it is dangerous to touch her; and in the presence of the two deacons, who related this to us, she was suddenly raised in bed with her whole body, head and feet, to the height of three ells and a half, so that it appeared as if she would have flown through the window. Iamblic, the zealous defender of the heathen religions, who from his theurgic writings, his piety and supernatural powers, was usually called the divine, was, during prayers (so says report), always raised ten feet above the earth, and at such time his skin and clothes assumed the colour of gold.”—ENNEMOSER ON MAGIC.

ST. TERESA RISING.—The priest told her she would do well to beg of God that he would direct her to do what was most pleasing to him, and for that purpose to cite every day the hymn *Veni Creator Spiritum*. She did so for a considerable time; and one day, whilst she was reciting that hymn, she was favoured with a rapture, in which she heard these words, which were spoken to her in the most interior part of her soul: “I will not have thee hold conversation with men, but with angels.” She was exceedingly amazed at this *voice*, which was the first she heard in that manner. From that time she renounced all company; but what business or the direct service of God obliged her to converse with. The saint had afterwards frequent experience of such *interior speeches* after rap-

tures, and explains how they are even *more distinct* and clear than those which men hear with their corporal ears; and how they are also operative, producing in the soul the strongest impressions and sentiments of virtue, and filling her with an assurance of their truth, and with joy and peace; whereas all the like illusions of the devil leave her much disquieted and disturbed, and produce no good effects, as she experienced two or three times. Having said that the soul has a power of resisting in the prayer of union, but not in raptures, in which her soul was absolutely carried away, so that she could not stop it, she adds, "Sometimes my whole body was carried with it, so as to be *raised up from the ground*, though this was seldom. When I had a mind to resist these raptures, there seemed to be somewhat of a mighty force under my feet, which raised me up, that I knew not what to compare it to. All my resistance availed little, for when our Lord hath 'a mind to do a thing, no power is able to stand against it. The effects of this rapture are great. First, the mighty power of the Lord is hereby made manifest: for when he is pleased, we are no more able to detain our bodies than our souls; we are not masters of them, but must, even against our will, acknowledge that we have a superior—that these favours come from him, and that of ourselves we are able to do nothing at all—and a great impression of humility is made on the soul. Further, I confess it also produced in me a great fear for (which at first was extreme) to see that a massive body should be thus raised up from the earth; for though it be the spirit which draws it after it, and though it be done with great sweetness and delight (if it be not resisted), yet our senses are not thereby lost. At least I was so perfectly in my senses, that I understood I was then raised up. There also appears hereby so great a majesty in him who can do this, that it makes even the hair of the head stand on end; and there remains in the soul a mighty fear to offend so great a God.

"He also gave me reasons to know that this was not the devil. Once when I held in my hand the cross, which was at the end of my beads, he took it into his hand; and when he gave it me again, it appeared to be of four great stones, incomparably more precious than diamonds. A diamond is but a counterfeit in comparison of these. They had the five wounds of our Lord engraved upon them, after a most curious manner. He told me I should always see this cross so from that time forward; and so I did, for I no longer saw the matter of which the cross was made, but only those precious stones, though no

other saw them but myself. When I was commanded to use this resistance to those favours, they increased much more, and I was never out of prayer."

Bishop Yopez relates that the saint, when she was prioress of the convent of St. Joseph, at Avila, as she was going to receive the communion at the hands of the Bishop Bon Alvarez, of Mendoza, *was raised in a rapture higher than the grate*, through which, as is usual in nunneries, she was to receive the holy communion; of which also sister Mary Baptist, prioress of Valladolid, was an eyewitness, with others. Likewise Bannes, a very learned theologian of the Order of St. Dominic, whose name is famous in the schools, and who was for some time Confessor of St. Teresa, testified that the saint one day, in public, as she was *raised in the air in the choir*, held herself by some rails, and prayed thus: "Lord, suffer not, for a favour, a wicked woman to pass for virtuous." He mentions other instances in the public choir, but says, that at her earnest request, this never happened to her in public during the last fifteen years of her life.

The monks and priests, whose acts were *not* in accordance with *purity*, raised a hue and cry against her; and Butler, in his life of the woman—her church afterwards made a saint—states:

"It was her earnest desire that all her heavenly communications should be kept secret; but they were become the common subject of discourse in every conversation, and even in the public schools; and she was everywhere censured and ridiculed as an enthusiast or hypocrite; her confessor was persecuted on her account. Six religious men of note, who had been her friends, after a conference on this subject decided that she seemed deluded by the devil, and prevailed on F. Balthazar to go with them to her, and to order not to communicate so frequently (which was her greatest support and comfort), not to live so strictly retired, and not to prolong her meditations beyond the time prescribed by the rule of her house. Her very friends reviled and shunned her as one who had a communication with the *devil*, and some stuck not to call *her a devil*. F. Balthazar, indeed, bade her be of good courage, for if she was deluded by the devil he could not hurt her, provided she laboured only to advance in charity, patience, humility, and all virtues.

"A confessor whom the saint made use of once during the absence of Father Balthazar, told her that her prayer was an illusion, and commanded her, when she saw any vision, to make the sign of the cross, and to insult the vision, as of a

fiend. The saint assures us that these visions and raptures carried with them their own evidence and demonstration, so that, whilst they continued, it was impossible for her to harbour the least doubt but they were from God."

ST. FRANCIS, 1226 (*Roman Catholic*).—"The raptures and other extraordinary favours which Francis received from God in contemplation, he was careful to conceal from men. St. Bonaventure, and other writers of his life, assure us that he was frequently raised from the ground at prayer. Father Leo, his secretary and confessor, testified that he had seen him in prayer sometimes raised above the ground so high, that this disciple could only touch his feet, which he held and watered with his tears; and that sometimes he saw him raised much higher."

ST. GREGORY related "that Placidus, being fallen into the lake of Sublaco, as he was fetching some water in a pitcher, St. Benedict, who was in the monastery, immediately knew this accident, and calling Maurus, said to him, 'Brother, run, make haste; the child is fallen into the water.' Maurus, having begged his blessing, ran to the lake, and walked upon the water above a bowshot from the land, to the place where Placidus was floating, and, taking hold of him by the hair, returned with the same speed. Being got to the land, and looking behind him, he saw he had walked upon the water, which he had not perceived till then."

ST. AMMON, 300 (*Roman Catholic*).—"God was pleased to recompense his virginal love of purity by a miracle, and whilst he stood thus, he found himself on a sudden transported to the other side of the river. Theodorus coming up, and seeing he was gone over without being wet, asked him how it came to pass, and pressed him so earnestly, that he confessed the miracle to him, making him promise not to mention it to any one till after his death."

MR. GORDON, of America, now living; has, in the presence of family parties, frequently been raised from his seat, and floated from the end of one room, through the folding doors, to the end of the adjoining room, and over the long table the persons were sitting at.

A YEAR or two ago, I read that during a lecture on Spirit manifestations, one of the persons present was raised off his seat, and reached the top of the back of it; when the excite-

ment in the hall amongst the audience destroyed the calmness of atmosphere required, and the person descended. By a communication it was stated, that they (the angels or devils) intended to have floated him over the people, on to the platform; but the agitation destroyed the needed conditions.

JEWISH.—**ELIJAH** was a Seer, prophet, or medium, of great power; and, after fearful and wonderful manifestations of angelic power through him; it is narrated, that whilst he and Elisha were conversing together, there appeared in the skies a chariot of fire, and horses of fire, which descended and parted the two men; and Elijah the medium went into the chariot, and by means of a whirlwind *ascended* into heaven.

CHRIST was by Satanic power raised off the ground, and carried through the air to a pinnacle of the Temple; and then carried through the air to a high mountain. And to show the agency of Spirits in these (to us) astonishing manifestations of power; when the devil or evil intelligence left him, behold Angels *came* and *ministered* to him.

To further show the superhuman power exerted over physical matter, whether stone or flesh:—when Jesus the Christ was placed into the sepulchre, the enormous stone placed in the opening was sealed with the Roman seal; because Jesus had predicted that he would rise in three days, yet, notwithstanding these adverse conditions, an Angel, whose countenance was like lightning, and his clothes like snow, descended; he caused an earthquake, or trembling on the ground, and then came and rolled back the stone from the door, and sat upon it. I can give credence to this statement, if for no other reason, than because I and my friends have, in a *minor* degree, at domestic spirit power circles, felt the sensation with the table we were sitting at, and the chairs we were sitting on, they trembling or vibrating as if in a steam-vessel during a storm. Now for the crowning act of angelic spirit power over flesh. After Jesus had been freed from the confinement of the sepulchre by angel aid, he continued a few days with his followers, and then—by **SPIRIT POWER**,—angelic power; while his hands were raised, and in

the act of blessing those followers in the open air, at the village of Bethany, he was taken up—carried up into heaven; the disciples gazing up at him till a cloud received him out of their sight.

No wonder the disciples were so “superstitious,” so “infatuated,” as to allow themselves to be thrown into boiling oil, to be sawn asunder, to be thrown into the arena of the amphitheatre to wild beasts, while the gazing human brutes gloated on their agonies; rather than escape all, by denying the spiritual power and divinity of Jesus the Christ, through whom, and by whom, they were of all men the most happy.

INANIMATE SUBSTANCES RAISED.—Having thus given a few instances of the human body being raised from the ground, which facts disperse the vagaries of the theories of “cerebral action,” and “dual powers;” we come to instances of a kind which, unless it can be shown that loo tables are possessed with brains, which unconsciously emit a power to float themselves, will be even more satisfactory to some readers than the floating of men.

By referring to pages 337, 340, 341, 342, 343, 345, 347, and 349, instances of solid substances rising off the ground several feet will be found narrated; those incidents ought, for classification's sake, to be in this section; but the incidents which transpired on those occasions were so varied, that if they were all cut out and sectionized, the life scenes at the sittings would be lost—all would be a *hortus siccus*.

From the Cornhill Magazine for August, the witness who saw and touched Mr. Home when floating in the air relates the following:—

“THE ascent of the table from the ground is a phenomenon of so remarkable a kind, that it deserves a more special notice. I speak only of what I have seen; and this independent action I have seen several times, the table rising entirely unsupported into the air. It is difficult to convey by description a satisfactory notion of this movement. Indeed, the whole series of these phenomena must be seen to be understood exactly as they present themselves. Of the ascent of the table I will give a single example.

“Eight persons are seated round a table with their hands placed upon it. In the midst of the usual undulations a lull suddenly sets in. A new motion is in preparation; and presently the table rises with a slight jerk, and steadily mounts till it attains such a height as to render it necessary for the company to stand up, in order still to be able to keep their hands with ease in contact with the surface, although that is not absolutely necessary. As there are some present who have not witnessed this movement before, a desire is expressed to examine the floor, and a gentleman goes under the table for the purpose. The whole space, open to the view of the entire party, is clear. From the carpet to the foot of the table there is a blank interval of perhaps two feet, perhaps three,—for nobody has thought of providing a means of measuring it, and we must take it by guess. The carpet is examined, and the legs and under surface of the table are explored, but without result. There is no trace of any connection between the floor and the table; nor can it be conceived how there could be any, as the table had shifted to this spot from the place where it originally stood only a few minutes before. The inspection is hurried and brief, but comprehensive enough to satisfy us that the table has not been raised by mechanical means from below; and such means could not be applied from above without the certainty of immediate detection. In its ascent, the table has swung out of its orbit, but it readjusts itself before it begins to descend, and, resuming its vertical position, it comes down on the spot from whence it rose, without disturbing the circle. We cannot calculate the duration of time it has remained suspended in the air. It may be one minute, two minutes, or more. Your attention is too much absorbed to permit you to consult a watch; and, moreover, you are unwilling to turn away your eyes, lest you should lose some fresh manifestation. The downward motion is slow, and, if I may use the expression, graceful; and the table reaches the ground with a dreamy softness that renders its touch almost imperceptible.”

Dr. R., 1860.—“The circle consisted of seven persons and Mr. Home. The *raps* came in about ten minutes on the table—on the floor—about the room; the whole floor vibrated with a tremor. The table was then *lifted* from the ground about *two feet*, all our hands being placed on the surface, we standing the while, and one of the circle knelt on the ground and saw it so suspended. We were frequently and strongly *touched* as if by a hand.”

Dr. R., 1860.—“The accordion again played, and gently floated by itself through the air. It touched my forehead in passing.”

THESE several risings were in sight of all the sitters, sitting as any family would, round the family table, with the ordinary lights in the room. The incidents I am now about to relate I would not have given if I had not been present, and been one of the parties who tied and held the medium, Mr. Squire. I say this because the sitting was in the dark. During the whole course of my examinations of the manifestations of spirit-power, ranging over several hundred sittings, I have only sat in four dark circles,—two of them were total failures, the third was almost a failure, the fourth I give as under. There may be times when it may be as necessary to have a dark circle to produce phenomena, as when the chemist in the lecture-room puts out all the lights, to show the effects which may be produced by the union of chemicals. But as a rule, I am opposed to dark circles. Christ was carried up into heaven in the daylight. So may all needful spirit phenomena take place in the light. It has been under such conditions that I have seen, heard, and felt. Notwithstanding this strong protest against dark circles—I attest the genuineness of the incidents which transpired in my presence on the 16th of July, 1860. But let no one disgrace his manhood by *lying* to his fellow-men, and assert that darkness is the rule for the production of evidences of spirit-power.

PERSONAL, 1860.—Dr. Ashburner, Dr. Goodeve, of Bristol, Mr. Newton, Dr. R——, Messrs. Waterhouse, Norton, Hurrey, self and son, had a sitting with J. R. M. Squire (Junior editor of the *Banner of Light*, a weekly newspaper published in America), at the residence of Mr. Waterhouse in Russell Square, London, at eight o'clock P.M., on Friday, the 16th July, 1860. Shortly after sitting down at a large dining-room table (about twelve feet long), we heard clicks or tappings on different parts of the table: they were not loud, but distinct; something like the sounds produced by the telegraphic clock when in action.

The table twice moved from its position a little. Mr.

Squire then placed a pencil on a sheet of paper we had marked, and then as he held it in his hand *under* the table, I heard a movement underneath; and then it seemed as if the pencil and paper were forcibly taken away, and dropped to the floor. On picking the paper up we found some letters scrawled on it, which, on looking through the paper on the blank side, we found read, "God bless you all." Dr. R—— felt the pulse of Mr. Squire while this was going on, and the rate was 138 beats per minute; his ordinary pulse is 60–65.

We then went to a large room: there was in it an uncurtained French bedstead, which Mr. Squire removed a little from the wall, and placed nine chairs in a row against one side of the room, opposite the foot of the bed. There was a very heavy oval-shaped table in the room (seventy-two pounds weight), which we turned over and examined to see that there was no machinery connected with it. This table was placed by Mr. Squire at such a distance from the bed as to allow a chair for him to sit upon, between him and the bed; he then placed another chair by the same side of the bed, and requested me to sit on it; he then sat on the chair before the table, rested one hand on it, and requested that his legs be *tied to the chair*, which was done with two handkerchiefs by one of the company; he then stretched out his disengaged right hand towards me, and I held it firmly till the close of the incident I am about to relate. The nine gentlemen present then sat on the chairs in a row, holding each other's hands, so that no movement by any one of them could be made without detection; the jet of gas at the side of the room was then put out by our host, and in about half a minute I felt something like a *rapid current of air* pass me. Mr. Squire said, "It is gone." The gas was then lighted, and the table was found top downwards, lying on the bed-clothes at the *back* of Mr. Squire, it having passed *over* his head. The company then loosed hands, came up, saw my hands still holding the right hand of Mr. Squire, and his legs still tied to the chair. This movement of the table was repeated, two others of the company holding the hand of Mr. Squire. He then asked for a pocket-handkerchief to tie his wrists. I took mine; tied one end tightly round one wrist, and the other end round the other wrist, leaving the free use of the hands for stretching about six inches. He then desired a gentleman, who had evidently been puzzled with what he had seen, to come and stand with him at one end of the table, and place his hand firmly on one of his, on the top of the table, so that

it was impossible for him, so tied and bound, in any way to lift the table. We all, except the two so standing, retired again to the row of chairs, held each other's hands, and the outermost one with his left hand put out the gas. In about half a minute, a violent blow from the leg of the table struck the floor; and shortly after Mr. Squire asked us to light the gas. When this was done, a funny spectacle met our eyes; the table top was resting on the heads of the two gentlemen who had been left standing; the legs of the table being towards the ceiling, and the gentlemen's hands still pressing against the top of the table. I took down the table, which, from its weight, I found to be no easy task. The gentleman who had placed his hand on the table, stated that he had pressed his whole weight on the table to prevent its rising; and *that* it was which caused the legs to come down with so much violence before the resistance was overcome. Of those present, only our host, Dr. Ashburner, Dr. R——, and myself were at all accustomed to these phenomena; and Dr. R——, till a few weeks ago, opposed by voice and pen all belief in the subject. Now he frankly acknowledges its truth; but is sorely puzzled with—"what is the use of it?" A question to which we have no doubt he will in time find a satisfactory answer, as numbers have done who have passed through that state of mind in which he at present is. The others were the personal unbelieving friends that Dr. Ashburner and I had brought to the sitting, in the hope of something being done, which by its physical character would uproot their theories of cerebral hallucination and mind acting on itself, and so producing fantasies.

The weak point in the portion of the manifestations which took place in the dark is, that they throw a shade of doubt on the minds of those who were *not* present. Mr. Squire states that the spirits say they cannot produce those powerful manifestations through him in the light; he supposes because he is not so powerful a medium as some are. To his personal friends, and their friends, he cheerfully, now and then, sits for their pleasure and profit.

I have read this account to Dr. Ashburner, and he thinks that the above facts plainly show: *First*, unseen intelligence; *Secondly*, the benevolence of that intelligence—for the table must have been raised at least four feet off the ground to pass over the head of Mr. Squire without hurting him; *Thirdly*, great power, in conjunction with intelligence, in overcoming Mr. Newton's resistance—raising the table off the floor, and

gently resting it on the heads of those who were standing. The height the table was lifted must have been at least six feet.

I could continue the incidents for the next fifty pages, but of what use would it be? None. The evidences given in this section are ample. They declare and prove the existence of a wonder-working, invisible, intelligent power; given by God in the majesty of his wisdom to angels, for the guidance and control of that defaced image of his—**MAN**.

SECTION IV.

TOUCHING BY ANGELS.

THE extraordinary statements in the three previous Sections, prepare the mind for minor manifestations of spirit-power. If a human body can be raised off the ground, and be floated at our own residences, in the quiet of domestic life, and in the presence of our intimate friends and relatives; we are prepared to understand how a *part* of the human body can be acted upon—say the arm, the wrist, and fingers. How the power which can *raise* a person, must have the power to produce a *sensation* on any part of our bodies, which we may feel as a touch or a grasp; and *that*, as forcibly as we feel the air when it blows a gale. Air currents are felt, by denser airs being round the passing current which form into and are air tubes; and in proportion to the compression, so is the force of the current increased. Carry this idea with us, and we perceive how spirits, in the soul or apparitional form, can make an impression such as can be felt as touch; and how that power can, by the possession of the “motor nerves,” govern a human body, so as to control the hand, and cause it to move up and down as a semaphore telegraph; and by signs, in answer to questions, give answers, lift the hand, and direct the individual which way to go, or cause the hand like a pen to write as a man, the spirit’s thoughts, wishes, or instructions on paper.

I *know* scores of persons who are thus acted upon more or less forcibly. It is with some continuous; with others, it only comes on when some pressing event in the man’s life requires special guidance—when the man is anxious to do right, but every way seems closed up; and then, suddenly, he feels a movement in his arm; he, knowing the reason, asks his angel-guide advice in his perplexity, and the answer comes—that answer is frequently totally against the person’s opinion and wishes; but past experience has taught him wisdom—he trusts, acts, and prospers.

Few persons in Great Britain have attended more sittings for witnessing spirit power manifestations than I have. I have watched their effect on the persons present, and the results on their after-lives; and, with two or three exceptions, they have been such, as to desire that every friend and son and daughter I have, should commune with those ethereal powers.

Personally, I have to thank God for what I have witnessed; the evidences I have had of a directing power, able and willing to guide me—to preserve me, have been so numerous, that all doubt is removed; an individual oversight over each person, is to me certain, if we wish for, and reject not that assistance. In *proportion* to our *physical susceptibility*, so will be the vividness of the energy on us. I could here insert incidents, but the reader will find them sparkling like diamonds in the light of truth, in the pages yet to come.

Having, under the three Sections on Sound, Movings, and Anti-gravitation, introduced the phenomena of Spirit-life, and the action of Angels on animate and inanimate substances; and also shown the fearful power they possess, and which they can and have brought into action in ancient and modern times; the mind is prepared to receive the testimony of witnesses, as to incidents of a less powerful character; incidents which may be considered divisional; and, therefore, with little or no introduction, this Section and the others following will be placed before the reader. At the close of the evidences, I may, as an old friend, and a guide through the highways and byeways of man's present powers, and his surroundings, physical, apparitional, and spiritual; give out a thought or two at parting.

May 1st, 1860.

HONOURABLE MRS. —.—The party was composed of Mr. and Mrs. Home, and seven other ladies and gentlemen. We sat at the round table in the large drawing-room. Mr. Home's hand was moved to write:—"The spirit of John is one who was kind to your father during the voyage to America." No one understood this; but Mr. —.— entering the room a minute afterwards, expressed his conviction that it was in-

tended for him, as his father had been to America. Three loud raps gave assent to what he said. The table then moved away from us, and we inquired if they wished us to draw it to the window. It was answered:—"Yes." We accordingly did so, leaving a vacant space against the window, unclosing the shutters, and by their directions extinguishing the candles. The fire burned brightly. It was spelled out:—"There is a little too much light." Mr. — and — screened the fire as much as possible, and the moon and gaslight from the street then alone lighted up the table; but did so completely, as the moon was very bright. My dress was pulled, and the accordion was played upon. I asked if it was the spirit of N—, who had pulled my dress a few nights ago when I sat alone; he answered:—"Yes," by pulling my dress strongly three times. A little baby pulled Mrs. L—'s dress—the spirit of a child very dear to her. The spirit of Albert then took the accordion, and played a beautiful air of unearthly harmony. Mr. Home and I held the accordion together under the table, for the power was very strong, and the music loud; and the instrument at times was nearly carried away from us. Then came a pause: we thought the power was gone; but there were raps for the alphabet, and it was said:—"The reason we do not do more is that we are waiting for another, more powerful, who will have the power to make his hand visible for at least five minutes."

After a short time there rose slowly in the space made by the window a most lovely hand of a female—we saw also part of the beautiful arm as it held it up aloft for some time—we were all greatly amazed. This hand was so transparent and luminous, and so unearthly and divine, that our hearts were filled with gratitude towards the Creator for permitting so wonderful a manifestation. The hand was visible to us more from the internal light which seemed to stream as it were out of it, than from the external light of the moon. As soon as it slowly vanished, Mdle. —, who sat next to the open space, saw another hand forming itself close to her; and a man's hand was raised, and placed on the table, far more earthly and life-like in appearance, and one that I thought I recognized (we were subsequently told that I was right in my conjecture). Then came a dear baby-hand; then the baby (Mrs. L—'s adopted child) showed its head; and, finally, spirit-hands held up the little child so that all nine of us saw her shoulders and waist. After this, a hand and arm rose luminous and beautiful, covered with a white trans-

parent drapery; and this hand remained visible to us all for at least five minutes, and made us courteous and graceful gestures.

Then spirit-hands held up to us an exquisite wreath of white flowers. I never saw any wreath made by human hands so perfect in form and design; and, calling for the alphabet, they said:—"The spirit emblem of William's mother." Then we were told they would show us "The emblem of superstition;" and a black shrivelled hand arose. On some of us remarking that we could not see it well, the curtains were at once moved aside, and the blind drawn away from the top of the window. It was beyond the reach of any of us; and they then showed us the hand again so that we all could see it. The "emblem of truth" was then shewn. This was more beautiful than all the rest—a fairy-like fountain of apparently clear sparkling water which threw up showers of silvery rays; vanishing from our sight like mist, and dwelling on the memory as perfection. After this it was rapped out:—"We can do no more."

Mr. Home was put into a trance, and as he fell back in his chair, a gleam of the most vivid light fell upon me. This light fell over my shoulders, and gleamed on my right hand, and came from a direction whence no earthly light could have come. It came from a part of the room where the spirit of one who was a friend of mine when on earth has often stood before, and from whence he has communicated to us. This light was seen by no one but myself; but as I turned round in hope of seeing the spirit, Mr. Home said to me:—"Yes, he is there;" and added a communication from him. He then told us that the first hand that we saw had been that of his own mother; the second was my father's, as I had silently expected; and the hand and arm in drapery that remained so long, came for Prudence, and was the same that she had seen one night when alone, several years ago, at Paris, before she had ever heard of spirit-manifestations. He also gave us the full name of the "spirit John," who had gone to America with Mr. A——'s father; and added some private information, which Mr. A—— confirmed as true.

The events of this evening having been so wonderful, I have begged my friends present on the occasion to read over this account, and to sign it as witnesses to the truth of what I have stated.

Note.—I have verified the truthfulness of the foregoing from

the witnesses. They are persons moving in the upper ranks of society.—J. J.

TAKE ANOTHER LONDON INSTANCE.—The table and the window, and the space between the table and the window, engrossed all eyes. It was in that direction everybody instinctively looked for a revelation. Presently, the tassel of the cord of the spring-blind began to tremble. We could see it plainly against the sky, and attention being drawn to the circumstance, every eye was upon the tassel. Slowly, and apparently with caution, or difficulty, the blind began to descend; the cord was evidently being drawn, but the force applied to pull down the blind seemed feeble and uncertain; it succeeded, however, at last, and the room was thrown into deeper darkness than before. But our vision was becoming accustomed to it, and masses of things were growing palpable to us, although we could see nothing distinctly. Several times, at intervals, the blind was raised and pulled down; but, capricious as the movement appeared, the ultimate object seemed to be to diminish the light.

A whisper passed round the table about hands being seen or felt. Unable to answer for what happened to others, I will speak only of what I observed myself. The table cover was drawn over my knees, as it was with the others. I felt distinctly a twitch, several times repeated, at my knee. It was the sensation of a boy's hand, partly scratching, partly striking and pulling me in play. It went away. Others described the same sensation; and the celerity with which it frolicked, like Puck, under the table, now at one side and now at another, was surprising. Soon after, what seemed to be a large hand came under the table cover, and with the fingers clustered to a point, raised it between me and the table. Somewhat too eager to satisfy my curiosity, I seized it, felt it very sensibly, but it went out like air in my grasp. I know of no analogy in connection with the sense of touch by which I could make the nature of that feeling intelligible. It was as palpable as any soft substance, velvet, or pulp; and at the touch it seemed as solid; but pressure reduced it to air.

It was now suggested that one of the party should hold the hand-bell under the table, which was no sooner done than it was taken away, and after being rung at different points was finally returned, still under the table, into the hand of another person.

ROBERT OWEN'S EVIDENCE.—“Not in the dark, as many state, but under strong light, I had my handkerchief fairly drawn out of my hands, carried away, knotted, and returned to me, all in an instant. A flower on the table was taken up by invisible means and thrown to one of the company at a distance. A lady had her silk apron untied by invisible power, made up into a ball, and tied hard and firm with the strings, and then thrown to the person on the opposite side of the table. A hand, the fingers naturally warm, took hold of mine to shake hands—it was said by the invisible to be the hand of a lady lately deceased, who had lived many years in the house in which these events were occurring, who shook hands with all present, being, when she was in the material form, an especial friend of these parties. I then heard several tunes played on the melodion by the invisibles, and at the request of the medium, the instrument was brought by them and given to me, raising it from the floor to my knees. The table was then lifted from the floor about a foot, and then higher than my head as I sat upon my chair. After these, several other demonstrations were made by the invisibles.”

THE EMPEROR AND THE SPIRITS.—“During the time which Mr. D. D. Home spent in Paris he was a constant visitor and guest of the Emperor and Empress. On his first visit, in a room of which the Emperor and he were the sole occupants, the wonderful manifestations of which he is the medium were rigorously scrutinized by the Emperor, and were repeatedly displayed under conditions prescribed specially by the Emperor, in order to enable him to pronounce definitely upon the phenomena. No jumping to conclusions, but rather a jumping on table and chairs, to obtain more accurate demonstration of their truth. After all the conditions of the Emperor had been satisfactorily complied with, and not a doubt could remain upon his innocent mind, he said, ‘The Empress must see this;’ and he went himself to bring her from the *salon* where all the Court were assembled. Upon her coming with the Emperor, for two hours the three were seated together at the table, wonder-struck at the phenomena which were produced before them. After this Mr. Home became a constant guest, and in repeated sittings nearly the full range of spiritual manifestations were made familiar to both the Emperor and the Empress, as well as to most of the French Court and aristocracy. A record was kept of these different sittings by direction of the Emperor. The Emperor, not being a Fellow of our Royal

Society, makes no secret of what he saw and heard, but, on the contrary, has made it a subject of frequent conversation; and, among others of his acquaintance, both he and the Empress have informed our Queen and Prince Albert of all the wonders he has seen. On one occasion four persons were sitting together at the Tuilleries—the Emperor and the Empress, the Duchess de Montebello, and Mr. D. D. Home. A pen and ink were on the table, and some paper. A spirit hand was seen, and presently it took up the pen, and in their sight and presence dipped it in the ink, went to the paper, and wrote upon it the word ‘Napoleon,’ in the autograph of the great Emperor. The Emperor asked if he might be allowed to kiss the hand, and it went to his lips, and then to those of the Empress; and afterwards, on Mr. Home making a humble request, he was permitted to kiss its warm and soft texture. The autograph is now among the valued contents of the ‘Emperor’s spiritual portfolio.’” *—*Spiritual Magazine*

MR. J. S. RYMER, 1855.—A few evenings afterwards the table was near the window; it was twilight; my second girl was touched by the hand; sounds were heard; the accordion was played; the tune was new; we were told by means of the alphabet it was “The Song of the Angels to the Mourners,” followed by a hymn which had been frequently played before. It was then spelt out by sounds on the table, “some will show you their hands to-night.” The table was then gently raised and lifted up several times; a hand appeared above the table, and took from the dress of one of the party a miniature brooch, and handed it to several at the table. Hands and arms were then distinctly seen by all at the table of different forms and sizes, sometimes crossed as if in prayer, and at other times pointing upwards. On another occasion sounds were heard, communications were made, and hands and arms in white drapery were again seen. A spirit-hand took up a Bible which was on the table, and opened it; this was seen by all: a leaf was folded down, the hand took up a pencil and marked the two verses, sixteen and seventeen, of the thirteenth chapter of Matthew, “But blessed are your eyes, for they see, and your ears, for they hear; for verily I say unto you, that many prophets and righteous men have desired to see these things which ye see, and have not seen them; and to hear these things which ye hear, and have not heard them.”

* I showed this statement to Mr. Home, and asked him if it was correct; his answer was, “Yes.”—J. J.

"We have not only seen hands and arms, but they have been repeatedly felt by all at the table as distinctly as though they were the hands and arms of living mortals, and we have very frequently shaken hands with them as really and substantially as one man shakes hands with another."

Mr. S. C. H. informs me he had been repeatedly touched across the hands and on the knees by what to him appeared to be a hand.

Dr. W. states, "that he has at circles at his own house several times had his hand shaken by a spirit-hand grasped in his in the ordinary way, and he has recognised the *feel* of the hand as that of certain deceased friends."

PERSONAL.—I have spoken to, and had it affirmed by, between fifty and sixty persons, that they, while at spiritual circles, have been touched on the hands and knees by palpable hands.

To all this mass of evidence I have to add my own, and that is, that I have frequently felt the gentle yet firm pressure of what felt like a hand on *my* hands and on my knees, warm and fleshy, occasionally like fingers pattering on my knee, and am therefore prepared to accept as truth the declaration of those of my personal friends who have seen those hands and arms; have seen apparitions, and am also prepared to believe history and Scripture as to incidents of a like kind.

Rev. V. PERRONET, of Shoreham, Kent.—TOUCH.—"When I was an infant, about four years of age, I was awoke in the night by something lying on my forehead, which felt like the impression of a very cold hand. It continued some time after I was awake, when I perceived a tall man close by the bedside, who looked very sternly at me."

APPARITION.—"Much about this time, I saw another person standing on the opposite side of the bed, dressed in very mean apparel, whose aspect seemed earnest, serious, and composed. However, what the design of either of these appearances might be, I pretend not to know."

SPIRIT-GRASP.—"The first time I experienced this, was at a dark circle. Ten or a dozen persons were present sitting around a table. Two of the company were directed to pass behind the rest of us. As they did so, slowly, each one seemed to be touched. Sometimes I could only judge from their exclamations; but sometimes I could hear the slap of a hand very

distinctly. The manifestation was rather rude, and was offensive to me, and as I approached I was apprehensive of a similar display with me; but on the contrary, all I felt was a hand gently laid on my head, and there moved around a few times, and then two or three soft touches on my side. The room being dark, I could not of course know that it was not done by one of the two persons who were behind me. But it was not a little remarkable that it should have been made to conform to a thought which I had not uttered, and so unlike all the others, both before and afterward during the meeting, and that it should be a touch with which I was familiar, for it was the gesture with which my wife was wont to pass my chair as she would enter my library of an afternoon, and find me at work at my law cases. No one then present, I think, could have known that, and it was too peculiar to be deemed accidental. My doubts, however, were soon removed, for not long afterward, at a circle, my arm was seized above the elbow, as if by an iron hand; I felt distinctly the palm of the hand, the ball of the thumb, and each finger, and I was held fast with a force far superior to any that a mortal hand could exert; I was powerless in its grasp; I tried to shake it off, but could not; I tried to move my arm, but in vain. There was none of the softness and elasticity of human flesh in the touch, but it was hard and inflexible, like metal, and my arm was pressed to the verge of pain; yet it did not hurt, but simply held me fast. It could be no human hand; and, besides, I knew it was not, for I put my other hand on the affected part, and around it, so as to be certain. I became uneasy, and importuned it to leave me, but it continued long enough to show me it was independent of my will, and then left.

(Signed), JUDGE EDMONDS."

July, 1859.

Koon's Rooms.—Spirits reconstruct their physical bodies, or portions of them, from similar elements, apparently as those which constitute our mortal bodies. Spirit's hands and arms were re-organized in our presence on several of these occasions; and that we might see them more distinctly, they sometimes wet their hands in a weak solution of phosphorus (which Mr. Koon prepared some time previous at their request) which emits a light, so that their hands can be almost as distinctly seen in a dark room, as they could be if the room were light. At one of these circles which I attended, there were three hands which had been covered with this solution of phospho-

rus, and we all saw them passing swiftly around the room, over our heads carrying the instrument, and playing on the violin, accordion, triangle, harmonica, and tambourine, and all keeping perfect time. These instruments were moved so swiftly, and near the faces of the audience, our own among them, that we felt the cool atmospheric current as distinctly as we do that produced by a fan. Several of the company in different parts of the room remarked that they not only felt this disturbance of the air, but heard it, and distinctly saw the hand and instrument pass close to their faces. Several of us requested the spirits to place the instruments in our hands, or to touch us on our heads, or other parts of our bodies, and in most cases it was instantly done. I held up my hands and requested the spirits to beat time with the tambourine on my hands. They did so, and gave me more than I asked for, by striking my knees, hands, and head, in a similar manner as I have seen the tambourine players in the minstrel bands in New York. I have seen the best performers in the country, but they cannot perform equal to these spirits. The perfect time, and the rapidity with which they beat, is truly surprising.

Spirit hands, with phosphorus upon them, passed around the room, opening, and shutting, and exhibiting them in various ways and positions which no mortal hand could assume or occupy, demonstrating them to be veritable spirit hands physically organized. The phosphorescent illumination from these hands was so distinct, that it occurred to me I could see to read by it, and I took a pamphlet from my pocket, and asked the spirit to place the hand over it that I might see if I could read by the light. The spirit did so, when I at once perceived that I had held the pamphlet wrong end up; I turned it, and could read. The members of the circle remarked that they could see very plainly my hands, face, and the pamphlet I held, and as distinctly could see the spirit hand, and a portion of the arm. I then put out my hands and asked the spirit to shake hands with me, they did so almost instantly. I then asked them to let me examine their hands, and they placed them in mine, and I looked at them, and felt them, until I was entirely satisfied. Others asked the same favour, and it was readily granted them. These spirit hands appear to be organized from the same elements that our hands are, and except that they had a kind of tremulous motion, and some of them being cold and death-like, we could not by our senses distinguish them from hands of persons living in the farm.

This spirit hand took a pen, and we all distinctly saw it write on paper, which was lying on the table; the writing was executed much more rapidly than I ever saw mortal hand perform; the paper was then handed to me by the spirit, and I still retain it in my possession. At the close of the session, the spirit of King, as is his custom, took up the trumpet, and gave a short lecture through it, speaking audibly and distinctly, presenting the benefits to be derived, both in time and in eternity, from intercourse of spirits, and exhorting us to be discreet, bold in speech, diligent in our investigations, faithful to the responsibilities which these privileges imposed, charitable toward those who are in ignorance and error, tempering our zeal with wisdom, and finally closing with a benediction.—*C. Partridge.*

Mr. Koon is a country farmer, who fitted up rooms for spirit manifestations, so that any of his friends or strangers might have room to sit; while he and his sons had circles for their own pleasure. Of course there was no charge. The witness C. P. is well known in New York.

SCRIPTURE.—To these facts may be added those of the Old and New Testaments, where it is frequently stated, that not only were the Angels seen, but that they touched the bodies of human beings. See the SECTION ON ANGELS AND DEVILS.

ANGELS CONTROLLING PARTS OF THE BODY.

With a vivid remembrance of power as exercised in Biology—and again as shown in lifting a man bodily off the ground, it is easy to understand how the motor nerve of the arm being laid hold of; the results may be effected as detailed in this section.

Socrates in a few words, two thousand years ago gave a clear statement before his judges, of the feeling he had when subject to spirit action—His words were—“I am *moved* by a certain divine and spiritual influence.” With him it was a kind of voice—as in the Prophet Samuel’s case—with others the influence is on the limbs of the body—when the body, say the arm, the hand, and fingers are acted upon, as strongly as the air acts upon the body—sometimes gently, sometimes strongly. With the air, all feel a power when the wind blows, which seems to act on, and surround the arm—and we have to resist, otherwise we should be blown out of our course.

So with spirit influence, there is exactly the same sensation or feeling, and if the medium yields his body, or his arm, or hand, it is floated or wafted hither and thither by a power as sensible to his nerves, as wind is to the body—and it goes to places, and does things, which the volition of his own mind has had no part in.

It is the same feeling mesmeric patients state they sometimes feel, when under the passes of the manipulator, he draws their hand any way he wishes without touching them. This I have often done—and the persons have stated, they felt as if a suction, or gummy power drew their hands about.

GEORGE FOX'S LIFE.—During his Welch tour he states, “As we travelled we came to a hill, which the people of the country say is two or three miles high, from the side of this hill I could see a great way. And I was *moved* to set my face several ways and sound the day of the Lord there; and I told John ap John (a faithful Welch Minister,) in what places God would raise up a people to himself, to sit under his own teaching. Those places he took note of; and a great people have since been raised up there. The like I have been moved to do in many other places, and yet I have been moved to declare the Lord had a seed in those parts, and afterwards there have been a brave people raised up in the covenant of God, and gathered in the name of Jesus; where they have salvation and free teaching.”

ANOTHER INCIDENT.—“On the first day following I went into the steeple house, after the priest had done. I preached the truth to the people, and declared the word of life amongst them. The power of the Lord was dreadful amongst them, so that the people trembled, and shook; and they thought the steeple house shook; and some of them feared it would fall down on their heads.”

THE REVIVALS.—The *Belfast Newsletter*, an authority upon northern revivalism, states that the movement is only now commencing in right earnest in the capital of Ulster. By way of illustrating its progress the *Newsletter* narrates the particulars of a decided case, namely, “On Saturday evening last, a young woman named Ann Devlin, residing in Hunter's-row, off Pinkerton's-row, fell off in this state at eleven o'clock, as she had previously stated she would do. There was no clock or other time-piece in the house in which she could be

in any ways guided; and yet at the hour which she had named she fell over into a state of unconsciousness to all around, although not of inertion. She was to all appearance quite deaf and speechless, while her countenance was lighted up with a glow of joy and radiant smiles which baffle description. Her Bible and hymnbook lay on her bed, and with her eyes perfectly closed she turned over the leaves of these books with a rapidity which could not be approached by any one in a conscious state, and in them pointed out the most appropriate passages and hymns. As, for instance, she signed with her hand the crowning of the Saviour with a crown of thorns, and quick as thought she turned over the leaves of the Bible, and marked with her fingers the passage 'They plaited a crown of thorns and put it about his head,' &c. This and many other portions of Scripture she turned to just as she required to refer to them, although she could see nothing. She also invariably selected a hymn to suit the portion of Scripture. Before falling into this state she stated that she would recover at eleven o'clock on Sunday night. At that hour her poor miserable residence was filled with all classes, when she began to give signs of returning to her usual state, and at about half-past eleven she was quite restored to consciousness and the use of her speech. Before recovering she pointed out Zechariah vi. 2—8 inclusive. The reader will readily see the appropriateness of the passage by referring to the book. She also pointed out the hymn by Charles Wesley beginning—

Glory to God, whose sovereign grace
Has animated senseless stones.

"The force of these verses and their applicability to the present revival will at once be seen by any who will refer to the hymn. These portions of the Word of God and of the hymnbook she turned to while wholly destitute of the power or use of sight. On her recovering, her first act was to pray that God might make her useful in bringing others to the Saviour, and might preserve herself from ever becoming a 'castaway.'"

PERSONAL, 1857.—I have seen an accordion handled by a person for the first time in his life, and under spirit influence his hands moved to the proper keys to play out "Helmsley," which is sung to "Lo! He comes with clouds descending," and then suddenly another medium with *closed eyes* call for a Bible, open it, and with averted head point to Revelations **xx**.

12, "And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works:"—the accordion and Bible never having been in the hands of either party before.

G. Fox.—"As I was in bed at Bristol, the word of the Lord came to me that I must go back to London. Next morning Alexander Parker, and several others, came to me; I asked them "what they felt." They, in like manner, asked me "what was upon me." I told them I felt I must return to London. They said "the same was upon them." So we gave up to return to London, for whatever way the Lord moved and led us thither, we went *in His power*."

AGAIN.—"After the meeting, we passed to Minehead. In the night, I had an exercise upon me from a sense of a dark spirit, working and striving to get up to disturb the Church of Christ."

Dr. ASHBURNER gave me the two following incidents, 1858:—On Saturday evening, in my dining-room, after dinner, I was *impelled* to write under special influence; and the directions were to this effect: We have repeatedly advised you to adopt the practice of family prayer before breakfast; we now propose you commence it to-morrow morning (Sunday). Go immediately to the bookseller in Oxford Street, just before you reach ———. When there, turn with left shoulder forward, look upward, and the *first* book your eye rests on, must be taken down. You, having ascertained the price, pay for it, and bring it home. I went pursuant to the instruction, and did as I was directed; having taken down the book on which my eye had rested, I found it was a selection of "Family Prayers from the works of Jeremy Taylor," the price was two shillings, which I paid, and next morning made the use of it as directed. Of course when I pulled the book down, I did not know the nature of its contents, till I had opened it.

Having bought Wakefield's Evidence of Christianity, and read, I was directed to solve some doubts in my mind on the first chapter of St. John. Under my hand was written, "Your doubts and difficulties will be entirely removed, by reading the first two verses of that chapter, in the translation of the New Testament by Gilbert Wakefield, which you must go immediately and purchase at the same shop that you bought his Evidence of Christianity." I was directed to lose no time

in going to the bookseller, (Mr. Allen). When I arrived there, I asked for the book, (I previously being quite ignorant of the existence of such a translation). Mr. Allen's son informed me they had no such book in their stock. I said, "are you sure?" quite sure; but they had another copy of the Evidences. I desired to see his father. The youth said It is no use, as I know all the books we have. But as I still persisted in wishing to see his father, he went up; and Mr. Allen returned with him, bringing in his hand the two volumes, which he said he had bought the day before, and had not informed his son of it.

EXTRAORDINARY WRITING MEDIUM.—The Cincinnati Spiritual Messenger says:—"A little girl, about ten years old, the daughter of a Methodist preacher at New Albany, Indiana, has been developed as a writing medium of an extraordinary character. She writes communications with *both hands at the same time*, and upon different subjects, and while thus engaged, can also converse with persons upon subjects distinct from either. The character of the communications thus written out through her, is entirely foreign to her own thoughts, and above her natural capacity. This presents a new phenomena, and would seem to indicate that the medium is controlled by two different spirits at the same time. It will defy the powers of the most skilful and ingenious operator of legerdemain."

LEADINGS.—"However, such was the goodness of God to me, that I often abundantly supplied, by other means, the comfort and advice which were so greatly wanting. I having the free use of a good library, was led, as it were, by some invisible power to such books, and even to such particular places in them, where I found, to my unspeakable joy and wonder, these very points cleared up on which the peace and satisfaction of my mind so greatly depended."—*Rev. J. Perronet.*

PERSONAL, 1860.—I went on Wednesday, the 11th of July, about one o'clock, to 23, Cecil Street, Strand, to witness the spiritual manifestations through Dr. Redman, the newly-arrived American medium, a young man apparently about twenty-five years of age. I sat at a small square table, a friend, my son, three strangers, and the Doctor constituted the party. On the table were some sheets of writing paper, one of which the Doctor tore up into small pieces, and asked us to write on them the names of any deceased friends whom we wished to communicate with us. I wrote seven names on

seven pieces of paper, covering the paper with my hand to hide the writing from the Doctor. All the sitters wrote names the same way, and we then rolled up the pieces of paper on which the names were written into little balls about the size of peas, and put them in the middle of the table in a heap. When we had done this, the table rose on two legs, and remained a short time at an angle of about forty-five degrees (all hands being off the table) and then gently descended. We then heard some tappings at the window, about five feet from us, and also on the table. Dr. Redman's hand was now moved in a tremulous and spasmodic kind of action, and jerked into the pile of paper pellets before him, from which he picked out one and handed it to me, saying, "Do not open it yet;" he then took a pencil, and wrote backwards a message to me signed "Susannah," and then requested me to open the pellet in my hand. I did so, and found it the one on which I had written the name "Susannah J."

I wrote questions to the said Susannah; and the Doctor's hand seized the pencil and rapidly wrote the answers in reverse writing—that is, as the Doctor and I sat *vis à vis* at the table, the words were written from the bottom of the page, right-hand corner to the left, so that I could read them as they were written. While the Doctor was thus engaged, three other sitters had each got one of the pellets they had written; and the signature to the messages they received were the same as were found on the pellets when opened; and as we four wrote our questions, he, though unable to see what was written, wrote appropriate answers; the writing, in every case, being written backwards. One of the sitters was a Frenchman. The name he had written on the pellet was a French one; and all the answers were in French; and the gentleman said they were perfectly satisfactory. The Doctor was thus kept at it, *his hand jumping from one piece of paper to another*, writing answers *backwards* with great rapidity. In answer to a question I put, he said, "I have no idea of what I write, my part is quite mechanical." He then stated he saw a spirit or form near *me*, holding up a piece of paper with writing on; but he could not make out the words. After a while, and in the midst of his writing, he stated that he thought the words on the paper were "Arthur Jones." I have a deceased son named Arthur, but was not thinking about him, and his name was not among the pellets. My son Edmund, sitting at the table, had also pellet tests in the same way as myself. On one of his pellets he had written "Arthur."

The rappings on the table were frequent during the whole time till the sitting ended. Next day, (Thursday), I again went to Dr. Redman, and self, son, and two daughters, had a *private* sitting with him. As before, names were written on pieces of paper, which were then rolled up and thrown in a heap. The Doctor then took them *all* up in his hand, and dropped them one by one, till a tap came; he then took up that one; and his hand jerked towards my son, who took and held the pellet unopened, till a message was written and signed. On opening the pellet, the same name was found on it. A number of questions were then written down and answered. A sheet of paper was taken by the Doctor and written on *backwards*, and the communication continued on the second sheet; they were then folded up and given as a private communication to my son. On reaching home we could not make any sense of the scribble till we looked at it in the light on the *blank* side; and there was a letter, *well-written*, giving my son some information, and urging him to a certain course of action.

I had not the least doubt that the results were produced by spirits; but the doubt on my mind was, were they the deceased relatives whose names were written out? I applied several tests, and I found that the answers were the reflex of the leading thought at the moment on my mind. Thus, I asked the age of my late wife, and purposely impressed a number on my mind; and the Doctor's hand was moved, and made thirty-seven dots on the paper—the number I wished—but wrong. I tried the same as to the month she died, and raps came out at the impressed month; but not at the right month: again, the same as to the day of the month she died—the rap was wrong at the first time, but right the second.

It appears to me thus:—Men stoutly DENY THE EXISTENCE OF SPIRITS near us, and acting on us. Spirits say, "We will prove it if you test us. Write names on pellets, and by influencing the medium's hand to write a message signed by the name on the pellet in your hand, we prove our existence; even if you cast aside the rapping and table-moving as unsatisfactory."

The sittings were very interesting and satisfactory, as evidence of unseen intelligence acting on man, and discerning his passing thoughts—*thoughts* appearing to be as *words* to them. They also appear to have a thorough knowledge of the mental state and physical powers of the sitters. But we have no greater right to expect that our deceased relations are to be

always found at the houses of strangers, than we on this earth, clothed in flesh, expect to meet our sons and daughters at such places—and further, it shows that spirits are not omniscient and omnipotent. Some of them know as little of the past of our lives as I know of the readers'. On leaving, we had an excellent physical manifestation. The table, as before, rose to an angle of about forty-five degrees. I requested my children to sit back from the table, keeping all hands above, but not on it: *all hands being off*, the table moved; rising, stopping, falling, undulating, and responding to me as a living thing. In passing, I may state, that sitting back from the table, I could see *under*, and found the feet of all the sitters under their chairs. I believe that these manifestations were truly the production of unseen living beings; but, so far as my observation goes, I do not believe that they were my relatives.

As I had no satisfactory proof that the unseen were relatives, I give the evidence of a friend of mine, who states that he had such evidence.

JOHN JONES.

T. S., 1860.—Myself and sister had a private *séance* with Dr. Redman on Monday morning, July 16th; the following is an account of what took place:—

A dozen or more names of deceased relatives and friends were written by us on little slips of paper, each name on a separate slip, which was rolled up into a pellet as soon as written on, and the pellets mixed together in a small heap on the table. Raps were heard very distinct on the floor beside us in reply to the inquiry if any spirits were present whose names we had written; and the table, our hands lightly resting on it, inclined forward to an angle of forty-five degrees or more. It was then asked if the spirit who wished to communicate would rap when the pellet was touched on which his or her name was written; this being responded to by raps, Dr. R. touched the pellets one by one with a pencil, till the raps were heard. He then asked if the name of the spirit present was written on the pellet last touched, which was again responded to by raps on the floor and rapid tiltings of the table. Dr. R., holding the pencil to the paper, requested the spirit to write his or her name, before the pellet, which I held in my hand, was opened. A name was instantly written, and, on opening the pellet, I found it had the name on it which the Doctor had just written—that of a relative who has been in the spirit-world twenty-nine years. I inquired, in writing, if my relative could recal any incident of his earthly life which would tend to assure me of his actual presence. In

L C

reply, he reminded me of an accident that had occurred to him, which obliged him to lie by for a considerable time. This, I may remark, was quite true. My sister and I were very young at the time of its occurrence, but I remember my mother (who he said was in the room beside me) telling me of it, and of the grief and trouble it occasioned her. The fact, however, was not in my mind at the time, and my sister did not understand the allusion till I explained it. My spirit-relative also told me that J—H—, the name of a deceased friend (name correctly given in full), then occupied the chair beside me, and was anxious to communicate with me. At this, the rappings and table-tiltings (our hands were off the table) were repeated, and with greater force than before. On my remarking that I had written his name on one of the pellets of the table, the Doctor's hand, with the pencil in it, was rapidly carried to the little pellet heap, from which one was instantly selected and pushed across the table towards me; on opening it, I found it to be the one on which I had written his name.

To all my questions answers were written rapidly, and written backwards; that is, the Doctor wrote from himself and towards me, on the opposite side of the table, so that I could read the words as they were written. What is also curious, while in the act of writing my questions—before I had half written them, the Doctor's hand was carried to the sheet on which I was writing, and in the manner before described, wrote the answers over the questions.

The questions I wrote (and which of course I took care should not be seen by Dr. R.) were all answered appropriately with one exception. I was writing, "Can you give me some token"—I was about to add, "of your identity," or words to that effect—when an answer was written as if I had meant a token in evidence of the spiritual origin and quality of the phenomena. This, to me, was evidence that the answer was not an echo of my own thought, but the result of a simple and very natural misapprehension on the part of my invisible respondent. Let me also add, that both my sister and I expected to receive a communication from another relative, rather than the one whose name was written, and who, since entering the spirit-world, had never, at least by name, communicated with us before; nor had our friend J—H—, and we had no particular expectation that either name would be given.

Angel Action on the Hands of Mediums.

Mr. J. states, that originally he had not the slightest idea that it was possible for an angel to move his arm; but one evening at a circle, he wished that a deceased female patient he had mesmerised some two years before, should be at the circle, and give proof of her presence. He, while watching the phenomena arising round a long dining-table, felt his hand rise off the table; he placed it down, but up it again came. Amazed, he let it rise, and an action took place which reminded him of the last sitting he had with the lady; which was, that he, without touching her, attached his mesmerine to her hand, and drew it up; that he then jumped upon the arm of the sofa, and drew the hand up and up towards the ceiling, still without contact. The patient was surprised, laughed, and enjoying the phenomenon, stated she felt her hand, as it were, drawn to follow his. Mr. J., then at the circle, *mentally* wished, as a further proof, that some one at a circle should also be moved by her; at once a person, at the bottom of the table, had his hand raised, and the same action carried on as with him; but an extra movement was made, which made the verification the more perfect; that since then he has allowed his hand to be used by these angels, and he had, without any volition of his own mind, drawn flowers, written prescriptions, cured the sick, given predictions as to future events; has obtained directions as to domestic matters, and relative matters, and never has he been deceived by the power acting upon him; that with a grateful acknowledgment of God's help he has yielded to the directions given, even when these directions have been opposed—diametrically opposed to his own views—yet the angel's advice has always proved, afterwards, to be the best under the circumstances.

Mrs. W.—Has for two or three years, about one hour a day, given her right arm and hand up to spirit influence; and the result has been the production of beautiful flowers of a kind unknown, &c. Mrs. W. being totally ignorant of drawing. In addition to the foregoing, her hand moves, takes and mixes colours, and paints temples with ornamentations, &c., the blendings of colour being marvellous.

Mrs. H. is influenced in the same manner, but as she is an artist, the efforts through her are of a more elaborate and wonderfully minute kind.

Mr. H., totally unacquainted with drawing, has produced

geometric figures, perfect, without any measurement from instruments. There is no volition of his own mind.

A UNIVERSITY PROFESSOR used to have his hand influenced in a like manner; and he had communications under his own hand from his deceased daughter; and he often, when a friend was ill, had prescriptions written out, he also exercising no volition of his own mind.

ONE of my own daughters, when only twelve years of age, one day, when sitting in the room with her afflicted mamma; said, "I feel as if I must write—what about?—I don't know." A slate and pencil at hand were used, and the girl wrote, "milk," and then the anxiety to write left her. Her mamma said, "Very well." It seems that my wife was debating in her mind whether she should take milk or the glass of ale, which she was rather inclined to have. Of course the ale was rejected and the milk accepted; and wisely, because of the nature of her disease.

I could multiply proofs by giving domestic incidents. One only will I give, which was a proof to *me* of individual help from "ministering angels."

ONE of my sons was poorly; a medium, then in my family, had his hand moved, and I was informed that the youth had the measles, and at my request a prescription was written, as follows: "anniseed, fennelseed, and orange; orange to be cut in slices, and all steeped in a jug of cold water; a wine-glass-full each day at twelve." I did as directed, and I never saw a person so covered with pustules. In six days he was well and out of doors. The disease went through the family; six of the children were ill, and took the spirit medicine; in six days each was well, and about as usual; and they all had the disease out "full," and it seemed to free the children from the after-diseases which generally follow that complaint.

This mode of communicating knowledge, whether plans for buildings, prescriptions for curing, warnings of danger, guidance of whatsoever kind needed, is in action still. I know very many persons now in London who feel an angel hand on theirs, producing the effects named. The power has occasionally developed itself in members of my own family; and I have in my possession prescriptions, drawings, &c., produced without the slightest volition of the person's mind. I could give scores of

instances, but let the facts already placed before you be sufficient for the present.

SOLOMON'S TEMPLE was the glory of architecture. Who planned it? who gave the dimensions, the decorations, the mouldings, the furniture, of that gorgeous building? It was called the "House of the Lord." But who was its architect? The Lord. But how could a spirit give directions? DAVID, who was the draughtsman, informs us, "The Lord made me understand *in writing by his hand upon me* even *all* the works of this pattern."

SECTION V.

SPIRIT-POWER—APPARITIONS.

THE WORKERS.—We have had Sounds, we have had Movings, we have had Anti-gravitation of things animate and inanimate; and the natural question arises, What is the law that produces the phenomena? The answer is: Living soul-intelligences; as living, as intellectual, as Man, though not so corporal; yet material and more powerful. The evidence of this is now produced.

“AT SANDGATE in Kent we numbered thirteen: the table was elevated at least two feet; the accordion was played,—the tune was not known to any of us; we asked the name, and we were told through the alphabet that it was ‘The Song of the Sea.’ *A hand and arm* in white drapery appeared; it was seen by *all* at the table on several occasions during the evening, and we had every opportunity of carefully examining it.”—J. S. RYMER, 1855.

SPIRIT LEAVING THE BODY.—“I was attending the sick bed of my uncle, when, one forenoon, about ten o’clock, while looking towards his bed, I saw his form coming as it were out from between the bed clothes; and as he rose I saw an angel on each side of him; and when his body was free of the bed, I saw the three gradually float across between me and the window, rise up and disappear. Amazed, I rose up, went to the bed and found my uncle was dead. I never mentioned this before, because people would laugh at me—but it has afforded me much comfort since; before then I used to dread death, but the thought that angels were with us at our death-beds has taken all that dread away.”—Mrs. GR—TO. J. J., 1857.

APPARITIONS.—“When a child I twice saw an apparition of my mother at the window, that I ran to the window and called her, but there was and could be no one there; (his mother was living).”

My mother has not only seen apparitions in the open fields, but has been touched and pushed.—Mr. P. to J. J., 1858.

VOICE AND APPARITIONS.—“ One evening when sitting with my wife and daughter I distinctly heard a fine manly voice sing a verse of the ‘Slave,’ a voice and song I knew so well, having heard fifty times before. I jumped up, and said that is Charles, meaning a very particular friend of mine, by the name of Charles Oakenfull, then residing in London. I opened the door immediately, and I saw him stand in front of me as distinctly as I ever saw him in my life; he smiled sadly on me, and seemed to melt into the air. I turned to my wife and said, ‘Did you see that—did you hear that singing?’ She said, ‘No, I neither saw nor heard anything,’ and tried to laugh me out of it; but I was convinced I saw him. I was going to London the next day, Epsom races being on, and my friend had agreed to go to the races with me, as we were like brothers; so my first call in London was at his house. When I inquired for him, they told me he was taken very ill the evening before, at Dr. Hant’s in the Camberwell Road, and was too ill to be removed. I immediately went there, when on enquiring, they told me he was dying, having ruptured a blood vessel, while singing the very words I heard, and at the very same time. The nurse who attended him told me he was constantly enquiring for me; asking whether I had called, and then what time it was? They told him they had not written to me, and asked him if they should, but he said, ‘No! I have seen him, he will not be long before he is here.’ I saw him, poor fellow—he lived but a short time afterwards. These things to me are so mysterious, that I sometimes feel inclined to doubt the evidence of my senses, but as you asked me to describe them exactly as they occurred to me, I have done so; trusting you will excuse the rough manner in which I have accomplished it.”—Mr. G. to J. J. 1859.

THE DEAD SEEN.—“ An intimate female friend was ill. My father, mother, and I were sitting at the fire, and my sister opened the door, and came in; we turned round, and saw with her this intimate friend, who lived some 120 yards off. My sister passed through the room to an inner one, but the friend sat down on a chair near the door. My father said, ‘Ellen, come up to the fire;’ but she had disappeared. As Ellen was lying of consumption, our surprise at the incident was so great, that we called my sister, and asked if Ellen had not come in with her; her answer was, ‘No.’ My mother, who was a person often visited with presentiments, said, ‘Something wrong has happened.’ She sent at once to Ellen’s

house, and found she had just died. We, as a family, had no idea of her being so near her end."—Mr. My. to J. J. August, 1860.

APPARITIONS.—See the narrative, page 370, relative to events on the 1st of May, 1860. The lady at whose house the incidents occurred, and the other persons present, are known to me.

CORNHILL MAG., 1860.—IN the same way the flowers which lay near the edge of the table were removed. The semblance of what seemed a hand, with white, long, and delicate fingers, rose up slowly in the darkness, and bending over a flower, suddenly vanished with it. This occurred two or three times; and although each appearance was not equally palpable to every person, there was no person who did not see some of them. The flowers were distributed in the manner in which they had been removed; a hand, of which the lambent gleam was visible, slowly ascending from beneath the cover, and placing the flower in the hand for which it was intended. In the flower-stands in the adjoining window we could hear geranium blossoms snapped off, which were afterwards thrown to different persons.

APPARITION OF A LIVING PERSON.—Agreeable with your request, I write the two or three to me, mysterious circumstances, that have occurred as regards my seeing people, that have been at the time many miles distant. On one occasion while writing in my office, and my mind busily engaged in my business, the door opened, and in walked my sister; I rose from my seat exclaiming, "Ah, Maria, whatever has brought you here so unexpectedly?" when she looked sorrowfully upon me for a moment, and then disappeared, as it were vanished. It astonished me very much, I must say alarmed me. I passed a sleepless night; the morning post brought me a letter saying my sister was very ill, and wished to see me; she was then living in London fifty-six miles from me. At another time when at home on Sunday, I was just making up my mind for a quiet hour with the newspaper; when I thought I heard my sister outside the door as if talking to the children. I rose and opened the door, and there again saw her quite distinctly, but she seemed to avoid me and ran round the garden which is close to the house; I thought she was then running after the children, so followed her into the garden; but when there could see no one, and it was impossible they

could get out, as there was no entrance but by the way in which I followed her in, so she must have met me to have got out. I was very uneasy till I heard from her, which was sometime afterwards, but she never mentioned that anything had happened to her.—Mr. G. to J. J. 1859.

PREMONITION BY VISIONS.—“As a young girl, I had strong feelings for home and relations; long before I ever heard of spirits or second-self, something seemed to me like impression or warning for evil. I was on a visit from home sixty miles, saw no papers nor heard one word relative to an election that was then going on in my little town—something made me anxious to return, all were very kind, and expected I should remain sometime longer; tears and entreaties prevailed, I must go home. When I arrived late at night, all the streets were quiet, I must be in time; stepping with my mother, who met me at the coach office, to ask if she did not hear footsteps following, her reply was, ‘Nonsense, child, I hear nothing;’ but I did, although I was in no way encouraged to think so; when at home I asked for my brother; ‘Oh he is gone to bed, tired enough running about after the election folks;’ this is every word I heard that could suggest evil or misfortune. I went to bed in a room that has a large circular window, with a gas-lamp giving a fine light, no shutters; before I slept, I saw a shadow darken this window, and turned to look, more with wonder than fear, as I was not alone in the room; I then saw at a little round table that stood near the window, a form like a policeman holding in one hand what looked like a half sheet of paper, with the other he was writing in a book that was open before him; while I watched him he seemed to rest, and look towards the bed; I saw then his face plain, not one I knew at all—all this time I pressed the arm of my mother and tried to speak, but could not until the figure passed from the room, as it did with the face still towards me. I then said, ‘Mother, what is the policeman writing about?’ so real was the scene to me; she had not seen him. The same reply, ‘Nonsense, child, go to sleep, who should be there?’ And I did go to sleep, to be awoke by a knocking at the door, and then strange voices asked for my brother; there was something wrong occurred yesterday. I dress in an instant and rush out, for I love him very dearly; and he must not be fetched away and me not see him; the first face I saw on going out of my room was the real policeman I saw sitting at my little round table.

“He brought sorrow to our hearts, but why did I know it first?”—Mrs. Mc. to J. J. 1856.

APPARITION OF A HALF-BROTHER WHO DIED IN THE WEST INDIES.—There is something curious also connected with my half-brother, who left home when I was quite an infant; entered the army, and went to the Cape. After some twelve years hearing from him from time to time, I had a dream that a soldier came to me, and said he had leave of absence; that he was band-master, and could not be spared. I then answered, “Your second comrade will serve for you.” When this was said, I saw a wide river that he floated upon most strangely; and then he descended in depth. The next day I was out with my mother, when a soldier passed between us. My mother began to say, “*How rude,*” when I said, “It is the same face I saw in my dream.” He turned, and fronted us so as to show to us his arm, when I saw the same number of stripes, three. This was in broad day. We could neither of us say where he went; and so must say disappeared, whether spirit or not. Eighteen months after, came his comrade to tell, poor John died of fever, and that he was thrown into the river. This man superseded him. He said to me, “And are you the little sister with flaxen curls I have heard him liken our barrack children to, when he said he had never forgotten the lisping voice, that said ‘Don’t go away, Johnny, boy; stay, and spin tops for sisy?’”—Mrs. G.

APPARITION OF DECEASED COMPANION.—“One of my intimate companions was a young gentleman of agreeable manners; and I was excessively fond of him. We were attached to the exercise of dancing, and had spent Easter Tuesday in that employment with our acquaintance at a public-house with much mirth and jollity. The Saturday evening after, I dreamed that the young gentleman came into my room, and thus addressed me:—‘John Morris, I am come to warn you, that if you do not repent, and mend your ways, you will die in a short time, and share the same fate of misery and distress into which I am now involved.’ This alarmed me in such a manner that, although asleep, I rose up in bed, and said, ‘In the name of the Lord, who are you? Are you such an one?’ mentioning his name. He replied, ‘I am.’ ‘Are you dead?’ He answered, ‘I am.’ ‘When did you die, and of what disease?’ He answered, ‘Early this night;’ then related the particulars of his disorder, informing me that he first felt it in his ham, and that it reached his heart in twenty-four hours. He

farther declared, that his soul arose out of the body as one awakened from sleep; that two evil companions were ready to receive him; the one on the right, the other on the left. He would gladly have returned again to his body; but it would not receive him. He was then conducted to the bar of the Almighty judge, who pronounced the sentence, 'Depart from me, ye cursed!' This dream made so deep an impression on my mind that, next morning, I went to the young man's house to inquire after him, when, to my great astonishment and terror, the family related the particulars of his disorder, and death, which exactly corresponded with all the circumstances of the dream."—*Biography*.

NAPOLÉON.—"On the morning of the 26th of April, 1821 (nine days previous to Napoleon's death), the Emperor called Montholon to his bedside, and said to him, 'I have just seen my good Josephine, but she would not embrace me. She disappeared the moment I was about to take her in my arms. She told me we were about to see each other again, never more to part.'"

REVEREND J. PERRONET.—"When I was between five and six years old, being upon a visit to some of my father's relations in Switzerland, I was travelling over some high mountains, on horseback; but through the neglect of the guide, who had the care of my horse, instead of pursuing the proper road, the horse directed his course towards a large lake; but, before he entered, I saw very plainly, one like a man, in a white robe, coming upon the water towards me; upon which the horse turned away, and got into the right road again. The first step I had taken into the lake, both the horse and rider must have been inevitably lost, as I was afterwards informed."

APPARITION OF A PLAYFELLOW.—"When I was about eight years of age, I contracted an acquaintance with one William Smith, a youth about my own age. We lived under the same roof, and often played together. Being removed from him about four or five miles, some time after this, I sickened of the smallpox; and in a week or ten days after, he likewise sickened of the same disorder. I was nearly recovered, when one day, about twelve o'clock, as I was sitting in a small bedroom, my mother going out of the place, he came in, and stood with his back against the wall, right opposite to me. He had on a thickset coat, waistcoat, and breeches of the same. His head was bound with a check handkerchief, his face much swelled, and blackish with the small-pox. It is

now thirty years ago, yet I recollect his likeness as strongly as if he were now before me. He fixed his eyes upon me, and I also looked steadfastly upon him, for a space of about ten minutes, but neither of us spoke one word. All this time I had some doubt whether it was his spirit or himself; for I had been told that he was exceedingly ill; but I was in no ways alarmed. When my mother returned, and was just in the doorway, he withdrew, and seemed to press by her with some difficulty, as she passed through the doorway. What astonished me was, that she neither saw nor felt him. When I related the circumstance to her, she only said, 'He is dead.' But it was not till next day that a message brought us word, that he expired about the hour in which I saw his spirit."—*Reverend M. Martindale, 1764.*

A WRAITH.—"The same day, taking boat, I went to Kingston, and thence to Hampton Court, to speak with the Protector about the sufferings of friends. I met him riding to Hampton Court Park, and before I came to him, as he rode at the head of his life-guard, I saw and felt a waft, (or apparition) of death, go forth against him, and when I came to him, he looked like a dead man."—G. Fox.

APPARITION.—During the mental battle at Spire, in 1529, between the Roman Catholics and the Protestants; Luther, Melancthon, and Grynæus, were active in endeavouring to destroy the system of priests selling forgiveness of sins at so much per sin. Melancthon, suddenly, one day, laid hold of Grynæus—led him along the streets of Spire, towards the Rhine, pressing him to cross the river; the latter was astonished at such a precipitation—said Melancthon, "An old man of grave and solemn air, but who is unknown to me, appeared before me, and said: In a minute officers of justice will be sent by Ferdinand to arrest Grynæus." Melancthon doubted not, that, as in Abraham's case, God had saved his friend by sending one of his holy angels to forewarn him. Motionless on the banks of the Rhine, he waited until the waters of that stream had rescued Grynæus from the evil. When over, Melancthon cried—"At last he is torn from the cruel jaws of those who thirst for innocent blood." When he returned to his house, Melancthon was informed that officers in search of Grynæus had ransacked it from top to bottom.

CAPTAIN BELL, 1626.—"The following interesting incident is narrated in connection with the recovery of a copy of 'Luther's Divine Discourses, or Table Talk,' by a German, and

the English translation of it by Captain Bell, who had been engaged in Germany on state affairs by Kings James and Charles.

“It appears that ‘Luther’s last Divine Discourses,’ or ‘Table Talk,’ were printed, and the kings, princes, states, imperial cities, and Hans-Towns, who embraced Protestantism, ordered that every church in their dominions should have a copy, and that it should be chained up for the common people to read therein. But in consequence of the powerful effect it had on the people, Pope Gregory XIII. influenced the Emperor Rudolphus II. to make an edict throughout the whole empire, not only that all the copies of ‘Luther’s Divine Discourses’ should be burned, but that the person who retained a copy should be burned; and so vigorously was the edict carried out, that not so much as one copy of the same could be found or heard of in any place.

“Yet it pleased God that anno 1626, a German gentleman, named Casparus Van Sparr, with whom, in the time of my staying in Germany about King James’s business, I became very familiarly known and acquainted, having occasion to build upon the old foundation of a house wherein his grandfather dwelt at that time, when the said edict was published in Germany for the burning of the aforesaid books; and digging deep into the ground, under the said old foundation, one of the said original books was there happily found, lying in a deep obscure hole, being wrapped in a strong linen cloth, which was waxed all over with bees-wax, within and without, whereby the book was preserved fair, without any blemish.

“And at the same time, Ferdinandus II., being Emperor of Germany, who was a severe enemy and prosecutor of the Protestant religion, the aforesaid gentleman, and grandchild to him that had hidden the said books in that obscure hole, fearing that if the said Emperor should get knowledge that one of the said books was yet forthcoming, and in his custody, whereby not only himself might be brought into trouble, but also the book in danger to be destroyed, as all the rest were so long before; and also calling me to mind, and knowing that I had the high Dutch tongue very perfect, did send the said original book over hither into England unto me, and therewith did he write unto me a letter, wherein he related the passages of the preserving and finding out the said book.

“And also he earnestly moved me in his letter, that for the advancement of God’s glory, and of Christ’s Church, I would take the pains to translate the same to the end, that that

most excellent divine work of Luther's might be brought again to light.

"Whereupon I took the said book before me, and many times began to translate the same, but always I was hindered therein, being called upon about other business, insomuch that by no possible means I could remain by that work. Then about six weeks after I had received the said book, it fell out, that, I, being in bed with my wife one night, between twelve and one of the clock, she being asleep, but myself yet *awake*, there appeared unto me an ancient man standing at my bedside, arrayed all in white, having a long and broad white beard hanging down to his girdle-steel, who, taking me by my right ear, spake these words following unto me, 'Sirrah, will not you take time to translate that book which is sent unto you out of Germany? I will shortly provide for you both place and time to do it;' and then he vanished away out of my sight.

"Whereupon, being much thereby affrighted, I fell into an extreme sweat, insomuch that my wife waking, and finding me all over wet, she asked me what I ailed. I told her what I had seen and heard, but I never did heed nor regard visions nor dreams. And so the same fell soon out of my mind.

"Then about a fortnight after I had seen that vision, on a Sunday, I went to Whitehall to hear the sermon, after which ended, I returned to my lodging, which was then at King Street, Westminster, and sitting down to dinner with my wife, two messengers were sent from the whole council board with a warrant to carry me to the keeper of the Gatehouse, Westminster, there to be safely kept until further orders from the lords of the council, which was done without showing me any cause at all wherefore I was committed. Upon which said warrant I was kept ten whole years close prisoner, where I spent five years thereof about the translating of the said book, insomuch as I found the words very true which the old man in the aforesaid vision did say unto me—'I will shortly provide for you both place and time to translate it.'

"A Committee of the House of Commons was appointed to examine into the matter as to whether it agreed with the original, and the result was an order from the House of Commons as follows:—

24th February, 1646.

"Whereas Captain Henry Bell has strangely discovered, and found a book of Martin Luther's, called his 'Divine Dis-

courses,' which was for a long time very marvellously preserved, &c., &c."

The question might arise, who was the ancient man, and how foolish to frighten a man that way. The answer is, the ancient man might be the grandfather, who had watched over the book he had so set his heart on, and carefully concealed; and the wisdom of frightening, was proved by the translation being effected, and by the moral results the whole case must have had on the House of Commons and the public.—R. T.

NEWS BEFORE THE REGULAR TIME.—In ancient history, often the news of a battle, which has decided the fate of a kingdom or empire, arrives no one knows how, and yet is in due course found true—taking the deductions of reason from the incidents of apparitions appearing to, and uttering sentences to susceptible individuals, the mystery is solved. Plutarch, in his Lives, mentions several such incidents—we copy two: "Paulus Emelius destroyed the Macedonian power at the battle of Pydna: on the fourth day after the defeat of Perseus, as the people were at the equestrian games at Rome, a report was suddenly spread in the first seats of the theatre, that Emelius had gained a great battle over Perseus, and overturned the kingdom of Macedon. The news was made public in a moment—the multitude clapped their hands, &c. Afterwards, when it appeared there was no good foundation, the story dropped; but in due course, a few days after, it was confirmed beyond dispute."

AGAIN.—"When Luceus Antonius rebelled against Domitian, Rome was much alarmed, and expected a bloody war in Germany; but on a sudden, a report was raised and spread over the city, that Antonius was vanquished and slain, and that his army was cut to pieces. Such a run had the report, that the magistrates offered sacrifices to the Gods; but on enquiring for the author of the report, he could not be found. It was afterwards found that the battle was actually fought and won the same day, though the field of battle was more than 20,000 furlongs from Rome."

CÆSAR AND ANTONY WERE RIVALS.—"Antony had in his house a fortune-telling gipsy; this man told Antony that the star of his fortune, however glorious of itself, was eclipsed and obscured by Cæsar's, and by all means to keep at the greatest distance from that young man. 'The genius of your life,' said he, 'is afraid of his; when it is alone its port is erect and fearless; when his approaches, it is dejected and depressed.'

Indeed, there were many circumstances that seemed to justify the assertion; for in every kind of play, whether they cast lots or cast the dice, Antony was still the loser. In their cock-fights, and quail fights, it was still Cæsar's cock and Cæsar's quail."—*Plutarch*.

BRUTUS AND DION.—Plutarch, in comparing the characters of these two great men, says they both were cut off by an untimely death before they could carry the purposes which they had pursued with so much labour into execution. The most singular circumstance attending their death was, that *both had a divine warning* of it, in the appearance of a frightful spectre. Brutus, a little before he left Asia, was sitting alone in his tent by a dim light at a late hour. The whole army lay in sleep and silence, while the general, wrapped in meditation, thought he perceived a something enter his tent. Turning towards the door, he saw a horrible and monstrous spectre standing silently by his side. "What art thou?" said he, boldly; "art thou God or man, and what is thy business with me?" The spectre answered, "I am thy evil genius, Brutus! Thou wilt see me at Philippi." To which he calmly replied, "I'll meet thee there." When the apparition was gone, he called his servants, who told him they had neither heard any voice nor had seen any vision. That night he did not go to rest, but went early in the morning to Cassius and told him what had happened. . . . The night before the battle which closed his career, the spectre again appeared at Philippi, assumed its former figure, but vanished without speaking.

DION, when the conspiracy was on foot, had a monstrous and dreadful apparition. As he was meditating one evening alone in the portico before his house, he heard a sudden noise, and turning about, perceived a woman of gigantic size at the end of the portico, in the form of one of the furies, as they are represented in the theatre, sweeping the floor with a broom. In his terror and amazement he sent for some of his friends, and informing them of this prodigy, desired they would stay with him during the night; but he saw it no more. Soon after his son threw himself from the top of the house and was killed, and Dion shortly after was assassinated; and, strange to say, Calippus, the instigator of the murder, was afterwards slain with the *very sword* Dion was assassinated with.

CHRISTIAN.—Philip, while at Jerusalem, saw an angel who

spoke to him, telling him to go towards Gaza. As he went, the Treasurer of the Queen of Candace passed along in his chariot, reading a book. Then the Spirit or Angel said to Philip, "Go near and join thyself to this chariot," and a conversation arose between Philip and the Treasurer, which ended in his baptism at a pool of water they were passing; and as they came up out of the water, the Spirit from the Lord caught away Philip; that is, lifted him up and carried him away, as St. Teresa, Home, Gordon, Torphican, and others have been taken up in the air; but in Philip's case carried him away, no difficult matter when once he was up in the air.

ST. PAUL, St. Peter, St. John, and others saw apparitions, or angels. (See Section on Angels.)

CLASSICAL history teems with narratives of apparitions.

THE APPARITIONS seen in London in 1855 and 1860, prove that angels have bodies which touched human beings, and lifted solid substances; and these facts prepare the mind for the phenomena as developed in subsequent sections.

DR. R., 1860.—In a few minutes X. and I both distinctly twice saw, as did every one else present, a hand like that of a dark mulatto woman's, rise up to the level of the table, in the open, unoccupied space between the table and the window, and take up a pencil laid on a piece of paper, and draw on it what afterwards we found to be a leaf and an eagle's head. I am most positive, and so is X., that this hand belonged to no one in the room, that it could not by any possibility so belong. Whether owned by angel, spirit, or demon, I know not.

APPARITIONAL:—On Wednesday last Jane Wilson was brought to the Warneford Hospital, Leamington, as an in-patient. She was very ill with diseased kidneys, but in no immediate peril of life. She was accompanied as far as the Leamington station by her brother, and parted with him there. On Thursday evening, the 11th of October, she went to the closet, but soon returned in the extremest terror, and trembling all over. She declared she saw her brother lying dead in the closet. From that time she became worse, and died last Saturday, the 13th. Meanwhile, on Friday the 12th, tidings reached the hospital that her brother had met his death by hanging; but, owing to her weakness, the news was kept from her, and she died without any confirmation of her apprehension.—Yours respectfully,

N. W. WYER.

Bute House, Leamington,
15th October, 1860.

D D

R. CATHOLIC, 1412.—Joan of Arc, born 1412, was from the age of thirteen subject to frequent hallucinations (so called) of the organs of sight, hearing, and smell. Thus, luminous trains of surpassing brilliancy, and visions of angels were seen by her at noonday; strange voices were heard by her when she thought herself alone; and fragrant odours were perceived by her when some of her spiritual visitors made their appearance. She solemnly asserted and stedfastly maintained that those angelic beings frequently appeared to her, and spoke to her; that she saw them with her corporeal eyes, and that she only acted in conformity with their counsels.—See VOICES, page 412.

SOCRATES had his good dæmon, who was true to him. She appeared in transcendent glory a few days before he left his body, assuring him that she waited his entrance to the spirit-world.—*Herodotus*.

SECTION VI.

SPIRIT-LIGHTS.

JEWISH. MOSKS.—"An angel of the Lord *appeared* to him in a flame of fire out of the midst of a bush; but though the bush burned with fire, the bush was not consumed." So the Jew dare not say, it is wrong to witness spirit-lights.

CHRISTIANS.—About one hundred and twenty Christians, called disciples, met together in a house at Jerusalem on the day of Pentecost—they were all in harmony—and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house with the sound; and there appeared in the room *cloven tongues, like as of fire*, and they rested on each of the persons present; and the result was, that suddenly they found themselves possessed of the power to speak foreign languages, &c. So the Christian dare not say, it is wrong to witness spirit-lights.

CLASSIC.—Pericles had his vessels of war surrounded by lights while sailing against his enemies. So classic devotees dare not say, it is false to assert the existence of spirit-lights.

SPIRIT-LIGHTS AND APPARITIONS.—Mr. James Scott, of Carbondale, Pa., with whom we recently had an interview, related to us the following, among other interesting facts of spirit manifestations, which have lately occurred in that town: "A special circle was convoked one evening, in compliance with the previous request of spirits, the latter promising to give, on that occasion, demonstrations that would satisfy all doubters. After the circle became seated, the medium became entranced, rose from her seat, and requested two sceptical ladies in the circle to follow her. She led them into a bedroom, and closed the door, rendering it perfectly dark. They had not been there long, before they saw a light descend spirally from the ceiling, and rest upon the top of the bed-post. It soon, however, left the bed-post, and assumed the distinct form of the head, face, and part of the breast of a child. One of the ladies instantly recognised it as a child which she had lost some time before. So perfect was the recognition, that in the depths of maternal affection she was about to grasp it in her arms, when the medium restrained her. They waited a few moments, when another light descended from the ceiling, and extended itself across the bed, and finally assumed a form which the other lady recognised as her sister-in-law who had passed into the spirit world. They gazed upon the two figures for some

time, when the latter slowly rose towards the ceiling, and as they ascended, gradually approached each other, until they finally blended together, and disappeared."—*N. York S. Tel.*

Fox.—“For when first I set my horse's feet upon Scottish ground, I felt the seed of God to sparkle about me like innumerable sparks of fire.”

VISIBLE MANIFESTATIONS.—Look at that crowd of thousands upon thousands of people in clans, or parties, spread along the parched sandy soil, and hundreds of tents scattered about in all directions; in the centre there seems to be the tents of the leaders or chiefs; near them is an extra arranged tent, which seems guarded with care, and over it hovers a cloud; day after day it continues, till it becomes a common occurrence; there seems now a change, the cloud rises and floats over the encampment to the other end; there is an immediate bustle among the chiefs and the people; they are packing up their movables, and follow the cloud till it stops, and floats again over the tent it started from. On looking again at the same phenomena repeated; this time, though it is getting dark, still it goes on; but strange—the appearance of the cloud seems to lighten as the night darkens; the cloud brightens till it becomes fiery, or glowing red, like a cloud or pillar of fire. How strange—what can it mean? it moves and acts like a living intelligent being. It is a spirit-light, guiding the Jews under the leadership of Moses.

WARS OF THE JEWS (SIGNS).—Thus were the miserable people persuaded by these deceivers, and such as belied God himself; while they did not attend, nor give credit to the signs that were so evident, and did so plainly foretell their future desolation; but like men infatuated, without eyes to see, or minds to consider, did not regard the denunciations that God made to them. Thus there was a *star resembling a sword* which stood over the city, and a comet that continued a whole year. Thus, also, before the Jews' rebellion, and before these commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread on the eighth day of the month Xanthicus, and at the ninth hour of the night so *great a light shone round the altar and the holy house*, that it appeared to be day time, which light lasted for half-an-hour. This light seemed to be a good sign to the unskilful, but was interpreted by the sacred scribes as to portend those events which followed immediately upon it.

CAMISARDS, 1705.—When lost in the woods and mountains seeking their religious assemblies, meteors, descending towards

the spot where they were being held, directed them. "A relative of mine," says Durand Fage, "who was going to an assembly with about a dozen others, of whom I was one, on the way fell into an ecstasy, and the spirit said to her, 'I will cause a light, my child, to direct you to the proper place.' Immediately we saw a light fall from heaven, and knowing the direction of the country, we were satisfied where we should find the assembly. It was not more than a quarter of a league distant, and we had not proceeded five hundred paces towards the spot indicated, when we caught the sound of the psalms." Claude Arnassan relates a similar fact. When he and about forty other persons arrived at the place before appointed for the assembly, they found no one there, and judged that some motives of caution had caused them to change the rendezvous. They prayed to God for direction, a meteor fell on a distant spot, and hastening thither in perfect confidence, they soon caught the sound of the psalm, and found the assembly exactly where the meteor had indicated it. Such things were of common occurrence.

SPIRIT FIRE.—By referring to the section on Angels, several incidents will there be found as to the production of fire by the agency of angels.

THE EASTERN MAGI were guided to Bethlehem by a star, a star only seen by them.

SACRED FIRE is often spoken of in classic history.

IN MODERN days, in family parties assembled for witnessing spirit manifestations, meteoric lights have often been seen floating and fleeing round the rooms near the ceilings.

IRISH REVIVALS.—**SACRED FIRE** frequently descended on the mass meetings held in the **OPEN AIR** during the late Irish revivals; it then ascended, floated away, and *again* descended over what was afterwards found to be another mass meeting for prayer. This fire was bright like the sun, and was seen by the six hundred to a thousand persons present at the meetings, and remained over each place from two to three minutes, filling all the people with awe and prayerfulness. The promise still stands true for us. "He will baptise you with the Holy Ghost and with **FIRE.**"—Oct. 1860.

SPIRIT LIGHTS ought not to be considered things incredible; the atmosphere in November is so charged with the element for producing light, that the slightest change produces thousands of meteors; how easy for an angel to mingle as needed, the requisite element in a given locality, so as to produce the lights called spirit-lights.

SECTION VII.

SPIRIT-POWER—VOICES.

ANGELS are the bringers of tidings, but those tidings cannot be of any service unless the party they are for, is informed as to the facts or advice wrapped in those tidings. Intelligent beings, when there is a difficulty, use their intellects to discover a method by which they can convey the message; and they adopt that plan which they think the most effective. Amongst human beings, it is sometimes by a telegraphic message, sometimes by the post, sometimes by a pigeon; I have read of it coming by an arrow, and sometimes by voice. Sound is speech, and speech is sound; and if access to the party can be had, in society generally a personal interview is considered the most effective, as by speech in private, all that is necessary is conveyed to the interested party.

News or tidings from a higher source through the agency of angels is so clearly stated in the sacred books, that if they are believed, it narrows the objection to angelic ministration to the simple question, Do they now minister? That question has in the previous pages been fully answered. One method in the olden days was by voice. The prophet Samuel received his angelic communications by voice; because we are told, that when he was a boy in the temple, a "voice" called him "Samuel, Samuel." Again, when Saul came to ask him for information as to where his asses had strayed to, the Lord spoke IN HIS EAR, the day before Saul came.

The sacred prophets tell us that agitation came over them; they saw angels, and those angels gave information as to the future.

Christ, at his baptism, heard over his head a *voice* speaking, saying, "This is my beloved Son."

The Apostles and early fathers had frequently a *voice* telling them what to do, and what to leave undone. The Roman Catholic and Protestant worthies state they heard voices.

Classical history gives us numerous instances of a like kind. Brahminical and American Indian history also give incidents of their genii speaking to their priests or medicine men. Several incidents will in this section be given from modern life, which, if joined to more olden incidents of "voice" knowledge, show the *continued* law of angelic communication by voice.

I have conversed with several persons in London who have occasionally heard the voice giving them information, which voice, was not heard by any other person at the time; we therefore have only the integrity of those parties to rest on, unless they, by the voice, received information, which they afterwards communicated to their friends, and which was in due time found true. Predictions have always appeared to me the surest evidence of divine care and knowledge, and that that knowledge extends to incidents in the future, incidents known to the "angel" by some law we are not fully acquainted with. A gleam of the law will be found in the section "Mental Currents and Storms."

During the time I was in full earnest testing the truthfulness of mediums, it seemed as if great efforts were being made by some invisible power to act upon me; and without any expectancy of such a result, I occasionally had some faint trace of *direct* spirit action, which compelled me to more readily receive the testimony of other persons. I am sorry to state that I have only heard the "voice" once, but that once for ever satisfied me of the power angels had to speak so as to be heard. I copy the memorandum I made at the time.

Mrs. Jones was ill. About the middle of March, 1858, I heard a "voice" as if in the centre of my brain, which produced a subdued silvery sound, as if a person were repeating from under a dome, yet clear and distinct; "the 7th, the 7th, the 7th," for some time. While it continued, I went to three inmates of the house, and said, "The struggle with Mrs. Jones will be on the 7th of April." The voice then ceased. I repeated the prediction to three others, making six persons in all. On the 7th of April, at half-past ten o'clock, Mrs. Jones was seized,

while resting on the bosom of one of her sons; the struggle time had come, the scene was awful.

A STOCKBROKER, in 1859, had the following happen to him:— He had lent a client some money, and frequently renewed the loan, but had never asked for security. One day when he was busy, the client came in and said he wished to leave some deeds as security for the debt. Surprised, he refused to be troubled with the care of any security; next day the person again called, and said he would not be easy unless he left him security for the advances. To get rid of the affair he took several deeds, and deposited them in his safe. Shortly after, as he was going out of his office, he heard a voice, "Those deeds will save your credit to-morrow;" he turned round, but saw no one. Surprised, he said, "that cannot be, because I have enough and to spare for the settling."

Next day his clerk said, "We are heavy to-day, we need £——." The stockbroker said, "That cannot be, it is only £——." "But," said the clerk, "I have found that —— transfers are forgeries, we therefore need the amount I have named." The sum was much above his banker's balance; he took out the deeds left with him the previous day, got an advance on them, and saved his credit.

This incident is what might justly appear under the section Special Providence, but I place it here because of the voice.

MR. H., 1859.—I had not seen him for several years; he stated, "That he had from easy circumstances been reduced to a bankrupt, and had a severe illness. The cold looks of old business friends, and the painful future before him, preyed upon his mind. One day being a little better in health, he got up and went out with the full determination of drowning himself in the canal, Kingsland Road. Just as he was going over the bridge he heard a voice say, 'He that trusteth to the end will be saved.' He turned round, saw no one; but it created such a change in his feelings, that he returned home, determined to trust in a higher power."—H. to J. J.

MR. G., of Canterbury, heard a voice singing the song of the Slave.—See page 391.

OBERLIN, of Strasburg, was a representative man; by his energy, piety, and usefulness, he has left his name cut out on the rock of national memory.

It seems a young female friend came to visit Oberlin's sister; he had no particular feeling towards her. Two days before she was to leave, Oberlin heard a *voice within him*, which whispered, "Take her for thy partner;" he replied, "Impossible, our dispositions do not agree." "Take her for thy partner," said the secret voice again. He spent a restless night, and in his prayers solemnly declared to God that if he would give him a sign by the readiness of Madelaine to accede to the proposition, he would consider it as the voice of God, and cheerfully submit. Madelaine was in the summer-house; he made one pithy speech: "You are, about to leave us, my dear friend; I have had an intimation that you are destined, by divine will, to be the partner of my life. If you can resolve upon this step, so important to us both, give me your opinion before your departure."

This new method of courtship allowed Miss Madelaine forty-eight hours for deliberation; but instead of lessening the grace of her acceptance by delay, she rose from her seat, and blushing as she approached him, placed one hand before her eyes, and held the other towards him. He clasped it in his own, and thus the decision was made. Her after value to him in his works of beneficence are well known.

JOHN BUNYAN one day being at some low sport with the very refuse of his school-fellows, a *voice* suddenly darted from heaven and said, "Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?" This put him in such a consternation, that he left his sport.

Moses—God answered him by a *voice*.

Elijah—After the fire, a still small voice.

Ezekiel—I heard as the *voice* of the Almighty.

Daniel—There fell a *voice* from heaven.

Christ—Then came a *voice* saying, I have glorified, &c.

Acts—Hearing a voice but seeing no man.

St. ANTHONY.—Once he saw in a vision the whole earth covered so thick with snares, that it seemed scarce possible to sit down a foot without falling into them. At this sight he cried out, trembling, "Who, O Lord, can escape them all?" A *voice* answered him: "Humility, O Anthony!"

HEARING.—"It was to this sense that the first manifestations which I witnessed were addressed, I was then so situated that the thought uppermost in my mind was in regard to the dead, 'Shall we ever meet again?' I am bound to confess

that all I had heard of religious teachings for some fifty years, had engendered in me doubts if there was a future beyond the grave. It was not my fault if this was so. I did not want to be an infidel; but they who were my theological teachers were so full of absurdities and contradictions, that, in spite of myself, I could not believe. The future they taught, was revolting alike to my judgment and my instincts; and, unable to conceive of any other, I was led to doubt whether there was any, yet the idea of an eternal separation from the departed was exquisitely painful to me. It was in this mood of mind, and while I was searching for the truth on this topic, that one evening when alone in my library, a voice spoke to me in tones which I feared had been silenced for ever, and answered the question, 'Shall we meet again?' Her voice was soft and gentle, but distinctly audible, and how familiar to my ear.

"I was startled, and, of course, the first thought was what an hallucination. I could not conceive it to be anything else. Yet, as I knew whether I could hear or not, I could not get rid of the idea that it was a reality. I never dreamed, then, of such a thing as the Spirit of the dead being able thus to speak; and for several weeks I debated the matter in my mind, trying to convince myself of the falsity of what I was obliged to know was a fact."—(Signed) JUDGE EDMONDS.

EMPHATIC SPIRIT WARNING.—A young lady of the writer's intimate acquaintance, whom we will designate by her first name, Angeline, was residing in the family of a Mr. Van Brooklyn. A few Sabbaths ago, Angeline (who, by the way, does not profess to be a spirit-medium) entered Henry Ward Beecher's church, and, after her thoughts became composed, and, while she was waiting for the commencement of the services, an interior voice seemed to speak distinctly to her, and say, "You are to part with little Henry" (a child of Mr. and Mrs. V. with whom she resided). She thought this impression very strange, but was endeavouring to account for it as a freak of her own imagination, when the voice again spoke within her, and said, "The finger of death is upon him." She was now somewhat startled, but resumed the ordinary current of her thoughts, when the voice spoke for the third time, and said, "Before another Sabbath shall have dawned, he will be taken away." Now the boy Henry was at that time slightly indisposed with hooping cough, but exhibited no symptoms which were in the least degree alarming. Angeline,

therefore, though by this strange voice rendered painfully anxious about him, could not think he was near his end, and did not deem it proper to mention her impression to his mother. The next Saturday afternoon arrived, and the boy seeming as well as usual, she congratulated herself that she had not been so foolish as to mention her seeming interior monition to the parents, as she thought it extremely improbable that the child would die before the next morning. Early on that evening, however, the boy was suddenly taken with convulsions; and, despite the best medical attendance, he died about two o'clock the next morning. Thus, according to the impression, he was actually taken away about three hours "before the dawn of another Sabbath."—*N. Y. Tel.*

AN INVISIBLE GUIDE EVER NEAR.—A young lady, who is now in the family of the writer, has just returned from a stroll in the city, and relates the following incident. She started from the house of a friend in Macdougall, near Amity Street, intending to go to Franklyn Street. She passed down Macdougall to Houston Street, intending to go through the latter to Hudson Street, and follow that down to Franklyn Street. But, as she was in the act of turning the corner to go into Houston Street, she was arrested by an interior voice, which suddenly and distinctly seemed to say, "Don't turn out, but keep straight on through Macdougall Street." She accordingly passed directly on, and when about two blocks distant, she met a lady from the country, whom she very much desired to see—at whose stopping-place in the city she intended to call, but whom she would not have seen, had it not been for this mysterious direction.

That same lady was on her way to the residence of a third lady, a few blocks distant, whom it was important that she should see; but, as she was standing on the side walk, talking with our friend, this third lady came round the corner, and the three were brought into contact all in consequence of the impression of our friend. Had it not been for that impression, neither of them would have seen the other, as the third lady would have been absent from her residence on the arrival of the second. This circumstance illustrates the fact that we are spiritually guided in small as well as in great matters.

VOICE.—"Near Bristol the wife of a farmer having, as it is called, 'turned religious,' the husband was enraged because she would not give up her religious ways; he cruelly beat and

abused her till the stick he had was broken. He ordered her to bed, but as she was about to go he said, 'You shall not go to my bed any more, go to the children's.' She went, and when about to lie down on the children's bed, he ran into the kitchen, fetched a piece of wood, threw her down on the bed, and was about to strike her again, when suddenly he let the piece of wood fall, and went away without saying a word. The poor suffering wife saw no more of him that night. He left home early and did not return till evening; he seemed altered—quiet, and on Sunday morning, to the amazement of his wife and friends, he went to church with his wife; and after service, to all present related how he had beaten his wife, thrown her on the bed—had lifted up the piece of wood to strike his wife, when there was like AN AUDIBLE VOICE saying to him, 'Why persecutest thou me?'—that he was so astounded, he let fall the piece of wood, passed a sleepless and miserable night, which continued till now. It is needless to relate that he became a changed man in habits of body and mind."

R. CATHOLIC.—"Joan of Arc, when thirteen years of age, first heard the 'voice,' in 1425, about mid-day, in her father's garden. The church was close to that part of the garden where she was, and in the direction of it she perceived all of a sudden a most brilliant, dazzling light; and while she stood gazing with terror on this bright light, she heard a voice saying to her, 'Jeanne sois bonne et sage enfant, va souvant à la Englise.'"

"In a few days after she had another vision; the *brilliant light* was again seen; but in the midst of it she perceived figures of a noble appearance. One of these had wings, and seemed to be an angel, who *spoke*, and said, 'Jeanne, va au secours du Roi de France et tu hic rendras son royaume,' &c.

"The angelic appearances were often and the voices frequent. The voices directed her movements against the English, and the action of those spiritual beings was so energetic, that Count de Dunois, the general of the French army, who opposed her orders to the troops at the siege of Orleans; many years after, declared that whereas a few Englishmen used to cause the Frenchmen to flee—when Joan came, and gave any order of attack, a few Frenchmen were enough to effect the task, for a kind of lethargy seemed to have fallen on the English."

LIGHT AND VOICE.—"The last time that the soldiers pulled

the parliament in pieces, the Rev. Dr. Winter and his friends in Dublin were in great fears of the confusions that were like to follow; whereupon he kept weekly fasts with his congregation for a great while together; and one time, as he was praying in imitation of Abraham's praying for Sodom, he used like expressions: 'Lord, wilt thou also destroy the righteous with the wicked? Peradventure there be fifty thousand righteous within the three kingdoms; wilt thou also destroy and not spare these nations for fifty thousand righteous that are therein?' And when he came to the last number, of ten thousand, as he kneeled against a post in the room, he saw a *great shining light* about him, and heard perfectly a *voice*, saying, 'The nations shall be spared for ten thousand righteous persons' sake.' Upon this gracious answer he turned his prayer into praises and thanksgivings unto God for this speedy return to his earnest request, insomuch that all the company could not but take notice of it, though none of them heard the voice but himself only. Dr. Winter afterwards told his wife that he perceived that a voice *might* be spoken to one in a room where many were, and yet none else might hear it. And when he lay upon his death-bed, his wife asked him again about it, and he said that he did as certainly and plainly hear it as he heard her then speak. She asked if the voice was like unto hers. 'No,' said he, 'it was another manner of voice.' Thus we read (Acts xxii. 9) that the men which went with Saul to Damascus 'saw, indeed, the light, and were afraid, but heard not the voice that spoke to him.'—1660.

VOICES.—"One night in particular, whilst I was broad awake, I heard a variety of disagreeable voices, and felt several blows from invisible hands, so that I might literally have said, 'The messengers of Satan were sent to buffet me.'"—REV. V. FERRONET.

VOICE.—CLASSIC.—SOCRATES.—"Perhaps it may appear absurd, that I, going about, thus advise you in private, and make myself busy; yet never venture to present myself in public before your assemblies and give advice to the city. The cause of this is that which you so often and in so many places heard me mention—because *I am moved by* a certain divine and *spiritual influence*, which also my accuser, Molitus, through mockery, has set out in the indictment. This *began with me in childhood*, being a *kind of voice*, which, when present, always diverts me from what I am about to do, but *never urges me on*.

“This it is which opposed my meddling in public politics, and it appears to me to have opposed me very properly; for be well assured, O Athenians! if I had long since attempted to intermeddle with politics, I should have perished long ago, and should not have benefited you or myself.”

VOICES IN THE TEMPLE.—“Moreover, at that feast, which we call ‘Pentecost,’ as the priest was going by night into the inner court of the temple, as their custom was, to perform their sacred ministrations, they said that in the first place they felt a quaking and heard a great noise, and after that they heard a *sound*, as of a great multitude, saying, ‘Let us remove hence.’”

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

wards the scene of combat. My staff attacked the retiring enemy. 'Trukkee,' said my guide. 'The game is mine,' re-echoed the internal voice. My heart was wroth with Mc Murdo for pursuing the robbers like a recruit; I thought he had done me mischief—yet still the voice whispered, 'The game is yours!' It was not my mind that spoke—I AM A CHILD IN THE HANDS OF GOD."

SECTION VIII.

SPIRIT-POWER—MUSIC.

Most persons have heard the sounds produced by the æolian harp when placed in a window where there is a draught of air. The sounds are liquid, or rather ethereal; they swell out in full volume, and gradually die away—rising and falling; air, invisible air, is the operator, pressing itself against the threads of the instrument. Accordion music played by spirits in circles, has the same tenuity of sound—the only difference is, that the air gives out no recognized musical composition; whereas, spirit-action, at the oral or mental wish of a person, gives out the tune, or piece asked for; no crabbed note here and there, but the composition is delicately played; and then, frequently, as if annoyed at being tied to the formula of human composition, the music will thrill off to some sweet,—exquisitely sweet and melodious air which attracts, rivets, and subdues the very heart of the listener. I remember well the first time I heard one of those aerial songs—it seemed to come from an immense distance, and gradually approached—filled the room, and then died off; and such was its effect on me, that for the second time in my life since boyhood—I wept. If such was the effect from handling an accordion, the mechanism of which was physical; what must be the melody when they use atmospheres of various densities for the instrument—threads of air, instead of catgut?

I have an accordion, and that instrument I have placed in the hands of *several* persons—they holding it with one hand by the white rim, and the key end of the instrument within three or four inches from the floor; and it has been moved up and down—pulled with force, so as with difficulty to be held. These persons were personal friends who came for the first time to witness phenomena. In Mr. Home's hand, at my *mental* request it has several times played the song I wished.

I give here a few verifications, that the mind may, from its remembrances, classic or scriptural, revivify instances of a like character.

MR. RYMER, 1857.—“ I had purchased an accordion ; it was called for ; hymns and tunes were played, and without any visible agency.”

* DR. R., 1860.—“ At the residence of a person of distinction a large *bell* was rung below the table, and was then taken from the hand of the hostess of the evening, and placed, first in one of the visitor's hands, and then taken from his, and placed in the hand of X, and then taken out of it, and thrown below the table. The *accordion* played the most beautiful music in the hand of Mr. Home, and also while suspended alone, as verified by one of the circle, under the table. It was the largest accordion I ever saw ; and one end was held by Mr. Home in one hand, the other hand being, as those of all present, on the table. I never heard anything more wondrous or unearthly than that music.

“ It was wonderful to hear how the echo gradually died away.

‘ O hark ! O hear ! how thin and clear,
And thinner, clearer, farther going !’

“ The raps were continued from time to time in reply to questions put, &c.

“ *During all these phenomena six wax lights were burning in the room.*”

CORNHILL MAGAZINE, 1860.—“ Apart from the wonderful consideration of its being played without hands—no less wonderful was the fact of its being played in a narrow space which would not admit of its being drawn out with the requisite freedom to its full extent. We listened with suspended breath. The air was wild, and full of strange transitions ; with a wail of the most pathetic sweetness running through it. The execution was no less remarkable for its delicacy than its power. When the notes swelled in some of the bold passages, the sound rolled through the room with an astounding reverberation ; then, gently subsiding, sank into a strain of divine tenderness. But it was the close that touched the hearts, and drew the *tears of the listeners*. Milton dreamt of this wondrous termination when he wrote of ‘ linked sweetness long drawn out.’ By what art the accordion was made to yield that dying note, let practical musicians determine. Our ears, that heard it,

E E

had never before been visited by 'a sound so fine.' It continued diminishing and diminishing, and stretching far away into distance and darkness, until the attenuated thread of sound became so exquisite that it was impossible at last to fix the moment when it ceased."

AS TO DECEPTION.—"We need not speculate on what might be done by skilful contrivances, since the question is removed out of the region of conjecture by the fact that, upon holding up the *instrument myself in one hand*, in the open room, with the *full light upon it*, similar strains were emitted, the regular action of the accordion going on without any visible agency. And I should add that, during the loud and vehement passages, it became so difficult to hold, in consequence of the extraordinary power with which it was played from below, that I was obliged to grasp the top with both hands. This experience was not a solitary one. I witnessed the same result on different occasions, when the instrument was held by others."

SPIRIT MUSIC.—Refer to pages 319, 324, 327, 331, 334, 336, 337, 346, 356, 364, 375, 378, 381.

SPIRIT-ROOM OF JONATHAN KOON.—"These rooms will seat about twenty-five or thirty persons each, and are usually full. Many times while I was there more persons desired to go in than the house would hold, and some of them had to remain outside. They could hear the music and the spirits' conversation just as well, and they only had to forego being touched by spirits and seeing them. The music is heard under favourable circumstances at the distance of one mile, or as far as any band of martial music can be heard. After the circle is formed, and the door and window are shut, the light is usually extinguished, and almost instantaneously a tremendous blow by the large drumstick is struck on the table—when immediately the bass and tenor drums are beaten rapidly, like calling the roll on the muster-field, waking a thousand echoes. The rapid and vigorous blows on these drums are really frightful to many persons. This beating of the drums is continued five minutes or more, and when ended, King usually takes up the trumpet and salutes us with 'Good evening, friends,' or something like it, and often asks what particular manifestations are desired. If none are specially asked for, King often asks Mr. Koon to play on the violin—the spirit-band playing at the same time on the drums—triangle, tambourine, harp, accordion, harmonica, &c. &c. Upon these the spirits perform scientifically, in very quick and perfect time. They commence upon each instrument at one instant in full

blast, and stop suddenly after sounding the full note in the tune, showing that they have some more perfect method than we have of notifying each performer of the instrument to start and stop. After the introductory piece on the instruments, the spirits often sing. I heard them sing. The spirits spoke to us, requesting us to remain perfectly silent; presently we heard human voices singing, apparently in the distance, so as to be scarcely distinguishable; the sounds gradually increased, each part relatively, until it appeared as if a full choir of human voices were in our small room, singing most exquisitely; I think I never heard such perfect harmony; each part was performed with strict attention to the relative degree of sound or force. There was none of that flopping, floundering, ranting, and shrieking, which constitutes the staple of what is latterly called music; harmony rather than noise seemed to constitute the spirits' song. So captivating was it, that the heartstrings seemed to relax, or to increase their tension, to accord with the heavenly harmony. It seems to me that no person could sit in that sanctuary without feeling the song of 'Glory to God in the highest, peace on earth, and goodwill to man' spontaneously rising in the bosom and finding expression on the lip. I don't know that the spirits attempted to utter words with the song; if they did, they succeeded in this particular better than modern singers. But it was hardly necessary for the spirits to articulate, for every strain and modulation seemed pregnant with holy sentiments; and language could scarcely signify more. After this vocal performance, several pieces of quick music were performed by the spirits on the several instruments. They play faster than mortals usually do, and in most perfect time throughout. If any instrument gets out of chord, they tune it; they tuned the violin in my presence, and did it rapidly and skilfully."—G. PARTRIDGE, New York.

WE can now understand and feel the force of those statements made by dying persons, when attenuated by sickness, and just ready to leave the body, that they heard music—sweet ethereal music. We can all now, believe the statements of individuals hearing music in the air—of the heavenly host making melody, heard by the shepherds on the plains of Bethlehem. Threads of air of different densities, fingered by angels as ethereal as light, can produce sound very different from the drum or the bagpipes.

SECTION IX.

SPIRIT-POWER—PREDICTIONS.

PREDICTIONS given by men or by women as to future events are beautiful and extraordinary evidences of angel-power and knowledge. The prophet speaks of events to come, which cannot by any possibility be charged either to chance or calculation; they must of necessity come, as knowledge comes to an inferior from his superior; and by the event is shown a law, which is laid hold of and used by a power beyond the medium or instrument. One source of knowledge was opened up in the section on MENTAL CURRENTS. The mode by which the prophet receives the news, or message, is of itself evidence of an intelligence beyond the man. The methods are as various as by man with man. Thus it is given.—By voice heard only by the prophet. By writing under his hand. By a vision of the event. By writing or reading seen on the breast, or elsewhere. By the rapid utterance of a prediction, with the voice of the prophet, without the volition of the man's mind. It is immaterial the manner, but of importance the matter. Independent of ancient history, sacred and classic, and the stray predictions which we occasionally hear of, I will give a little of my personal gatherings.

MISS O.—A young lady came to me when I was using stones for curing diseases. She became clairvoyant, and while in that state saw six visions as to the time and cause of death of six persons; one person was connected with royalty. I took a note of the persons and times, and five of them happened at the time named; the sixth I was not able to prove till lately, when I found that by a fall and injury to the head the child is idiotic; the fall happened at the time predicted. There was, and still is, mental death.

The information was conveyed to her by visions, and on one occasion she asserted that her father and mother, deceased, appeared to her and gave her instructions.

MR. J. is a relative I have known from boyhood. I will

give two or three instances in his experience, to illustrate the principle of predictions, and to show that an off-hand scoff is no scientific or business-like method of accounting for facts.

AN INSTANCE.—He went to see his parents in July; on leaving, his father came down to the quay to see him off by the steam-boat. On looking at his father from the deck of the vessel, a vivid sensation came over him, and the words seemed wafted through his mind—"You will not see the end of April." A letter was received, dated 30th of March, written by his father, in the usual manner. About the beginning of April the son was taken ill and confined to his bed; on Sunday, the 13th, he rose in bed, and said to his wife, "It is time to hear of my father's death." That night the father died unexpectedly.

ANOTHER PREDICTION.—"Perhaps, it is in place to state, that one Sabbath day some nine months ago (1858), the relatives and medical attendant of Mrs. Jones thought she was dying. On that day it was foretold, under spirit influence, that she would recover, but that the change would take place in April, 1858.

About the middle of March last it was foretold, that on the 7th of April, 1858, she would be taken for death. It was so."

ANOTHER INCIDENT.—In autumn he felt the impression of uneasiness, and the idea came vividly in his mind on seeing a friend, "Something unfortunate over you for April." He told it to the brother of his friend. On the 1st of April the person broke a bloodvessel, which has sorely punished his constitution and unfitted him for business.

In another case of death the prediction came several months before, by coloured words on the chest of the invalid; but in front of the words there seemed mist or fog; he at once wrote to the son-in-law the prediction and the words, so that the result might prove it was not fancy. He states that there is no volition of his own mind, no train of thoughts, but the information comes as any business message to him, and is received as such. This indicates that the message comes from some being who wishes the information to be communicated; who those beings are, the earlier sections of this work give ample proof.

DREAM OF DEATH.—"My daughter, about ten days ago, came down to me at breakfast, and said, 'Father, unless you go up to grandfather by half-past two o'clock to-day, it will be too late.' I said, 'What do you mean?' She replied, 'He told me so this morning.' Now, as my father was quite well, I replied, 'O nonsense, you have been dreaming; go and do so and so.' I thought no more about it, but, about two o'clock, came down a message, that my father had been seized with paralysis, and I was to go to his house at once. I got there about three o'clock, but he had died at half-past two o'clock. How he could come, and speak to her in the night, and tell her of the time of his death, is what I cannot understand. I only tell you the fact."—*Dr. M. to J. J.*, 1857.

PREDICTION OF DEATH.—During the visit to my mother in London, she appeared in her usual health; she said, "John, there is nothing the matter with me at present, but I will not see the month of October out"—this was in August. She died suddenly on the 14th of October.

ANOTHER incident I may name, but that was a dream. My wife dreamt that she wished to keep some rabbits, but that her father discouraged her, saying, "that there would be a death in the family within six months." The father died in five months. One of my daughters is much subject to these dream premonitions.—*Dr. M. to J. J.*

I have conversed with many persons who are subject to these prediction influences. With those whose susceptibility is great, the predictions come out clear and vivid; others, who are less susceptible, have warnings or indefinable feelings, which make them conscious of "something" going to happen. Occasionally, with such weak mediums there are misapprehensions as to the exact meaning or extent of the warning, arising from the active mind of the receiver, as we often find in business; a clerk may have his mind engaged on his own affairs, the principal gives instruction. "Yes, sir," when "No, sir," is practically the truth; his mind only takes in a part of the instructions, and when the principal is annoyed; out comes the excuse, "I thought you said so." So it is with mediums.

Sometimes the predictions are purposely given in ambiguous terms, so that no human efforts may be made to disturb the course of events.

Look at the East Indian prophecy, that the dominion of the East Indian Company would be destroyed in a hundred years. The natives believed in it, but they thought it meant the British power;—all India was moved. The convulsion destroyed the Company, but there was erected the Regal power, which, by introducing vital changes in legislation and administration, has commenced a new era for India. I have in my remembrance an incident of the same kind of a private kind. One man grievously wronged another, who was subject to these premonitions. "In three years he will be punished," was impressed on his mind. In three years a severe illness came, so violent was the affliction, that the person believed himself dying; and the terror and struggle to overcome it was great. During the struggle the medium remembered his three years' warning, and thought it meant death, but the person recovered. The original prediction was the truth.

BRAHMIN PREDICTIONS.—Jones Forbes says, 1813, "Ghosts, seers, and astrologers are innumerable in India, and millions believe in their supernatural powers; many wander about like gipsies, but only a few Brahmins use the prophetic power with a certain dignity and modesty. I will give a short account of one of these Brahmins as an example. To understand the following narrative, we must here remark that at Forbes's arrival in Bombay in 1766, there were three parties; at the head of one stood Spencer, at the other Cromolin, the third was under the leadership of Mr. Hodges, who, it was said, had been deprived of the governorship in an unjust and improper manner. Hodges had on this account written a violent letter to the governor and the council of the Company, and was, as he refused to retract what he had written, removed from his governorship of Surat, recalled to Bombay, and dismissed from the Company's service. The Government of Bombay had sent a report of these proceedings to England."

Forbes continues as follows:—"This Brahmin was a young man when Hodges made his acquaintance. He was but little known to the English, but was much celebrated among the

Hindoos, at least on the west coast of India. I believe that Hodges had become acquainted with him when he was English resident in Bombay. Both became as intimate friends as the difference in religion and caste would permit. The Brahmin, an upright man, often admonished his friend never to depart from the path of virtue, which would lead him to success and honour, and to eternal happiness. To impress this exhortation upon his mind, he assured him he would rise from the situation he filled in Bombay to higher posts in the Company's service, after that, he would be Collector of Tellecherry and Surat, and lastly Governor of Bombay. Mr. Hodges often mentioned these prophecies to his friends, but himself paid little attention to them. It was only when he gradually rose to these posts of honour that he placed more confidence in the Brahmin, particularly when he was named Collector of Surat. When, however, in course of time Spencer was named Governor, and Hodges was dismissed from the service of the Company, he sent to the prophet, who at that time was living at Bulpara, a sacred village on the banks of the Toppo. He went to Hodges, and listened to the disagreeable end of his hopes and endeavours. Hodges finished by saying that he should sail for Europe, and therefore did not expect the brilliant fulfilment of the Brahmin's promises. It is even said that he let fall some reproaches during the conversation, on account of these deceitful prophecies. The Brahmin listened to all with the greatest composure, did not move a muscle, and said, 'You see this ante-chamber, and that room to which it leads; Mr. Spencer has reached the portico, but will not enter the palace; he has placed his foot on the threshold, but will never enter the house. Notwithstanding every appearance to the contrary, you will reach the honours and fill the elevated post I have foretold, and to which he has been appointed. A black cloud hangs before him.'

"This surprising prophecy was soon known in Surat and Bombay; it was the topic of conversation in every society. Hodges had, however, so little confidence in it, that he prepared to commence his voyage home. In the meantime, however, the despatches had been received from Bombay, and an answer was returned with unusual rapidity. The Court of Directors condemned Spencer's proceedings as Governor of Bengal, reversed his appointment to the Governorship of Bombay, dismissed him from the Company's service, and Hodges became Governor.

"From this time the Brahmin gained the greatest influence

over his mind, and he undertook nothing of importance without having asked the counsel of his friend. It is remarkable that the Brahmin never prophesied anything beyond the Government of Bombay; he spoke of his return home, but it was well known that he maintained a mysterious silence regarding the time after the year 1771. Hodges died suddenly in the night of February 22nd, 1771."

Forbes gives a second account of the predictions of this Brahmin, given to a widow who was mourning for her son. This prediction was literally fulfilled. A third is as follows:—

"A few months before my return from India, a gentleman who was to fill a high situation in India, landed in Bombay with his wife. Both were young, and had one child. He left his wife with a friend, and went to Surat to arrange his household; she was to follow him in a short time. On the evening before the day when she was to set out for Surat, the friend with whom she was staying entertained a large company, and among others the Brahmin. He introduced him to the company, and begged him, joking, to foretell the future of the young couple who had just arrived from Europe. To the astonishment of the whole company, particularly the young lady, the Brahmin cast a look of pity upon her, and said, after an impressive pause, to the master of the house in Hindostanee, 'Her cup of happiness is full, but rapidly vanishing; a bitter draught remains, for which she must be prepared.' Her husband had written that he would be at Surat with a barque. He was not, however, there, and in his stead came one of my friends with a message that her husband was dangerously ill. When she arrived he was suffering from a violent attack of fever, and died in her arms. I returned in the same vessel with her a widow."

THE HINDOOS rely, according to the Zend Books, on the aid of genii and spirits, and believe that they are able to drive away sickness by their aid.

ORIGINES relates that the Brahmins are able to perform wonderful cures by means of certain words (*Orig. contra Celsum*); and Philostratus says, "The Indian Brahmins carry a staff and a ring, by means of which they are able to do almost everything. The Indian sages also observe the course of the stars, and predict from them."

CAMISARDS.—But no phenomena were more extraordinary

than the inspiration of children, which is attested abundantly by friends and enemies. "The youngest child," says Durand Fage, of Aubais, "was a little girl of five years, in the village of Saint Maurice, near Uzes, but it is well known in the country that the spirit was diffused on numbers of young children, some of which were yet at the breast, and of too tender an age to speak, but as it pleased God to announce his wonders by the mouths of babes and sucklings." "I have seen," says Jaques Dubois, of Montpellier, "amongst others, a child of five months old, in its mother's arms, at Quissac, which spoke under agitation, interruptedly but intelligibly."

INSPIRATION.—"Two of my friends, Antoine Cost and Louis Talon," says Pierre Vernet, of Beauchastel, "went to Pierre Jonquet, our common friend, at the Mill of Eve, near Vernoux, in Viverais. When we were sitting together, a child of the house called its mother, saying, 'Come and see the baby.' Presently the mother came back, desiring us to look at the infant, which was speaking. She begged us not to be alarmed, for it was a miracle. We found a child of thirteen or fourteen months, but lying in the cradle, which had never spoken or walked. As we entered it was speaking distinctly, and exhorting us, like others under inspiration, to repent of our sins. More than twenty persons were seen in the room, weeping and praying towards the cradle, overcome by astonishment, and crowding round the mother to congratulate her on her happiness to have a child so favoured."

EMPRESS JOSEPHINE.—"One day, some time before my first marriage, while taking my usual walk, I observed a number of negro girls assembled round an old woman engaged in telling their fortunes. I drew near to observe their proceedings. The old sybil, on beholding me, uttered a loud exclamation, and almost by force seized my hand. She appeared to be under the greatest agitation. Amused at these absurdities, as I thought them, I allowed her to proceed, saying, 'So you discover something extraordinary in my destiny?'—'Yes.'—'Is happiness or misfortune to be my lot?'—'Misfortune—ah, stop!—and happiness too.'—'You take care not to commit yourself, my good dame; your oracles are not the most intelligible.'—'I am not permitted to render them more clear,' said the woman, raising her eyes with a mysterious expression towards heaven. 'But to the point,' replied I, for my curiosity began to be excited, 'what read you concerning me

in futurity?'—'What do I see in the future? You will not believe me if I speak.'—'Yes, indeed, I assure you. Come, my good mother, what am I to fear and hope?'—'On your own head be it, then; listen, you will be married soon,—that union will not be happy; you will become a widow, and then you will be queen of France! Some happy years will be yours, but you will die in an hospital amid civil commotion.'

"On concluding these words," continued Josephine, "the old woman burst from the crowd and hurried away as fast as her limbs, enfeebled by age, would permit. I forbade the bystanders to molest or banter the pretended prophetess on this ridiculous prediction, and took occasion, from the seeming absurdity of the whole proceeding, to caution the young negroes how they gave heed to such matters. Henceforth I thought of the affair only to laugh at it with my relations."

We have already stated that Josephine was arrested, and the merited but dreadful end of Robespierre alone saved the then Madame Beauharnais, with about seventy others destined for the usual morning sacrifice to the "deities of reason and revolution." Had we not her own confession, it might be deemed altogether incredible that, under such circumstances, Josephine's thoughts should involuntarily revert to, and dwell upon, the singular prediction which has been reported in the commencement of these memoirs.

"In spite of myself," said the Empress, long after, to her ladies, "I incessantly revolved in my mind this prophecy. Accustomed thus to exercise imagination, everything that had been told me began to appear less absurd, and finally terminated in my almost certain belief. One morning the gaoler entered the chamber, which served as a bedroom for the Duchess D'Aiguillon, myself, and two other ladies, telling me that he came to take away my flock bed, in order to give it to another captive. 'How give it?' eagerly interrupted Madame d'Aiguillon; 'is, then, Madame de Beauharnois to have a better?'—'No, no, she will not need one,' replied the wretch, with an atrocious laugh; 'she is to be taken to a new lodging, and from thence to the guillotine.' At these words my companions in misfortune set up a loud lamentation. I consoled them in the best manner I could. At length wearied by their continued bewailings, I told them that there was not

even common sense in their grief; that not only should I not die, but that I should become Queen of France. 'Why, then, do you not appoint your household?' asked Madame d'Aiguillon, with something like resentment. 'Ah, that is true; I had forgotten; well, my dear, you shall be maid of honour, I promise you the situation.' Upon this the tears of these ladies flowed more abundantly, for they thought, on seeing my coolness at such a crisis, that misfortune had affected my reason. I do assure you," continued the Empress, addressing the auditory, "that I did not affect a courage which I felt not; for I was even then persuaded that my oracle was about to be realized.

"But we must now proceed to detail the means by which the future Empress of France escaped from the guillotine beneath whose stroke her husband had suffered. The death of Robespierre, and the reprieve, at least, of his victims, was announced to the prisoners next morning. Josephine thus states the circumstances:—Madame d'Aiguillon, feeling herself ill from the thoughts of my approaching execution, so abruptly communicated, I drew her towards the window, which I opened, in order to admit air. I then perceived a woman of the lower class, who was making many gestures to us, which we could not understand. Every moment she caught, and held up her gown, without our finding it possible to comprehend her meaning. Observing her to persevere, I cried out '*Robe*' (a gown), on which she made a sign of affirmation. Then, taking up a stone, she put it in her apron, and again held up her gown to us, raising the stone in the other hand '*pierre*' (stone). I called out to her in return. Her joy was extreme on perceiving to a certainty that we at length understood her. Putting the stone into her gown, she several times, and with great eagerness, made a sign of cutting a throat, and fell a dancing and shouting. This singular pantomime excited in our minds an emotion which it is impossible to describe, since we dared not to think that the woman thus intimated to us the death of Robespierre. At the very moment while thus between hope and fear, we heard a great noise in the corridor, and the formidable voice of the turnkey, who was speaking to his dog, and in the act of kicking him away, cried out, 'Go, you d——d brute of a Robespierre!' This energetic phraseology proved we had no longer anything to fear, and that France was saved. In fact, a few minutes after we beheld our companions in misfortune bursting into our apartment to give us the details of the grand

event. It was the 9th Thermidor! My flock bed was restored to me, and upon this couch I passed the most delightful nights of my life. I fell asleep after saying to my companions, 'You see I am not guillotined, and I shall yet be Queen of France.'

PREDICTION AND HEALING.—"Being one day in Swarthmore Hall when Judge Fell and Justice Benson were talking over the news, and of the parliament sitting, which was called the Long Parliament, I was moved to tell them that before that day two weeks the parliament should be broken up, and the speaker thrust out of his chair.

"And, that day two weeks, Justice Benson coming thither again, told Judge Fell that now he saw George was a true prophet; for Oliver had broken up the Parliament."—*G. Fox*, Vol. 1.

ANOTHER FROM GEORGE FOX'S JOURNAL.—Speaking of the restoration of Charles, he says, "I had a sight and sense of the king's return a good while before, and so had some others. I wrote to Oliver several times, and let him know that while he was persecuting God's people, they whom he accounted his enemies were preparing to come upon him. When some froward spirits that came amongst us would have bought Somerset House that we might have meetings in it, I forbade them to do so, for I then foresaw the king's coming in again. Besides, there came a woman to me in the Strand, who had a prophecy concerning King Charles's coming in three years before he came, and she told me she must go to him to declare it. I advised her to wait upon the Lord, and keep it to herself; for if it should be known that she went on such a message, they would look upon it to be treason; but she said she must go and tell him, that he should be brought into England again."

PREDICTIONS.—"I will here record some examples of spiritual intercourse which were made known to me during my brief sojourn at Honesdale. About the middle of April, 1853, a gentleman of superior intelligence and unblemished reputation, who holds a prominent position in society, and is still an influential member of the church, was visited by a spirit who assumed the control of his hand, and wrote the following:—'In six weeks you will follow to the grave—' Here the gentleman interrupted the communication, and indignantly resisted the influence, thinking that the spirit wished to trifle

with his feelings, and that no good spirit would make such an announcement. As the six weeks drew to a close, he felt considerable anxiety; but at length, when the time had expired, and the members of his family were still all in their usual health, he was relieved from his apprehensions. But the solemn event came to pass as the spirit had predicted. On the last day of May his little boy fell into the water and was drowned. His fair form perished as the spring departed, and the first flowers of summer bloomed about his little grave.

“Some time after the occurrence of the event already transcribed the spirit that made the prophetic announcement visited the bereaved father, and referred to the former communication. The parent desired to know—if the spirits were aware of what was about to transpire—why they could not communicate such information as would have enabled him to avert the calamity? The reply in substance was, that the child's removal was effected agreeably to the Divine will, and that no power on earth or in the spirit-world could have prevented his departure. All the spirits could hope to do in such a case was to prepare the father's mind for an event which the world regards as deeply solemn and mournful, to the end that he might meet the same with becoming firmness and composure.

“The same gentleman related another similar experience. One day Captain B. suddenly and mysteriously appeared to him, and a spirit at the same time informed him of the fact that the Captain had departed this life. Our friend made a record of these circumstances, and deposited the memorandum in a desk in his office. Subsequently a letter was received (written after the announcement of the spirit) confirming the previous intelligence. On reading the letter our friend remarked that the departure of Captain B. was no news to him—that a spirit had been the original bearer of the tidings, and that if she would look in a certain place in his office she would find his record of the event made at that time. The lady immediately went to the place indicated and there found a written statement of the fact in the handwriting of her husband.

“A distinguished member of one of the learned professions in Honesdale in the course of a personal interview with the writer related a fact respecting the adjustment of a disputed claim, which is worth recording. Ten days before the settlement was made a spirit came to him and communicated the precise terms on which they would finally dispose of the sub-

ject. Nine days after this interview with the spirit, the opposite party forwarded to our informant terms and proposals for a settlement; but as they were very different from those indicated by the spirits, and at the same time altogether unsatisfactory; they were promptly rejected. The next day, however, the very conditions made by the spirits were offered and accepted; and this resulted from interviews between other persons and negotiations of which our friend was totally ignorant at the time of their occurrence. Signed,

“S. B. BRITAN.”

CAMISARDS.—FRANCE.—THREE years after the revocation of the Edict of Nantes, the arm of God in wonders began to flash through the southern mountains of France, but it was more pre-eminently in the year 1701, and till 1705 that it displayed itself transcendently amongst the oppressed people of the Cevennes. *In one and the same day in many and distant places*, numbers of people were seized with a sudden and extraordinary agitation.* M. Brueys, in his History of Fanaticism, says, ‘It is certain that from the month of June, 1688, until the end of February following, there were in Dauphine, and then in Viverrais, five or six hundred Protestants of both sexes who gave out themselves to be prophets, and inspired of the Holy Ghost. The section of the inspired became in a trice numerous; the valleys swarmed with them, and the mountains were covered. This enthusiasm spread itself, like a flood, with such a torrent, that a conflagration blown with a wind does not spread faster from house to house than this fury flew from parish to parish. The number of prophets was infinite; there were many thousands of them. The prophets said that their gifts had something in them marvellous and divine, and that they came upon them with tremblings and faintings, as in a swoon, which made them stretch out their arms and legs and stagger several times before they dropped down. They struck themselves with the hand, they fell on their backs, they shut their eyes, their breasts heaved, they remained awhile in trances, and then coming out of them uttered what came into their mouths. When the prophet had been under agitations of body for a while, he began to preach and to prophesy.

“IT WAS REMARKABLE that these poor people, who spoke a rude dialect, and could not speak good French when not inspired, spoke admirable French when *in the inspiration*—children

* See Section on Mental Currents.

the same, and some too young to speak naturally, to the astonishment of hundreds of spectators. Most of the military leaders were prophets or mediums; and both spoke and acted under the influence. Rowland, Cavallier, Castanet, all or nearly all their great leaders were prophets. James Dubois, of Montpellier, deposed before the magistrates in London that he himself had seen the following leaders in their several inspirations: Ravel, Catinat, Clary, Franceset Sauvage, Cavallier of Sauve, Abraham Mazel, a famous leader, Rowland, the generalissimo, under whom he, Dubois, had served, beside others, including some of the chief women.

“THESE may be some who will ask, Why should these inspirations be attended by the agitations described above? We may ask the same regarding all forms of inspiration since the world began: they have attended prophets in all ages, including those of Israel. The Pythian priestesses of Greece were agitated by convulsions, styled sacred madness—*manesai*. There was something that distinguished the delivery of the Hebrew prophets. When the prophet went to announce to Jehu that he should be king of Israel, the captains at table with Jehu asked, ‘What wants that mad fellow with thee?’ Or as in the Septuagint, ‘What wants that *shaking* fellow with thee?’ The saints of the middle ages of the Roman church, as St. Catherine of Sienna, St. Hildegarde and others, had their cataleptic trances. The early Friends were partly called Quakers because they shook and trembled in their delivery. The clairvoyants of to-day, as they pass into their peculiar state, exhibit often the same agitations.

“‘It would require a volume,’ says Elie Marion, ‘to relate all the wonders God wrought by the means of the inspirations, which, in His good pleasure, He gave to us. I protest before Him that, generally speaking, they were our laws and guides; and, in truth, when we met with disgraces, it was either for not punctually observing their orders, or when an enterprise was undertaken without them. It was by inspiration that we forsook our parents and relatives, and whatever was dearest to us, to follow Christ, and to make war against the devil and his followers. This was the source of that brotherly love, union and charity which reigned amongst us. It was only by the inspirations that we began the war, and that for the defence of our holy religion. We had neither power, nor counsel, but the inspirations were all our refuge and support; they alone chose our officers and commanders, and by them did they steer. They instructed us to bear the first fire of the

enemy upon our knees, and to make an attack upon them with a loud chant of psalms to create terror. They changed our fearful natures into that of lions, and made us perform prodigies; taught by them, we lamented not when our brethren fell in battle, or suffered martyrdom—we lamented for nothing but our sins; they were our inspirations which enabled us to repel armies of from 20,000 to 60,000 of the best troops of France.

PREDICTION.—“The Franciscan, John Hilton, was thrown into prison for censuring the most crying abuses of monastic life. His advanced age and the filthiness of his dungeon bringing on a dangerous illness, he asked to see the superintendent friar, and in answer to his bitter speeches, replied, ‘I calmly submit to your injustice for the love of Christ; but another will come in the year of our Lord 1516: he will destroy you, and you will not be able to resist him.’

“That was Luther, who was born not long after, at a short distance from Hilton’s dungeon—was educated in the same town, and *publicly* engaged in the Reformation only a year later than the Franciscan had named in his prediction. Doubtless the year 1516 was the ‘*censurati* year’ when the man was nerved for his public duties.”

“JOAN OF ARC was brought to court into a room at night, illuminated with flambeaux. The king was in the crowd disguised. Joan, who had never seen him, mingled among the crowd and at once singled him out, threw herself at his feet, and embraced them, although the courtiers insisted that she was wrong, and said, ‘Gentle dauphin, my name is Jeanne La Pucilla, and the King of Heaven has sent me to succour you, if it may please you to give me fighting men. By the help of divine grace, and the force of arms, I will cause the siege of Orleans to be raised, and will conduct you to Rheims to be crowned there, in spite of all your enemies,’ &c. She did it. In the foregoing we have prescience, and a prediction, and the acknowledged power who influenced her—human angels. Prescience was evident through her when she refused a sword from the king, and requested one buried under the great altar of St. Catherine de Pierbois—no one being conscious that such a sword was there.”

CAMERON THE COVENANTER.—“One Andrew Dalziel, a debauchee, who was in the house (it being a stormy day), cried out, ‘Sir, we neither know you nor your God.’ Mr. Cameron, after musing a little, said, ‘You, and all who don’t know my

God in mercy, shall know him in his judgments, which will be sudden and surprising, in a few days. I, as a sent servant of Jesus Christ, now give you warning, and leave you to the justice of God.' In a few days after, Dalziel, being in perfect health, took his breakfast as usual; but before he rose from the table a large quantity of blood flowed out of his mouth, and he died in a frightful manner.

"This circumstance made two lairds desire a conference with him, which he readily agreed to; after which they were obliged to acknowledge that they had been very unjustly prejudiced against him, and therefore begged his pardon. He answered, 'From my heart I forgive you the wrongs which you have done to me; but as to what you have done against the interest of Christ, it is not my part to forgive; but I am persuaded that you will be remarkably punished for it.' To the laird of Logan he said, 'You shall be written childless.' And to the laird of Horseclough, 'You will suffer of burning; both of which came to pass.'"

ANOTHER INCIDENT.—"Eighteen days before his death, in his sermon he said, 'There are a few things which I have to tell you this day, and I must not admit them, because the enemy will make a breakfast of me in a few days, and then my life and work will be finished together. And the first is: As for Charles II., who is now on the throne of Britain, the Lord hath showed me that after him there shall not be a crowned king in Scotland of the name of Stuart, for he will sweep the throne of *Britain for their treachery*, tyranny, and lewdness; and for usurping the royal prerogatives of Christ.'"

ANOTHER INCIDENT.—"With sixty-three persons, who continued with him, as he was washing his hands and face, he looked at his hands, and said, 'This is their last washing; I had need make them clean, for there are many to see them.' He and his party were shortly after surprised by Mr. Bruce, of Earls Hall. Cameron was killed—his head and hands cut off. Bruce put them upon halberts, and carried them to the council. So his prophecy was fulfilled.

"Bruce got £500 for taking Cameron and friends. But some time after his castle took fire in the middle of the afternoon, and was burnt down with all it contained—was never rebuilt, and his estate went into another family."

ALCIBIADES.—"We are informed that Socrates the philosopher, was far from expecting that these wars would turn to the advantage of Athens, he was, it would seem, influenced by

some prophetic notices with which he was favoured by the genius who attended him."—*Plutarch*.

THRASYBULUS went out against the tyrants, and there went also by his side, in foremost rank, the prophet or man of God, habitually consulted before a battle; while promising victory he predicted his own death, which took place.

DIONORUS informs us that the oracle of Delphi, on the birth of Agathocles, foretold that "the child would bring dreadful calamities upon the Carthaginians and all Sicily." And so it came to pass.

CLASSIC.—"Timarchus, who was curious on the subject of the angel of Socrates, went to the cave of Trophonius to consult the oracle about it. There having for a short time inhaled the prophetic vapour, he felt as if he had received a sudden blow in the head and sank down insensible. Then his head appeared to him to open and to give passage to his soul into the other world; and an imaginary being seemed to inform him 'that the part of the soul engaged in the body, entrammelled in its organization, is the soul as ordinarily understood; but that there is another part or province of the soul, which is the diamond—this has a certain control over the bodily soul, and among other offices constitutes conscience. *In three months* you will know more of this.' At the end of three months died Timarchus."

CHILON the Lacedæmonian, was an accidental witness of the wonderful prodigy which occurred at the Olympic games while Hippocrates had sacrificed a victim. The brazen vessels, which were filled with the flesh and the water, boiled up and overflowed *without* the intervention of fire. Chilon advised Hippocrates, first of all, not to marry a woman likely to produce him children; if he was already married, to repudiate his wife; but if he had a son, by all means to expose him. Hippocrates despised the warning, and had a son, called Pisistratus, the same who so oppressed Athens.

CANDAULIS, KING OF SARDIS.—Having exposed his wife to the gaze of his friend Gyges, the queen in revenge of the insult gave Gyges the option of murdering Candaulis, and taking her and the kingdom, or being killed himself. He preferred the former, and became king. The Delphic oracle confirmed Gyges in the sovereignty, but declared that the family of Candaulis should be avenged in the person of the *fifth* descendant. CRÆSUS, whose frequent recourse to oracles

is well known, and whose terrible overthrow by the Persian, Cyrus, formed an epoch in the history of nations—was that *fifth*. Cræsus was evidently a man of much shrewdness, as his management of his wars illustrate. Take the instance of his testing the oracles of Greece, and of Libya, Delphi, the Phœnician Abas, Dodona, Amphiaraus, Trophonius, the Milesian Branchidæ and Libyan Ammon. He arranged that on the hundredth day from their departure from Sardis, they were to respectively ask the oracle what Cræsus was doing; they were to write down and communicate to him the reply of each oracle. Of the answers in general there is no account remaining, except that they were unsatisfactory. But the Lydian's messengers no sooner entered the Delphic temple, and proposed their question, than in heroic verse the Pythian answered—

“ I count the sand, I measure out the sea,
The silent and the dumb are heard by me :
E'en now the odours to my sense that rise,
A tortoise boiling with a lamb supplies :
Where brass below and brass above it lies.”

Cræsus at once made known his opinion that there was no true oracle but that—the Pythian—for it alone explained his employment at the time. It seems that on the day appointed for his servants to consult the different oracles, determining to do what it would be equally difficult to discover and explain, he had cut in pieces a tortoise and a lamb, and boiled them together in a covered vessel of brass.

From the numerous instances we have of the responses of the oracle at Delphi, it cannot be disputed; that the priestess had the power of not only knowing what was then transpiring at a distance, but knew what would happen in generations to come. “Nonsense” does not annihilate the facts, but the facts should provoke enquiry as to the law which produces them.

ALEXANDER, when young, consulted the priestess of Apollo, and she foretold “that a Lycian would conduct him into Persia.” After he had conquered various nations, and determined on attempting the conquest of Persia, he found the entrance into Persia very difficult on account of the roughness of the country, and because the passes were guarded by the bravest of the Persians. But a man, who spoke both

Grecian and Persian, offered himself as guide to Alexander, and showed him how he might enter by taking a circuit. He did so, and conquered. The man who acted as guide was a Lycian by his father, and a Persian by his mother.

JOSEPHUS.—“Thou, O Vespasian! thinkest no more than that thou hast taken Josephus himself captive; but I come to thee as a messenger of greater tidings; for had not I been sent by God to thee, I knew what was the law of the Jews in this case, and how it becomes a general to die. Dost thou send me to Nero? For why? Are Nero’s successors till they come to thee still alive? Thou, O Vespasian! art Cæsar and emperor—thou and thy son. Bind me now still faster, and keep me for thyself; for thou, O Cæsar! art not only lord over me, but over the sea and land, and all mankind; and certainly I deserved to be kept in closer custody than I am now in, in order to be punished if I rashly affirm anything of God.’ One of the friends that were present said to Josephus, ‘I cannot but wonder how thou couldst not foretell to the people of Sotapata that they should be taken, nor thy captivity.’ To which Josephus replied, ‘I did foretell to the people that they would be taken on the forty-seventh day, and that I should be caught alive by the Romans.’”

CHRISTIAN.—Read the sacred books for numerous predictions.

IN closing up this Section on Predictions, I wish to point out one important feature in connection with the “bringers of tidings” through seers, or prophets, or mediums; as angelic predictions are by men misunderstood. Angels, as a rule, give the *commencement* of the epoch, men the turmoil or apparent close; angels the date of infection, men the date of apparent death; consequently the information given through seers is often thrown aside as not to be depended on. Angels are right, men wrong. In another way errors arise, in very many cases; an *apparent* death takes place, say on Friday evening; but the spirit of life often remains in the body for several hours after—so that the *actual* death is on Saturday or Sunday; but the register and the tombstone say Friday.

SECTION X.

SPIRIT-POWER—IMPRESSIONS.

IMPRESSIONS.—Read that book of special providence called “The Lord’s Dealings with George Muller.” Muller is a man who never asks for a subscription to support the ONE THOUSAND ORPHANS God has committed to his care—he never buys food on credit; if he has no money to buy bread for the orphans, he kneels; tells the Lord he is his servant, and that the orphans are his, and that there is no money for food; and the prayer is answered. Some one in Bristol, or elsewhere, is “IMPRESSED” that the orphans are in want, and the uneasiness is so felt, that they bring or send sums ranging from a penny to pounds. The orphans being thus fed from hand to mouth for weeks by prayer. Muller, neither by word nor look, letting it be known the straits he is in for money. If the reader wants a *wonder-book of divine oversight*, buy a copy, and read it thoughtfully. God has in his word said, he will be a father to the fatherless. Where are the fathers and mothers of those children—extinct? No. Living? Yes. Think you they do not pray for their earth children, it is inhuman to think so; nay, more, in the knowledge of the fact of deceased relatives being, under divine law, allowed to minister to their earth relatives. Can we not, in thought, see one thousand fathers, and one thousand angel mothers, hovering over the Bristol Orphan Asylum; watching and assisting Muller by influencing, IMPRESSING relatives and others to give of their abundance. Oh! if the spiritual eyes of the inhabitants of Bristol could be opened, they would see a sight which would astound them, as much as Elisha’s servant was astounded; when his eyes were opened and he saw the hill side, and the air filled with spirits assisting the prophet. Let us give the following illustrations:—

FEB. 8, 1842.—“We never were in greater poverty, and if the Lord were not to send means before nine o’clock to-morrow morning, his name will be dishonoured; there was in the boxes at the orphan houses 2s. 1½d., and 1s. 4d. came in for stockings; but unless more come in, we will not be able to take in the milk. Truly, we are poorer than ever; but my eyes are not shut at the empty stores and purse, but to the riches of the Lord only.”

FEB. 9.—“This morning I went between seven and eight

o'clock to the orphan houses, to see if the Lord had sent anything. When I had arrived there, he had just two or three minutes before sent help. A person in going to his house of business this morning, had gone already half a mile, when the Lord was pleased to lay the orphans upon his heart. He said; however, to himself, I cannot return now, but will take something this evening; and thus he walked on. Nevertheless, *he could not go on any further*, but felt himself *constrained* to go back, and take to the orphan houses three sovereigns. Muller says, 'Thus the Lord in his faithfulness helped us, and help was never more truly needed, and it came only two or three minutes before the money was required.' He says, '*This way of living brings the Lord remarkably near. He is, as it were, morning by morning inspecting our stores, that accordingly he may SEND help. Greater and more manifest nearness of the Lord's presence I have never had, than when after breakfast there were no means for dinner for more than one hundred persons;** or when, after dinner, there was no means for tea; and yet the Lord provided the tea, and all without one single human being having been informed about our need.'

NOT DEAD.—“While in New Orleans, in February 1854, our friend T. L. Harris, the author of ‘A Lyric of the Golden Age,’ was requested to officiate in his ministerial capacity at the funeral of Augustus Wang. After promising to comply with the request, he was subjected to a powerful spiritual influence, and impressed to say that the spirit still preserved its connection with the body; that Mr. W. had a partial consciousness of what was going on, but that he would be released from his mortal restraints in about thirty-six hours. These statements were communicated to the family, and the body was thereupon taken from the coffin, and placed in bed; after which, faint but distinct signs of life were perceptible. Mr. Harris directed a lady to take Mr. W. by the hand, and tell him that T. L. H. was conscious of his situation, and would see that he was not buried alive. The lady did so, whereupon Mr. W. distinctly pressed her hand. He remained in that state, without undergoing any apparent change, from that morning until the afternoon of the next day, when spirits announced that he had left the body, and marks of decomposition ensued.”

HAND CONTROLLED.—“In the summer of 1853, Mr. Harris, in company with two other gentlemen whose names are in the writer's possession, was induced to visit an unsettled and

* Now a thousand.

mountainous region in the northern part of the Empire State for the purpose of trout-fishing. They were obliged to camp out in the woods over-night, during which the whole party was exposed to a heavy rain. On the following morning, attempting to retrace their steps, they were lost in a wide and trackless forest. After wandering until they were quite exhausted, one of their number proposed to ask if their guardian angels would direct them out of the forest. In a few minutes the right arm of Mr. Harris began to oscillate like the needle of a compass, and soon became rigidly fixed in one direction. They were then informed by the spirit-friends of the medium that his arm was controlled by their agency, and that by pursuing the course thus indicated, they would soon reach the point of destination. This instruction from the invisible guides was implicitly followed, and in as straight a line as could be drawn, they were conducted to the very place they had most desired to find."—S. B. BRITIAN.

SAMMY HICKS.—He had an impression upon his mind one day, that he ought to go to the coal pit for what he termed "a load of sleck."* But having a tolerable stock in the smithy, he hesitated, and attempted to suppress it. The impression was renewed, and "Go, go," was reiterated as by a voice from within. "I'll pray about it," said he to himself. But "go" was still the language which he seemed to hear while engaged upon his knees. He rose and told his wife he was going for a load of "sleck." She, as was natural, opposed him, pointing to the heap in the smithy as a substantial reason why he should stop at home. But his argument was in his heart, and to this he attended, yoking the horse to the cart, and driving off to the pit without anything to support his conduct, except the naked impression specified. On reaching the spot, a person exclaimed, in a state of great trepidation, "Aye, Sammy, you are well come; such an one (mentioning the person's name) has been nearly killed, and we want you to pray with him!" The poor sufferer had just been brought up from the pit when he arrived; and the persons around him were about to extract a piece of wood which had fallen upon him, penetrated his shoulder, and forced its way like the spear of Abner, through the opposite side of his body. On perceiving their intentions from their conduct, Samuel said, in a hurried tone, "Do not take it out; if you do, he will die in a moment." The spirit of prayer was the

* The refuse or smaller part of coal, used in furnaces, &c.

element in which he breathed; and for such employment, he was always ready. He knelt by the side of the poor man, wrestled with God for his salvation, and obtained satisfactory evidence of an answer to the petitions he presented at the throne of grace. "I now saw," says he, "for what it was that I had to go to the pit."

S. HICKS, the Yorkshire Blacksmith.—On the morning he took his seat, previously to the commencement of the service, in a new pew near the pulpit. He had promised himself much enjoyment, and was just sipping of its streams, while glancing upon the collecting worshippers, when he suddenly became unaccountably discomposed. He vacated his seat, and taking up his hat, directed his steps to the gallery, where he placed himself by the side of a young lady in one of the front pews. It was instantly suggested, "Thou hast done it now—perched in the front for everybody to look at thee;—they will think it is nothing but pride that hastened thee here." The chapel was exceedingly crowded, and no sooner was his soliloquy ended, than the congregation was thrown into a state of the utmost confusion by an unfounded alarm respecting the safety of the building. The young lady who sat next him, leaped on the top of the pew, and was in the act of precipitating herself into the body of the chapel, when Samuel with promptitude, equalled only by his composure, prevented her by taking her in his arms, exhorting her at the same time to "be still," saying, "I would rather die in a Chapel than anywhere else."

H. HARRIS.—"I wondered H. Harris did not go out and preach as usual. But he informed me he preached till he could preach no longer, his constitution being entirely broken. While he was thus confined, he was pressed in the spirit to build a house, though he knew not why, or for whom. But as soon as it was built, men, women, and children, without his seeking, came to it from all parts of Wales. And except in the case of the orphan house at Halle, I never heard of so many signal interpositions of Divine Providence."—*J. Wesley.*

MORAVIANS.—Johanno Julius, 1813, at the Cape of Good Hope, had a remarkable presentiment of danger to her child. She had laid the infant down to sleep, and went to work in her garden. On a sudden it came into her mind that her child was in danger, that a puff-adder was in the house. She hastened back, and to her great fright, saw an immense puff-adder coiled up, and lying close to her child. She snatched

up her child, and some women coming to her assistance, killed the venomous creature.

BUNYAN.—When John Bunyan was first thrown into prison, he found a great friend in the jailor, through whose kindness his confinement previous to his last examination and the petition of his wife, was not at all rigorous. He was permitted to preach, to visit his friends, and even to go to London. It is related of him that it being known to some of the persecuting prelates that Bunyan was often out of prison, they sent down an officer to talk with the jailor on the subject, and in order to find him out, he was to arrive there in the middle of the night. Bunyan was at home with his family, but so restless that he could not sleep. He therefore told his wife that he must return immediately. He did so, and the jailor blamed him for coming in at so unseasonable an hour. Early in the morning the messenger came and said, "Are all the prisoners safe?" "Yes." "Is John Bunyan safe?" "Yes." "Let me see him." He was called, and appeared, and all was well. After the messenger left, the jailor said to Bunyan, "Well, you may go out again when you think proper, for you know better than I can tell you when to return."

LUTHER, writing to Link, says :—"I send you my acts of the Conference at Augsburg. They are more cutting, doubtless, than the legate expected; but my pen is ready to give birth to greater things. I KNOW NOT MYSELF WHENCE THOSE THOUGHTS COME."

SECTION XI.

SPIRIT-POWER.—VISIONS.

PAST sections will have prepared the mind for understanding how visions are produced.—That they are not the clairvoyant examinations of the actualities, but biological pictures created by the operator ; whether in or out of the flesh. Visions differ from dreams—visions, only by the mind being cognizant of surrounding incidents, as recognised by the expression, “ He is awake ; ”—whatever therefore the operator places in the camera, as in second sight ; be it true or false, the person sees. That it is neither the spirit of the man leaving the body, and so seeing incidents transpiring in other houses ; nor, that it is only the play of the nerves on the organs of the head ; is illustrated in the dream incident which occurred to the beadle of Covent Garden, page 448. The dream vision was, that the man was *hanging* in such a room &c.,—but he was not hanging, he was lying on the floor ; showing that the man did not see the actual scenes, but a vision so arranged as to rivet attention ; and induce him the next morning to call on a friend, and with him see the real scene—evidently there was an operator.*

In like manner visions are to be understood.

I will give an incident which much interested me at the time. An incident which showed me the mesmeric control, Spirits or angels have over some persons. There was no collusion between the parties, because their position in life, education and residence, and dislike for each other ; were known to me.

At a circle of some nine persons, the leading medium in trance, stated she saw the mother of Miss J. and A. B.—and another relation, and that the scene was beautiful ; suddenly the young ladies were thrown into a kind of brief stupor ; the original medium was moved, those three girls with closed eyes, were made to go through the tableaux, as seen in the air ; then their arms, fingers, body and limbs, twisted and twined in the most graceful attitudes ; as if they were without bones in their

* See also the incident in the hospital, Leamington, page 401.

bodies. The disliked medium sat like a mother; A. B. leaned upon her breast, and the other on her knees, upturned her closed eyes towards the mother. Not a word was spoken, not an eye open—and when all was over, they stated, they could not help themselves, they felt they were powerless; they felt drawn about, but had no idea what for. This statement is necessary to place the visionary in his proper place, for us understanding the phenomena.

The reader may perhaps remember the incident which took place at Newcastle some time ago, by means of which the murderer was discovered.

A mother in a vivid dream, saw a man looking intently at her through a barred window; soon after she heard that her son was murdered; she said she would know the man if she saw him. A man was arrested on suspicion of the murder—she came to Newcastle, told the authorities of her dream—the prisoners were placed in the yard, the suspected man among them. On the woman coming into the yard and seeing them, she at once singled out the suspected man, as the man she saw in her dream.

Here was evidently a vision, not the reality; and the mind intuitively recognises an operator; and that operator must be an intelligent Ethereal.

I will now give an instance or two of Mirror Visions. The medium was a poor, uneducated man, who, looking one day into a rock crystal-ball I have; saw men and incidents. I then had several sittings with him, he sitting before a mirror, and I acting as scribe. I had very many extraordinary visions given to me. One series was the course of creation, how matter was formed, and how animals were formed. Another series was, the incidents of our Saviour's life, with details of a very singular kind.

Another series was—How angels acted upon men, representative men; and the physical mode by which it acted upon the masses, through the representative men.

I will give one vision produced at once, on my putting a question.

SOUL LEAVING THE BODY.—MIRROR VISION.—My question was: Have you ever seen a human soul leave the body?
 Ans. I have. *Note: the words appear in the mirror, in gold or*

silver shining letters. Will you show me a vision of the soul leaving the body? At once the following vision was given to the Seer.

The mirror is changing colour—I see the interior of some room—a very poorly furnished one; a bed—a sort of tent bedstead, but the post cut off on one side; there is a person sitting in a chair: an elderly man—he is leaning on the bedpost at the place cut off; towards the foot, there are two children—they have very rough heads of hair, they seem very poor. Round the foot of the bed, there is some one coming in at the door, and looking at the woman in bed:—on the other side, there is a rush-bottomed chair, with the top back off; towards the head of the bed, there is a table, and on the table a cup, and a couple of bottles; the woman who came in, has gone to the fire-place—a broken-down grate—a little fire; she stirs it—she has gone and sat down on the bed half way up:—The sick woman is turning round to look at the man—is putting her hand out on to his knee—he is gone and has knelt down as if in prayer. She is getting more pale—her husband and the woman are weeping—the woman is taking the two children out of the room—the man is standing and taking her hand—the woman comes in again, and has come upon the other side of the bed looking at her—sick woman is drawing very long breaths. There seems a great light breaking through the ceiling, and coming down on the sick woman; there seems as if floating over the bed, several shadowy forms, like women hovering over, in a kind of circle round the woman; they are holding their hands and fingers out attracting the woman—there seems a *FIGURE* or *FORM*, coming out of the woman—seems to come out of the head of the sick-woman—it has come out, it is so *beautiful* it is a shadowy form, transparent almost:—surrounded by some vapour, the form has the features of the sick woman, but so young, so beautiful. Turns her face from me, seems to be looking down on the body, and round the room. Rising up, and the spirits going up with her—going up—as it goes up, it gets brighter and brighter—the very air gets brighter—all seems stationary—seems fading.

Q. When the last breath is drawn, is the spirit still in the body for a time?

A. The soul does indeed stay at times in the body when to all appearance it has left, but there is at present no rule yet known by man; to direct him with certainty whether the soul is in the body, and how long it remains there. *Man*

must wait patiently for those rules from Infinite Wisdom. Man must leave time, rule, directions, and all with his Maker.

ANOTHER VISION, GIVEN THE SAME SITTING.—Fog on the glass, clearing up. There seems to be a man standing with his face towards me, he has on dark clothes—he is on an elevated piece of land. It seems surrounded with water; but the water is calm—why! the ground seems to be rising up; higher, higher, still seems to get higher, but more slowly. The man seems as if staggering; upon one side of the hill I see written up “Ambition,” on the other side “Error.” Over the man are clouds, the rain is pouring down,—how it rains, he seems now to be frightened at the rain. As it rains, the waters seem to come up, or the hill is going down. He is looking on the water in great dread, the hill is going down fast; it is very little above the water. The water is getting full of foam and raging; he clasps his hands,—he is sinking in the waters;—he is gone. Over the top of the mirror there is some reading. “Such is the end of the man who rises by might, and not by right.”

The following prayer was seen on the mirror, and the direction given was; that it was to be used regularly at the commencement of each sitting.

O! most merciful Jehovah, grant unto us the light of Thy Holy Spirit, to guide us into all truth; that we may be brought into sweeter communion with Thee.

Come humbly Come hopefully Come truthfully	}	on the merits of the Most High.
--	---	---------------------------------

The Seer is a man in one of the humblest walks of life, and a good man who means well towards every one. The power continued for a time, and then left. He has often sat since, but no visions are given to him.

I have some fifty to sixty visions by the same person, full of variety of incidents.

INSPIRATION BY VISION—COMMANDS.—Whether the inspirations came through young or old, through man or woman, through warrior or child, its revelations were accordant, simple, positive, and to the purpose. By them they all testify that they were warned of their approaching enemies; were told when they need set no sentinels; when there were traitors amongst them, and by them they were enabled to conquer both man and the elements. Let us give a few of the most remarkable instances of such inspirations.

“Our troop,” says Durand Fage, “was once between Nair

and La Cour de Crevièz, when our leader Cavallier had a vision whilst he was sitting, on which he started up and said these words,—‘O my God, how wonderful! I have seen in the vision the Marshal Montrevel, at Allez, giving to a messenger letters against us to carry to Nismes. Let somebody hasten away, and they will find the express, in such a habit, and on such a horse, and attended by such and such persons, (describing all these). Ride full speed and you will meet them passing the Gardon.’ In a moment three of our men got on horseback, Rickard, Bouvet, and another: and they found the courier in the place, and with the company, just as described by brother Cavallier. The courier being brought to our troop, they found letters upon him from the Marshal, so that by this revelation we happily discovered many things whereof good use was made in the sequence. The messenger was sent back on foot. I was then present, and saw these things all pass before my eyes.”

CÆSAR, in his Commentaries, states that during a portion of the battle of Philippi he lay still in his tent, confined there by sickness—but that his friend, Artorius, having a *vision*, commanding that he, Cæsar, should be carried out of the camp, he was conveyed out of his tent. Shortly after, the enemy made great efforts to gain Cæsar’s camp; and, when gained, they believed him dead, as they found his empty litter pierced in many places with darts.

SECOND SIGHT, is this vision faculty; and, as several works are published containing authenticated narratives, it is unnecessary to continue the illustrations. We have them richly studded in the sacred books; and in Mahomedan, Brahmin, Classic, and Modern History.

SECTION XII.

DREAMS.

EXTRAORDINARY DREAM.—On Wednesday, an investigation took place in the board-room of the Strand Union, Bow Street, before Mr. Bedford, on the body of a man named William Death, aged forty, whose body was discovered in a complete state of nudity, under the following circumstances.—William Atkinson, beadle at the Piazza, Coven Garden, stated that he had for some time known the deceased, but had latterly considered him of weak intellect. On Friday night he (witness) dreamt that deceased had committed suicide by hanging himself in a house in White Hart Street. On the following day, (Saturday) he became so uneasy that he determined to visit deceased; for the dream had made a deep impression on him. He first, however, went to Mr. Robins's room, and told the porter there, who consented to accompany him. On entering the house, No. 3, White Hart Street, they called to deceased, but on receiving no answer, proceeded to the front door on the first-floor, and, on entering, were horrified to see the deceased lying on his face in a corner of the room in a perfect state of nudity, and quite dead. The Coroner, in summing up, remarked that the case was one of the most extraordinary ever brought under his notice, but had been made quite clear. The jury returned a verdict in accordance with the medical testimony.—*Times of 25th March, 1859.*

A. WELLS.—Her niece had the mother's gold thimble playing with, and lost it. Every effort was made to find it by a diligent search, but without success. Some two or three weeks after; A. WELLS dreamt she saw the thimble in one of the child's old shoes on a certain shelf. The dream was so vividly on her mind when she awoke, that she got up, went to the shelf and shoe, and found the thimble as she had seen it in her dream. It seems that one day, a quantity of old shoes had been taken down from the shelf, and put back again; in the meantime, the child playing about, had put the thimble in one, and left it.

DREAM OF WORDS SPOKEN AFTER SIX MONTHS.—"Some time ago, when my mother resided in London, and I was in full practice at ———, about fifty miles from London, one night I had so vivid a dream that I told my wife of it; and

made a memorandum in my diary—it was, that I was with my mother; she used certain words upon a subject, and I replied. Some six months after, I and my wife went up to London on a visit, and coming into the presence of my mother, she commenced the subject named in the dream, and used the very words I had dreamt. I called the attention of my wife to the circumstance, and she remembered it—then said my mother, ‘John, I had such a strange dream at such a time, naming the date I had my dream; and I thought you said . . . being the very words I had said.’—*Dr. M.*, 1859.

JOHN HUSS, in the fourteenth century, was persecuted for his religious opinions, and was burnt. When summoned before the Council of Constance, and in prison, he dreamt that he saw the features of Jesus Christ, which he had caused to be painted on the walls of his prison study, effaced by the pope and bishops. The dream distresses him; but next day he sees painters employed in restoring them in greater numbers and splendour. Their task finished, the painters, surrounded by a great multitude, exclaim, “Now, let popes and bishops come, they never shall efface them more.” Huss adds, “Many people in Bethelhem rejoiced, and I among them.”

“Think of your defence, rather than dreams,” said his friend Chevalier Chlum. “I am not a dreamer,” said John Huss. “But this I hold to be certain—the image of Christ will never be effaced; they wish to destroy it, but it will be painted anew in men’s hearts by far abler preachers than I.” The dream nerved Huss for the stake; and, 100 years after, the Reformation under Luther and others verified the prediction.

At the time of the Reformation, the ELECTOR FREDERICK of Saxony, at his castle of Schweinitz, near Wittenberg had one of those vivid dreams which operate on men’s intellect, and guide their actions.

AFTER TWELVE YEARS.—The following remarkable instance of a dream was related by the late Mr. Calcott, a worthy clergyman of Bristol. “A gentleman, a friend of Mr. Calcott, observed to him one morning that he had been much alarmed the night before by a dream, so strong, so lively, and so distinct, that no length of time would efface it from his recollection. ‘That a woman, whom he circumstantially described to Mr. Calcott, had appeared before him, and made an attempt upon his life; and that this visionary murderess was so strongly

impressed upon his memory that he still shuddered when he thought of her. Mr. Calcott smiled, and the subject was changed. About a dozen years after, as the gentleman who had had the dream was travelling in Germany, what was his horror and amazement on reaching the inn where he was to sleep, when he beheld the very woman (precisely the same, in dress, person, and features) whom he had seen in a dream in England twelve years before. He consulted with the servant, and they retired after supper to a two-bedded chamber, where they lay with cocked pistols and beating hearts, attending the event. Accordingly, after all the family had retired to rest, the door of the apartment was pushed open, and the woman made her appearance with a weapon in her hand. The English travellers, however soon secured her. And thus, by an *interposition*, which even an *Atheist* must allow to have been providential, were the lives of two innocent persons secured from the attack of an assassin."

"Some circumstances related in the following letter, which some may account odd accidents, I think are such instances of the providence of God, as ought to be had in remembrance. 'On Monday, (says R. Moss), about three o'clock in the morning, W. Holmes *came to me* and said, brother Moss, I have been just awakened by a dream, that the constables and churchwardens came to press you for a soldier. I would have you get up and go to Norton.' I did so, and he walked with me about half a mile. At his return, the constables and churchwardens were come."—*J. Wesley.*

"A woman at Stockworth told her sister, who lived with her, 'I do not think to go to market to-day, for I dreamed that I was drowned in riding across one of the drains on Haxby Bar.' But she was soon laughed out of it, and went. She rode over the bar, where the water was scarce a yard deep, and slipped off her horse. Several looked on, but no one thought of pulling her out till she was past recovery."

ANOTHER CASE.—"I received a strange account from Edward Bennett's eldest daughter. 'On Tuesday, the 12th of this month, I told my husband in the morning, I desire you will not go into the water to-day, least not into the deep water on the far side of the town, for I dreamed I saw you there out of your depth, and only your head came up just above water.' He promised me he would not, and went to his work. Soon after four in the afternoon, being at John Hanson's, his partner's house, she was on a sudden extremely

sick, so that for some minutes she was ready to expire, then she was well in a moment. Just at that time, John Hanson, who was an excellent swimmer, persuaded her husband to go into the water on the far side of the town. He objected at first—went in, and was drowned.”

WARNED IN A DREAM.—“A lady passenger in the Baltic, who had intended to take passage in the Arctic, dreamed two nights in succession that the latter steamer had foundered at sea. The dream made such an impression upon her, that she determined not to go in the Arctic, and persuaded some of her friends also to follow her change of plan. On her voyage across the ocean, before any tidings had been heard of the disaster, she told her dream to many passengers in the Baltic. A few days and the dream was verified!”—*Newspaper*.

“On Friday Mr. T. returned to Dover, and I spoke at Sandwich for the first time. After the meeting was concluded, a well-dressed aged woman came to me and said, ‘I know you, I both saw and heard you about two years since.’ I replied, ‘God bless you, I never saw you before that I know of,’ and wished her good night. This good woman, not satisfied with my answer, went to her class-leader, Mr. B., and said to him, ‘I dreamed about two years ago that a woman came and preached in our chapel, and was made a great blessing to my family, and that they were all brought into the way of heaven, particularly a wicked son, who has lain much upon my mind.’ She added, ‘this is the woman I saw in my dream, and I fully believe the other parts of it will be fulfilled.’”—*Mrs. Taft’s Memoirs*.

LIFE SAVED BY A DREAM.—When I was about five years old, I was left, one Sunday while my mother went to church, to the care of an aged woman. As she sat by the fire, she fell asleep; I went out of the house, and climbing up some steps that led to the top of the cistern, which being full of water, I fell in, where I must certainly have perished, as the cistern was deep, and no neighbours near, had not an unseen hand interposed. Just at that moment the old woman dreamed I was fallen in the cistern, and was drowned; and waking in a fright, she looked round for me, and then calling aloud for me; but receiving no answer, she rushed up, and running to the cistern, found me overhead, and dragged me out just in time to save my life.

I have had upwards of ten falls from horses; once I fell seven, and at another ten yards upon the hard pavement; but

never had one bone broken, or one joint dislocated. Such has been the watchful care of my Heavenly Father over me."—*Rev. M. Martindale, 1786.*

Luther frequently had dreams which influenced his actions while working out the Reformation; he frankly gave the devil the credit for many physical manifestations in the shape of prodigies; he saw visions, and felt influences acting upon him so powerful, that at times he fainted; these points in his life's progress are coated over with the paint of charity, and called "Luther's Weaknesses;" but there is a sturdiness of tone and of assertion, which can only come from a man who has had facts for his reasons and declarations; and in the light of the declarations on sounds and noises in sections one and two, we have confirmation of the reality of the incidents.

The following remarkable dream appeared some years ago in the columns of the *Imperial Magazine*, a monthly periodical edited by the late metaphysician Samuel Drew:—"A clergyman of evangelical principle, whose name, from the circumstances that occurred it will be necessary to conceal, being much fatigued at the conclusion of the afternoon service, retired to his apartment in order to take a little repose. He had not long reclined upon his couch before he fell asleep, and dreamed that on walking into his garden, he entered an arbour, where he sat down and began to meditate. Whilst thus employed, he thought that he heard some one enter the garden, and leaving the arbour, he hastened to the spot whence the sound seemed to come, in order to discover who it was that had entered. He had not proceeded far before he saw coming towards him a particular friend of his, a clergyman of considerable talents, and who had rendered himself extremely popular by his zealous and unwearied exertions in the cause of Christ. On approaching his friend, he was surprised to observe that his countenance was covered with a gloom which it had not been accustomed to wear, and that it strongly indicated a violent agitation of mind, apparently arising from conscious remorse. After the usual salutations had passed, his friend asked the relater the time of day, and was told twenty-five minutes after four. On hearing it, the visitor said, 'It is just one hour since I died, and now I am damned.' 'Damned for what?' enquired the dreaming minister. 'It is not,' said he, 'because I have not preached the Gospel, neither is it because I have not been rendered useful; for I have now many seals to my ministry, that can bear testimony to the

truth as it is in Jesus, as they have received it from my lips ; but it is because I have been accumulating to myself the applause of men more than the honour which cometh from above, and verily I have my reward.' Having uttered these words, he hastily disappeared. The minister shortly afterwards, with the contents of the dream deeply engraven on his memory, and overwhelmed with serious reflections, proceeded to the chapel to conduct the evening service. On his way he was accosted by a friend, who enquired whether he had heard of the severe loss which the church had sustained in the death of that able minister. He replied 'No,' but being much affected by this singular intelligence, he enquired the time when his departure took place ; to which his friend replied, 'This afternoon at twenty-five minutes past three o'clock.' "

DREAM.—“ Now when Herod was at Daphore by Antioch, he had some dreams, which clearly foreboded his brother's death ; and as he leaped out of bed in a disturbed manner, there came messengers that acquainted him with that calamity.”—*Josephus*.

DREAM.—“ And now as Nicanor lay hard at Josephus to comply, and he understood how the multitude of the enemy threatened him, he called to mind the dreams which he had dreamed in the night time ; whereby God had signified to him before hand, both the future calamities of the Jews ; and the event that concerned the Roman Emperors. Now Josephus was able to give shrewd conjectures about the interpretations of such dreams, as have been ambiguously delivered by God. Moreover he was not unacquainted with the prophecies contained in the sacred books, as being a priest himself, and of the posterity of priests ; and just then was he in an ecstasy ; and setting before him the tremendous images of the dreams he had lately seen, he put up a prayer to God and said, ' Since it pleaseth Thee who hast created the Jewish nation, to depress the same ; and since all their good fortune is gone over to the Romans ; and since thou hast made choice of this soul of mine, to foretell what is to come to pass ; I give them my hands and am content to live.' ”—*Josephus*.

DREAMS OF A JEWISH HIGH PRIEST, AND ALEXANDER THE GREAT.

“ Now Alexander the Great, when he had taken Gaza, made haste to go up to Jerusalem ; and Jaddua the high priest, when he heard that, was in an agony, and under terror ; as not knowing how he should meet the Macedonians ; since the

king was displeased with his foregoing disobedience. He therefore ordained that the people should make supplications, and should join with him in offering sacrifices to God, whom he sought to protect that nation, and to deliver them from the perils that were coming upon them; whereupon God warned him in a dream, which came upon him after he had offered sacrifice, that he should take courage, and adorn the city, and open the gates; that the rest should appear in white garments, but that he and the priests should meet the king in the habits proper to their order, without the dread of any ill consequences, which the providence of God would prevent. Upon which, when he arose from his sleep, he greatly rejoiced; and declared to all the warning he received from God. According to which *dream he acted entirely*, and so waited for the coming of the king.

“And when he understood that he was not far from the city, he went out in procession, with the priests and the citizens. The procession was venerable, and the manner of it different from that of other nations. It reached to a place called Sapha, which name translated into the Greek signifies a prospect; for you have thence a prospect both of Jerusalem and of the temple; and when the Phœnicians and the Chaldeans that followed him, thought they should have liberty to plunder the city and torment the high priest to death, which the king's displeasure fairly promised them, the very reverse of it happened; for Alexander, when he saw the multitude at a distance in white garments, while the priests stood clothed in fine linen, and the high priest in purple and scarlet clothing with his mitre on his head, having the golden plate whereon the name of God was engraved; he approached by himself, and adored that name, and first saluted the high priest. The Jews also did altogether with one voice salute Alexander, and encompass him about; whereupon the king of Syria, and the rest were surprised at what Alexander had done; and supposed him disordered in his mind. However Parmenio alone went up to him, and asked him how it came to pass, that, when all others adored him, he should adore the high priest of the Jews? To whom he replied, I did not adore him, but that God who hath honoured him with his high priesthood; for I saw this very person in a *dream*, in this very habit when I was at Deas, in Macedonia; who, when I was considering with myself how I might obtain the dominion of Asia; exhorted me to make no delay, but boldly to pass over the sea thither; for that he would conduct my army, and would give

me the dominion over the Persians ; whence it is, that having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream ; I believe that I bring this army under Divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians ; and that all things will succeed according to what is in my own mind. And when he had said this to Parmenio, and had given the high priest his right hand ; the priests ran along by him, and he came into the city ; and when he went up into the temple, he offered sacrifice to God, according to the high priest's direction ; and magnificently treated both the high priest, and the priests. And when the Book of Daniel was shown him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended, and as he was then glad, he dismissed the multitude for the present ; but the next day, he called them to him, and bade them ask what favours they pleased of him ; whereupon the high priest desired that they might enjoy the laws of their forefathers ; and might pay no tribute on the seventh year. He granted all they desired."—*Josephus*.

Alexander the Great was a man of Dreams, a medium, a man who had unhesitating faith in the Gods, and of their ordering the weal or woe of human beings ; by the direction of his dreams, he commenced and stayed his wars. He had his soothsayer, who attended on him in all his journeys and his battles ; a few instances of this, are herewith given :—

"Alexander had a dream, in which he saw Hercules offering him his hand from the wall, and inviting him to enter. Many Tyrians dreamed that Apollo declared he would go over to Alexander, because he was displeased with the behaviour of the town. Hereon the Tyrians loaded his statue with chains, and nailed his feet to the pedestal.

"Alexander, in another dream, saw a satyr playing before him at some distance ; and as he advanced to take him, the savage eluded his grasp. However, at last, after much coaxing, and taking many circuits round him, he prevailed with him to surrender himself. The interpreters interpreted the Greek term for satyr, into two, *Sa Tyrus*, which signifies 'Tyre is thine.' They still show a fountain, near which Alexander is said to have seen the vision.

"Alexander, after he had conquered Egypt, determined to build a city to be peopled with Greeks, and called after his name ; by the advice of his architects he had marked out a

piece of ground, and was preparing for a foundation; but a *wonderful dream* made him fix on another situation. He thought a person with grey hair, and a venerable aspect, approached him, and repeated the following lines—

‘High o’er the gulfy sea, the Pharian isle,
Fronts the deep roar of disemboguing Nile.’

Alexander, on this, immediately left his bed and went to Pharos, which was at that time an island lying a little above the canopic mouth of the Nile; but now is joined to the continent by a causeway. He no sooner cast his eyes on the place than he perceived the commodiousness of the situation. It is a tongue of land, not unlike an isthmus, whose breadth is proportionable to its length. On one side it has a great lake, on the other the sea, which there forms a capacious harbour. He ordered a city to be planned suitable to the ground; for want of chalk they used flour, which answered well on the black soil. While the king was enjoying the design, on a sudden an infinite number of large birds, of various kinds, rose like a black cloud out of the river and the lake, and alighting on the place, ate up all the flour that was used in marking out the lines. The *diviners* assured him it was a sign that the city would be blessed with such plenty as to supply to all that should repair to it from other nations.”

POMPEY.—“After his fall he went on board a small river-boat. As he was coasting along, he saw a ship of burden just ready to sail, the master of which was Peticius, a Roman citizen, who, though not acquainted with Pompey, knew him by sight. It happened that this man, the night before, dreamed he saw Pompey come to talk to him, not in the figure he had formerly known him, but in mean and melancholy circumstances. He was giving the passengers an account of his dream, when, on a sudden, one of the mariners told him he saw a little boat rowing up to them from the land, and the crew making signs by shaking their garments and stretching out their hands. On this Peticius stood up, and could distinguish Pompey among them, in the *same form as he had seen him in his dream*. Then, beating his head for sorrow, he ordered the seamen to let down the ship’s boat, and held out his hand to Pompey to invite him on board, &c.”—*Plutarch*.

CÆSAR.—“The night before his murder, as he was in bed with his wife, the doors and windows of the room *flew open*. Disturbed both by the noise and the light, he observed by moonlight his wife in a deep sleep, uttering broken words, and

inarticulate groans. She dreamed that she was weeping over him, as she held him murdered in her arms. Next morning she conjured him not to go out that day, if he could possibly avoid it, but to adjourn the senate; and if he would pay no attention to her dream, to have recourse to some other species of divination, or to sacrifices, for information as to his fate. This gave Cæsar suspicion and alarm, for he had never before known in his wife Calphurnia anything of the weakness or superstition of her sex, though she was now so much affected. He therefore offered a number of sacrifices, and, as the diviners found no auspicious tokens in any of them, he sent Antony to dismiss the senate; but, overruled by the ridicule of one of the conspirators, he went, and was stabbed to death."

MARK ANTONY dreamed that his right hand was lightning-struck; and a few days after, he was informed that Octavius had a design on his life.

When CÆSAR was murdered by Brutus and others, the poet Cinna dreamt that Cæsar invited him to supper, and that when he declined the invitation, he took him by the hand, and constrained him to follow him into a dark and deep place, which he entered with the utmost horror. The agitation of his spirits threw him into a fever, which lasted the remaining part of the night. In the morning, however, when Cæsar was to be interred, he was ashamed of absenting himself from the solemnity; he therefore mingled with the multitude that had just been enraged by the speed of Antony; and being unfortunately mistaken for that Cinna who had before inveighed against Cæsar, he was torn to pieces.

PONTIUS PILATE'S wife dreamed, and that dream was so far a presentiment, that she implored her husband to "have nothing to do with that just man."

JEWISH.—"Joseph's dreams, by their significance, influenced his brothers to sell him as a slave; his dreams, caused the collection and saving of corn during the years of plenty, and raised him to high official position in Egypt."

CHRISTIAN.—"Joseph, was by dream warned to save the life of Jesus Christ by fleeing into Egypt; the massacre of the children proved the divinity of the warning."

"FOR GOD speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night when deep sleep falleth upon man, in slumberings upon the bed, then he openeth the ears of man, and sealeth their instruction; that he may withdraw man from his purpose, and hide pride from man."

—*Job.*

SECTION XIII.

SPIRIT-POWER—HEALING.

GREATRAKES, the great healing medium, was evidently under spirit-action. The cures by simple laying on of hands were by hundreds; they were all manner of diseases; therefore the details are unnecessary. I only copy that which is necessary, to show angelic action.

Greatrakes was clerk of the peace for the county of Cork. He states :—

“ About 1662 I had an *impulse*, or a strange persuasion in my own mind (of which I am not able to give any rational account to another) which did very *frequently suggest* to me, that there was *bestowed* on me the *gift* of curing the king's evil, which, for the extraordinariness of it, I thought fit to conceal for some time; but at length I communicated this to my wife, and told her that I did verily believe that God had given me the blessing of curing the king's evil, for whether I were in private or public, sleeping or waking, still I had the same impulse; but her reply to me was that she conceived this was a strange imagination; yet, to prove the contrary, a few days after there was one William Mather, of Satterbridge, in the parish of Lismore, who brought his son, William, to my house, desiring my wife to cure him, who was a person ready to afford charity to her neighbours, according to her small skill in chirurgery; on which my wife told me there was one that had the king's evil very grievously in the eyes, cheek, and throat, whereupon I told her that she should now see whether this were a bare fancy, or imagination, as she thought it, or the dictate of God's Spirit on my heart. Then I laid my hands on the places affected, and prayed to God for Jesus' sake to heal him, and bid the parent two or three days afterwards to bring the child to me again, which accordingly she did, and I then saw the eye was almost quite whole, and the node, which was almost as big as a pullet's egg, was suppurated, and the throat strangely amended; and, to be brief (to God's glory I speak it), within a month discharged itself quite, and was perfectly healed, and so continues, God be praised!”

There is abundance of evidence to prove that many persons were cured through him of long-standing complaints. It appears that the clergy soon grew jealous of him, and he was cited into the bishop's court at Lismore; where, not producing a license for practising, he was prohibited from laying his hands on any persons for the future; but he disregarded the prohibition, and continued to perform cures as usual.

GRASSNER, a Roman Catholic priest; was another man who recognized a divine power on him, which effected cures. He asked the patient the nature of his disease; he then laid his hand on the ailing part, and in a loud voice commanded the disease *to show* itself. In about three cases out of four, the disease came out on the surface of the body. He then requested the patient to expel the disease himself, by the simple thought, "Depart from me, in the name of Jesus Christ." Schisel, the physician, who was suffering 'hell torture' from the gout, and who had written a treatise on the subject; went to Grassner to test his power, rather than from any hope of receiving any benefit, and was cured. He pithily says, "A man that sees will not deny that it is day when the sun burns his back, and a courageous physician will believe that he is ill when he feels pain. All those present, including other physicians, fully testify that which we saw, and I myself, to my astonishment, experienced."

GIFT OF HEALING.—There is not the slightest doubt that occasionally spirit-power for healing purposes comes through a medium; I have had *many* opportunities of testing it.

I am intimately acquainted with a person whom I have known from boyhood; and shortly after he attended circles, he, for a time, felt a singular power laying hold of his arm; and in cases of domestic illness, a floating and drawing power would lay hold of his arm and hand. He would yield, and his hand would, after several gyrations, pass on to the patient, and be rested on *the* spot where the pain was felt. After a time the hand would rise, and float to the fire-place; apparently that the unhealthy mesmerine, absorbed,

might be drawn off the hand by the draught in the fire-place; then it would return to the patient, and gyrate hither and thither round the person, and near the body, like a fly-wheel. The motion would then suddenly stop, like a shock; all influence would cease, and the patient be healed. This power continued in force for some three years and then ceased. As the person I refer to is in private life, having a large family, and the healing power was exercised only in his domestic circle; he had no pecuniary motive for trumpeting the incidents. He and his family were thankful to God for so manifest a proof of the ministry of angels; and I am permitted to name the incident, as an illustration of the fact that the gift of healing still continues to man. To deny the existence of the gift, is to dwarf the mind, and show a painful amount of *ignorance* as to the past of national and individual history.

The Gift of Healing is a power which if sought for with the mind free from self; would be largely bestowed on men, for the removal of diseases, produced by the ignorance and breach of some of the simple and unique laws of longevity.

ST. LOMER, A.D. 575.—We are informed that a wonderful spirit of prayer, and the gift of miracles, rendered his name famous.

ST. SEBASTIAN, A.D. 288, restored speech to a woman who had been dumb six years after he had made the sign of the cross on her mouth.

ST. UUTHYMIUS, A.D. 473, cured by prayer, and making the sign of the cross on Terebon (one half of whose body had been struck with the palsy), after his father, Aspebetus, a Persian prince, had exhausted the resources of the physicians and magicians of that country. It appears from the narrative of Cyril that he wrought many miracles, usually by the sign of the cross.

JOSEPHUS.—“A certain man of the vulgar sort at Alexandria, well known for the decay of his eyes, knelt down by Vespasian, and groaned and begged of him the cure of his

blindness, as by the admonition of Serapis, the god which this superstitious nation worships above others. He also desired that the emperor would be pleased to put some of his spittle upon the balls of his eyes. Another infirm man there, who was lame of his hand, prayed Cæsar as by the same god's suggestion to tread upon him with his foot. Vespasian at first began to laugh at them, and to reject them; but after he asked the opinion of his physicians. 'Perhaps,' said they, 'the gods are willing to assist, and the emperor is chosen by divine interposition.' However, they said at last that if the cure succeeded, Cæsar would have the glory; if not, the miserable objects would only be laughed at. Wherefore Vespasian imagined that his good fortune would be universal, and that nothing on that account could be incredible, so he looked cheerfully, and in sight of the multitude, who stood in great expectation, he did what they desired him,—upon which the lame hand was recovered, and the blind man saw immediately."*

CALCUTTA NEWSPAPER, 1858.—THE POWER OF GOD.—“The glory and perfection of Almighty Providence are now being wonderfully manifested at a village near Calcutta. Praise be to God! How wonderful is his Omnipotence! how astonishing his Omniscience! All things are ordered according to his will. He is a fountain of mercy, and the drops thereof are as a shower of pearls. A most wonderful narrative is given in the last number of the ‘Sooltan-ool-Akhbar,’ showing how the power of God has been illustrated by a *series of miracles* at the village of Haltoo, about two miles south of Calcutta. There is an old ruined mosque at this place, which was built in the Nabob's time, but has been allowed to fall into decay for want of repair, so that there was actually a foot-path established right through it. A Mussulman inhabitant of this village, who had suffered for many years from a racking cough to such a degree that he every day expectorated a quantity of blood, and was considered to be in a dying state, was in the habit of praying there. One day he suffered such terrible agony that he thought the hour of his death had arrived, and he only thought of making a good profession of faith before giving up the ghost. With trembling steps, and without a single worldly hope, he went to the ruined mosque and prostrated himself close to the spot where a few stones marked the former place of the pulpit. With tears and groans he con-

* The above miraculous cures are attested both by Suetonius and Vespasian.

fessed his sins, and humbled himself before the Almighty Majesty, stretching forth his hands in prayer. In this attitude of prostration he suddenly fell into a calm and happy sleep. In his sleep he heard a *voice*, which said, 'Why dost thou sleep? Rise, collect thy senses; wash the threshold of the door with water, and then drink some of the water. Rub also some dust from the threshold on thy body. Thou shalt immediately be cured, and go to thy house in perfect health and strength; and proclaim everywhere that whoever shall do as thou hast done, the Almighty Physician shall bless and heal him also.'

"He awoke, *obeyed* the instructions of the *heavenly voice*, was immediately restored to perfect health and strength; he returned to his house and spread the tidings abroad. Two months have elapsed from the day, and on every Friday and Saturday thousands of people assemble at that ruined mosque to offer praise and prayer, and hundreds of persons afflicted with the most dreadful diseases are instantaneously cured by the dust and water of that holy place. Surely God is the only true Physician, he cures and he saves according to his blessed will."

G. Fox.—"While I was at Norminghurst, in Essex, James Claypole, of London, was suddenly taken ill with so violent a fit that he could neither stand or lie, but through the extremity of pain cried out. When I heard it I was much exercised in spirit for him, and went to him. After I had spoken a few words to turn his mind inward, I was moved to lay my hand upon him, and prayed the Lord to rebuke his infirmity. As I laid my hand upon him, the Lord's power went through him, and through faith in that power he had speedy ease, so that he quickly fell into a sleep. When he awoke he was so well that next day he rode with me five-and-twenty miles in a coach, though he used formerly to lie sometimes two weeks, sometimes a month, in one of those fits."

PRAYER CURE.—Dr. Whitehead, one of those prayer men who swept the country in Wesley's days; preached in the house of a man whose daughter lay ill of a fever some ten miles off. That day he had received a message from his wife that the girl's life was despaired of. He earnestly and with tears desired the Doctor to recommend his daughter to God in prayer both before and after preaching: he did so, in a most warm and affectionate manner. Late that evening, while the young woman's mother was sitting by the bedside of her daughter (who had been in a strong delirium for several days)

she opened her eyes, and hurriedly exclaimed, "Oh, mother! I have been dreaming that I saw a man lifting up his eyes and hands to heaven, and fervently praying to God for my recovery. The Lord has answered his prayers, and my fever is gone; but what is far better, the Lord has spoke peace to my soul. I know it, I feel it, my dear mother; his Spirit bears witness with my spirit that I am a child of God and an heir of glory." Her mother, thinking she was in her deliriums, desired her to compose herself and remain quiet. The daughter replied, "I am perfectly in my senses; help me to rise, that upon my knees I may praise God." Her mother did so, and from that hour the young woman recovered so fast, that she was soon able to attend to the affairs of the family where she lived. She had never seen Dr. Whitehead, but some weeks after she saw him, and the moment she beheld his face she fainted away. As soon as she came to herself, she said, "Sir, you are the person whom I saw in my dream, when I was so ill of a fever," &c.—(1764.)

JOHN WESLEY AND HIS HORSE-CURE. — "1st May.—My horse was exceedingly lame, and my head ached more than it had done for some months. What I here aver is the naked fact. Let every man account it as he sees good. I then thought, 'Cannot God heal either man or beast by any means or without any?' Immediately my weariness and headache ceased, and my horse's lameness at the same instant, nor did he halt that day or the next."

ANOTHER INCIDENT.—"I expected some difficulty in breaking off a custom of six-and-twenty years' standing, and accordingly the first three days my head ached more or less all day long, and I was half asleep from morning to night. The third day, in the afternoon, my memory failed almost entirely. In the evening I sought my remedy in prayer. On Thursday morning (being the day after) my headache was gone. My memory was as strong as ever."

ANOTHER INCIDENT.—"My old disorder returned as bad as ever. A thought then came into my mind, 'Why do I not apply to God in the beginning rather than in the end of an illness?' I did so, and found immediate relief, so that I needed no further medicines. I was much weaker than usual, and feared I should not be able to go through the work of the day, which is equal to preaching eight times; I therefore prayed that God would send me help; and as soon as I had done preaching at West Street, a clergyman, who was

come to town for a few days, came and offered me his services. So when I asked for strength, God gave me strength; when for help, he gave this also. When I came home they told me the physician said he did not expect Mr. Meyrick would live till morning. I went to him, but his pulse was gone. He had been speechless and senseless for some time. A few of us immediately joined in prayer (I relate the naked fact). Before we had done, his sense and his speech returned. Now he that will account for this by natural causes has my free leave, but I choose to say, This is the power of God."

ANOTHER INCIDENT.—"I was desired to visit some one who was eminently pious, but had now been confined to her bed several months, and was utterly unable to raise herself up. She desired us to pray that the chain might be broken. A few of us prayed in faith. Presently she rose up, dressed herself, came down stairs, and I believe had no further complaint."

"On Friday I got to Halifax, where Mr. Floyd lay in high fever, almost dead for want of sleep. This was prevented by the violent pain in one of his feet, which was so much swelled and so sore, it could not be touched. We joined in prayer that God would fulfil his word, and give his beloved sleep. Presently the swelling, the soreness, the pain, were gone, and he had a good night's rest."

PRAYER CURE.—"In the Duchy of Magdeburg, a part of the German dominions of the King of Prussia, one of the royal gamekeepers, a man who had lived and brought up his family in the fear of God, fell very dangerously sick. His wife, with all his children, who were still in their infancy, surrounded the bed of the apparently dying man, and wept bitterly. One of the boys retired secretly into a summer-house in the garden, knelt down, and prayed fervently in these words: 'Gracious God! do not let my father die yet; let him live at least till I am fourteen years old.' He rose, comforted, from his knees, entered the room, and found his father quite altered. The father recovered completely, lived exactly till the boy attained the age of fourteen years, and then he died. This boy was blessed with the gift of a fine tenor voice, and was thus enabled to earn a very good subsistence by singing in the choir. The occurrence excited a very strong sensation throughout the whole town."

HEALING IN MICHIGAN.—"August, 1855. Some twenty miles from here reside several brothers and their families, by

the name of Hicks, three of them farmers, the other a Methodist preacher, all spiritualists. They are highly spoken of by their neighbours. Among them I spent a pleasant Sunday ten days ago, and heard those 'solid men' tell of cures performed through the mediumship of the daughter of one of them equal to those of old. A bruised thumb was relieved of all swelling and bleeding by her taking the inflammation into her own hand and arm, and then throwing it off. Her father had his foot crushed by a horse, and with it swollen and bleeding reached the house. 'Minerva,' said he, 'for heaven's sake call the doctor!' The doctor was already there, and influenced 'Minerva' to place that broken foot together, wipe off the blood, and take out the inflammation. He (Hicks) put on his boot and went about his business, never experiencing any serious inconvenience from the wound. A neighbour of theirs (I forget the name) dislocated his knee, and sent for Minerva instead of a surgeon. The crowd tried to fool her, telling her that the hurt was in the ankle, but she looked up with that peculiar expression of one possessed, and said, 'I know my own business,' and after trying to set the knee, called for help. Five men taking hold with her, the knee was set, and after a few passes over it with her hands, the swelling went down so as not to be noticeable.

"A. Hicks has a son aged sixteen years, who last fall had a running sore under his right shoulder. For seven long years he had suffered with it until hopes of a cure were few and faint. He would sometimes pull out rotten pipes from it several inches in length. Physicians pronounced it incurable without the loss of the arm, and hinted that his life was likely to be lost too. This young man went to his uncle's, and in three days' time by 'the laying on of hands,' was on the high road to health. His issue was healed, and continues well to this day."

THE DEITY is acknowledged as the curer, but most assuredly angels were the physicians—as much as they were when the angels came and troubled the pool of Bethesda, and when an angel strengthened Jesus the Christ.

SECTION XIV.

SPECIAL PROVIDENCE.

THE marvellous incidents narrated in the previous sections, at once subdue unbelief in Special Providence; and show how by the system of sub-agency, as in the affairs of man, angels minister, not only in the great events of a man's life, but in the minute and common-place affairs of that life. Therein is wisdom, because the happiness or misery of man *arises* from little things; many littles make the path of life smooth or rough, and by the careful avoidance of little annoyances, life becomes a comfort to the individual; and that feeling of comfort communicates itself by look, and by action, to those dependent on him: and their comfort or joy is increased. A nurse, with an invalid, has to descend to a very minute attention to *little* matters, so called; but great, if the comfort of the invalid is considered; yet that nurse is a spirit created in the image of God. Why, therefore, should it be considered a thing incredible, that angels should come and watch over, and *cheerfully* direct those mental invalids; who, conscious of their febleness of knowledge, ask the direction and assistance of those whose position in life is superior to their own; but whose bent of mind, and feelings of kindness, find their vent and joy in visiting the sick, the bereaved, and the orphan.

If we could all get out of the fog of educational ideas of heaven, and take a common-sense Bible view of angel help; the law of Special Providence would be as plain, as of a father or mother, descending to minute business or household matters, for the well-being of the family they are providentially placed over. Blindness does not hinder the blind from accepting help, though he cannot see the helper; so neither are we, with our opaque eyes, to deny there is help, because we cannot see the helper. *Test* his presence by asking, and if it be done with child-like reliance, and not with the distrustful sneer,

help *will* come, and that as sensibly as the help felt by the blind man referred to.

In the families of my friends, and in my *own* family ; the proofs of this have been so frequent, and so minute ; that to deny it, would be to lie.

In the knowledge of the fact that a slight alteration in the chemical constituents of air, would, even with a cloudless sky, suddenly produce rain ; we perceive how for great objects, spiritual intelligences might so produce a temporary change in the elements, within a *limited* area ; .as to cause rain or wind. The power which could produce the whirlwind in front of Elijah, could produce the fire to consume the soldiers—could produce the mighty rushing wind in Jerusalem—could shake the houses, tables, and chairs, as narrated in the previous sections—could effect the incidents in this section. Admit the greater, and the lesser has room enough to enter.

THE VITALITY, the power, and the importance of this section, cannot be over-estimated. Sounds, movings, risings, &c., are all subservient to the great vital law, SPECIAL PROVIDENCE. The movements of physical bodies, are merely the lights, to show that the gas has an existence ; and that gas is healthy or deadly, dependent on the manner of using it.

SPIRIT MANIFESTATION, shows the existence of spirit life ; and Special Providences show the action of that power for weal or for woe upon man. Satisfied as to the existence of the one, the other is the more readily understood.

THE ORPHAN HOUSE at Bristol, containing one thousand orphans fed by Special Providence, is the grandest spectacle in the British empire. Every materialist, and Christian, should purchase a copy of Muller's narrative ; and a system of minute supervision would be opened, which would fill the mind with wonder ; pulverise the mental hallucination theory, and open a landscape to view, glowing with corn fields, and foliage ; and the lights and the shadows of life playing over the same, would only add fresh beauty and loveliness. (See section on Impres-

sions, page 438.) The landscape, in its extent, is yet so minute, as to allow the existence and examination of a single stalk and ear of corn; and the laws of nature play their part in that single thread of life, as in the whole length and breadth of the landscape.

FRANKLIN *thought*, and flew his kite; and declared therefrom certain laws in electricity. The consequences of that kite flight, have materially assisted man in his knowledge of phenomena, and have added much to the comfort of mankind in civilised countries.

Men have been *thinking*, and by as simple a method as Franklin with his kite; have discovered the law of special providence. The incident in its feebleness was created by the experimenter, but the success of the experiment developed the existence of a LAW which SHAKES EMPIRES. That law is Special Providence.

Before going into a higher range of incidents, let me give a few kite experiments, made by me through a medium I know well, and have known many years; and can therefore place all dependence in what transpired in my presence.

Having lost some choice flower seeds for sowing, and having searched in every direction about my house unsuccessfully, I thought, now is an opportunity for proving the truth of Special Providence. *If angels are* near us, and do help, perhaps they will solve my doubts by kindly influencing — (a medium of rather feeble powers) to find the seeds. At once he began to move; he got up, his hand stretched out, stiffened, and seemed as if drawn; he allowed his body to follow; he stated he felt a "gummy sensation on his hand;" he moved about the room for about a minute, and then went into the back parlour, opened the cupboard door; his hand then floated to the top shelf, and rested on an old cash-box; it was taken down and opened, but no seeds were there; disappointed, I was putting it back, when the hand of the medium again was placed on the cash-box; I then examined again, and this time lifted up the inner part used for gold and silver; and there, under it, was the packet of seeds I was in search of.

I then flew another kite. I had, for family convenience, made an opening into the adjoining house, so as to double the

number of rooms for my family; the furniture, &c., were to be re-arranged. I asked for additional proof of the law, by the question, "Will you kindly re-arrange the furniture, pictures, &c." At once the medium was subject to the *influence*—he was drawn into the kitchen—all the articles were taken down; and without the slightest volition of his mind, his hand was moved, and touched an article; he took it up with both hands, and they floated to the spot it was to be placed; and when finished, all in the house were amused and delighted with the *method* and *thought* displayed in the convenient positions of the various articles. The process was continued, and the whole of the re-arrangement of household effects was carried out; the hand of the medium going to, and resting on each article, and then floating off to the room and the spot where it was to be placed; and so unique and appropriate was that arrangement, especially in my late wife's private sitting-room; that she sat and wept with gratitude. There, opposite to where she usually sat, was her husband's portrait, and below it, had been placed the picture of the cemetery, where lay four of her deceased children, &c.

Did we, as a family, merely feel amused at the result—far otherwise. I and my wife were subdued, were made conscious of the TRUTH of God's oversight of the *individual*. We felt, "His nature and His name is LOVE."

Since then I have flown many similar kites, and thereby Muller's providences at Bristol, and the incidents of Special Providence in this section, and elsewhere; are to me as true, as the existence of my right hand now in the act of writing

"HOMER never introduces the Deity as depriving man of the freedom of will, but as moving the will. He does not represent the heavenly power as producing the resolution, but ideas which lead to the resolution. The act, therefore, is by no means involuntary, since occasion only is given to free operations, and confidence and good hope are superadded. For either the Supreme being must be excluded from all casualty and influence on our actions, or it must be confessed that this is the only way in which he assists men, and co-operates with them, since it is not to be supposed that he fashions our corporeal organs, or directs the motions of our hands and feet, to the purposes he designs, but that by certain motives and ideas which he suggests, he either excites the active powers of the will, or else restrains them."—*Plutarch*.

SPIRIT GUIDANCE. THE CAMISARDS, 1704.—"It would require a volume," says Elie Marion, "to relate all the wonders God wrought by the means of the inspirations, which, in his good pleasure, he gave to us. I protest before him, that generally speaking, they were our laws and guides; and, in truth, when we met with disgraces, it was either for not punctually observing their orders, or when an enterprise was undertaken without them. It was by inspiration that we forsook our parents and relatives, and whatever was dearest to us to follow Christ, and to make war against the devil and his followers.

"SPIES and traitors who were sent amongst them, were immediately perceived by the spirit, and pointed out. Numbers of cases of this kind are given, where the men were seized and searched and proofs of their guilt found upon them, or who were so struck by the miraculous discovery as to confess it."

SPIRITUAL INTERPOSITION.—We are informed of the following interesting incidents by Dr. S. S. Lyon, of Newark, U. S. While on a recent visit to Philadelphia, and stopping at the Gerard House, he (Dr. Lyon) was one day sitting and dozing in his room, after a fatiguing walk, when he was aroused by a Mr. Morrell, who suddenly entered his apartment, tapped him on his shoulder, and demanded that he should go with him, and bestow medical aid upon a Mrs. Hankins, who was then in great suffering. Mr. Morrell said he had been irresistibly influenced to leave the lady, who was some two miles up town, and to wander forth, he knew not for what purpose; that his footsteps had been irresistibly guided; however, he came to the front of the Gerard House; that he found he could then get no farther, but must turn into the hotel; that his footsteps had then been as mysteriously guided up flights of stairs, and through halls, until he came to that particular room, the door of which was opened, and that, on looking in, and seeing Dr. Lyon, who he knew, he immediately knew that he had been spiritually sent for him to go and see Mrs. Hankins. Dr. Lyon accordingly went immediately with Mr. Morrell, and saw the lady, found her in very great agony, and succeeded in relieving her in a few minutes, by simple manipulation. The next day Dr. Lyon called on Mrs. Hankins, found that she had slept well during the night, and the disease having developed itself externally, so as to reveal its true character, he left her a simple medicine, and on that

same day returned home to Newark. On his arrival, he found at his house Mrs. Porter, of Bridgeport, Connecticut, who, going into the spiritual state, described to him the above named circumstances, as occurring in Philadelphia, and said that on the morrow he would get a letter from Philadelphia, in which he would be informed that his patient was much better. The next day, at about the hour specified, he actually did receive such a letter.

WIND GIVEN.—WESLEY.—"We went on board about eight o'clock in the morning. It was a dead calm when we rowed out of the harbour, but, about two in the afternoon, the wind sprang up, and continued till near four on Sunday morning, when we were within sight of the Irish shore. I could not but observe, 1st. That while we were sailing with a fresh gale, there was no wind a mile off, but a ship which lay abreast of us was quite becalmed till we left her out of sight. 2nd. That a French privateer, which for several days had taken every ship which sailed on that coast, was taken and brought into Dublin Bay the very morning we arrived there. Before ten we came to St. George's Quay. Soon after we landed, hearing the bells ring for church; I went thither directly. The curate of St. Mary's sent me word he should be glad of my assistance."

ANOTHER INCIDENT.—WESLEY.—"We went on board, and set sail for Dublin. The wind was fair, and extremely fine. Seven or eight miles from the town, a small boat overtook us, which brought me letters from London. Some of these earnestly pressed me to return to London, or, however, not to go to Ireland. I consulted my friend, and, just as we began our little debate, the wind, which was then fair and small, turned from east to west, and blew harder and harder. But the point was soon decided; for, upon inquiry, we found the boat was gone back, and no other was to be had. Presently after, the wind returned to the east, and we saw the hand of God, &c. It then fell calm, &c. Having no wind still, I desired our brethren to come upon the quarter-deck, where we no sooner began to sing a hymn than both passengers and sailors assembled. The wind sprang almost as soon as I began, and about nine the next morning we entered Dublin Bay, after so smooth and pleasant a passage, as the captain declared he had not had at that time of year for forty years."

RETRIBUTION.—John Wesley narrates the following:—

"A gentleman, sending for Dr. Lake, finding he must die,

said a fortnight ago, while riding over Hounslow Heath, some boys were playing at cricket. One of them striking the ball, hit him just on the toe with it, looked him in the face, and ran away. His toe pained him, struck up his body with mortification. Dr. Lake asked him if he knew the boy; he said, 'About ten years ago, I was riding over the heath, when an old man ran by my horse's side, begged me to relieve him, and said he was almost famished. I bade him begone, but he still kept up with me. I drew my sword, and with one blow killed him. A boy about four years old, who was with him, screamed out his father was killed. His face I perfectly remember. *That boy* it was who struck the ball against me, which is the cause of my death.'

RETribUTION.—“One time especially, (as we were then informed) there was a very wicked man whom they got to come to the Quakers' meeting; this man put a bear's skin on his back, and undertook with that to play pranks in the meeting. Accordingly sitting himself just opposite to the Friend that was speaking, he lolled his tongue out of his mouth, having his bearskin on his back, and so made sport to his wicked followers; and caused a great disturbance in the meeting. But an eminent judgment overtook him, and his punishment slumbered not, for as he went back from the meeting there was a bull baiting in the way, which he strayed to see; and coming within the bull's reach, he struck his horn under the man's chin into his throat, and struck his tongue out of his mouth; so that it hung lolling out as he had used it before in derision in the meeting. And the bull's horn running up into the man's head, he swung him about upon his horn, in a most remarkable and fearful manner.”—Geo. Fox, vol. i. p. 356.

James Skene took great delight in inventing malicious slanders against friends. On one occasion whilst he was repeating some wicked verses, which he had composed on purpose to defame an innocent person; he was in that instant suddenly struck down as one dead, and for sometime deprived of his senses.

RETribUTION.—“A man was at Bridgenorth affirming that he was present, when Dr. Priestly's house was burnt down at Birmingham; and saw the first stone thrown by the rioters. His comrades did not believe, but he persisted; and at last called to God to *blast his limbs if it was not true*—at the same time clapping his thighs with his hands. God took him at his word, and immediately deprived him of the use of his

limbs! He fell down upon the spot, and cried to his companions, '*I was telling lies.*' I saw him a few days after, a miserable object indeed."—Mrs. Kirkpatrick. 1792.

A WONDERFUL DOG.—On Sabbath last, two local preachers, belonging to the Primitive Methodists at South Shields, went to preach at Usworth, a colliery village some eight or nine miles off. They finished the labours of the day a little after 8 o'clock, and soon after set their faces homeward. The evening had passed, and night, robed in her starry stillness, had approached, giving the two preachers an opportunity of conversing on the sublimities of the stellar regions. They had not proceeded far in their interesting conversation when they were overtaken by a large Newfoundland dog, and some time elapsed before they took any particular notice of the animal. They pursued their way, and still the dog followed, when they thought it necessary to drive him back, as he appeared to be a valuable animal, and his owner might come to some loss should he stray away from home. Notwithstanding all the means employed, the dog followed, keeping the two preachers ahead at a respectful distance. They continued on their way, and came through some fields which lead to the main road. When coming through one of those fields, the dog passed them, making a whining noise as he came by, which, by their interpretation, sounded like a mark of disapprobation at their driving him back. Before they came to the hedge at the bottom of the field they heard the dog growling and barking, and upon advancing a few steps further, they were terror-stricken at beholding three men in the hedge ready to pounce upon them. Two leaned back in the hedge, and the other slunk down, as the dog snarled and the two preachers passed by. The preachers went on quickly, leaving the dog in front of the rascals. After they had got about a mile further the dog came up to them again, and appeared pleased, as if he had found his master. They determined that he should follow, and that, when they separated, the one he followed should take him home, give him his supper and a night's lodging, and take him back the next day. They went on and down the railway, and as soon as they turned off the line to come into a lane leading into the town, the dog turned round and took his departure home, leaving the two preachers in safety, and thankful for his sagacity and protection.—*Newcastle Daily Express, September 1859.*

ANIMAL INFLUENCE.—"A few nights ago a medical gentleman at the watch house, happened to take out his pocket book to give his card to a person ; in it was some £500. After he had left, as he was going home, he felt something touch his hand : it was a Newfoundland dog, which immediately leaped on him and kept following him. When they reached Grosvenor Square, two men attacked him—seized him by the collar, and demanded his pocket book. The dog instantly flew at them both, one of whom he bit severely in the leg, and they both made their escape. The faithful guardian attended the gentleman to the door of his house, waited till the servant opened the door, refused to be coaxed in ; and they were compelled to shut the door. On opening it a few minutes after, they found he had taken his departure."—*Courier*, January 10, 1804.

CORN GROUND.—"Samuel Hick was at Knottingley, a populous village in the neighbourhood of Ferrybridge, in 1817, where he took occasion to inform his hearers that there would be a church meeting at Micklefield, on a certain day, when he should be glad to see all who were entitled to that privilege. He further observed, with his usual frankness and generosity, that he had two loads of corn, and that they should be ground for the occasion. These comprised the whole of the corn left of the previous year's produce. When therefore he returned home, and named his general invitation and intentions, Martha, who had as deep an interest in it as himself, enquired very expressively, "And didst thou tell them when all the corn was done, how we were to get through the remainder of the season, till another crop should be reaped?" To-morrow alas! rarely entered into Samuel's calculations, unless connected with the church. The day fixed for the meeting drew near, there was no flour in the house ; and the wind-mills, in consequence of a long calm, stretched out their arms in vain, to catch the rising breeze. In the midst of all this death-like quiet, Samuel carried his corn to the mill nearest to his own residence ; and requested the miller to unfurl his sails. The miller objected, stating that there was no wind. Samuel on the other hand continued to urge his request, saying, "I will go and pray while you spread the cloth." More with a view of gratifying the applicant than from any faith he had in Him who holds the natural winds in his fists, and who answers the petitions of his creatures, the man stretched his canvas. No sooner had he done this, than to his utter

astonishment a fine breeze sprung up, the fans whirled round, the corn was converted into meal, and Samuel returned with his burthen rejoicing, and had everything in readiness for the festival. A neighbour, who had seen the fans in vigorous motion, took also some corn to be ground, but the wind had dropped, and the miller remarked, "You must send for Sammy Hicks to pray for the wind to blow again."

JOSEPHUS.—"So Titus perceived that his preservation must be wholly owing to his own courage, and turned his horse about, and cried aloud to those that were about him to follow him, and ran with violence into the midst of his enemies, in order to force his way through them to his own men; and hence we may principally learn that both the success of war and the dangers of kings are under the providence of God, for while such a number of darts were thrown at Titus when he had neither his head-piece or breast-plate on, none of them touched his body, but went aside without hurting him, as if all of them missed him on purpose, and only made a noise as they passed by."

SPECIAL PROVIDENCE.—Of Euthymias it is said that in a time of great drought the people came in crowds begging to offer prayers to God for them. His answer was, "I am a sinner, how can I presume to appear before God, who is angry at our sins? Let us prostrate ourselves before him, and he will hear us." They obeyed. As he prayed prostrate on the ground the sky grew dark on a sudden, rain fell in abundance, and the year proved remarkably fruitful.

SECTION XV.

ADDINGS.

WHILST the closing pages of this work are in the hands of the printer, the wisdom of physical manifestations of spirit-power is obvious, from the battle now raging in the newspaper press. The "Morning Star" has opened its columns to the combatants; and while the one side is hurling "Scoundrelism, imposition, blasphemy, devilism, charlatanism, machinery, toe-joints, humbug, imbecility, and madness," and bespattering fact-witnesses with the slime-words of society; the other side is serving the guns with the grape-shot of facts; while scores of spiritualists have in fear, run behind into the ditches of obscurity, to come out with a straight spine and noble bearing, when the battle is *over and won*, a few veterans are repelling the attack; and all honour to Mr. William Howitt, he boldly holds the standard against the foe, and rallies the forces against the enemies of angel existence and power. The truth of the narrative of "Stranger than fiction," is now being attested by the witnesses. Space only allows the following remarks and facts to find a record here.

DR. GULLY, of Malvern, Oct. 1860, states, "I was one of the persons present at the evening meeting. The other gentlemen present were a solicitor in extensive practice, and two well-known writers of solid instructive works—not writers of fiction—who, by-the-bye, appear to be so used to inventing that they cannot believe that any one can possibly be employed in stating facts. We were complete masters of our senses; and I submit that their evidence is worth a thousand conjectures and explanations made by those who were not present. Scores of times I have been much more agitated and excited in investigating a patient's case, than I was in observing what occurred at the evening meeting in question.

"That the phenomena therein related actually took place in the evening meeting; and, moreover, that no trick, machinery, sleight-of-hand, or other artistic contrivance produced what

we heard and beheld. I am quite as convinced of this last as I am of the facts themselves.

“Only consider that here is a man, between ten and eleven stone in weight, FLOATING ABOUT THE ROOM for many minutes—in the tomb-like silence which prevailed, broken only by his voice coming from different quarters of the room, according to his then position—is it probable, is it possible, that any machinery could be devised—not to speak of its being set up and previously made ready in a room, which was fixed upon as the place of meeting only five minutes before we entered it.

“Let it be remembered, moreover, that the room was, for a good part of the evening, in a blaze of light, in which no balloon or other machine sufficient for the supposed purpose could be introduced; or, if already introduced, could remain unobserved; and that, even when the room was comparatively darkened, light streamed through the window from a distant gas-lamp outside, between which gas-lamp and our eyes Mr. Home’s form passed, so that we distinctly perceived its trunk and limbs; and most assuredly there was no balloon near him, nor any machinery attached to him. His foot once touched my head when he was floating above.

“Then the accordion music. I distinctly saw the instrument moving, and heard it playing when held only at one end, again and again. I held it myself for a short time, and had good reason to know that it was vehemently pulled at the other end, and not by Mr. Home’s toes, as has been wisely surmised, unless that gentleman has legs three yards long, with toes at the end of them quite as marvellous as any legion of spirits. For, be it stated, that such music as we heard was no ordinary strain; it was grand at times, at others pathetic, at others distant and long drawn, to a degree which no one can imagine who has not heard it.

“To one whose external senses have witnessed these things, it is hard to increase the insufficiency of those attempted explanations which assert the use of tricks and machinery. As I said before, it requires much more credulity to believe such explanations than to swallow all the ghost stories that ever were related. I may add that the writer in the ‘Cornhill Magazine’ omitted to mention several curious phenomena which were witnessed that evening. Here is one of them. A distinguished literateur, who was present, asked the supposed spirit of his father whether he would play his favourite ballad for us, and addressing us, he added—‘The accordion was not invented at the time of my father’s death, so I cannot con-

SECTION IV.

ADDRESS

The first of these is the fact that the work of the
 State is to be done in a way which is consistent
 with the principles of justice and equity. It is
 the duty of the State to see that the rights
 of all its citizens are protected, and that
 the laws are administered impartially. It is
 also the duty of the State to provide for the
 education and welfare of its people, and to
 maintain a system of public works which will
 benefit the community as a whole. The State
 should also be careful to maintain its
 credit, and to avoid any course of
 extravagance or profligacy. It should
 be guided by the principles of economy and
 efficiency in all its operations. The State
 should also be careful to maintain its
 honor and respectability in the eyes of
 the world. It should be guided by the
 principles of morality and decency in all
 its actions. The State should be a model
 of good government, and should strive to
 be the best that it can be.

The second of these is the fact that the
 work of the State is to be done in a way
 which is consistent with the principles of
 justice and equity. It is the duty of the
 State to see that the rights of all its
 citizens are protected, and that the laws
 are administered impartially. It is also
 the duty of the State to provide for the
 education and welfare of its people, and
 to maintain a system of public works
 which will benefit the community as a
 whole. The State should also be careful
 to maintain its credit, and to avoid any
 course of extravagance or profligacy. It
 should be guided by the principles of
 economy and efficiency in all its
 operations. The State should also be
 careful to maintain its honor and
 respectability in the eyes of the world.
 It should be guided by the principles of
 morality and decency in all its actions.
 The State should be a model of good
 government, and should strive to be the
 best that it can be.

we heard and beheld. I am of the facts themselves.

"Only consider that stone in weight, in the tomb-like voice coming from his then position—chinery could be previously made the place of meeting

"Let it be a good part of the balloon or other could be introduced unobserved; and darkened, gas-lamp outside Home's form and limits; nor any my head when

"Then the end, again had good the other end surmised, with toes of spirits. I no ordinary at others can imagine

"It is I said explanation were Magistrate were tinged spirit of for us

d
ye
less

letter for

ceive how it will be effected ; but if his favourite air is not played, I pledge myself to tell you so.' Almost immediately the flute notes of the accordion (which was upon the floor) played through 'Ye banks and braes of bonnie Doon,' which the gentleman alluded to assured us was his father's favourite air, whilst the flute was his father's favourite instrument. He then asked for another favourite air of his father's, 'which was not Scotch,' and 'The Last Rose of Summer' was played in the same note. This, the gentleman told us, was the air to which he had alluded.

"Intelligent phenomena, such as the music played at request, point to intelligent agents ; and spiritual bodies that have quitted fleshly bodies may be at work. I, for one, wish that it were proved to be so ; for a more solemn discovery than that of a means of communication between embodied and disembodied sentient beings cannot be imagined. It giddies the brain to think of the possible result of such a discovery."

DR. COLLYER, of St. John's Wood, Oct. 1860, states, "He had studied and written on Biology and kindred subjects, and thoroughly disbelieved the assertions made as to spirit-power till a few hours before writing his communication. That in his presence the table he was sitting at rose and made four bounds, and struck the door of the room ; that a guitar in the hand of a young lady gave out sounds ; that several were being touched by the power producing the phenomena ; that he also being touched, he asked that he should be pinched ; they did so,—so impressively, so energetically, that he had to call out ; that he, after the sitting, examined his leg, and there was the mark of a thumb and two fingers ; that the next day his leg was on those places *discoloured*, and that he called on and showed the discolourization to the Editor of the 'Morning Star.'

"NOTE.—*Why should Dr. Collyer be surprised ?—JACOB was not only sensible of an angel-man, who allowed him to wrestle, so as to imprint the fact on his mind ; but the angel dislocated the joint of Jacob's thigh, so that he was lame ever after. Such an incident would now-a-days be considered 'devilish.'*"

DR. ROBERTSON, 1860, considering the asserted phenomena of spirit-power to be untrue, invited two gentlemen to his house ; one was a Medium, Mr. Squire, and who with the Doctor and a friend, sat at a ponderous iron-clamped table, which had been made to withstand the violence of lunatics. That table-

was lifted up; the Doctor defied the "*power*" to injure it. The table was thrown to the other end of the room, and smashed to fragments. To the surmises of biological action the broken table remained an evidence of too practical a kind to have any weight with Dr. Robertson; besides, how could a slim youth biologize a full reared man with his energies in full play?

SPIRIT WRITING, 1854.—"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 hues like the branches of a vine, and presented a beautiful appearance to view. To a mortal it must have been a work of immense and unprofitable labour. Strange to say, it was utterly impossible to say where it began, or where it ended. There were four different shades of blue, nine of scarlet, four of red, four of brown, et cetera; 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. It was as follows:

November 12th, 1854.

"CREATURES OF YE FLESH,—Ye are doubtless assembled to view ye marvels of Spiritualism, inasmuch as they may afford you amusement. If any such there be now assembled at this table, it may be proper to undeceive them on certain points connected with this view—our object being not only to amuse, but also to instruct.

"To those present who *cannot*, or, rather, *will not*, profit in a moral point of view by our teaching, let them be warned, lest certain iniquities be exposed, the publication of which may, perchance, cover them with shame and confusion.

"To those who have already witnessed our manifestations, this exordium is particularly addressed. We caution them, ere it be too late, to turn their minds towards the power and wondrous mercy of that great and Almighty God, whose eye is everywhere, whose judgment, though slow, is nevertheless sure! Therefore see that ye sin no more!"

After having commented upon this extraordinary letter for

a short time, 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 free 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 burnt 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. It was the same, or a *fac-simile* of the same letter which had been burnt, with the exception of some additional hues, and a portrait, which the other had not. A small piece of paper was then torn, having nothing upon 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 upon it in pencil. These things were accomplished with the greatest rapidity in succession.”—*Charles Partridge, New York.*

MORAL CONSEQUENCES OF SPIRITUALISM.

By reasoning, practical study, and observation of facts, Spiritualism confirms and proves the fundamental bases of religion, namely :—

The existence of an only, omnipotent God, creator of all things, supremely just and good.

The existence of the soul; its immortality and its individuality after death.

Man's free will, and the responsibility which he incurs for all his acts.

Man's happy or unhappy state after death, according to the use which he has made of his faculties during this life. The necessity of good, and the dire consequences of evil. The utility of prayer.

It resolves many problems which find their only possible explanation in the existence of an invisible world, peopled by beings who have thrown off the corporeal envelope, who surround us, and who exercise an increasing influence upon the visible world.

It is a source of consolation :—

By the certainty which it gives us of the future which awaits us.

By the material proof of the existence of those whom we have loved on earth, the certainty of their presence about us, the certainty of our rejoining them in the world of spirits, and the possibility of communicating with them, and of receiving salutary counsels from them.

By the courage which it gives us in adversity.

By the elevation which it impresses upon our thoughts in giving us a just idea of the value of the things and goods of this world.

It contributes to the happiness of man upon the earth :—

In counteracting hopelessness and despair.

In teaching man to be content with what he has.

In teaching him to regard wealth, honour, and power as trials more to be dreaded than desired.

In inspiring him with sentiments of charity and true fraternity for his neighbour.

The result of these principles, once propagated and rooted in the human heart, will be :—

To render men better and more indulgent to their kind.

To gradually destroy individual selfishness, by the community which it establishes among men.

To excite a laudable emulation for good.

To put a curb upon disorderly desires.

To favour intellectual and moral development not merely with respect to present well-being, but to the future which is attached to it ;

And, by all these causes, to aid in the progressive amelioration of humanity.—*Revue Spirite*, Paris.

SECTION XVI.

SECTION LAST.

COMING from the presence-chamber of the invisibles, what is the effect on the mind? Has it not opened fresh views of the Infinite? Has not the unseen been a realized fact? Have not the mysterious incidents and coincidences in your life—in the life of your relatives—in the lives of the representative men and women in all ages, found their solvent in the substantial proofs placed before you? Have not the various manifestations of angelic power on families, and individuals, enveloped what was mystery, in a mantle of light? Is not the certainty of a future life more pleasurable than future extinction? Are not the annoyances of life felt to be merely the polishing process the master has to apply to the gem, so that its beauty and lustre may be increased?

BEREAVED! Father or mother, husband or wife, son or daughter, brother or sister, lover or friend; the so-called dead yet live, and love, and guard. You are in the workshop of eternity; work heartily, work cheerfully, work for an object worthy an Immortal; and the past sections are illustrations of the help you will receive, and of the certainty of your rest, your repose, your enjoyment, with those who entwine their affections with yours in that upper—that BETTER LAND.

The Natural and Supernatural are one, the only difference is, position; Man as a Physical structure is a wonder; Man as an Apparitional—a Soul structure is a wonder; and Man as a Spiritual structure is a wonder; Angels in space are a wonder; and, God the Deity is an INFINITE WONDER.

NOTE.—*The reader will kindly refer to the Preface, page iv, paragraph 3.*

“IDEAL” SECTION.

THE CREATION OF WORLDS.

PONDERINGS over the divisional mechanism of the universe have led the mind to new ideas; ideas which may, or may not be new to science; but having no opportunity for testing and giving publicity to them—they have faded away; to be in some instances resuscitated in after-periods by other persons. In past life, this has often been the result of my observations and thinkings. One idea I would have broached in the section upon the “universe;” but I feared to place it beside verified facts, lest the grandeur of the real, might be marred by the pigmyism of the unreal. The idea is—That the SUN is the Mother of the Planets of the solar system. That the materials of which the planets are composed, whether ponderable or imponderable; were in the *interior* of the sun, and were shot out into space, through its positive pole in a fluid state; and became spheroid, on the same principle, that molten lead passing through a sieve, becomes spheroid while descending in the air.

The sun is 520 times larger than all the planets of the solar system joined in one; the ejection of the quantity of matter for those planets, would not reduce the external circumference of the sun, which contains matter equal to 1,300,000 of our earths. The photographs of the moon, show the contractions of matter from north to south round the poles like an orange with the skin off; and like the animal organs for emission. The birth of the planets, would not disturb the gravitation harmony of the universe; as they, by the magnetism of the parent, cling to the sun, within its orbit in space; therefore the weight would be the same.

Pursue this idea, and it gives us the BIRTH of the sun, and of the suns in space, from mother suns; till we reach the original, which, for size, the mind cannot grasp—cannot com-

pare; unless we use the simile of a freestone quarry, in contrast to the school-boy's tiny marble.

ANOTHER IDEA is, that the metalliferous veins of the earth run in ridges from the north to the south pole, like the joinings of the gores of an orange; and that they dip down towards the centre of the earth, from whence they have arisen as imponderable vapours; and which, as they uprose, crystallised themselves according to their several properties, and became the fibres and nerves for the cohesion of matter, in the crust of the earth. That by an attentive exploring of this law, from the commencement of the flow of any of the ridge lines from the pole; the exact latitude and longitude for finding layers of metals could be pointed out.

SEVERAL fresh ideas have been broached in the course of the argument on the Natural and Supernatural; other ideas, I leave till a more convenient time.

THE END.

WORKS TO BE HAD OF H. BAILLIERE.

- Astounding Facts from the Spirit World**, 12mo., 1854. 3s. 6d.
- Davis**. The Magic Staff, an Autobiography, 8vo. 1857. 9s.
- . The Great Harmonia, 5 vols. 8vo. New York. £2 5s.
- . The Harmonial Man, or Thoughts for the Age, 8vo. 3s.
- . Philosophy of Spiritual Intercourse, New York. 4s.
- Deleuze**. Practical Instruction on Animal Magnetism. 4th Edition, 8vo. London, 1850. 4s. 6d.
- Didier**. On Animal Magnetism and Somnambulism, 12mo. 3rd Edition, 1860. 5s.
- Edmonds and Dexter**. Spiritualism. 2 vols. New York. 18s.
- Esdale, J.** Natural and Mesmeric Clairvoyance, 12mo. 1852. 4s. 6d.
- Hare, Professor R.** Spirit Manifestations. 1855. 12s. 6d.
- Harris**. Epic of the Starry Heavens, 12mo. 1855. 4s. 6d.
- . Lyric of the Golden Age. New York, 1856. 9s.
- Harvey**. Spiritual Manifestations Tested, 12mo. 1853. 4s.
- Lewis**. Spiritual Reasoner, 12mo. 1855. 4s. 6d.
- Mesmerism and Media**, with directions how to develop Spiritual Rappings in every Family. London, 1855. 6d.
- Owen (R. Dale)**. Footfalls on the Boundary of another World, 12mo. New York, 1860. 9s.
- Practical Investigation, a**, into the Truth of Clairvoyance. 1s.
- Reichenbach**. Physico-Physiological Researches on the Dynamics of Magnetism, Electricity, Heat, Light, Crystallisation, and Chemism, 8vo. Plates. Edited by J. Ashburner, M.D. 1851. 15s.
- Rogers**. Philosophy of Mysterious Rapping, 8vo. Boston, 1857. 6s.
- Shekinah (The)**. The Emancipation of Mind, and Spiritual Phenomena, and the Progress of Man. Edited by Brittan. Vols. I. to III. New York, 1852 to 1854. £2.
- Spiritual Herald**. A Record of Spirit Manifestations, 8vo. London, 1856. 4s.
- . **Telegraph**. Small Edition, 9 vols. 12mo. New York, 1853 to 1855. £2 12s. 6d. *
- Teste**. A Practical Manual of Animal Magnetism: with its application to the Treatment and Cure of Diseases. London. 6s.
- Townshend**. Facts in Mesmerism, with Reasons for a Dispassionate Inquiry into it. 2nd Edition, 8vo. London, 1844. 9s. [The most Philosophical Work on the Subject.]

A Complete List of Works on Spiritualism to be had Gratis, on Application.