

WHERE ARE THE DEAD?

OR,

SPIRITUALISM EXPLAINED.

AN ACCOUNT OF THE ASTOUNDING PHENOMENA OF SPIRITUALISM,
AFFORDING POSITIVE PROOF BY UNDENIABLE FACTS
THAT THOSE WE MOURN AS

DEAD ARE STILL ALIVE,

AND CAN COMMUNICATE WITH US; THAT SPIRITUALISM IS SANCTIONED
BY SCRIPTURE, AND CONSISTENT WITH SCIENCE
AND COMMON SENSE;

WITH

SPECIMENS OF COMMUNICATIONS RECEIVED; EXTRACTS FROM ITS LITERATURE;
ADVICE TO INVESTIGATORS; ADDRESSES OF MEDIUMS;
AND ALL USEFUL INFORMATION.

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Prof. G. S. Kittredge
Cambridge

SPIRITUALISM.

To re-create mankind, to re-unite
Man with his fellow and all men to God,
To kindle up the dark material clod
Of man's external, to remove dull night,
Is thine, O Immortality ! Thy reign
Is not alone in that supernal Fane,
The Temple of the Skies. To Earth below
Thou comest. Wheresoe'er thy angels go
Man's body is renewed.

'Tis an authentic picture of two spheres—
In one thou art, in one art soon to be.
Its mission is to dry the mourner's tears,
And ope to light serene futurity.

Harris's "Lyric of a Golden Age."

PREFACE.

The following pages profess to be little more than a compilation of the results of twelve months' study of the phenomena and literature of Spiritualism; and the object of the present publication is to convey to the public a better idea than seems at present to prevail of what Spiritualism really is, and what is its use.

Spiritualism has been kept so much in the background, and has been so entirely misunderstood and misrepresented, that the slowness of its progress is scarcely to be wondered at. Even the few who have met with a chance copy of its organs—*The Medium* and *The Spiritualist*—have scarcely been able to discover “what it is all about.” I believe, therefore, that there is a demand for an intelligible *introduction* to the subject, and it is simply with a view to supply this want that the following pages have been written.

I do not flatter myself that the reader will believe any of the facts here narrated. Experience proves that strangers to the subject are obstinately averse to accepting the evidence of any other persons' senses besides their own. The best advice, therefore, that I can give to such readers is to say to them—
GO AND SEE FOR YOURSELVES. All I have attempted is to enumerate the alleged facts of Spiritualism, and show how they can verify them if they feel so disposed.

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WHERE ARE THE DEAD? OR, SPIRITUALISM EXPLAINED.

CHAPTER I.

UNSATISFACTORY STATE OF OUR KNOWLEDGE OF THE FUTURE LIFE.

PROBABLY in no country in the world are the people professedly more religious than in Great Britain ; and yet, with all the variety of creeds and sects which flourish amongst us, how few of them are there that are capable of affording to the aching heart of one who mourns the loss of a dear friend or relative the true consolation which we should naturally expect to find in the Word of God.

If we seek for consolation for the loss of our friends in the prospects of a future life, which are afforded by evidences existing outside the Bible, we find nothing but vague uncertainty, and but little, if any, progress since the time when Cicero wrote—"There is, I know not how, in the minds of men a certain presage, as it were, of a future existence, and this takes the deepest root, and is most discoverable, in the greatest geniuses and most exalted souls." If we turn to the Bible we certainly find some assurance of our immortality, but

are left in the utmost ignorance and uncertainty as to the nature and conditions of our future state ; and we are almost forced to repeat the words of Dryden :—

But whither went his soul, let such relate
Who search the secrets of a future state ;
Divines can say but what themselves believe,
Strong proofs they have, but not demonstrative ;
For, were all plain, then all sides must agree,
And Faith itself be lost in certainty.

The universal fear of death, which *disgraces*, one might almost say, most if not all who “ profess and call themselves Christians,” certainly suggests that the assurances of a glorious immortality, which are instilled into the minds of mankind from their earliest youth, are obviously inadequate to afford the satisfaction which can only come of a belief that is based upon *positive knowledge* as contrasted with blind faith. Shakspeare’s lines are very suggestive of the state of feeling which these doubts must give rise to :—

Death is a fearful thing
To die, and go we know not where ;
The weariest and most loathed wordly life,
That age, ache, penury, and imprisonment
Can lay on nature, is a paradise
To what we fear of Death.

When we consider the vast variety and great diversity of opinions that are held amongst all classes of men in our various religious sects, and which all profess to base their doctrines and beliefs upon the Bible, it is surely not surprising that some men should anxiously seek elsewhere for the truth which it seems impossible to extract from the professed Word of God. Neither, on the other hand—when we consider how little extraneous evidence of a future state, and even (to some minds) of the existence of a Deity, is discoverable by the *savans* and philosophers of the present century—is it surprising that the bulk of mankind should prefer to cling to the Bible as the only Divine

revelation. Mr. Gladstone, the Prime Minister, in a remarkable speech upon education and religion, delivered at the Liverpool College, in December, 1872, censured severely the growing scepticism of the present age, and referred particularly to the learned German theologian, Dr. Strauss, and his latest work, entitled "*The Old Belief and the New*," wherein the author (whom even Mr. Gladstone speaks of with the greatest respect) confesses himself a rank atheist and materialist, *denying the existence of a personal God or a future state; and suggests that we should no longer call ourselves Christians, that religious worship ought to be abolished, and that the very name of Divine service is an indignity to man.* Mr. Gladstone testifies to the great ability of the author, whom he mentions "with the respect which is justly due, not only to his ability and knowledge, but to his straightforward earnestness," and adds weight to the opinions thus expressed by informing us that they are not the mere dreams of a high-wrought enthusiast, but "the grave conclusions, after elaborate reasoning, of a learned, a calm, and, so far as form is concerned, a sober-minded man, who in this very year has been commended to us in England by another apostle of modern thought as one of the men to whose guidance we ought, if we are wise, to submit ourselves in matters of religious belief." That these are not the opinions of Germans only we are also informed upon the authority of Mr. Gladstone, who tells us "there are many writers of kindred sympathies in England, and some of as outspoken courage." Surely these are weighty words coming from a prime minister, and sufficiently prove how scant is the comfort which we can hope for, touching the fate of our departed friends and relatives, from the leaders of science and modern thought, who tell us, like Strauss, that the dead live in the recollection of the survivors, and that this is enough for them!

Apropos of the opinions of modern writers and thinkers touching the future state, and by way of contrast to the cold comfort of Strauss on the one hand and the joyous certainty of spiritualism on the other, it may be interesting to quote the conclusions of a thoughtful and able writer, Mr. W. R. Greg, whose volume, "Enigmas of Life," was recently very favourably reviewed by the literary journals. "The existence of a wise and beneficent Creator," says the author, in his preface, "and of a renewed life hereafter are *still to me beliefs, especially the first*, very nearly reaching the solidity of absolute convictions. The one is almost a certainty, *the other a solemn hope.*" . . . "Of absolute knowledge we have simply nothing." Further on he observes "that a sense of identity, a conscious continuity of the *ego*, is an essential element of the doctrine;" whilst "it is more than probable that our imagination is utterly incapable of picturing or conceiving, or even conjecturing or approaching, the actual truth about the unseen world, it is certain that our reason will find no difficulty at all in demolishing or discrediting every concrete and systematic conception we might form."

It is my object to endeavour to supplement the deficiencies of the Bible testimony regarding the life to come, by pointing out how—instead of trusting to blind unreasoning faith—we can, if we will, obtain abundant positive evidence upon the subject, sufficient on the one hand to clear up all doubts which conceal the truth lying beneath the Bible narratives and the innumerable creeds that are based upon it, and powerful enough on the other hand to explode the metaphysical subtleties of the German theologian and his English admirers. This evidence consists of stubborn facts, such as will enable any reader, who may take the trouble to investigate for himself the proofs adduced, at once to transcend all the fruitless speculations of modern or ancient philosophy.

And first in reference to the state of our present knowledge of the life to come. Can anyone conscientiously affirm that the Bible satisfies all our wants in this respect, and that we ought to have no curiosity regarding the future? What do we really know? Absolutely nothing! We hear a great deal about the necessity of salvation through Christ from damnation and eternal torments, the just reward for our so-called natural depravity. We are led to believe that we are all children of the devil, who "goes about like a roaring lion seeking whom he may devour," and that he presides over a place of physical torture in "everlasting fire." On the one hand we are told, in the Athanasian Creed, that there will be a final day of judgment, when "all men shall rise again with their bodies, and shall give account for their works; and they that have done good shall go into life everlasting, and they that have done evil into everlasting fire;" and on the other hand we talk of our departed friends and relatives as having gone to heaven, and being already angels; but of these same angels, and their life and occupation (if they have any) we know absolutely nothing. Some believe that they sing for all eternity, are possessed of gorgeous wings, and stand round a great white throne, with palm leaves in their hands; whilst on the other hand the Roman Catholics believe that they do not go to heaven until they have passed through purgatory. Christ is said to have promised to the thief, "*this day* shalt thou be with me in paradise," and yet, in the Apostles' Creed, which is repeated Sunday after Sunday in church, we say, we believe that Christ descended into hell, and did not ascend into heaven until the *third day*. Others, again, believe that the soul falls into a kind of sleep or lethargy on the death of the body, and talk of "sleeping in Jesus," although we are informed in the Bible that Lazarus went at once to heaven and the rich man to hell.

When we consider the prospect held out by St. Matthew, chapter xxv., for the future state of the wicked, where we are led to believe that the Son of an all-wise and all-merciful God thus will address them : " Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," it can hardly be said to accord with those notions of justice which God has planted in every human soul, to believe that He would thus deal with fallible human beings. The monstrous injustice of such a sentence becomes all the more apparent when we are told in the thirty-nine articles of the Church of England that " original sin is the fault and corruption of their nature," whereby they are " of their own nature inclined to evil, so that the flesh lusteth always contrary to the spirit, and therefore in every person born into this world it deserveth God's wrath and damnation."

Again, when we consider the extraordinary contradictions we meet with in the orthodox theology upon such an important matter as the fate of our departed friends, we can well understand how sad and comfortless are the teachings of the Church, if such doctrines are really credible. How little hope can there possibly be of our ever again meeting many of our dearest and best friends (and those not unfrequently the most erring), when we consider how few of them can be regarded as good enough for heaven. On the other hand, how cheerless must be the thought, in connection with such stray sheep, that they were only fit for hell—a conclusion which it seems the height of cruelty and injustice to sanction.

What is to become of our rich men of whom Christ himself said, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God? Are they only fit for hell and eternal damnation?

Again, since Mark xvi. tells us " He that believeth not

shall be damned," we must assume that all Unitarians and Jews, including thousands of other good, learned, sincere, and honest men, are doomed by their Maker, whom we call an all-merciful God, to everlasting torments because their minds are unable to understand and believe what we confess in our Athanasian Creed to be "incomprehensible." Surely it is more consistent with our notions of a just and merciful Father that he would be as forgiving as was Christ, who, when praying for his murderers, said—"Father, forgive them, for they know not what they do."

Having now alluded to the unsatisfactory nature of the Bible evidences touching the life beyond the grave, in giving us no choice between heaven and hell—everlasting life and eternal damnation—and having also shown how much more cheerless are the wretched conclusions of the materialists, I need no longer hesitate to point to the only possible key which is to unlock these doubts and mysteries, and which (while entirely confuting the sapient conclusions of the conceited philosophers who tell us there is no God, and that immortality is a "delusion and a snare") will, nevertheless, afford ample comfort to the Bible student, from the fact of its according in the main with his favourite authority. In fact, so far from imperiling the authenticity of the Scriptures, it will add intensely to the interest of their perusal, by shedding an entirely new light upon hundreds of Bible narratives that must have always appeared mysterious and inexplicable even to the most ardent believer in the "Word of God." This key, then, which is to solve the problem of immortality, and once for all settle all speculations on the subject of man's destiny, is SPIRITUALISM.

CHAPTER II.

SPIRITUALISM CONFIRMED BY SCRIPTURE AND HISTORY.

WHAT the word *Spiritualism* may suggest to the majority of the public who are strangers to the subject it is somewhat difficult to say. So little truth is known about it, and so many misstatements have been circulated in connection with it, that we can scarcely regard it as a matter of surprise that most persons at least distrust, if they do not entirely misunderstand, the subject. In the minds of most persons Spiritualism is synonymous with "table turning," "spirit rapping," the Davenport Brothers, and trickery in general. I shall consider myself fortunate if I can disabuse any reader of this work of such absurd ideas. Having myself regarded it some twelve months ago in pretty much the same light as an exploded "humbug," I can feel the greater necessity there is for a preliminary explanation before plunging in *medias res*.

I may then premise that "table turning" and "spirit rapping" are not *Spiritualism* any more than a penny whistle is music, or the *Police News* illustrations are art. It is merely the fringe of the subject; one of the innumerable modes—and that by Spiritualists themselves admitted to be the least dignified, edifying, and satisfactory—in which spirits manifest their presence.

Most persons are so imbued with the orthodox ideas touching the spirits of the departed, and their angelic character and heavenly surroundings, that they are utterly unable to appreciate the possibility of a spirit being but an ordinary mortal like ourselves. They conceive that when a man dies who has led what the world calls a "godly life," his whole character becomes at once

changed, and he becomes an inhabitant of the abode prepared for "the spirits of just men made perfect;" in short, he becomes an "angel." By what inscrutable process he gets rid of his faults and weaknesses, and abandons the thoughts, feelings, and memories that have clung to him through life, and helped to form his character, and make him what he is, they are unable to explain. Such an assumption must, however, appear to most reasonable minds as entirely erroneous. Nothing can be more certain than for a dying man to lose all memory of the past would be equivalent to an entire loss of his identity; he would become, in fact, a totally different being. The mind forms his character, and his mind is the aggregate of his ideas based upon his past experiences. To suppose that he loses his memory of the past is equivalent to saying that he ceases to exist, and that he can never again recognise or communicate, even in the life to come, with his dearest and nearest earthly relatives. Surely, then, it is quite consistent with common sense to suppose that a man's thoughts and character *after death remain precisely the same as before*; or, as Mr. Greg observes, that a sense of identity is an essential element of the doctrine of a future life. If so, is it not reasonable and probable that he will occasionally think of those dear ones he has left behind, and that, if it be possible, he would like to revisit them and perhaps try to communicate with them? Would not the thoughts of a mother, who leaves behind her a number of young children unprotected, amongst strangers perhaps, naturally revert to her little ones on earth? Surely she could not be happy if she were unable to think of or care for them! If, therefore, we admit that it is not *improbable* that the departed would try to communicate with those that remain behind, let us see how far it is *possible* for such suppositions to be realised; and here we come at once into the region of *facts*. Before bringing

under the notice of the reader the modern facts which prove that the spirits of the departed can and do communicate with us, let us refer to past instances of the kind as shortly as possible, for the examples are so numerous that any detailed references are out of the question in the limited space at my disposal. If such things can occur in the present, it is quite clear to every sensible mind that it must happen according to *natural* and not *supernatural* laws; in fact, there can be nothing supernatural in nature. Nature's laws are God's laws, and nothing can happen contrary to the latter. Moreover, since God's laws are universal and unchangeable, they are the same in all parts of the world and at all times; and if spirits can manifest themselves in the nineteenth century, they could likewise do so in past centuries; and therefore it would be much more surprising to find Spiritualism claiming to be an entirely new phenomenon of nature than to discover that it is as old as the world.

The Bible is saturated with Spiritualism from the beginning to the end: and we may safely say that but for the divine interference in the affairs of men in former times, which is implied in the various "miraculous" events recorded in the Bible, that book would never have influenced the minds of men to the extent which it has done and is doing at the present day.

It may be desirable to mention a few of the examples* of the manifestations of spirit presence which are related in the Bible under different heads, according to the nature of the phenomena described; and we shall thus be better able to show how they correspond to the modern phases of spirit mediumship to be described hereafter. In the first place there are numerous instances of the exercise of

* I am indebted to the author of an interesting little work, entitled "Heaven Opened," by F. J. T. (Burns), for the compilation of examples of Bible Spiritualism here referred to.

spirit power over material objects, such as the "angel of the Lord" (Matthew xxviii. 2) rolling back the stone from the door of Christ's tomb. Again, an angel is said to have released Peter from prison (Acts xii. 7); his chains fell off, and the prison gate opened "of its own accord." The same help was given to other apostles (Acts v. 19): "The angel of the Lord by night opened the prison doors and brought them forth." Here, be it observed, the term angel signifies, according to "Cruden's Concordance," "a messenger," and is applied to "those intellectual and immaterial beings whom God makes use of as his ministers to execute the orders of providence." This is quite consistent, even if we accept the definition as infallible, with the supposition that they might be the spirits of departed human beings; for has not God at all times made use of men in the flesh to effect his purposes; and if He does so use those who are in the body, why not also disembodied spirits or "angels?"

Another description of spirit power alluded to in the Bible—which is also on a par with modern Spiritualism—is to be found in 1 Chronicles xxviii. 12 and 19, where we are told David received instructions about the building of the temple by spirit writing and drawing. "The pattern of all" he had "by the Spirit." And "all this the Lord made me understand in writing by his hand upon me," &c. Elijah writes to Jehoram four years after he had passed away. (See 2 Chronicles xxi. 6—12.) "And there came a writing to him from Elijah the prophet." It is not stated whether this came through a "writing medium" (such as we shall find by-and-by are in constant practice in our day*) or was given by the direct spirit writing. *i.e.*, writing given without mortal contact, such as is now-a-days frequently received in the presence of

* See examples of writing and drawing mediumship post chapters ix. and x.

the mediums hereinafter alluded to.* The writing on the wall at Belshazzar's feast (the hand also being seen, which is a phenomena constantly witnessed at London spirit séances) was an instance of direct spirit writing (Daniel v. 5). The whole of the mystical book of Ezekiel, with its continual reference to "visions," "spirit hands," "elevation of the body," "spirit writing," "spirit lights," and "spirit voice," is clear when read in the light of Spiritualism, and in no other way.

The direct spirit voice, audible to and conversing with all present, is now of common occurrence at many séances,† In the Bible (1 Samuel iii.), a voice speaks to Samuel. A voice addresses Moses (Exodus iii. 4) from the "burning bush." After this, Moses receives frequent instruction by audible voice from the "angel of the Lord." Exodus iii. 2, also xxiii. 20 and following verses. Elijah is spoken to audibly by a spirit (see Kings xix. 7 and 13). Saul, on his road to Damascus, is struck down, hearing a loud voice, which was also heard by his companions (Acts ix. 4 and 7). The Virgin Mary is spoken to by the "angel of the Lord" (Luke i. 28). The shepherds were told of the birth of Christ by an angel, and they heard "a multitude of the heavenly host praising God and saying: Glory to God in the highest, and on earth peace, goodwill toward men." (See Luke ii. 10, 13, 14.)

Several instances of the elevation of the body, and conveying it various distances, whilst the medium was in a state of trance, have occurred at London séances and elsewhere, witness the alleged flight of Mrs. Guppy, which created considerable sensation some time ago and of which I give an account post. We read in Acts viii. 39, that Philip was "caught away by the Spirit of the Lord and found at Azotus." Ezekiel was "lifted up" and taken

* See post chapter vi.

† See post chapter v.

“into the east gate of the Lord’s house” (see xi. 1 and viii. 3). Elijah was taken away in a chariot of fire and horses of fire (2 Kings ii. 11).

Spirit lights, or fiery lights, in different forms and sizes are constantly seen at modern séances. Moses saw the angel in a flame of fire, the bush itself not being burnt (Exodus iii. 2). Abraham, also, in answer to his request for a sign, saw a smoking furnace and lamp of fire (Genesis xv. 17). A pillar of fire guided the Israelites out of Egypt (Exodus xiii. 21). The face of Moses was illumined on his descent from the mount, with the two tables of testimony which were given to him, with the inscriptions made by spirit power (Exodus xxxiv. 29). Again, at Christ’s transfiguration, His face is said to have shone like the sun, and His raiment was white as the light (Matthew xvii. 2), which is also paralleled by the illumined appearance of materialized spirit forms, said to have frequently appeared at séances of Spiritualists,* of which instances will be given further on. Instances in which persons were unconsciously influenced by spirit power to speak† (similar to what is called “trance mediumship” in modern times) are also given in the Bible, as where the disciples on the day of Pentecost were filled with the Holy Ghost, and began to speak with other tongues (Acts ii. 4). Samuel foresaw this form of mediumship would come to Saul when he said to him: “The Spirit of the Lord will come upon thee; thou shalt prophesy with them, and shalt be turned into another man” (1 Samuel x. 6).

There are also many accounts of visions given in the Bible, from that of Jacob’s ladder (Genesis xxviii. 12) to the apocalypse of John. Many also are the prophecies that these shall yet be given; see Joel ii. 28,

* See post chapter v.

† See post chapter vii.

which has a singular connection with many of the phenomena of modern Spiritualism. In the present day the presence of strong spirit power during séances is frequently indicated by vibration of the furniture, the room, or even the whole house ; literally a quaking, such as we read of in the Acts iv. 31 : " When they had prayed, the place was shaken, and they were all filled with the Holy Ghost." In Acts xvi. 25, 26, we read that whilst Paul and Silas prayed, suddenly there was a great earthquake, all the doors were opened, and every one's bands were loosed.

The HEALING POWER now possessed by hundreds of modern spirit mediums is frequently spoken of in the Old and New Testaments. Elisha restores a child to life from apparent death (2 Kings iv. 32 to 35). Naaman is cured of his leprosy by following Elisha's directions (2 Kings v. 14). Christ distinctly gives to His disciples power " to heal the sick (Luke x. 9; also read 17 to 20). When speaking to His disciples for the last time before His ascension, again He imparts these gifts to them, adding : " These signs shall follow those that believe" (Mark xvi. 17). Matthew, referring apparently to the same interview, records that Christ added : " And, lo, I am with you alway, even unto the end of the world " (Matthew xxviii. 20), which directly contradicts the statement that these gifts were for a limited time only, but were not to continue " unto the end of the world." In the epistles, continual references are made to spiritual gifts. 1 Corinthians xiv., Paul, in first verse, says : " Follow after charity," and desire spiritual gifts, &c. ; and in twelfth verse, according to the marginal reference, we should read " of spirits " in place of " spiritual gifts," the two meanings being nearly alike to Spiritualists.

In corroboration of the suggestion that the " angels " referred to in the Bible were most probably the spirits of departed human beings, we may draw attention to

the remarks addressed to John by the spirit, who, in Revelations xxii. 9, is said to have shown him the wonderful visions recorded in his "Revelation," on which occasion the spirit said: "See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets," and yet in verse 16 we read: "I, Jesus, have sent mine angel to testify unto you these things." Similar expressions in the Old Testament prove that where the words, "The Lord speaketh," are used, it means the "angel" or "messenger" *from* and not God Himself.*

Again, in Hebrews i. 13, 14, we find the words: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Both in the Old Testament and in the New Testament we find evidence that communicating with the spirit world was then practised pretty much in the same way as it is done in our own day. Samuel, after his departure from the world, is said to have had a long conversation with Saul, through the mediumship of a woman† who had "a familiar spirit" (1 Samuel xxviii. 7—25), in which instance not only did the spirit prophesy (as modern clairvoyants do), but we get a remarkable corroboration of the theory that the future life begins immediately after death, and is not delayed until the "final day of judgment;" for Samuel says to Saul, "to-morrow shalt thou and thy sons be with me." Again, in John's First Epistle, verse 1, we read: "Beloved, believe not every spirit, but try the spirits whether they are of God."‡

The different phases of modern mediumship are also singularly illustrated (as will be seen by the examples to be quoted hereafter) by the following extracts from 1 Cor. xii. 1: "Concerning spiritual gifts, brethren, I would not

* See post chapter viii.

† See post-Lieutenant Salmond's letter—chapter ix.

‡ See post chapter vii., as to the trustworthiness of spirits.

have you ignorant ;” and 4, “there are diversities of gifts ;” also 7, “the manifestation of the Spirit is given to every man to profit withal ; for to one is given by the Spirit the word of wisdom ;” * “to another the gifts of healing ;” 10, “to another the working of miracles ; to another prophecy ; to another discerning of spirits ; † to another divers kinds of tongues.” Apropos of this subject of mediumistic powers possessed by some persons, I may allude to the silly objection which unreasoning people sometimes make. “Why is not every one a medium ?” It is interesting to refer to v. 29, where the Apostle Paul, in the same chapter of Corinthians, asks, “Are all workers of miracles ? Have all the gifts of healing ? Do all speak with tongues ? Do all interpret ? But covet earnestly the best gifts.”

In the face of the foregoing facts, it is certainly a marvellous circumstance that the clergy and the most sincere believers in the veracity of the Bible (who would probably hold up their hands in pious horror, were any one so profane as to question even the most incredible of the wonderful narratives there recorded) are the very first to scout the idea that any sane man in this matter-of-fact nineteenth century can for a moment attach credit to the accounts of modern spiritual phenomena, notwithstanding that in this latter case the witnesses are numbered by hundreds, and are still alive and willing to afford every information ; whilst in the former example, the events happened eighteen centuries ago, the witnesses who left any record of their testimony are exceedingly small in number, and their accounts are not by any means harmonious !

It must not, however, be supposed that phenomena of

* See communications through A. J. Davis and Mr. Morse. Post chapters vii. and viii.

† See post chapter ix. Mrs. Dickinson’s mediumship.

this kind have only suddenly reappeared after a silence of eighteen hundred years. If they do occur according to natural law, we should expect to find them happening in all times, and this is also really the case. In the very limited space at my disposal, it would be presumptuous to attempt a review of the numerous accounts of mediæval spiritualism, which, under the name of monkish "miracles," witchcraft, ghost stories, presentiments, house hauntings, second sight, are too well authenticated to be rashly discredited.

I will therefore do no more than refer to the following opinions by two of the most respected writers of the last century. Addison says, "I think a person who is terrified with the imagination of ghosts and spectres, much more reasonable than one who, contrary to the reports of all historians, sacred and profane, ancient and modern, and to the traditions of all nations, thinks the appearance of spirits fabulous and groundless. Could not I give myself up to this general testimony of mankind, I should to the relations of particular persons who are now living, and whom I cannot distrust in other matters of fact." In addition to Addison, we have also that of Dr. Johnson, a man whose sober judgment is generally admitted to be worthy of the highest respect: "That the dead are seen no more, I will not undertake to maintain against the concurrent testimony of all ages and nations. There is no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth: those that never heard of one another would not have agreed in a tale which nothing but experience could have made credible. That it is doubted by single cavillers can very little weaken the general evidence; and some who deny it with their tongues confess it with their fears."

We find also numerous characters in history in whose lives a great deal of spiritual influence is said to have been more or less manifested, such (for instance) as Pythagoras, Socrates, Mahomet, Joan of Arc,* Ignatius Loyola, Swedenborg, Dr. John Wesley and others (see "Extatics of Genius," by J. W. Jackson; Burns, London). Those who want to investigate the records of well-authenticated ghost stories and house hauntings cannot do better than read Mr. Robert Dale Owen's "Footfalls on the Boundaries of another World," or Mrs. Crowe's "Night Side of Nature," or Howitt's "History of the Supernatural in all Ages."†

* See post chapter xi.

† Apropos, however, of this part of the subject the following extract from the "Spiritual Magazine" for January, 1873, may not be uninteresting. Fuller details of the cases alluded to are given by Mr. Robert Dale Owen, in his "Footfalls on the Boundaries of Another World":—"Ancient Greece and Rome (says the 'Spiritual Magazine') had their oracles and sybils, as Judea had its prophets; they divined by stools and tables, and by a suspended ring striking against the alphabetic characters placed round the rim of a circular disk, and so spelling out responses. All this corresponds closely to some of the spirit-manifestations of our time. Even the rappings as a mode of spiritual communication are not altogether new. As a means of warning, our ancestors for generations have been familiar with them, and it has only been mortal obtuseness that foiled their efforts at fuller communication. Two centuries ago, in the disturbances which took place at the house of Mr. Mompesson, a Wiltshire magistrate, and which were made famous by the report of Glanvil, the King's chaplain, and a Fellow of the Royal Society, it was particularly noticed that the spirit making these disturbances would exactly answer in drumming anything that was beaten or called for. It would scratch or knock thrice, five, seven, or ten times, stopping at any number at request. It also moved a board backward and forward, and to and fro as requested, twenty times together. In 1716, at the house of John Wesley's father, Epworth Rectory, Lincolnshire, there were similar disturbances. Jeffery, as the rapping spirit came to be called, would respond by knocks to questions and observations, and imitate particular sounds, repeating them any given number of times, according to request. In the case of Mary Parsons, in 1756, the spirit answered questions by raps, one knock for the affirmative, two for the negative, and expressed displeasure by scratching. About half

Before leaving this branch of the subject, it will be as well to refer to another scripture corroboration of the possibility of these phenomena occurring. It is clear that if the "dead" do re-appear they must manifest themselves to some of our senses. It may be the sense of hearing, as in the case of knocks and raps, or it may be to the eye. As there are abundant proofs that such things have been seen not only by human beings but also by dogs and other dumb animals, who have displayed quite as much sense of alarm as their owners (see Owen's "Footfalls"), thus disproving the hallucination theory, we may reasonably conclude that spirits must have some visible *form* or body, and that they are not mere "vital sparks" or incomprehensible essences, as some people suppose.

In the 1st Epistle to the Corinthians, chapter xv., St. Paul says of the resurrection of the dead: "Some men will say, How are the dead raised up? and with what body do they come? . . . Thou sowest not that body which shall be; but God giveth it a body as it hath pleased Him. It is sown in corruption, it is raised in incorruption—it is sown a natural body; it is raised a spiritual body. *There is a natural body, and there is a spiritual body.*" "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Dr. Nichols, of Malvern, in his recent work on "Human Physiology," which every one should read, makes the following remarks on this subject:—

"We know," says he, "too little of matter, or of a century ago, in the ghostly disturbances which took place in a farm house at Sandford, near Tiverton, the *poltergeist* would give as many knocks as there were pieces of money placed on the table; and would answer questions, giving so many knocks for yes, and so many for no. It needed only one step further; but it was not till a quarter of a century ago that this step was taken, and the means of communication thus opened was systematically followed out."

what constitutes the individual identity of man, to say that the dogma of the Resurrection, as explained by St. Paul, is impossible. It may be as natural as the metamorphoses of insects ; and the matter of which our outer bodies is composed at any period of life, or at the time of death, may have nothing to do with it. The testimony to the fact that the spirits of the departed sometimes take visible and palpable forms, clothe themselves, so to speak, with matter, or with force which impresses our senses as matter, is overwhelming ; and if we admit the immortality of the soul, we cannot reasonably deny the possibility and even the probability that it may resume not the gross and corruptible body, changing from day to day, but its real, substantial, and identical body, of the true nature of which we may be able to form little conception."

The whole of these phenomena, if the facts are admitted, clearly prove that disembodied spirits have in all ages been trying to communicate with their fellow-creatures in the flesh, but since the time of the Bible history, it does not appear that any attempt has been made to reciprocate their endeavours by opening up with them a regular system of communication in return. Modern spiritualism, then, is simply an attempt to effect this object, and seeing that the revelation regarding the future world as disclosed by the Bible cannot be reasonably accepted as final or even satisfactory, we may at least assume that a little further information would be very desirable as tending to remove a good deal of the mystery that hangs over the process of death, and gives us a better idea of the life to come, and the nature of the rewards and punishments we may then anticipate. If we doubt the expediency of seeking information upon such a subject, or whether (as some people phrase it) " God intended " us to seek information in that way, all we can conclude is that if it were not desirable it would not be permitted, and he must be obtuse indeed who can conscientiously say he believes

such information would be not worth the seeking. We have only to glance at the growth of materialism and scepticism on the one hand, and sectarian animosity on the other hand, to see that there are no lack of evils to combat; and if Christianity is held to be sufficient to effect this object, all I can say is that in the face of Mr. Gladstone's remarks, its modern representatives can boast of very little encouraging progress towards that end.

Having thus briefly endeavoured to show that Spiritualism is no novelty of the present day, and that it is not contrary to scripture or dangerous to religion, much less to Christianity proper, I will briefly allude to the origin of what we may call modern Spiritualism, after which I will explain what it is, giving examples of the different manifestations—"the diversities of gifts"—and concluding with an outline of its teachings and the leading works on the subject, for the benefit of those who may desire to pursue its investigation further.

CHAPTER III.

SPIRIT-RAPPING AND MEDIUMSHIP EXPLAINED.

IN the State of New York there stood, in 1848, a house near the town of Newark, occupied by a family named Fox. The house had previous to their tenancy the reputation of being haunted. The new inhabitants were at first disturbed by knockings, which they attributed to mice. Mr. Robert Dale Owen, in his "Footfalls on the

Boundaries of another World," gives a circumstantial account of the affair, from which I make the following extracts :—

" After a time also the noises varied in their character, sounding occasionally like distinct footfalls in the different rooms. Nor were the disturbances after a month or two had passed confined to sounds. Once something heavy, as if a dog, seemed to lie on the feet of the children ; but it was gone before the mother could come to their aid. Another time (this was late in March) Kate felt as if a cold hand were laid on her face. Occasionally, too, the bed clothes were pulled during the night. Finally, chairs were moved from their places. So, on one occasion, was the dining table."

" The disturbance, which had been limited to occasional knockings throughout February and the early part of March, gradually increased, towards the close of the month, in loudness and frequency, so seriously as to break the rest of the family. Mr. Fox and his wife got up night after night, lit a candle, and thoroughly searched every nook and corner of the house, but without any result. They discovered nothing. When the raps came on a door, Mr. Fox would stand ready to open the moment they were repeated. But this expedient, too, proved unavailing. Though he opened the door on the instant, there was no one to be seen. Nor did he or Mrs. Fox ever obtain the slightest clue to the cause of these disturbances."

So far, the narrative is precisely on a par with hundreds and thousands of similar house-hauntings that have occurred in all times and in all parts of the world,* and if it had not been for what follows, probably the disturbance would have subsided, and no more would have been heard of it. One night they were again annoyed by their tormenters, when Mr. Fox imagined it might be the wind

* See foot note chapter ii. ante. Even so lately as June, 1872, a long account of almost precisely similar disturbances at a house known as Hezzlehough, near Wortley, in Yorkshire, appeared in the *Barnsley Chronicle*.

blowing the window sashes about. Kate, the youngest girl, happening to remark that as often as her father shook a window sash the noises seemed to reply. Being a lively child, and in a measure accustomed to what was going on, she turned to where the noise was, snapped her fingers, and called out, "Here, old Splitfoot, do as I do!" *The knocking instantly responded.*

"That was the very commencement," says Mr. Owen. "Who can tell where the end will be?"

"I do not mean to say that it was Kate Fox who, thus half in childish jest, first discovered that these mysterious sounds seemed instinct with intelligence. Mr. Mompesson,* two hundred years ago (as we have seen) had already observed a similar phenomenon. So had Wesley and his children. So, we have seen, had others. But in all these cases the matter rested there, and the observation was no further prosecuted."

It is needless to relate in detail how, from this simple discovery, the knocks responded to inquiries, thereby suggesting the presence of an unseen intelligence; and a regular system of communications was afterwards established by means of raps, precisely in the same way that table-rapping communications first begin now-a-days at the séances of investigators. Mr. Owen proceeds to relate:—

"On a certain night the neighbours, attracted by the rumour of the disturbances, gradually gathered in, to the number of seventy or eighty, so that Mrs. Fox left the house for that of Mrs. Redfield, while the children were taken home by another neighbour. Mr. Fox remained. Many of the assembled crowd, one after another, put questions to the noises, requesting that assent might be testified by rapping. When there was no response by raps, and the question was reversed, there were always rappings—thus indicating that silence was to be taken for dissent.

* See an account of the case referred to in Mr. Owen's "Footfalls, and ante, foot note, chapter ii.

“ In this way the sounds alleged that they were produced by a spirit—by an injured spirit—by a spirit who had been injured in that house between four and five years ago ; not by any of the neighbours, whose names were called over one by one, but by a man who formerly resided in the house—a certain John C. Bell, a blacksmith. His name was obtained by naming in succession the former occupants of the house.

“ The noises alleged, further, that it was the spirit of a man thirty-one years of age ; that he had been murdered in the bedroom, for money, on a Tuesday night, at twelve o'clock ; that no one but the murdered man and Mr. Bell were in the house at the time, Mrs. Bell and a girl, named Lucretia Pulver, who worked for them, being both absent ; that the body was carried down to the cellar early next morning, not through the outside cellar door, but by being dragged through the parlour into the buttry, and thence down the cellar stairs ; that it was buried ten feet deep in the cellar, but not until the night after the murder.”

For want of space I must refer the reader, for a more detailed history of this extraordinary case, to Mr. Owen's book. Suffice it here to say that human remains were discovered in the cellar, and the facts becoming known, a man named Bell did come forward from a distant part of the country, and attempted to exculpate himself by swearing that he knew nothing about it. For want of *legal* evidence, no steps could, of course, be taken against the accused, and so far as he was concerned the matter dropped.

From that date spirit-rapping began to attract great attention in America, as it was soon discovered that these raps followed Miss Kate Fox and her sister about wherever they went, and by-and-by it was discovered that the peculiarity did not attach solely to them, but could be developed in other persons who were sensitive to spiritual influences, and now commonly called mediums.

Owing to the extraordinary difficulty which must naturally exist in the way of completely understanding the laws

affecting such delicate and uncertain phenomena as those witnessed at spiritual séances, it is at present rather premature to attempt an explanation of the why and the wherefore of everything connected with the subject; yet it seems desirable to define as far as possible what a "medium" is, and how the phenomena are produced. A medium, then, is said to be a person whose body gives off a peculiar kind of magnetic aura, an invisible fluid, supposed to be the connecting link between mind and matter, and through the agency of which the human spirit is supposed while in the flesh to control the physical body. We are told that all persons give off this magnetic or mesmeric aura, which is visible to clairvoyants, but not to the ordinary eyesight.* That these emanations surround and form a "sphere" round the body of every human being, and that this sphere influences our actions and feelings more than we are aware. As combustion of the elements of food goes on in the body, this aura is thrown out, and by the exercise of the will power it can often be sent in any desired direction, and even imparted to another person. Thus if that other person be an invalid, a healthy person can materially improve the health of the recipient of this mesmeric aura, and it is now becoming an admitted fact by the medical profession that mesmerism (which is thus explained) can in many cases be of very great benefit in the cure of diseases. This mesmeric atmosphere which surrounds all persons more or less is "so to speak *semi*-material, essentially personal, and varying therefore in quality and quantity, according to individual circumstances." In and through this atmosphere—which, though passing through the "natural body," is yet perfectly

* See "Researches on Magnetism, Electricity, &c., in their Relations to the Vital Force." By Baron Reichenbach; translated and edited by Professor W. Gregory, M.D., F.R.S.E. Taylor, Walton, & Co., London, 1850.

independent of it, and which will be retained when it is cast aside—the spirits of our departed friends are supposed to communicate with us, it being the only common ground between us and them.

Seeing that the whole of the spiritual manifestations, if *bona fide*, must be more or less dependent on the existence of this aura, I think no apology is required for introducing the following lengthy but interesting quotation from a paper on the subject, supplied by Mr. William Anderson, L.R.C.P., L.R.C.S., Edinburgh, to the July number, 1872, of a monthly magazine of Zoistic Science called “Human Nature.”*

“In modern times,” says the writer, “the subject has been discussed under various terms. Animal magnetism, mesmerism, vital magnetism, od force, nerve force, nerve influence, nerve aura, psychic force, have all been used in its designation. Quite recently, Dr. B. W. Richardson, F.R.S., has written a very interesting memoir on the subject, and christened it with the scientific-looking title of ‘nervous ether.’ . . .

“We question the propriety or utility of naming this fluid an ‘ether,’ seeing that this word is already used to designate a series of chemical compounds in common use, and to represent the undefined imponderable which is supposed to fill the space beyond our atmosphere. The term ‘nerve aura’ has been in common use among mesmerists and those who have paid most attention to the subject, and is sufficiently explicit for our present knowledge. As ‘aura’ means nothing more definite than an emanation or exhalation, it does not bind to any theory of the nature of the agent. . . .

“The arguments in favour of the existence of such a fluid are, we think, conclusive and overwhelming. To those who have experimented in mesmerism, or who believe in the faculty of clairvoyance, the fact is accepted as beyond dispute. Clairvoyants positively affirm that they see this magnetic fluid, as it is often termed,

* Published by Mr. Burns, 15, Southampton Row, London.

permeating our entire body, and emanating from the whole surface, but more especially from the finger tips and eyes.

“No one who has personally experimented with mesmerism can doubt that a veritable fluid passes from his person to that of the party operated upon. It can be distinctly felt by many people, as a warm glow following the track of the operator’s fingers. . . .

“Various magnetoscopes, as they are termed, have been invented to prove to the eye that a fluid, capable of moving a delicate indicator, emanates from the human body. The recent experiments of Mr. Crookes with D. D. Home proved conclusively that a force, capable of being registered by a balance, emanated from his person, differing entirely from muscular effort. . . . That it can operate through thick solid substances, like magnetism, we have not the least doubt.

“The source of this subtle fluid is most probably the blood. Seeing that the nerve fluid varies in different individuals, and with the same person at different times, and that the blood is the great nutrient stream of physical existence, it is most likely distilled, as it were, from it. As out-door exercise and full inspirations have been found especially conducive to strong mesmeric power, it is not all unlikely that it may be derived to some extent from the atmosphere, as well as from our food.

“Once we clearly apprehend that our bodies are permeated by a subtle fluid or atmosphere, necessary to organic life, and under the control, to some extent, of our minds, we have a clue which wonderfully helps to clear up many of the mysteries of life. This agent is most probably the connecting link between our mental and our muscular systems. Through its vibration sensation may be conveyed inwards to the mind. Being essential to organic life, it must act to a great extent involuntarily, like the circulation of the blood; but there can be no doubt that our wills can influence its flow in particular directions.

“That what we understand as a spirit can mould and direct this powerful, though occult force, is not difficult to believe when we know how much it may be concentrated and used for intelligent purposes by spirits still incarnate.

It is well known that many mesmerists can control some of their subjects,* physically and mentally, to an extraordinary extent, and that, too, without coming into actual fleshly contact with them. That this is effected through the nerve aura of the operator acting on the nervous system of the subject is all but certain. Now, if we can do this, it requires no great imagination to fancy that a disembodied spirit, acting through the agency of the nerve aura of a circle, may be able to control suitable subjects, termed mediums, so that they shall act in accordance with the desire of the spiritual mesmerist. The spirit, in fact, would seem to entrance the medium, partially or entirely, by means of this nerve fluid, and then proceed, as in the mundane sphere, to use the organism of the subject as a mechanical contrivance for articulate speech or physical manifestation of any desired kind. . . .

“That this nerve aura extends beyond the circumference of the body to a considerable distance in some cases, and partakes of our individuality, may explain the fact which has often been observed, that some sensitive people can tell of the approach of particular individuals, though they are a good way off, unseen, and unexpected. That it is through this emanation the blood-hound can trace its victim, is highly probable. . . .

“Most of us have observed, what is usually regarded as a mere coincidence, that, while in company with an intimate friend, we find on mentioning some fact that he has just been about to express the same idea, although it might be a most unlikely thing for him to be thinking about. This occurs too often, we think, to be explained by the stale coincidence theory. Have we not in our subject a more likely explanation? *May not our nerve aura be tinged by our mental, as well as our physical peculiarities? May not our mind so impress its stamp on this subtle yet material agent, that a properly qualified sensitive or clairvoyant can read it as we coarser mortals can read the more tangible caligraphy of the thinker?*

* Where the operator controls the subject so that the latter speaks and acts as the former wills, it is clear that, comparing this with trance-mediumship, the subject is simply the “medium” for the manifestation of the operator’s will, just the same as is the trance-medium for the spirit controlling.

“Possibly we have in this nerve aura a glimmering of the cause of those intense likes and dislikes which we feel for certain persons, irrespective of any known reason. May there not be in our neutral emanations a magnetic fitness which draws us with irresistible force to a particular person, uninfluenced by our notions of physical beauty or mental loveliness. . . .”

“Experimental mesmerism has been sadly neglected since the spiritual phenomena became popular; and to careful mesmeric investigations we look chiefly for an elucidation of our subject. Professor Laycock, of Edinburgh, does not overrate its importance when he ‘considers mesmeric phenomena as being destined to lay the foundation for a complete revolution in metaphysics and mental philosophy.’ ”

Now, although all persons are supposed to give off this mesmeric aura, it is not all such emanations that are available for the manifestation of spirit presence—in other words, all persons are not mediums for spirit communications. A medium is therefore simply one who gives off the right sort of mesmeric aura, and the harmonious combination or commingling of the spheres of a number of individuals sitting together forms a sort of magnetic battery, from which the spirits draw the power necessary for producing the raps and other kinds of manifestations to be hereafter mentioned.

According to a communication from a spirit who speaks through Mr. Morse (see post chapter vii.), the way in which articles of furniture are moved about is by charging them with the human magnetism drawn from the circle, and then by a simple exercise of the will the desired motions are produced.

I am acquainted with a gentleman in Manchester, of the most undoubted veracity, who informs me that when a boy, he attended a lecture on mesmerism in Glasgow, and, having witnessed the experiments, he became anxious to try his own powers upon a younger sister. On his

return home, he speedily mesmerised her, and performed several astounding experiments to prove that he could by his *will power* alone control her actions and sensations. Thus he went into an adjoining room, and pricked himself with a pin, and put salt on his tongue, and his sister was instantly conscious of identically the same sensations. So also by silently willing did he compel her to do anything he wished. This proves that the *mind* of one person can control the bodily organs and mind of another without physical contact, and the reader curious of investigating these phenomena further, can easily verify these experiments by the reports of other mesmerists published in the numerous works on the subject.*

If the mind and the will survive the death of the body (as Spiritualism proves), it is evident that the same *will power* will be available after death as before, and providing a suitable subject or "medium" can be found, the disembodied spirit would be just as able to mesmerise the patient as he was whilst in the flesh, seeing that the operation was entirely mental on his part, and no *physical* contact is necessary for controlling the medium.

Spirit mediumship manifests itself in an infinite variety of ways; but in the case of what is called "trance mediumship" the operation is precisely analogous to the process of mesmerising, the only difference being that in the former case the operator, being *disembodied*, is invisible to the physical eyesight; whilst in the latter case the operator's mind or spirit is still in the flesh, and therefore visible.

As before explained, a circle of any persons of congenial temperaments forms a battery, by means of which the

* Mr. Spencer T. Hall, in his "Mesmeric Experiences," Bailliere, London, 1845, mentions precisely similar cases in his own experiences, abundantly corroborating those above-mentioned. So also does the Rev. C. H. Townshend, A.M., in his "Facts in Mesmerism," Bailliere, London, 1844.

attendant spirits are supposed to gather the power necessary to communicate by sounds or movements cognisant to our senses. As the operators are invisible, it is impossible for us to say *how* they effect this object; but it may not be uninteresting to give an explanation which was published in the "Banner of Light," an American spiritualist newspaper, for August 17, 1872, and which purports to have been communicated by the spirits themselves.

"Question: Can you give us the *modus operandi* by which spirits rap out communications?—A. The method of communication by raps or signs was one of the earliest that was learned and taken advantage of by returning spirits. They ascertained that by taking the electricity that the atmosphere contains, and condensing it through the condensing powers of a medium, they could, by the exercise of their will, discharge the electrical combinations at any point they might desire, provided that point brought these electrical combinations into contact with some material substance; for this was necessary, they learned, in order to explode them. Some of these combinations are microscopic in the minuteness; others are as large as a common pea; some are larger even than that. It is a very simple chemical process when once understood, and the process of learning is so plain that a child may acquire it in a very few moments."

CHAPTER IV.

PROGRESS OF SPIRITUALISM IN ENGLAND.

WE have seen that modern Spiritualism has been in existence twenty-five years, and in America its adherents are numbered by millions. In England it has not hitherto met with much public encouragement, owing

to the bitter hostility of the press, and the prejudice and unfairness of scientific men. Most persons have heard something about it, and the prevalent idea seems to be that since the Davenport Brothers were said to have been exposed, and owing to the facts that came out in the trial of "*Lyon v. Home*," Spiritualism is or ought to be entirely extinct; and no sensible man ought to have anything to do with it.

Strange to say, notwithstanding all these rebuffs, and in spite of the attacks of Dr. Carpenter and other able men, the subject keeps constantly cropping up again, and although little has appeared in the newspapers, it is well known that the adherents to Spiritualism in England are quietly extending and increasing, and that they number amongst them men of the highest ability and the first rank in society.

If the names of distinguished believers amongst our scientific and literary men are likely to carry any weight with the reader of these pages, possibly it may be worth while here to state that amongst the living and deceased adherents to Spiritualism are to be found :—

Viscount Adaire, John Ashburner, M.D.; R. Beamish, F.R.S.; F. Burton, the African traveller; R. Collyer, M.D.; the late Professor De Morgan; Judge Edmonds, New York; S. C. Hall, F.S.A.; George Harris, F.S.A.; William Howitt; Henry D. Jencken, F.G.S.; Baron Reichenbach; J. Lockhart Robertson, M.R.C.P.; R. A. Wallace, Member of the Council of the British Association; W. Huggins, LL.D., the astronomer; Professor Challis, LL.D. of Cambridge; Lord Lindsay; C. F. Varley, C.E., F.R.G.S., the electrician; Rev. S. E. Bengough, M.A.; Rev. A. W. Hobson, M.A.; Rev. J. Page Hopps; Rev. William Ker, M.A.; Rev. W. Hume Rothery, M.A.; Rev. R. W. Tomlinson, M.A.; Rev. F. R. Young; Colonel Drayson, R.A., Woolwich; Dr. J. M. Gully, Malvern; Dr. J. G. Wilkinson; Dr. Dixon; Dr. George Sexton; Robert Chambers, Esq.; Lord Adare, the Master of Lindsay;

Robert Hare, M.D., Professor of Chemistry of Harvard University, U.S.; Mr. Alfred Tennyson, and hundreds of others.

There are also a great number of eminent persons in all ranks of society who have not allowed their names to be published in connection with Spiritualism, and who are nevertheless known to be converts.

The Times, in a recent article on Spiritualism, says that the writer had before him a book, printed for private circulation in London, containing reports of every species of spirit manifestation, which were attested to by 50 respectable witnesses, whose names appear on the title page. "Among them," says *The Times*, "are a dowager and duchess and other ladies of rank, a captain in the Guards, a nobleman, a baronet, a member of Parliament, several officers of our scientific and other corps, a barrister, a merchant, and a doctor."

An event which has probably stimulated the public interest in the subject of Spiritualism more than anything else was the publication of the report of the London Dialectical Society, on Spiritualism, in 1871. (Longmans, Green, and Co.) This society was founded in 1867, under the presidency of Sir John Lubbock, Bart., for the philosophical treatment of all questions, especially those which lie at the root of the differences which divide mankind. *The Spiritualist* thus alludes to the society's report:—

"At last a very big unpopular truth, in the shape of Spiritualism, came across their path—a very leviathan in comparison with the sprats which they had been hitherto netting—and they appointed a committee to investigate the subject. Spiritualism raised the little society into public notice, because it undertook a serious duty which other learned societies had up to this time shirked; the newspapers, and perhaps the council of the Dialectical Society, were jubilant over the exposure which was certain to result."

The committee was composed of practical, hard-headed men—a doctor of divinity, a doctor of philosophy, four doctors of medicine, two members of the Royal College of Surgeons, two civil engineers, two fellows of scientific societies, a serjeant-at-law, a barrister, some literary men, and others of good standing. Their names are as follows :

H. G. Atkinson, Esq., F.G.S.; G. Wheatley Bennett, Esq.; J. S. Bergheim, Esq., C.E.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; Rev. C. Maurice Davies, D.D.; D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds; James Gannon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffery, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; Wm. Volckman, Esq.; Horace S. Yeomans, Esq.; George Cary, Esq., B.A.; E. W. Cox, Esq., serjeant-at-law; H. D. Jencken, Esq., barrister-at-law; J. H. Levy, Esq.; W. H. Swepstone, Esq.; Alfred R. Wallace, Esq., F.R.G.S.; and Jonah Webber, Esq.

The committee was strongly prejudiced at the outset against Spiritualism, investigated it for *two years*, and then gave in a report strongly in its favour.

They close their report with the following observations :—

“ In presenting their report, your committee, taking into consideration the high character and great intelligence of many of the witnesses to the more extraordinary facts, the extent to which their testimony is supported by the reports of the sub-committees, and the absence of any proof of imposture or delusion as regards a large portion of the phenomena; and, further, having regard to the exceptional character of the phenomena, the large number of persons, in every grade of society and over the whole civilised world, who are more or less influenced by a belief in their supernatural origin, and to the fact that no philosophical explanation of them has yet

been arrived at, deem it incumbent upon them to state their conviction that the subject is worthy of more serious attention and careful investigation than it has hitherto received."

It will be probably recollected that when this report was issued it was jeered at and ridiculed by the whole press. The subject has, however, recently forced itself upon the attention of the public to such an extent that the London newspapers have at length, in the month of December, 1872, for the first time in twenty-five years, condescended to give the subject what they doubtless consider a fair and impartial consideration. *The Times* opened the ball by a long article, occupying three columns, on the 26th December, 1872, from which we make the following extracts:—

"It is now nearly twenty years since the late Professor Faraday made public the result of his investigation into the then fashionable mania of table turning. With apparent conclusiveness, he proved that the mysterious movements which were at that time the new 'nine-days' wonder of the world arose from unconscious muscular action; but, such is the tenacity of a belief once received into the mind, that this solution of the pseudo marvel seems to have satisfied few but those who were prepared to accept it by previous disbelief. . . . That, in a generation which boasts itself to be one of exact science and plain matter-of-fact, a belief should have been so long-lived, and should have grown even to such proportions that Mr. William Howitt can number its adherents at 'twenty millions,' and that it should have attained to such an age and vitality without its falsity having been demonstrated to the satisfaction of all but the very ignorant, is strange indeed. It is evident either that the subject is surrounded by unusual difficulties, or that in this matter our scientific men have signally failed to do their duty by the public, which looks to them for its facts. We believe the latter to be the case." . . . "Our savans, too much preferring to give themselves up to such matters as the descent of man from monkeys or

the fertilization of the world by means of mossy stones falling through space, have forgotten that, however absurd the phenomena and paraphernalia of Spiritualism may be, the sifting and settling of the whole matter, once and for all, would be a practical benefit, for which the age would thank them at least as much as it thanks them for recondite theories and abstract speculations, half of which are only laid up in print for the next generation to ridicule."

Having thus preliminarily discussed the *pros* and *cons* of Spiritualism, I will lay before the reader a collection of well authenticated FACTS, from which he will be able to form a comprehensive idea of the nature of the different kinds of manifestations. If he declines to accept these statements as facts, then, at least before denouncing them as fabulous, he should avail himself of the means and information hereafter afforded him for the purpose of investigating the phenomena himself.

The first result of sitting in a circle usually is that the table on which the sitters' hands are placed begins to move about. This is the earliest class of phenomena obtained at any sitting, and is subsequently followed by raps. These results are usually obtained at first only in the dark; and as most persons are naturally suspicious of such conditions—especially where they have not perfect confidence in all the members of the circle—it is easy to understand that such results are not conclusive evidence of the existence of a force other than might have been unconsciously communicated by one of the sitters. Where, however, after repeated sittings, the strength of the power manifested increases, the same results may be obtained *in the light, and even without contact with the table by any of the circle*. Thus we read in the report of the Dialectical Society, a description of a séance held by one of the sub-committees :—

“On one occasion, when eleven members of your sub-committee had been sitting round one of the dining tables above described for forty minutes, and various motions and sounds had occurred, they, by way of test, turned the backs of their chairs to the table, at about nine inches from it. They all then knelt upon their chairs, placing their arms upon the backs thereof. In this position, their feet were, of course, turned away from the table, and by no possibility could be placed under it, or touch the floor. The hands of each person were extended over the table, at about four inches from the surface. Contact, therefore, with any part of the table could not take place without detection.

“In less than a minute *the table, untouched, moved four times*; at first about five inches to one side, then about twelve inches to the opposite side, and then in like manner four inches and six inches respectively.”

“The hands of all present were next placed on the backs of their chairs, and about a foot from the table, which again moved as before, five times, over spaces varying from four to six inches. Then all the chairs were removed twelve inches from the table, and each person knelt on his chair as before; this time, however, folding his hands behind his back, his body being thus about eighteen inches from the table, and having the back of the chair between himself and the table.”

“The table again moved four times, in various directions. In the course of this conclusive experiment, and in less than half-an-hour, the table thus moved, without contact or possibility of contact with any person present, thirteen times, the movement being in different directions, and some of them according to the request of various members of your sub-committee.”

“The table was then carefully examined, turned upside down and taken to pieces, but nothing was discovered to account for the phenomena. The experiment was conducted throughout in the full light of gas above the table.”

These experiments were frequently repeated, as the report says, “with such safeguards against error or deception, and with such invariable results, as to satisfy the members of your sub-committee by whom the experiments were tried, wholly sceptical as most of them were

when they entered upon the investigation, that *there is a force capable of moving heavy bodies without material contact, and which force is in some unknown manner dependent upon the presence of human beings.*"

In the foregoing experiment it will be seen that although there is positive proof of the existence of what Mr. Sergeant Cox or Dr. Carpenter would probably call "psychic force," or "unconscious cerebration," it is clear we have no proof that the force originated with *disembodied spirits*. If the mind or spirit when disembodied can move a table or produce knocks, it is not a bit more incredible that minds or spirits can do the like, whilst in the flesh, by the combined exercise of will power. I do not mean to say that such a mode of accounting for the phenomena in question is the correct one, but it is certainly as probable as the other if we could get no further results than the movement of an inanimate object. So also if the raps spell out an intelligent communication. It is just as probable that the *embodied* spirits of the members of the circle might produce consciously or unconsciously these raps so long as the information imparted is within the knowledge of the sitters. In fact the first and only evidence of spiritual presence which we can consider conclusive appears to be *when some information is communicated which no mind at the circle could possibly have originated*. We find a good example of this kind of evidence in the Dialectical Society's report on the evidence given *viva voce* before the committee by Signor G. Damiani, a Sicilian gentleman, residing at Clifton, who, for many months past, has advertised in *The Spiritualist* a challenge in which he offers to wager 1,000 guineas with any respectable scientific or educated man who will investigate Spiritualism and prove it to be an imposture. His statement is as follows :—

"In the spring of 1865, I was induced by a friend

to attend my first séance. This, I remember, took place at No. 13, Victoria Place, Clifton, the medium being Mrs. Marshall. I had been, up to that moment, an utter sceptic in spiritual matters; chokeful of positiveness, I conceived man to be but a very acute monkey (*scinia gigantis stupenda*, to be scientific), and recognised in life only a brief and somewhat unsatisfactory farce. I was, however, at the same time open to conviction, which, perhaps, was foolish in me. I found assembled at this séance some forty gentlemen, lawyers, physicians, clergymen, and journalists, besides a fair sprinkling of ladies. A medical man, well-known in the neighbourhood of Bristol, Dr. Davey, of Norwood, filled the chair. At first, I refused to sit at the large table whereat the manifestations were to take place, for being what I have now ceased to be, an unqualified believer in the candour and truthfulness of the newspaper press, I made up my mind (certain journalistic comments being fresh in my recollection) to keep a sharp look-out upon the medium's movements. I was thus occupied, when sounds, altogether unlike anything in my experience, were distinctly heard by me to proceed from the ceiling, some four yards, as I should judge, above the medium. These sounds, travelling down the wall, along the floor, and up the claws and pillar of the large round table, came resounding in its very centre. This ought to have convinced me at once that the medium's toes, at least, had nothing to do with the phenomena; but prejudiced incredulity is so strong a cuirass against the sword of truth, that I remained still watching the feet of the medium under the table, as a cat does its prey. The chairman was the first to commence conversation with our (supposed) spiritual visitors. Shortly afterwards, it came my turn to talk with the spirits. 'Who is there?' 'Sister,' was rapped out in reply. 'What sister?' 'Marietta.' 'Don't know you; that is not a family name. Are you not mistaken?' 'No; I am your sister.' This was too much; I left the table in disgust. Still those knocks proceeding from the ceiling had puzzled me, and excited my curiosity; therefore, when the company dispersed, I remained behind, to discover, if I could, the *modus operandi*. I invited myself (the assurance of sceptics is proverbial) to tea with Mrs.

Marshall and her hostess, after which I begged to have a private séance. 'Now I shall catch you,' I thought. Sure enough the raps came again, distinct and sonorous as before. 'Who are you?' 'Marietta.' 'Again! Why does not a sister whom I can remember come?' 'I will bring one,' and the raps were now heard to recede, becoming faint and fainter until lost in the distance. In a few seconds a *double knock*, like the trot of a horse, was heard approaching, striking the ceiling, the floor, and lastly the table. 'Who is there?' 'Your sister Antonietta.' 'That is a good guess,' thought I. 'Where did you pass away?' 'Chieti.' 'When?' Thirty-four loud, distinct raps succeeded. Strange; my sister so named had certainly died at Chieti just thirty-four years before. 'How many brothers and sisters had you then? Can you give me their names?' Five names (the real ones) all correctly spelt in Italian were given. Numerous other tests produced equally remarkable results. I then felt I was in the presence of my sister.

" 'If this is not in truth my sister,' I thought, 'then there exists in nature something more wondrous and mysterious even than the soul and its immortality.' What had taken place at this, my first séance, produced such an effect upon my mind that I determined to continue the investigation until I could come finally to a rational conclusion upon the subject. During the fortnight of Mrs. Marshall's stay in Clifton, I frequented the séances daily, and on an average for four hours a day. Spirit after spirit I evoked, who, one and all, established their identity through the most searching tests. Having been thus uniformly successful, I felt somewhat perplexed about Marietta. Had I been mystified in her case, and in hers alone? Finally, I wrote to my mother, then living in Sicily, inquiring whether, among the nine children she had borne and buried, there had been one named Marietta. By return of post, my brother, Joseph Damiani, architect, now residing at Palermo, wrote as follows:—'In reply to your enquiry, mother wishes me to tell you that on October 2nd, 1821, she gave birth, at the town of Messina, to a female child, who came into the world in so weakly a condition that the midwife, using her prerogative in such emergencies, gave her baptism. Six hours after

birth the child died, when the midwife disclosed the fact of her having baptised the infant under the name of Maria (the endearing diminutive of which is Marietta). The birth and death of this sister I have verified by reference to the family register.' You must admit, gentlemen, that in the above case 'unconscious cerebration' has not a leg to stand upon."

The foregoing case is one of the most conclusive and satisfactory examples of a spirit-rapping communication on record, because it entirely rebuts all the various suggestions that have been made by scientific men towards explaining the *modus operandi* of these phenomena. That the communication emanated from an intelligent being is beyond doubt, and that this intelligence was not that of the medium or the questioner, or any other person in the circle, must also be admitted; in fact, it is conclusive proof that clairvoyance, thought reading, unconscious cerebration, or psychic force had nothing whatever to do with the matter.

Mr. Cromwell F. Varley, C.E., F.R.G.S., M.R.I., the celebrated electrician, gave the results of his experiences in Spiritualism to the Dialectical Society, in which he thus summarises his reasons for believing in spirits manifesting themselves to our physical senses:—

"My authority for asserting that the spirits of kindred beings *do* visit us is:—1. I have on several occasions distinctly seen them. 2. On several occasions things known only to myself and to the deceased person purporting to communicate with me have been correctly stated while the medium was unaware of any of the circumstances. 3. On several occasions things known only to our two selves, and which I had entirely forgotten, have been recalled to my mind by the communicating spirit; therefore, this could not be a case of mere thought reading. 4. On some occasions, when these communications have been made to me, I have put my questions mentally, while the medium—a private lady in independent circumstances—has writ-

ten out the answers, she being quite unconscious of the meaning of the communications. 5. The time and nature of coming events, unanticipated and unknown both to myself and the medium, have, on more than one occasion, been accurately made known to me several days in advance. As my invisible informants told the truth regarding coming events, and also stated that they were spirits, and as no mortals in the room had any knowledge of some of the facts they communicated, I see no reason to disbelieve them."

CHAPTER V.

PROGRESS OF ENGLISH SPIRITUALISM—EXTRAORDINARY MANIFESTATIONS.

THE gift of mediumship requires developing by constant sitting, in the same way that a musical or an artistic talent requires to be cultivated; and a person can therefore no more become at once a "full-blown" medium than he could expect to be a proficient instrumentalist without previous practice. When this fact is considered, it is surely not so very astonishing that new sitters are unable to obtain the same phenomena with an undeveloped medium that they may witness in the presence of a professional medium who has been sitting several times a week for years. Perhaps this is one reason why, in the early days of Spiritualism, little progress was made towards the conversion of determined sceptics. Men who say "show me that yonder table can be made to jump up to the ceiling in broad daylight and I will believe your trash!" (as an "F.R.S." recently said to me) are not likely to have the patience to sit quietly

at a table—perhaps in the dark—for several nights a week in order to ascertain the possibility of its communicating an intelligent message by indistinct raps that might, to all appearance, be just as easily produced by the finger nail of any of the sitters. To convince men of this stamp some more decided manifestations of spiritual presence were required, and these required time and patience to arrive at. It is, therefore, satisfactory to find that phenomena of this description have latterly been developed at some of the London seances to a surprising extent.

When the phases of table tilting and spirit rapping have been gone through the mediumship generally developes some other more decided proof of spiritual agency in the shape of violent movements of the furniture, floating about in the air of loose objects, such as musical boxes, tambourines, &c., (for the spirits seem to have a wonderful partiality for musical performances.) Then we hear of spirit voices being heard, of articles being brought from adjoining or distant rooms or places, even of living persons being so transported, as in the case of Mrs. Guppy's flight. Further developments of power in the medium produce spirit writing, spirit lights, contact with materialized hands, illuminated faces in the dark, and, finally, as the latest and crowning development, the materialization of hands and faces, and even of the whole spirit form under a subdued gaslight. This last (with the exception of spirit photography) is the highest development yet reached of what are, in spiritual parlance, popularly known as the "physical manifestations," the sole object of which being, of course, to afford a complete answer to the question, "Do spirits exist?" When we come to the question of "What have they to tell us?" we shall have to treat of "trance mediumship," of which more anon.

I will now give a few carefully attested examples of the various developments of the so-called physical manifestations, commencing with the lowest, after the mere spirit rapping and table moving, which have probably been sufficiently illustrated for the purposes of so unpretending a work as the present. The following account is an extract from a letter written by a Manchester merchant to the editor of the *Medium*, and contains a very accurate report of a "dark séance," at which I had the pleasure of being personally present. It took place at the house of the writer of the letter, and there were two professional mediums present—Messrs. Herne and Williams, from London—who had been specially invited down from London. The writer proceeds to say :—

"I may mention that they (the mediums) have been staying at my house for about a week, in consequence of the desire of some of my friends to have a few private séances with them. It would take up too much of your space to give you a full account of the extraordinary results we have had, but I may supply the particulars of the one held on Saturday evening. There were present besides my own family and the mediums, one lady and two professional gentlemen, friends of mine, making in all nine persons in the circle."

Some doubt had been thrown upon Messrs. Herne and Williams' *bona fides* by certain investigators, who had been writing to the *Medium* on the subject, which caused a discussion to take place at this séance upon the subject of test conditions, in consequence of which (proceeds the writer) :—

"The mediums not only *voluntarily offered* to submit to any tests we might adopt, but *also insisted* that satisfactory tests should be adopted. We therefore (in addition to the custom of keeping a strict hold of hands, which we have invariably adopted while the mediums have been with us, not one of us releasing a hand for a second without informing the circle of it) bound with string the

ankles and legs of the mediums in such a manner that we had to *cut* the string to release them after the séance. We had scarcely sat down when the voice of John King,* addressing me in my Christian name, told me to put sticking plaster over the mouths of 'the boys,' a test at once adopted by placing three long slips perpendicularly and firmly across the lips of both mediums, and a fourth strip at right angles across the first three strips, completely covering the lips in such a way that it was impossible for them to breathe except through the nose. On putting out the light, John King showed the same immense power of voice, with an almost deafening effect, and, after this, carried on a conversation in a more endurable tone, and with few of the short set phrases that I have heard so frequently previously. He told us he would give us any test required, and, at my request, spoke in the different corners of the room, on the top of a cupboard, at the ceiling, in the ears of the several members of the circle, and actually, also at my request, from the inside of a small musical box which was on a side table. I then asked if he could take off Williams's coat, and instantly it was taken off and thrown on the table, although two of my friends assured us they had never released Williams's hands for a second. At this point Herne seemed to be very much annoyed by

* It may be well here to explain that the "John King" here referred to is the name which the spirit manifesting through Messrs. Herne and Williams gives himself. There are a great many spirits calling themselves "King," the name being symbolical of power. This spirit, his wife "Katie King," and daughter "Annie," are regular frequenters of these séances; but they say that their real name is Morgan, and that John King was anything but a good man during life, and he is now working off his sins, "chiefly by breaking down the materialism of people in London and elsewhere, and that in time he will rise higher in spirit life, and discontinue his present work upon earth." Of course, such statements can only be taken for what they are worth, as we in the flesh have no means of testing them. Some spirits, whose identity is ascertainable, are however capable of acquiring a reputation for veracity, which is quite as much a subject for verification as the statements of more material persons. If, therefore, it is found that they are truthful in matters which we can test by our own evidence, we may not unreasonably assume that such spirits are speaking the truth in other instances, which are not capable of strict proof.

something, and he begged the ladies would leave the room, and on their doing so, when we had procured a light, we found that Herne's trowsers were almost off—a most disagreeable manifestation; one leg was drawn off, and the string that I had bound round his legs and ankles was still in the same position round his drawers on the one leg and the trowsers on the other. It is unnecessary, I hope, to say that we held the hands firmly in this manifestation, as in all the others. On resuming our seats, the large musical box—my friends think it must weigh at least 30 or 40 lbs., and it is quite an effort to carry it with both hands—was wound up by invisible agency, floated over our heads, and then put on the table. An instrument called 'Fairy Bells,' belonging to my little boy, and constructed something on the principle of the dulcimer, was carried about all over the room, the wires being struck all the time of its flight, and the instrument being carried to any part of the room or ceiling, as requested. A concertina was also floated and played, and a large drum standing in one corner of the room was also floated, the drumsticks beating a most vigorous tattoo all the time. The musical box has been repeatedly floated and wound up, and several of the instruments have been flying about the room at the same time. An easy chair was carried about from a corner of the room, and, after landing on my head, was deposited on the table. I repeatedly had things brought to me from different parts of the room, and several times must have presented a very strange appearance on a light being struck. On one occasion the drum was put on my head, the 'Fairy Bells' on my shoulder, with a concertina upon it, and a score or two of drawing studies brought out of a folio in one corner of the room, and a large unfinished portrait canvas on the top of all. Mr. Williams was also floated in his chair, and was placed on the table, while my friends held his hands the whole time, and on getting a light he was sitting on his chair on the table, with his hands still held, but crossed, as in his flight he had changed his position, having his back to us instead of his face. We had also a beautiful display of the lights, visible to all, floating about the room. I could, however, fill your paper with an account of the extraordinary manifestations

we have had, but I fear I have already trespassed too much on your space. I may, perhaps, be allowed to mention that we have had several times most beautiful flowers brought, and, on one occasion, a plant in a flower pot out of my greenhouse, while I had the key in my pocket, and one that I know was in the house when I locked the door. We have also had a plant brought from the greenhouse of a friend, a distance of fully three-quarters of a mile, and as this friend was a sceptic, he was particularly requested to watch the mediums during the few minutes they were in his greenhouse, and he assured me he had done so, and locked the door after them, putting the key into his safe. One extraordinary manifestation was particularly striking, and that was the distinct appearance of a small hand passing and repassing the red spark of the candle after the light had been blown out. This was observed several times by the whole of us, and John King told us that if we could arrange some permanent *red* light of a similar character we should obtain visible results. We have followed his advice, and by fastening some thick red silk ribbon over the bull's eye of a very small lantern we have been enabled to see the instruments, &c., floating in the air, and have also seen the lamp moved about without a hand being near it. My friends are quite prepared to endorse the statements contained in this letter, and, enclosing my card, I am, yours obediently,

“ Manchester, June 24, 1872.

“ H.”

So much has been said about the alleged transportation of Mrs. Guppy by spirits, that it may be desirable to give here an authentic account of the circumstances under which it took place, especially as such examples of spirit power are not likely to be of frequent occurrence. If Philip was really carried away by spirits to Azotus (Acts viii. 39), the same laws of nature would permit of a similar manifestation of spirit power in the present day. Nor is Mrs. Guppy's flight—though perhaps the most remarkable—by any means the only modern instance of the kind. Many professional mediums have been frequently carried from one room to another, and also longer

distances. The following extract is from a letter which appeared in the *Echo* on the 8th June, 1871, under the heading, "A Spiritual Draw." The signature is "Hy.," but the editor, in a foot note, testifies that the writer is "a Manchester merchant of high respectability." The account is from the pen of the gentleman who wrote the description of the foregoing séance. The writer informs us that the circle was held at the house of Messrs. Herne and Williams, professional mediums, and there were present three ladies and eight gentlemen, many of them strangers to Spiritualism. The room was darkened, and the doors locked ; but the writer states that neither door nor window could have been opened without the admission of light from the outside being perceptible to the company present. After various phenomena similar to those already described, some one asked "Katie" to bring something, whilst another observed in a joking sort of way, "I wish she would bring us Mrs. G.," upon which another remarked, "Good gracious, I hope not ; she is one of the biggest women in London." The writer thus proceeds :—

"Katie's voice at once said, 'I will, I will, I will,' and John King's rough voice shouted out, 'You can't do it, Katie,' but she appeared to chuckle and repeat, 'I will, I will.' We were all laughing and joking at the absurdity of the idea, when John's voice called out, 'Keep still, can't you?' In an instant somebody called out, 'Good God ! there is something on my head,' simultaneously with a heavy bump on the table and one or two screams. A match was instantly struck, and there was Mrs. G. standing on the centre of the table with the whole of us seated round the table, closely packed together, as we sat at the commencement. . . . Both doors were still locked. Our attention was, however, directed to Mrs. G., who appeared to be in a trance and perfectly motionless. Great fears were entertained that the shock would be injurious to her, supposing it to be really Mrs. G., and not some phantom in her image ; but John's voice called out, 'She will soon

be all right.' She had one arm over her eyes, with a pen in her hand, and an account book in her other hand, which was hanging by her side. When she came round, she seemed very much affected, and began to cry. She told us that the last thing she could remember was that she was sitting at home, about three miles away, making up her week's accounts of household expenditure, and that Miss N. was in the room with her reading the paper. The ink in the pen was wet, and the last word she had written, or rather, began to write, for it was one or two letters short of completion, was smeared and scarcely dry. From the joking remark about bringing Mrs. G. to the time that she was on the table, three minutes did not elapse. The possibility of her being concealed in the room is as absurd as the idea of her acting in collusion with the media. After she had quite recovered, she sat with us, and the lights were extinguished. Heaps of flowers were strewn all over the table. Leaves from a horse-chestnut tree, with moisture on them as though just sprinkled by a shower of rain, and apparently just wrenched from the tree, were also brought in large quantities." . . .

"After the seance was over, three of us offered to escort Mrs. G. home, so that enquiries might be made at her house before she would have time to say what had been done, although, as I have before said, the idea of collusion seemed preposterous. These inquiries were answered in a way to convince us that Mrs. G. was really sitting in the room with Miss N. at the time that one of us wished her to be brought. Mr. G. also bore testimony to the fact that Mrs. G. had been, shortly before her disappearance, up to the billiard room, where he was playing a game with a visitor, who also spoke to the circumstances."

The foregoing are the unvarnished facts connected with the marvellous transportation of Mrs. Guppy. I can add my testimony to the truthfulness and respectability of the writer. That the events related took place is beyond doubt. The reader must please himself how he explains the manner in which they were brought about.

Several reflections will probably occur to the reader of the foregoing reports, especially if he be a stranger to

Spiritualism. He will not unlikely be disgusted with the apparent frivolity of the manifestations, and fail to see the utility of phenomena which appear to savour much more of the tricks of a professor of legerdemain than manifestations of the presence of divine messengers sent to convince materialists of the proximity and reality of another world of beings. The reader will probably be inclined to echo Professor Huxley's remarks, in his letter to the London Dialectical Society, dated 29th January, 1869, wherein he says : " But supposing the phenomena to be genuine, they do not interest me. . . . Better live a crossing-sweeper than die and be made to talk twaddle* by a ' medium ' hired at a guinea a séance."

It must, however, be remembered that we live in a social atmosphere which is inclined to be much more material than spiritual, and although most people in the nineteenth century *professedly* believe in the immortality of the soul, they are so far from realizing their belief that any evidence of the possibility of *proving* the continued existence of those we mourn as dead is invariably scouted as too absurd to be entertained for a moment. This is certainly, on the face of it, singularly inconsistent. We believe that the dead *do* exist, but have not the slightest idea where or how. I have, however, endeavoured to show how reasonable and *probable* it is that many of them who have earthly ties or earthly duties to fulfil, or whose thoughts were " of the earth earthy," or perhaps whose consciences were stained with the memory of earthly crimes and earthly scenes, would naturally be attracted to earth again if they were able to revisit it. Seeing also, as we have already concluded, that their natures and

* I have given some lengthy specimens of communications through trance mediums, post chapters vii. and viii., which must come under Professor Huxley's definition of twaddle, so that the reader can judge for himself what sort of nonsense the spirits give utterance to.

characters and states of mind could not possibly change immediately after death, it follows that there must be a vast number of foolish, ignorant, or evil-minded spirits out of the flesh, just as we know that there are sadly too many of the same kind still in the body. If, therefore, one class of spirits can manifest their presence and communicate with us, why not every other class also? If the wise and the good can send us messages, why not also the foolish? We can scarcely imagine that minds like those of Milton or Shakespeare would condescend, at the bidding of every little assemblage of modern inquirers into Spiritualism, to carry chairs round a room, or jingle a tambourine in the air, even if, by so doing, they could convince no less eminent a body of *savans* than the Royal Society of the possibility of spirit existence. Before telegraphic communication could be opened between Liverpool and London it was necessary that a great deal of rough mechanical work should be done—poles erected and wires connected—all which is usually delegated to uneducated workmen, but no one would expect the inventor of the telegraph or those who use it to perform all this drudgery themselves. Why, then, should the higher spirits, who may be supposed to send their pioneers to open preliminary communications by appeals to our physical senses—prior to communicating on their own account—be expected to do this disagreeable work themselves?

We shall see by-and-by that the highest class of spirit manifestations is seen in the form of inspirational addresses through trance mediums. When it is necessary to break the ice of materialism and scepticism by first demonstrating to our senses of seeing, hearing, and feeling that spirits really do exist, then recourse must be had to the so-called physical manifestations, and no doubt for this work spirits of a lower mental type, but perhaps more powerful from

a material point of view, are selected. Hence it is easily understood how the voice communications at these dark séances may be somewhat frivolous; but whatever may be said of the ridiculous nature of the phenomena, it is abundantly evident that they afford *the only kind of evidence which is likely to be acceptable and convincing to by far the majority of the public.* It is exceedingly doubtful, in fact, if the most eloquent and learned address through a trance medium (however illiterate the latter might be) would ever convince our scientific men that the author of the address was a disembodied spirit, and not the human being before them. It would either be put down to a peculiar freak of nature, or they would at once say the medium had a wonderful memory, and had simply learnt it off from some book.

Again, if the same learned body saw the materialised form of a spirit make its appearance in their august presence, does any person doubt for a moment that it would at once be accounted for as a curious case of optical delusion? Mr. Gerald Massey (the poet), in a letter published in the *Medium*, makes the following pertinent remarks on the value and necessity of the more material kind of evidence:—

“Curiously enough, what is called the Christian religion is founded on physical manifestations. Jesus Christ had to materialise himself so grossly as to represent his body to a disciple with its wounds palpable enough for fingers to be thrust in them. And on another occasion, he ate of the broiled fish and the honeycomb, to prove that he had risen. And on those physical grounds the orthodox world has based its belief in the resurrection from the dead.”

“The value of our phenomena is not to be appraised in any off-hand way by those who have not seen. It is not to be judged at first sight by the questionable shape in which it comes; but by the consequences resulting from the fact, when once it is established in your mind, and you can build upon it.”

“Shipwrecked voyagers, who have been drifting for many days on some wretched raft in the wide forlorn sea solitude, do not usually quarrel with, or even criticise, the first appearance they meet with in proof that they are approaching land, even though the signs may be only muddy waters and miserable waifs and strays of seaweed.”

I will now proceed to give two more examples of this class of spiritual manifestations. The first comprises the experience of the editor of the *Times*, and the extract is quoted from the article before alluded to, which appeared on the 26th December, 1872.

“Before writing upon this subject,” says the editor, “we thought it our duty to see with our own eyes the actual development which Spiritualism has attained here in London. We accordingly attended four séances.”

One of these, which was evidently at Messrs. Herne and Williams’ rooms, 61, Lamb’s Conduit-street, is thus described :—

“For the present, therefore, we had no choice but to sit in the back room in the pitch dark, with the folding doors closed. The room, we should think, measured not more than 10 ft. square, and was in every respect an ordinary shabby little apartment. We searched it as thoroughly as we could, but found nothing. We sounded and scrutinized the floor and walls, turned up the felt stretched over the shuttered window, suspiciously inspected the six or seven common cane-bottomed chairs and the small round table which were the furniture, but all in vain; we had only our trouble for our pains. We sat down at the small round table in the back room, our friend opposite to us, and one of the ‘mediums’ on our left. The other medium held open the folding door till we had arranged our seats, standing at the inside with the handle in his hand; when we were ready he closed the door and took his place. We were now in total darkness, with the exception of the least chink of light which found its way under the folding door. We took hold of one hand of each medium, and at the same time pressed a foot

and knee firmly against the foot and knee on each side of us. Our friend sat in precisely the same manner, and thus the 'mediums' were kept in complete custody. A box of matches was on the table. We sat as still as a mouse, listening for the least sound. Presently we felt something hard pressing gently against the back of our head. Saying nothing, we leaned our head backwards, when the substance seemed to yield and slid softly over our hair. We made a sudden grasp at it with our left hand, still holding fast the right hand of the medium, when there was a sound of something falling heavily on the table. Our friend instantly struck a match, and lo ! one of the cane-bottomed chairs, which when we sat down were arranged round the room, was lying on the table. . . . We must confess the chair in the dark fairly puzzled us, and we came away, very far, indeed, from being Spiritualists, but wishing we could spare time and trouble to come again and again till we had sifted the whole matter to the bottom."

The following additional report of another séance of a similar description, which appeared in *The Spiritualist* for December 1st, 1872, will sufficiently illustrate this phase of the manifestations :—

"SPIRITUALISM IN DALSTON.—Last Tuesday week, Mrs. Bassett, of Thornham Grove, Stratford, kindly gave a séance to some of the members of the Dalston Association of Inquirers into Spiritualism, at their rooms, 74, Navarino Road, Dalston, London. We have received the following very interesting description of the manifestations, from a gentleman who attended for the purpose of investigation :—

"*To the Editor of the Spiritualist.*—Sir,—I should be glad if you would allow me a little of your space in which to describe a séance held on the evening of Tuesday, the 19th instant, at the house of the Dalston Society, at which I was permitted to be present, on the invitation of their obliging secretary, Mr. Blyton. Being a member of the much-abused profession of the law, I have not been in the habit of accepting as evidence the description of testimony generally considered as satisfactory by persons less suspicious, or if you like the word better, less circumspect.

In my inquiries into what is termed Spiritualism, I have endeavoured to the best of my ability to ascertain whether the alleged phenomena were produced by artificial or fraudulent means. I am not prepared to say that, in certain cases, attempts have not been made by professional mediums to supplement manifestations by manual dexterity, but of this I am persuaded, that in the case of unprofessional (*i.e.*, unpaid) mediums, I have never been able to trace anything approaching to deceit or collusion; while, on the other hand, I have seen them freely submit to conditions under which fraud or deception would be alike impossible. The medium on the evening of the 20th instant was Mrs. Bassett, a good-looking, vivacious, and debonair person. She appeared to be known to the majority of the fifteen or twenty persons assembled on the occasion. She was accompanied by her husband, a most respectable working man, who sat at the opposite side of the room, and who could not by any possibility have helped his wife to deceive, even had he been so disposed. The only persons present of whom I had any knowledge were Mr. Cook, of Hackney, and his daughter Florence, in the uprightness and integrity of whom I have the most perfect reliance. The séance was held in a front parlour, but as the room was too small to admit all present, as well as a large dining-table, the folding-doors were left open, and the embers of a small fire enabled those in the front room to distinguish the forms of the persons in the back. The doors of both rooms were, I understand, locked. On the lamp being extinguished, one gentleman was asked (by raps) to remove from the vicinity of the medium, which he did. He was, I am informed, a person liable to be entranced. Almost immediately afterwards I felt a cold current pass over my hands, and I fancied I detected a luminous vapour to my right. I sat, I should say, but one remove from the medium, whose hands were held by Mr. Wilks, the president of the association. A rough and not very articulate voice was then heard, as if in the air immediately above the head of the medium. I was told by a lady who sat on my left that this was James Lombard, and she exclaimed, "Well, James, how are you?" To which he replied that he was very well, and very glad to meet us all again. James being quite a sur-

prise to me, I ventured to engage the unseen visitor in conversation, and we had some lively chat upon a variety of subjects, having reference especially to his own state and the conditions under which he was enabled to communicate with us. The voice by degrees became more intelligible, and the enunciation more clear and life-like. Judging from the tone and the phraseology employed by James, he was evidently an unlettered "spirit," of a sanguine and jovial disposition, grateful at having escaped from terrestrial bondage, and animated with a strong desire to reach a "higher sphere." Some of his explanations were in perfect accord with the doctrines and theories of spiritualists, and he owned that he could not communicate with mortals save through the agency of a medium. He added, that he extracted his faculty of communication from the medium, and he expressed himself in affectionate terms towards her. He described the manner of his death, explaining that at the moment of dissolution he passed into darkness, but that eventually light began to dawn upon him, and that he was caught by a friendly hand, and welcomed with assuring words. All this to me was very curious, and to the mind of a sceptic could only have been reconcilable with the possession by the medium of accomplished ventriloquial powers. Shortly afterwards we were addressed by another voice, which the lady on my left told me was known as that of the Preacher. It seemed to come from the floor, nearer to me than the medium, and was quite different to that of James. No questions were put to the Preacher, but he delivered a brief discourse, in genuine pulpit fashion, the object of which was to show that the Supreme Being when appearing on earth came in a lowly and unostentatious manner, and that when He desired to communicate with the Israelites He spoke, not direct, but through the mediumship of Moses. He also told us that there were other "spirits" present, and notably one of a lady, who were endeavouring to do something. While the preacher was speaking, we observed lights in various parts of the rooms. They were not the balls or globes of luminous phosphorescent light, similar to those I have witnessed in the presence of Miss Kate Fox, but small bright stars of an opal colour; these flitted about the room, and were, I

believe, seen by everyone present. I do not pretend to offer any solution of those phenomena; but I consider them sufficiently startling to call for calm and dispassionate inquiry on the part of those who have the necessary time and capacity for their elucidation. That the phenomena exist, has, I believe, been accepted as fact by persons incapable of imposture. If it be, indeed, true that the sentient part of man can after death communicate in any way with those whom it has left behind, surely the subject is one on which educated inquiry might be brought to bear, without exposing the students to ridicule or allegations of unworthy motives. There is now a cloud of evidence in favour of the existence of some intelligent agency beyond the ordinary ken of mortals. It behoves those who have seen it and heard it not to shrink from the duty of endeavouring to trace to their source effects which, I am free to admit, are opposed to all our preconceived ideas of theology and science, but which, on that account, ought neither to be sneered down nor laughed down. In an age of astonishing mental and physical progress, he is a bold man who, without inquiry and without reflection, undertakes to deny facts merely because they are opposed to his own prejudices and convictions. Five-and-twenty years ago, the man who would have asserted that in two minutes he could ascertain, while sitting at his desk in London, what was the price of gold in Wall-street, New York, would have been regarded as a lunatic, and, if possessed of property, would probably have been locked up, under the advice of Dr. Forbes Winslow. It does not, I apprehend, by any means follow that believers in the absolute *bona fides* of spiritual manifestations are victims of delusion because other people, who won't inquire for themselves, pronounce them offhand to be so. Pray pardon the length to which this communication is drawn, and believe me to be, yours very truly, HENRY M. DUNPHY, 8, Essex Court, Temple, 22nd November, 1872.' "

The following is a description of a dark séance, followed by the more wonderful phenomena of the visible materialisation of the spirit faces under gaslight. The extract is from a speech by Mr. James Burns, the editor of *The*

Medium, of 15, Southampton Row, London, delivered on the occasion of a public debate between that gentleman and Mr. Charles Bradlaugh, touching the comparative claims of Spiritualism and Materialism. Mr. Burns proceeds to describe a séance, held on the 14th December, 1872, at 16, Old Quebec-street, London :—

“The mediums were Mr. and Mrs. Holmes and Miss Cook. There were a number of ladies and gentlemen present; one of whom was a master of arts, who signs himself M.A., and who has given an account of certain manifestations in the *Liverpool Mercury* a few months ago. Another gentleman was Mr. Serjeant Cox; and another the editor of *The Spiritualist*, Mr. Harrison; besides Mr. Cook's family. The first thing done was for a stranger and a sceptical observer—this master of arts investigating the subject—to thoroughly tie the medium in such a way that all the knots were recognised; they were test knots, and were examined by those present. The next thing was for those present to hold hands, the persons at the ends of the circle passing both hands into the hand of the person next to them. After the doors were locked and the room was searched the lights were put out. Then the musical instruments that were upon the table were lifted up and carried about the room, and were played—four or five at once. Then immediately you heard the medium (who was tied, and sitting two or three yards away) speaking and breathing. Then there was a person speaking to you close to your face, touching your hands and your brow, slapping you, laying instruments upon your head and various parts of the body. Then another person came. One was a male and the other a female. One called himself “Richard,” and the other called herself “Rosie.” Rosie was a little girl, who went round and kissed everybody. I will tell you what she did to me. She took hold of my ear with her hand, put her little, soft, moist mouth upon my cheek, and kissed me with an audible intonation. After these instruments went round, something took the ropes off and threw them at the man that tied them. Sometimes the lady is tied up by the same power much more tightly than her visitors can tie

her. A visitor was asked to go and hold the lady's hands. In the first place he was told to be careful to feel all down the arms to see that there was nothing upon them, and having done so to hold the hands. Well, there were hoops—a tambourine hoop (with cymbals, so that it could be easily heard when moved), a wooden hoop with a iron hoop upon it. The visitor felt that those objects were there; then, holding the medium's hands tightly, that tambourine hoop with an iron hoop upon it came upon his arm, without his hand being disengaged from hers."

After this, proceeds Mr. Burns :—

"We had a light séance, which was arranged in this way: There were two rooms, with a door leading from one into the other. A temporary door was placed therein, with an aperture in it. The inner room was thoroughly searched, and then the door was locked. One candle was allowed to be burning in the room where the company was sitting; a hat was placed before it to prevent the rays falling upon the aperture. Mr. and Mrs. Holmes sat at each side of a little table just under the aperture. Miss Cook sat at the table facing the aperture. We all sat round in a semicircle; Mr. Serjeant Cox immediately behind Miss Cook and opposite the aperture, and M. A. beside Mr. Sergeant Cox. In a little while a face came to the aperture; M. A. recognised it as the likeness of a departed friend. He said, 'Are you A. W.?' and the face nodded affirmatively. It went away and came again. Another face then came—a masculine face with strong features. I recognised it at once; I had seen it shown in a similar way at two previous séances. After this face went away, two others were seen imperfectly. Then came another face, with grey hair, and a fine intelligent expression of countenance. It showed itself with a great deal of clearness. Mr. Serjeant Cox recognised it as the likeness of his deceased uncle. I do not say it was his deceased uncle; I say it was his likeness. He said, 'Do you represent Robert Cox?' The face bowed. It showed itself five or six times, twenty or thirty seconds each time. Then the door was opened, and Miss Cook and Mr. Holmes went inside beyond the aperture, and sat for another development of the faces. Then the same head came

again, not from below but from the ceiling, and showed itself a number of times in various positions, so that Mr. Serjeant Cox was absolutely certain that it represented his deceased uncle. Then in a short time the hat was taken away so as to allow the light of the candle to fall full upon the aperture, and there was seen in drapery, able to speak—so that we could talk to it—the face of a lady, said to be the spirit ‘Katey’—so she calls herself—manifested through the mediumship of Miss Cook. The spirit had to apologise for the fact that because of certain conditions it could only represent itself in the peculiar features of the lady who was sitting in trance in a chair at some distance from the opening.”

The following report of another séance, at which the same class of manifestations was witnessed, is taken from the *Daily Telegraph* for October 10th, 1872. It was headed “Spirit Faces, by our own Commissioner.” According to the report which appears in the *Spiritualist* of the same séance, there were also present the following other witnesses, viz., the author of the “Unorthodox London” letters in the *Daily Telegraph*; Mr. Charles Blackburn; Dr. John E. Purdon, of Sandown, Isle of Wight; and the Editor of the *Spiritualist* :—

“I am about to attempt what I am aware is a difficult task—namely, to describe dispassionately and judicially one of those so-called higher manifestations of Spiritualism about which people are apt to write and speak too much, as it appears to me, in the capacity of advocates for or against. I shall endeavour to describe what I saw here in London a few nights ago, as impartially as a judge might sum up a case from his notes of evidence. It is literally what I am doing. I am transcribing rough notes made at the time, and on the spot where the circumstances which I narrate occurred. I empanel the British public to say whether they think I have seen something very remarkable or been egregiously gulled.

“A few days ago I received an invitation from a Spiritualistic friend to attend one of the séances of a lady whom I must call Miss Blank, because her name is not

public property. She is not a professional medium ; she receives no money from those who visit her house, and has no wish to have that residence besieged, as it certainly would be if I gave the slightest clue to her name and address. She has no desire, so she says, even for notoriety on the score of the manifestations of which she is the unwilling agent or medium. The peculiar character of these manifestations is the production of the spirit face ; or even partial form, no longer in darkness, but under a strong light. Now, I had seen tables dance and heard them rap ; I had witnessed Mr. Home's 'levitation,' and listened to John King's unspirit-like voice ; I had even felt spirit-hands, as they were called, once or twice ; but all these manifestations, except the tilting and the rapping, had taken place in the dark ; and I object to darkness. I love light, like an ancient Greek. It was the light element, I frankly confess, which mostly attracted me to the séances of Miss Blank. Miss Blank's papa—for the young lady is but sixteen—lives on the outskirts of London—as Spiritualists always seem to do, and is a respectable man in some small commercial line of life. Besides the medium, who is a pretty, Jewish-like little girl, there were three other children present, all of whom discoursed of spirits in the most off-hand way. Mamma and aunt made up the domestic portion of our circle, and there were, besides, the editor of a Spiritualistic journal, another pronounced Spiritualist, a doctor from the country, who had had something to do with developing the medium, and had been converted by her to the doctrines of Spiritualism ; an old gentleman from Manchester, and myself—eleven in all, irrespective of our little hostess, the pretty medium.

“After a brief confab in the front parlour we descended to the nether regions, where the spirits were in the habit of making their appearance in a small breakfast-room next to the kitchen. The original method of ‘development’ was simple in the extreme. Miss Blank went into the room alone. A curtain was stretched across the open doorway, leaving an aperture of about a foot deep at the top ; and in this rather Punch-and-Judy-like opening portions of the spirit face gradually showed themselves—first a nose, then an ear, &c.—to the circle who sat on the stairs. Now, however, that the power was more

developed, a sort of corner cupboard had been fitted up with two doors opening in the usual manner from the centre, and an aperture of some eighteen inches square in the fixed portion at the top. At this I was told the faces would appear. A lamp on a table in the other corner of the room was so arranged as to shed a bright light on this opening, whilst it left the rest of the small apartment in subdued but still in full light. I examined the cupboard or cabinet carefully, put a chair in, and saw little Miss Blank carefully shut up inside like a pot of jam or a pound of candles. A rope was put in her lap, the object of which will appear anon, and we all sat round like a party of grown-up children waiting for the magic lantern.

"We were told to sing, and so we did—at least the rest did; for the songs were Spiritualistic ones for the most part, which I did not know. They were pretty, cheerful little hymns, such as 'Hand in hand with Angels,' 'The Beautiful River,' and Longfellow's 'Footsteps of Angels.' By-and-by, raps in the inside the cupboard-door told us to 'open sesame.' We did so; and there was pretty Miss Blank tied round the neck, arms, and legs to the chair, in a very uncomfortable and apparently secure manner. We sealed the knots, shut her up in the cupboard, and warbled again. After some delay a face rose gently to the aperture rather far back, but presently came well to the front. It was slightly pale, and the head was swathed in white drapery. The eyes were fixed, and altogether it looked ghostly. It remained for some time, disappeared and reappeared; and the lamp was turned full upon it, but the eyes never lost their fixed stare, and showed no symptom of winking. After several minutes it went altogether. The doors were opened, and little Miss Blank was found, still tied, with seals unbroken, and to all appearance in a deep sleep. She was 'entranced,' I was told. 'Katie,' the spirit (for she was a familiar in the most literal sense), informed me that she gathered the 'material' for embodying herself from the breaths of the circle, and took the 'life' from the medium. Miss Blank was then awakened, uncorded, and taken to walk for a quarter of an hour in the back garden, as she was much exhausted; and we went upstairs to recruit as well. We had to make this break thrice during the evening.

“ When we re-assembled, after a good deal more singing than I cared about, another appearance took place in obedience to the command of the doctor, who had been in the East, and asked to see a Parsee friend. After some delay, a head appeared, surmounted by a turban, and with a decidedly Eastern expression of countenance and dark complexion. It did not satisfy the doctor, who declared that the face bore a resemblance to the one demanded, but that the head-gear was not *en règle*. This was Tableau No. 2, which took a long time and almost interminable singing to bring about. Then there was another adjournment. The children were sent to bed, and the maid-servant—who, it appeared, was great at singing—came in from the kitchen to join the circle. There was one advantage, papa and mamma told me, about these manifestations; they rendered the children quite superior to all ideas of ‘Bogey.’ I could not help asking myself whether I should have dared to go to bed under such circumstances in my days of immaturity.

“ In scene the Third, the face was quite different. The head was still surmounted by white drapery, but a black band was over the forehead, like a nun’s hood. The teeth were projecting, and the expression of the face sad. They fancied it was a spirit that was pained at not being recognised. When this face disappeared, Katie came again for a little while, and allowed me to go up to the cupboard and touch her face and hand, after first putting to me the pertinent question, ‘Do you squeeze?’ On assuring her I did not do anything so improper, the manipulations were permitted. This was the finale, and the circle broke up forthwith. The gentleman from Manchester was delighted, and all the Spiritualists, of course, were loud in their commendations. I reserved my judgment, as my custom always is when I see anything that beats me. I was sufficiently struck by what I had witnessed to accept readily an invitation to another séance on a subsequent occasion. In the meantime I should like to submit these few particulars to a dispassionate jury for them to decide whether I was really for those three hours in direct contact with supernatural beings, or simply taken in by one of the most satisfactory ‘physical’ mediums it was ever my good fortune to meet.”

"We do not know," says *The Spiritualist*, "that the author of the above is accurate in stating Dr. Purdon to be a Spiritualist. He has not said so. He is a new inquirer, who has only just satisfied himself as to the reality of the phenomena, and who accidentally retarded rather than assisted Miss Cook's development. At this séance spirit faces were first felt in this country in light enough to see them by."

It is necessary to say that "Miss Blank" really means Miss Florence Cook, a non-professional medium, residing with her parents at Hackney, of whose wonderful powers as a medium more will be said hereafter.

Spirit faces are also being obtained at the séances of other mediums—Messrs. Herne and Williams' amongst others. The following report of a similar séance at their rooms appeared in *The Medium* of Dec. 13th, 1872:—

"NOTE OF A SEANCE AT 61, LAMB'S CONDUIT STREET.—The mediums were tied to their seats; the gas was turned down, leaving sufficient light to enable those near the cabinet to see clearly whatever might appear at its windows. The doors had scarcely been bolted outside when the bolts inside were drawn. 'John King' thrust his bare hand and arm out of one of the windows of the cabinet, and promised to show himself. After a while he declared himself ready to shake hands with us, and as each one of us in turn placed his hand through the window, 'John King' took hold of it, and, lifting the little dark curtain, showed himself, head and body, to all appearance as substantial as ourselves. We saw, in fact, a *man* in the cabinet—a man with jet black bushy beard, whiskers, and moustachios; a pale face, broad forehead and shoulders; dressed in white, and wearing a white turban; his hand firm and warm. I should say at least twelve persons saw him thus face to face, so distinctly as to leave not a crevice open for doubt in the matter. I may add that 'Katey' also showed herself, and those who were near the cabinet must have seen her well. At the previous séance, *before* both the doors had been closed, an enormous hand and arm came out of the window. *Five*

hands were seen by most of those present at *one time*, one of them being not larger than that of a child of four years. Several of us (myself included) saw in the cabinet, on two occasions when the curtains were uplifted, a man apparently without coat or waistcoat, and with his sleeves rolled up. Let me state that at both the séances herein mentioned a personal friend of mine tied Mr. Williams, and found him, after the evening's entertainment, fastened in exactly the same manner as before it. There is every reason to suppose that Mr. Herne was equally well secured.—Yours, &c., DAVID H. WILSON, B.A.—New Wandsworth, S.W., December 11th, 1872.”

The following additional testimony to the reality of these astounding phenomena may not be out of place considering their extraordinary and almost incredible nature :—

“The *Social Review*, of December 14th, contains a description, by Mr. George Fraser, of one of Miss Cook's séances, as follows :—

‘At the present moment Miss Florrie Cook, of Hackney, has far outstripped her contemporaries in “spiritual” gifts. Skilful as Mr. Home is in the arts of levitation and elongation, he has never yet succeeded in making his spirit-friends visible. Miss Cook undertakes to show those who visit her the very flesh and blood of the ghostly beings who hold communion with her whilst she is in the trance state. After such a promise our readers may imagine how Miss Cook's house is besieged with visitors—and how anxious her father should be to conceal his private address. The editors of two at least of the London daily papers have attended Miss Cook's séances, to say nothing of their “specials.” The *Daily Telegraph* had a column and more about Miss Cook on the 10th October last. Lords and ladies, men of science, and literary gentlemen have been pouring in upon her abundantly, and it is not therefore surprising that some days ago we were pleased to be among the favoured few to whom Miss Cook is compelled to restrict her attentions. Before the manifestations began Miss Cook shut herself up in a cupboard in the corner of a basement breakfast-room, above the doors of which a square hole had been cut large enough

to exhibit, as in a frame, the head of any ordinary-sized human being ; and it appears that the spirits retain their mortal dimensions. After some time had elapsed, the doors were opened by the direct command of the spirit-voice, and Miss Cook was discovered tightly tied in her chair, by a long piece of tape which had been shut up in the cupboard with her. We were requested to seal the knots of Miss Cook's bonds, and were particular to do so in such manner that the slightest movement would break the seals. Then the doors were closed again, and shortly after the little curtains which veiled the opening above the cupboard doors were violently agitated by a mysterious hand, and we held our breath in expectancy until suddenly a beautiful head appeared, swathed in glistening white drapery. This, after conversing in whispers with the various company assembled, vanished, and at the end of a second interval, another beautiful face appeared with a long red cicatrix over the left eyebrow, declaring himself to be the departed friend of a gentleman present. This head has appeared at previous séances, making the same statement, but the mortal cannot at all recollect his wounded acquaintance. After another interval the first head reappeared, accompanied, as many present declared, by a black face, but from our position in the room we were only able to see one head. After this the voice directed the cabinet to be opened : this was done, and behold ! Miss Cook was in a trance, and bound to her chair, just as before, whilst not one of the seals was broken. Refreshments were now served upstairs, and general conversation engaged in. Then the second part of the séance began, wherein, though Miss Cook was this time untied, only one face was able to exhibit itself—a face this time surrounded by hair of a different texture and colour from that of the medium. Adverse spirits caused the comparative failure of the second half of the séance, said Miss Cook's familiar. So we broke up about a quarter to eleven, feeling somewhat weak in the knees and shoulders, and not quite certain what to think of it all. Miss Florrie Cook is about sixteen, and of a most prepossessing appearance. Undoubtedly the spirit faces had a strong resemblance to hers, but there were some rather unaccountable differences. Whatever may be the

secret of her mediumship, it is one worth knowing. Spiritualists say the gift of mediumship, is a very common one. After this great success of Miss Cook, we expect to hear of quite a large development of spiritualistic power in the feminine part of the community; and we have therefore thought it worth our while to publish these short notes of a very singular séance.' "

The following letter appeared in *The Spiritualist* of January 1st, 1873, from the pen of the gentleman whose report I have already quoted, of a dark séance with Mrs. Bassett. The editor proceeds to say :—

" Mr. Dunphy has sent us the following account of another séance, at which he, Miss Marie Scott, Mrs. and Miss Corner, and other friends specially invited by Katie King, were present :—

" *To the Editor of the Spiritualist.*—Sir,—You will oblige me by giving me the opportunity of briefly describing a séance held at the house of Mr. and Mrs. Cook, of Hackney, on Monday evening, the 23rd instant. The medium was their elder daughter, Miss Florence Cook, and the circle was composed, as I am informed, of some half-dozen friends, specially invited to be present. The test applied was simple but satisfactory. A thin twine was passed round the medium's waist, and two knots having been tied both were carefully sealed. Miss Cook then took her seat in the cabinet, and the end of the string having been passed through a hole in the door, was held by two gentlemen present. Had Miss Cook subsequently risen in order to reach the opening in the cabinet, or had she contributed in any way to produce the subsequent manifestations, the persons who held the string must have been able to detect her movements. A few minutes after the doors of the cabinet were closed, Katie began an animated conversation, and eventually showed her face several times. On resuming the séance, after a brief interval, a black face appeared at the opening, and shortly afterwards a man's face; the complexion of the latter was sallow, the head small, and the beard on the upper lip short and black. These faces did not bear so strong a light as that of Katie herself, nor was I able to ascertain

that they spoke, although the motion of the eyes was distinctly visible. A fourth head (that of the "Haverford-west spirit," as it is now termed) then showed itself, but without the scar over the left eye. The expression was not pleasant, and on questions being put to it, the only response was a somewhat *triste* expression and a shake of the head. The general character of the face was similar to that of the medium, but the cheeks were rounder and fuller, and there was a black band over the forehead, while the headdress was totally dissimilar. Katie and the black face subsequently came again, and in some instances the interval between the appearance of the one and the other did not exceed ten or fifteen seconds, but in no case was I able to see that both faces were exhibited simultaneously. The conversation having turned upon the practicability or impracticability of mechanical hands being protruded, Katie was asked whether she would put on a diamond ring, as also a pair of black gloves. Assenting immediately, both were handed to her; the ring was put on the wedding finger, and the gloves drawn on; one of the latter was subsequently turned inside out, while the fingers of the other were knotted together in a curious manner. A lady's pocket handkerchief was also rolled up into a ball, and the ends concealed in some cunning and complicated fashion. That mechanical hands could have done these things with the rapidity we noticed was absolutely impossible. But a further and more curious test remained. It seemed to me that the suggestion of mechanical agency (started by myself with a purpose), aroused all the energy, and evoked all the dexterity of the mysterious agency by which the manifestations were produced. Somebody having observed that mechanical fingers would find some difficulty in writing quickly, Katie called for pencil and paper, and said she wanted to write a note. I then produced a gold pencil-case with a double movement, one for producing a lead, and the other a pen. When handed to Katie, she immediately unscrewed the little cap at the top, so as to scatter the store of leads on the carpet; but as the receptacle happened to be empty, she laughed and screwed on the top again. She then wrote the following message on a sheet of note-paper and threw it out:—"I

am much pleased that you have all come to-night at my invitation.—Annie Morgan.” On the other side of the paper were the words:—“This is for my dear beloved.—A merrie Christmas and a happy new year.” Annie Morgan was, I understand, the terrestrial name of the spirit who, however, prefers the appellation of “Katie.” Katie subsequently wrote a message of sympathy to a lady whose daughter was present, but who was herself prevented by indisposition from joining the circle. All these manifestations occurred under a bright light. A very brief séance was afterwards held with the lights entirely extinguished. Miss Cook was locked up in the cabinet, the key being left in the door. The hands of all present were then clasped, and in a few minutes we heard the key turned in the door, and Miss Cook, giving a slight scream, was carried, or propelled into the centre of the room, while the doors of the cabinet were flung wide open! I am positive that no person left the circle to open the cabinet, nor could any foot have crossed the floor for the purpose without my hearing it. I do not attempt to offer any explanation of these phenomena; but judging from the rapid development of the manifestations of late, there is, I think, reason to believe that more light will eventually be thrown upon a subject which, up to the present time, has baffled the ingenuity and research of the learned and the curious, and which is certainly directly opposed to the traditional ethics of physical science and moral philosophy. In common with other inquirers, I am sincerely anxious to arrive at a solution of what must be admitted to be the most astounding phenomena of an age remarkable above all its predecessors for the rapid development of truth.—HENRY M. DUNPHY, 3, Essex Court, Temple, December 26th.’ ” *

* Whilst these pages were passing through the press, *The Spiritualist* publishes another report of a séance at the house of Mr. Cook—Miss Florence Cook being the medium. The phenomena are similar to those above described. Amongst other facts related we read as follows:—“In about ten minutes the first face came. It was a man’s face, dark and young, with no whiskers. Five minutes later another man came, elderly in appearance, with a bushy black beard. By raps he called himself ‘Alphonse,’ and said he often manifested at Miss Kislingbury’s séances. While this face was at the opening Miss Cook held a quiet

Here is another account of similar manifestations from another source, as reported to *The Medium* for December 28, 1872. Whether Sergeant Cox intends to modify his opinion regarding these phenomena since his recent experiences, remains to be seen :—

“SPIRITS OR PSYCHIC FORCE.—To the Editor.—Dear Sir,—On Thursday evening last I paid a visit to 61, Lamb’s Conduit Street, to see what I could of what some persons call ‘psychic force,’ and I must certainly say we had not to wait long for manifestations; the mediums (Messrs. Herne and Williams) being secured to the seats with cords, the gas was turned down, although sufficient light remained to allow the lookers-on to see anything that might appear at the apertures of the cabinet. Singing commenced inside the cabinet, in which we joined. A hand was seen quivering at the aperture, then vanished; then a hand at two of the apertures; then two hands at once. A voice proceeding from the spirit ‘Peter,’ ‘that is one pair;’ then two more hands at the next aperture, and a voice, ‘that is two pairs.’ Soon a long arm was projected out of the cabinet, then another one; several different sizes of arms were thrust out, and in again in an instant in quick succession. The accordion was played upon, bells, rings, and guitar were

conversation with the visitors outside, and her voice could be heard coming from the lower part of the cabinet, while this and other faces came. When Miss Cook came out of the cabinet, Mr. Mankiewicz took both her hands and led her upstairs to the door of a room, which she entered with Mrs. Piercy and Mrs. Corner, who took off her clothes and searched them, and found nothing whatever concealed in the medium’s clothes. Mr. Dunphy, Mr. Blackburn, and others examined the cabinet directly she left it, and found nothing in it but the chair and the piece of carpet.” The following ladies and gentlemen permit their names to appear in *The Spiritualist* as vouching for the truthfulness of the report :—Charles Blackburn, Parkfield, Didsbury, near Manchester; Frederick Piercy, 12, Stock Orchard Villas, Holloway; James Mankiewicz, 37, Upper Bedford Place, Russell Square; Amelia Corner, 3, St. Thomas’s Square, Hackney; A. Piercy, 12, Stock Orchard Villas, Holloway; Henry M. Dunphy, 3, Essex Court, Temple; Ada Mankiewicz, 37, Upper Bedford Place, Russell Square; William H. Harrison, Chaucer Road, Herne Hill.

thrown about in the cabinet by 'Peter,' who, together with his brother 'Charley,' kept up a constant, I may say, roar of conversation and confusion. Then, 'Peter' called out to some gentleman in the circle, amongst whom was Mr. Sergeant Cox, 'I say, Sergeant Cox, what do you think of this for "psychic force?"' thrusting a long arm out. I cannot say positively whether the gentleman made any reply to this remark of 'Peter's.' But I thought the spirit was rather rude, or made too free with this gentleman, for he kept calling out, 'I say, Sergeant Cox, what do you think of "psychic force?"' 'I say, Sergeant, would you like to see the faces?' 'Yes,' replied that gentleman, and all of us joined in saying 'Yes, we should very much.' Presently the curtain was drawn on one side, and a fine face of a man appeared, with white turban round his head, and a fine black flowing beard and moustache. He had fine large eyes and dark eyebrows. He appeared to have on a white garment, and looked to me like an Indian prince. He held his head very high, looked steadily at me, shook hands with me, and put his hands on my head and said, 'God bless you, Christy,' to which I replied, 'Amen, and God bless you.' Each sitter was called up by this spirit-man 'John King,' and he shook hands with each person, and held a short conversation with each, not forgetting to call Sergeant Cox by name, saying to him, as he did to each, 'Can you see me?' to which he replied, 'Yes, "John," I can see you very well, thank you, "John."' 'John' said, 'You are welcome.' So you see, Mr. Editor, we all had a hearty shake of the hand with 'psychic force;' and so it comes to pass that 'psychic force' can walk, and 'psychic force' can talk. I know it to be true because I heard Sergeant Cox and others talk to 'psychic force,' and ask questions of the so-called 'psychic force,' such as, 'May I see your face, "John"?' 'May I shake hands with you, "John"?' Why not say, 'May I shake hands with you, "psychic force"?' 'May I see your face, "psychic force"?' Well, well, I suppose we shall all learn in time to call things by their proper names, as the apostle Peter did, when he said he saw Moses and Elias on the mount, and heard them talk with Jesus of his decease, and of what He should accomplish

at Jerusalem ; as the two disciples did when on their way to Emmaus, the Master appeared unto them, and conversed with them, and at the supper-table revealed Himself unto them ; then they knew it was the Lord, and said, ‘ Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures ? ’ Then they could hasten to Jerusalem to the rest of the brethren, saying, ‘ We have seen a spirit.’ Oh, no—‘ psychic force,’ oh, no ; ‘ we have seen the Lord ; for He said unto us, “ O fools, and slow of heart to believe all that the prophets have spoken.” . . . And beginning at Moses, and all the prophets He expounded unto them in all the Scriptures the things concerning Himself.’ And He was afterwards seen by 5,000 at once, and He led His disciples out as far as Bethany, and while blessing them, He ‘ was parted from them, and was carried up into heaven.’ And so the disciples testified to what they knew to be true. They had seen the Lord, and so I say I have seen ‘ John King,’ and ‘ Katey King,’ and ‘ John King’s’ son, and ‘ Peter.’ I have seen these at my own house with others. The above are facts, and facts, they say, ‘ are stubborn things.’ I remain, yours faithfully, C. P. B. ALSOP, Late Baptist Minister of Old Ford, Bow, 46, High Holborn, December, 21st, 1872.”

The following astounding manifestations are reported in *The Spiritualist* for December 15th, 1872, and illustrate the highest and crowning development we are likely to have of this class of manifestations.

The editor says—“ We have received the following letters :—”

“ SEANCE AT UPPER NORWOOD.—To the editor of *The Spiritualist*.—Sir,—I send you an account of an extraordinary séance which a neighbour of mine has just had with Messrs. Herne and Williams as mediums. My friend does not wish his name to appear in print at present, I therefore vouch for his intelligence and veracity. In addition to his written statement, he has given me personally an account of many curious things done at this séance by the spirits, and especially the passing of several

bulky articles from another room, whilst the doors were locked. I also questioned the women servants, and found them most earnest in attesting the general facts spoken of in the following letter.—B. COLEMAN.—Bernard Villas, Upper Norwood, December 9."

"December 8, 1872.

"My dear Mr. Coleman,—You are aware that in consequence of the loss of my wife some short time since, as a source of consolation Spiritualism was brought under my notice, and I soon had the opportunity of testing its reality, and since then I have frequently witnessed manifestations more or less convincing. My family consists of a boy of thirteen and a little girl of three years of age, with both of whom I am in the habit of occasionally sitting and of obtaining manifestations from the table. On the last two or three occasions we received this message, purporting to be from my wife: 'Send for Herne and Williams, and I will show myself.' Not thinking that this message would be realised, I was at first reluctant to do so, but on its being repeated for the third time I desired Messrs. Herne and Williams to come to my house, and it is now my intention to give you, briefly, the astounding facts that transpired, particularly as you will find some of your former revelations on this subject realised. This took place but two days ago. As I had never had these young men in my house before, I thought it necessary to explain to my two servants (who are sisters) the nature of a séance, and invited them to join the circle, which, with myself, the two children, and the medium, made seven in all. I am accustomed to read family prayers night and morning, and I commenced our séance by reading a chapter in the Bible, and by repeating the Lord's Prayer. We then extinguished the lamp. You, Mr. Coleman, are well aware of the ordinary physical manifestations which take place on these occasions, so I will not enumerate them. I was at first arrested by a warm hand gently passing over my head, and a voice speaking close to my ear, which I at once recognised as that of my wife. At intervals bright lights appeared, one particularly over the table; this was about the size of my closed hand. The spirit voices, as you are aware, that usually accompany these mediums are three, John King,

Katie, and Peter. The two first said very little on this occasion, but Peter, to my surprise, changed his usual flippant and somewhat coarse style, and showed himself, in several ways, perfectly conversant with my family affairs. At this time, an hour having elapsed, we were told by Peter to break up and give the 'boys' refreshment, and on resuming the sitting 'your wife will try and show herself.' On reassembling, I placed the mediums in one corner of the room, with a curtain before them, and a heavy table in front; all present sat on the opposite side of the table. We were very soon told by Peter that the mediums were entranced, and that he would wind up a musical box in the room whilst the spirit was endeavouring to make herself visible to us, which Peter did. Presently a bright light, as large as a double fist, appeared at the other end of the room in which we were all sitting; this bright light, which gradually increased in size as it approached me, seemed suddenly to expand, and disclosed the face and form of my wife unmistakably. The figure was clothed in a flowing white robe, which extended from the head to the feet. For at least twenty minutes did the figure, almost as natural as in life, speak to me, embracing me and the children, saying, 'Don't fret; I am unspeakably happy;' and with many other endearments the séance closed, whilst the realisation of this stupendous fact nearly overwhelmed us all. The two following messages were found, written by the spirits on sheets of paper which were on the table:—'God is love, and nature is the witness of his grandeur and love, from the grain of sand to the drop of water.—Katie King.' 'Each time the power will be stronger. You must not fret too much.—John King.' I have no objection to this being made public, withholding my name, if you please; and perhaps you will vouch for my sincerity. Believe me, dear Mr. Coleman, yours faithfully, A. B.

However incredible this remarkable narrative may appear, it certainly is not a bit more extraordinary than hundreds of similar recorded apparitions (as they have been styled) which we find in all past history, and which hundreds of living persons can recall from their own

experience. The late Lord Brougham had a similar experience, as related by himself in his "Life and Times." In the present work it is impossible to recount similar instances, but so far as the reader may have been disposed to pay serious attention to the foregoing narratives of spiritual séances, to that extent must he be prepared to admit that such an appearance of a spirit as that related by "A. B." is not a bit more incredible than the appearance of spirit faces and spirit arms. If the conditions are favourable, and the power be only sufficiently developed, it must be a *necessary result of the continued development of the present manifestations* that before long—instead of mere spirit faces and spirit hands—we shall hear of the full-length materialized spirit forms of the departed sitting and conversing with the members of the circle for hours together. No one who has traced the recent extraordinary development of these phenomena can doubt that such must be the natural result.

The following extracts from an article which recently appeared in the *Banner of Light*, the leading American Spiritualist paper, upon the philosophy of these spirit faces may be worth quoting :—

"The human organism is constantly receiving accessions of new atoms in the process of rebuilding or recuperation, and is as constantly evolving in a vastly improved state those atoms which have been long enough in its organic association to become thus advanced or perfected. . . . In an audience, these automic emanations of various qualities are often in great abundance. In them are found all 'elements,' for these emanations represent the totality of the physical man—the entire microcosm—and this is an epitome of the universe; so that vitalised atoms of nearly all qualities and for all purposes are at hand. . . . The synthetic chemists of the other life 'electrify,' or otherwise control a great profusion of these evolving or sublimated atoms—enough to form when condensed a visible hand or arm. The atoms

which are to compose it have *once been humanised*, and consequently have a thousand-fold greater affinity, atomic, and molecular motion, than corresponding atoms on the material side which have not thus been humanised ; and, having once been associated in the form of an arm, as before observed, most readily take this form again when marshalled into action and order by the energetic will and methods of the unseen chemical synthesist. In a moment, with the quickness of electricity, it may be, these atoms are again dismissed into 'thin air.' . . . Hence the beings of the higher life have by no means 'materialised themselves' as is stated—have *not manifested 'their own face or arm,' as the case may be, but some chemical synthesist, who can condense atoms and mould them, has effected a transient formation, which resembles not always the person expected or known even, but modelled some individual departed from us, whom he could most easily represent under the circumstances.*"

CHAPTER VI.

SPIRIT WRITING AND SPIRIT PHOTOGRAPHS.

AS another remarkable and interesting phase of the "physical manifestations" may be instanced the so-called "direct spirit writing." We have seen one or two instances of the kind at the foregoing séances. At some of the more earnest gatherings of believers, such communications are not uncommon, and frequently contain matter of an exceedingly instructive nature. The following extract from the *Christian Spiritualist*, for March, 1871, well illustrates this phase of the manifestations. The article is headed "Direct Spirit Writing," and the writer proceeds as follows :—

"Among the most interesting and convincing communications, as well as the most instructive, from the spirit land may be classed the direct spirit messages which are now often received from our departed, or rather say invisible, spirit friends.

“ There is a sanctity about a message which no human hand has penned which it is impossible to overlook. Such was the feeling of the circle assembled at my house on the 7th of January, as we read a closely-written message I am about to copy for your readers ; written upon a piece of paper exactly half the size of the printed page upon which this communication now appears. A few minutes before, we had placed the *blank* paper in the centre of our dining table, round which were assembled, besides my wife and myself, Mr. and Mrs. Everitt, of Penton-street, R. M. Theobald, surgeon and M.A., of Blackheath, and my sister F. J. T. We had been in darkness but a few minutes when spirit lights, as of stars, appeared, and cool, refreshing breezes permeated with scents were refreshingly inhaled by all present. Suddenly we heard the pencil rapidly moving—the sound being more like the rapid dotting of an electric needle than anything else I can liken it to—which lasted while we counted *five*—say five seconds—when paper and pencil dropped upon the table. On lighting a candle immediately, we found a marvellously neat, closely written message, which could not be written by the most expert penman under about half an hour. I am not about to give a full description of the whole sitting, but it may be interesting to note that we afterwards had the spirit voice talking with us for about half an hour (John Watt’s), when I asked him what spirit had written the message just received. He said it was from three—Newton, Locke, and Boyle. The message itself is not unworthy of either, and is as follows. The words in brackets I have myself inserted, as probable omissions, the pointing is mine, but otherwise it is exactly the same as the original, now in my possession :—

“ “ The doctrine of angelic or spiritual ministration is not less agreeable to reason than to Scripture. What can be more reasonable to suppose than that a created being should be constantly indebted for life and all the derivatives of life, which are affections and thoughts, (to) the Creator and that these should be conveyed to the lower by the higher intelligences ? While man (is) conscious that the source of these is in himself he makes himself a god, for he arrogates powers which none but the Divine Being can possess and exercise ; the production of an affection

or a thought being at least as much a work of Divine power as the creation of an animal or plant, yea of a world. The spiritual and natural worlds are generally supposed to be separated from each other by some inconceivable extent of space ; we wish to show that space ought to be excluded altogether from considerations of this subject, and this is actually done in certain circumstances. You often remark on the passing away of a friend that he has entered the eternal world and has passed out of time into eternity. The thought at such a moment does not occur that he has to traverse an infinity of space before he can reach his final destination. This clearly shows that although judging from appearance men think there is some difference or distance between heaven, as the spiritual world, and earth, yet they have an intuitive perception that they are in the closest connection with each other ; and if the spirit of man is introduced into the spiritual world simply by the dissolution of his body, and is thus present in one world simply by ceasing to be present in the other, then it ought on the same principle to be admitted that spirits do not require to make a journey from any remote part of the universe, in order to be presented upon earth, but we are ever near you, even at the door. You are as much in the spiritual world during your life in the body as you are after your separation from it. You are an inhabitant of both worlds—the soul is formed from spiritual, as the body is from natural, substances, and each is in reality a part of the world from which it is derived, an epitome of the world whence it is taken. (More another time.)'

“The above message would probably have been extended at the time it was given, but the paper was full. Two nights afterwards, however, at a sitting some miles off, at Holloway, Mr. and Mrs. Everitt being present, a continuance of the message was given under similar circumstances. I am favoured with a copy by my friend Mr. Everitt, the pointing only being my own. Time, five seconds (a physical impossibility).

“‘Heaven and earth were created for the sake of man, and all their qualities and forms are concentrated in him ; man is therefore a heaven and earth in miniature, and the connection existing between the soul of man and his body

may give you an idea, because it furnishes an exact image of the connection which exists between the Spiritual and Natural worlds. The Spiritual world is the soul of the Natural; and the world of matter is as much dependent on the world of spirit, as the human body is dependent on the soul. The connection between them must therefore be of the most intimate kind; a connection as close as that of cause and effect, essence and form; and were this connection for a moment suspended, the world would fall into ruin. With these ideas respecting the connection between the Spiritual and Natural worlds, it is not difficult to conceive how spirits can have the closest and most uninterrupted intercourse with man. Natural reason may say, if those things are so, how can we be utterly unconscious of the presence and operations of Spiritual beings. How is it that they are entirely unconscious of the Divine presence and operation, when yet in God they live, move, and have their being, and from Him derive every good and perfect gift? The difficulty may be removed by reflecting that you have no conscious knowledge of your own affections until they have acquired a quality and assumed a form in the thoughts of the understanding. If then Spirits communicate immediately with the will and its affections, and immediately with the understanding, and its thoughts, or if they flow into the affections of the will, and by them into the thoughts of the understanding, it is evident that their presence and influx must be quite imperceptible to man. Besides they do not act upon man as a passive, but as an active being, nor do they force the will, but only strive to bend it, to lead man by his inclinations and with the consent of his reason; they do not in the least degree violate either his liberty or his rationality. (This is a continuation of the last paper.)

‘The *cui bono* of Spiritualism is best answered by such communications as these; given, as they are, probably in the *early* development of a power which must widen and increase—until, may be, we recognise the coming of the Spiritual Kingdom, until we

“ ‘Ring in the Christ that is to be.’

“Hendon, N.W.”

“MORELL THEOBALD.

Various similar examples of direct spirit writing have at different times been published in the Spiritualist periodicals. Amongst others may be mentioned "Human Nature" (a monthly magazine, price 6d., published by Mr. Burns, the editor of *The Medium*), which recently contained an interesting lithographic *fac simile* of some direct spirit writing inscribed on a slate. (See the January number for 1873.)

We now come to the subject of "spirit photography," one of the latest, and certainly, from a scientific point of view, perhaps the most interesting of these astounding phenomena.

In March, 1872, Mrs. Guppy, the wife of Mr. Samuel Guppy, a gentleman of independent means, residing at 1, Morland Villas, Highbury Hill Park, a celebrated medium, whose extraordinary flight has already been narrated in these pages, happened to be sitting for her photograph, when, to the surprise of herself and friends, the form of a spirit came out distinctly upon the plate immediately on the likeness being "developed." Although previous to this spirit photographs were said to have been produced in America, this was the first instance of the kind in this country, and the development of a new phase of the manifestations naturally created intense curiosity and discussion amongst those scientific and non-scientific men whose attention was drawn to the subject, and who were not so sceptical as to ignore it altogether. The photographer by whom these results were first obtained in England was Mr. Fred. A. Hudson, of 177, Holloway Road, London, N. Since that date, Mr. Hudson has taken a great number of spirit photographs, and his rooms for many months in the summer of 1872 were crowded with Spiritualists from all parts of the country, anxious to be photographed. Mr. Hudson, however, very soon had to pass under a cloud of suspicion, excited

amongst those who were incredulous of the genuineness of some of the alleged spirit photographs, and many experts fancied they detected unquestionable signs of "double exposure," a trick by which any photographer can easily produce "ghosts" *ad libitum*. Notwithstanding the shower of abuse and threats of legal prosecution that were heaped on the head of the unfortunate Mr. Hudson, he has steadily ignored the insinuations of his enemies, and seems likely to survive the suspicions which his extraordinary productions have excited even in the breasts of Spiritualists themselves. From what can be gathered of the conditions under which these phenomena are obtained, it appears to be necessary that a medium should be present on these occasions. The latter sits behind a screen, in front of which the sitter is photographed. The sitter is permitted, if so disposed, to see the plate developed at once; and, in the majority of cases, a distinct and life-like figure, enveloped in loose muslin drapery, appears upon the plate, sometimes by the side of the sitter, and sometimes in front, partly concealing his limbs.

Various methods have been attempted to detect the supposed trick by which these startling results are obtained, but without effect. Experienced photographers have been and taken their own cameras and marked plates, and still the same result. Sometimes the spirits have appeared on the plates without the presence of any medium, thereby suggesting that Mr. Hudson may be the medium. Other photographers have tried in vain to get them, even with the same mediums that sit at Mr. Hudson's; whilst, in one or two instances, such experimenters have been quite successful. I am acquainted with a medical man who took his own plates marked with a diamond, accompanied by a friend—a good amateur photographer. The latter took the photo-

graphs with Mr. Hudson's camera on his own plates (without Mr. Hudson's interference) and still the same result—in every case a spirit appears on the plate. Another gentleman, immediately before the lens was uncapped, requested Mr. Hudson to take out the plate and turn it upside down, and in that case also did the spirit form appear. It is needless to remind the reader, that had the image been *previously* on the plate in an undeveloped state, it would have appeared in the result upside down, which, however, was not the case. The crowning proof, however, of the genuine nature of these spirit photographs is found in the fact that in a large number of instances they have been joyfully recognised by the sitter and his friends: as witness the following letter to *The Medium* from one of the successful sitters :—

“MR. HUDSON'S SPIRIT PHOTOGRAPHS.—Mr. Burns,—Dear Sir,—I beg to give you my experience on the subject of spirit photography, and which you are welcome to publish if you think it might be useful to others. On the 4th inst., about 4 p.m., I called on Mr. Hudson, photographer, 177, Palmer Terrace, Holloway Road, about a photograph of myself, which had been in hand some weeks, and there met a total stranger to me, Mr. Herne, the celebrated medium, whose object (successful) had been to obtain a spirit photograph himself. Feeling much interest in the marvels of Spiritualism, I was introduced to Mr. Herne, who kindly consented to give me the advantage of his mediumistic powers, as I was about to sit for a portrait. I accordingly sat in front of a baize screen, and Mr. Herne stood behind the screen. The result was most astonishing, as the plate showed myself and a female figure to my right, standing out in bold relief, and dressed in a hat covered by a white veil, and a lace shawl drawn tightly in folds about the shoulders and body, the right arm bringing forward part of the dark drapery of the background. The face was turned towards me, reflecting a bright light on mine. On receiving a first proof of the plate, you may imagine the

astonishment and delight that recognised and welcomed the figure and features of my late wife, who passed away about fourteen months since. The truth of this conviction is not based upon yearning affection alone, but is confirmed by the judgment of family and friends. Whatever explanation might be given to the above facts by scientists or the advocates of unconscious cerebration, delusion, psychic force, &c., the result is to me a glory and a happiness which I would not exchange for all the science in the world, and which no one can take away.—I am, yours faithfully, M. JONES, Lombard House, Bexley Heath, Kent, April 6, 1872."

In addition to the foregoing, Mr. William Howitt, a veteran Spiritualist, gives his testimony to the genuineness of these photographs in the following letter, which appeared in "The Spiritual Magazine" for October, 1872 :—

"During my recent short and hurried visit to London, I and my daughter paid a visit to Mr. Hudson's studio, and through the mediumship of Mr. Herne—and, perhaps, of Mr. Hudson himself—obtained two photographs, perfect and unmistakable, of sons of mine, who passed into the spirit-world years ago. They had promised to thus show themselves, if possible.

"These portraits were obtained under circumstances which did not admit of deception. Neither Mr. Hudson nor Mr. Herne knew who we were. Mr. Herne I never saw before. I shut him up in the recess at the back of the studio, and secured the door on the outside, so that he did not—and could not—appear on the scene. Mr. Benjamin Coleman, who was with us, and myself took the plates at hap-hazard from a dusty heap of such; and Mr. Coleman went into the dark chamber with the photographer, and took every precaution that no tricks were played there. But the greatest security was, that not knowing us, and our visit being without any previous announcement or arrangement, the photographer could by no means know what or whom we might be expecting. Mr. Coleman himself did not know of the existence of one of these children. Still further, there was no existing likeness of one of them.

"On sending these photographs to Mrs. Howitt in Rome, she instantly and with the greatest delight recognised the truth of the portraits. The same was the case with a lady who had known these boys most intimately for years. A celebrated and most reliable lady-medium whom they had spiritually visited many times at once recognised them perfectly, and as resembling a spirit-sister, whom *they told her* had died in infancy long before themselves, and which is a fact.

"I may add that the two portraits in question are the best and more clearly developed of any that I have seen, except that of Annina Carboni, obtained by Chevalier Kirkup in Florence.—Yours faithfully,

WILLIAM HOWITT.

"August 10th, 1872.

"Dietenheim, Bruneck, Austrian Tyrol."

These are, however, by no means the solitary examples of spirit photographs identified. "The Spiritual Magazine" for December, 1872, publishes the following :—

"LIST OF SITTERS WHO RECOGNISE THE SPIRIT-PORTRAITS TAKEN BY MR. HUDSON.—Count Wimpffen; Lady H. Newenham; Mr. William Howitt; Mr. Jebb; Mr. Ainger; Dr. Dixon, 8, Great Ormond-street, W.C.; Mr. Russell, Kingston-on-Thames; Mr. Slater, Optician, Euston Road; Mr. H. Clifford Smith, 98, Offord Road; Mr. T. Shorter, 23, Russell Road, N.; Mr. Shearwood, Upper Norwood; Mr. Popham, Gloucester Road, South Kensington; Mr. Raynald, 106, George-street, Portman Square; Mr. S. Hocking, Camborne, Cornwall; Mr. J. Sutherland, Sloane-street, Chelsea; Mr. Triall, 14, Holland Cottages, Brixton; Mr. B. Hawkes, 13, New-street, Birmingham; Mrs. Berry, Margate; Miss Kislingbury, Notting Hill; Mrs. Simkiss, Wolverhampton; Miss Lottie Fowler; Mr. W. Arbuthnot, Upton Park, Slough; Mr. Connor; Mrs. Clarke, Glasgow; Mrs. Jackson, Elm Road, Camden Town; Lieut. Salmond, Woolwich; Mr. M. Jones, Lombard House, Bexley Heath; Mr. Andrews, 61, Lamb's Conduit-street, W.C.; Mrs. Richmond; Mrs. Fitzgerald, 19, Cambridge-street, Hyde Park Square; Mrs. Henry Senior, Kelskel, County Devon; Mrs. Brown, Belfast; Mrs. Cooper, Sydenham; Mrs. Cut-

more, Norwood; Mrs. Gregory, 21, Green-street, Grosvenor Square; Mrs. Tebb, 20, Rochester Road, N.W.; Mrs. Burns, 15, Southampton Row, W.C.; Mrs. Blyton, 74, Navarino Road, Dalston; Mrs. Pearson, 15, Harper-street, W.C.; Miss Houghton, 20, Delamere Crescent, Westbourne Park, W. Besides these, there are others (some of high rank and social position) who recognise the spirit-portraits taken with their own by Mr. Hudson, but who have specially desired their names not to be made public."

Amongst the other photographers in England who have succeeded in obtaining spirit photographs, may be mentioned Mr. Reeves, of York Road; also, Mr. Dixon, of Albany-street, London; Mr. Beattie, of Clifton (who published his results in the photographic journals); and Mr. Shaw, of Llanelly, South Wales. Messrs. Herne and Williams, the mediums, recently made a tour in South Wales, and were photographed by Mr. Shaw, who publishes the following declaration:—

"I do most solemnly declare and take oath that the so-called spirit photographs, Nos. 1, 2, 3, taken by me are genuine, and that there has been no deception, collusion, or fraud of *any kind* in the production of them, and that no one but myself had anything to do whatever in the manipulation of them.—(Signed) W. GERMANIUS SHAW."

"Mr. Beattie," says the editor of the *British Journal of Photography* (in publishing the experiments of this gentleman), "is an old and thoroughly experienced photographic portraitist, and a gentleman whose sincerity and honesty, as well as ability, no one would dream of doubting."

Mr. Beattie describes his experiment as follows:—He had seen Mr. Hudson's photographs, and at once denounced them as impostures. Seeing, however, that many believed in them, he determined to try experiments for himself, and at once procured a good "medium," and took 17 pictures without the slightest result. On the 18th plate "a remarkable form came out," resembling imper-

fectly a human form. Encouraged and astonished by this result, he proceeded to take more—about a dozen—on all of which extremely strange manifestations were visible, “as if a process of evolution were going on towards a perfect human figure; a star in one becomes in the next almost a head, and all seemingly the result of luminosity.”

Mr. Josty, of Bristol, is, I understand, prepared to supply copies of these extraordinary photographs to persons interested.

CHAPTER VII.

TRANCE MEDIUMSHIP AND MR. MORSE'S MEDIUMSHIP.

THE object of Spiritualism is twofold: to prove that those we mourn as dead are still alive, and therefore that this life is only the commencement of our existence; and, secondly, to give us the benefit of the knowledge gained by those great minds that have passed on to the next life, and whose experience would otherwise be lost to those on the earth.

We have seen that the so-called physical manifestations abundantly prove the first point, and the next part of the question relates, therefore, to the various modes spirits have of communicating their thoughts to us. If the art of materialising spirit forms is to be developed hereafter to such an extent as to permit of spirits returning to earth, and appearing and *conversing* with us like those in the flesh (and all the foregoing spirit manifestations seem to point that way), we shall then possess the most perfect and natural form of spirit commu-

nion that we can possibly desire. At present, however, we are compelled to be satisfied with indirect communications, in the form of trance-speaking and writing, the former of which seems the most popular, although a large number of so-called spirit writings have been published. It is doubtful which of the two forms is likely to be the most convincing to sceptics. The trance-speaking (as Mr. Anderson very lucidly explains) is very similar to the ordinary method of mesmerising, being, however, performed by an invisible mesmerist—a spirit, instead of by an operator in the flesh. “The will-power of the controlling spirit enters the muscular and nervous system of the medium, and the connecting link between the mind and the body are for the time being at the service of another intelligence.” The writing is performed by the invisible mesmerist simply controlling the hand and arm of the medium, and using the same for the purpose of expressing on paper the thoughts and ideas of the spirit. The medium remains perfectly passive, holding a pencil in one hand. In neither of these cases is there any *visible* evidence of the presence of a spirit, and it can only therefore be inferred from the following facts, viz., that the medium gives utterance to thoughts and facts which are entirely beyond his mental capacity when in his normal condition, and which could neither have emanated (even unconsciously) from his own brain or from the brains of any person in the room. This evidence of spiritual origin was abundantly manifested in the case of Andrew Jackson Davis, an illiterate youth, whose remarkable book will be hereafter referred to at considerable length. So, also, we find that Mr. Morse, one of the best of the English trance-speakers, whilst entranced, speaks with much greater power of thought and language than when in his normal condition; moreover, he is controlled by, and delivers messages from, spirits to their earthly friends, who are

entirely unknown to the medium or any person present. And again, in the case of Mr. Duguid, of Glasgow, the painting medium, communications in eastern languages have been obtained, with which the medium and persons present had not the slightest acquaintance. Mr. Morse, however, is more of a public speaker than a trance medium for obtaining tests of the reality of the spiritual control. There are various other trance mediums, whom I shall allude to, from whom the latter kind of evidence is more readily obtainable.

Both in the case of Mr. Morse and Andrew Jackson Davis, it may be observed that the controlling spirit himself always recommends his hearers to believe only what appeals to their reason and understanding, and we need therefore only take his communications for what they are intrinsically worth. A truth is always valuable in whatever form it may come ; and those who choose to imagine that Mr. A. J. Davis or Mr. Morse are impostors, and that their knowledge does not (as they profess) emanate from the spirits of departed human beings, may be none the less interested and instructed by listening to what they have to say and using their reason in regard to its origin. Very few persons would be so bold as to say that the spirits of the departed can tell us nothing which is worth listening to, and seeing that listeners are at liberty to cross-question and argue with the speaker to their heart's content, and bring to their aid all the talent and intellect of the country, it certainly does not say much for the ability of sceptics, if they cannot confound and defeat such an unpretending young man as Mr. Morse in open debate ; or if they cannot logically disprove the conclusions of Andrew Jackson Davis. Surely if Mr. Morse is an impostor, and can "hold his own" so creditably that he almost invariably gets the better of any intellectual

encounter he may be engaged in, he must either be unusually modest or else a very great fool indeed to give spirits the credit of knowledge which is so remarkable and rare in one of his age.

Mr. J. J. Morse, as I have already stated, is one of the most celebrated trance-mediums in England. He is said to be a young man of average attainments, four years ago employed as a barman in London. Through his organisation spirits of a high order are enabled to deliver addresses, and debate upon the philosophy of Spiritualism, theology, physiology, and other kindred topics of great interest. Those who know Mr. Morse say that with his limited education, he is utterly unable—in his normal condition—to speak upon the topics which his discourses usually embrace. At the time of his being influenced to speak he is unconscious.

During the past year 1872, weekly public meetings have been held at the Spiritual Institution, 15, Southampton Row, London, at which many interesting questions have been put to the controlling spirit, and the answers published in the spiritual papers. As these treat of matters of great interest—whatever may be their origin—it may be useful to reproduce a few of them. The reader must exercise his own judgment as to how far he believes in the spiritual origin of the communications. The name of the spirit guide, *i.e.* the spirit who usually controls this medium, is said to be “Tien-sien-ti,” who informs us he was a Chinese mandarin when he lived on earth, which was about one hundred and forty years ago. He is not, however, the only spirit who speaks through the medium. Another, who is frequently in attendance, calls himself “the Strolling Player,” and his addresses are not unfrequently of a lively and amusing description. Occasionally when these have done speaking, a strange spirit is introduced to the audience

and allowed to control the medium, and in this way many persons who have left this life are said to have returned, and given messages through this medium for their relatives and friends, accompanying the same by the names and addresses they bore when here. Many of these are said on investigation to have proved true, and the result has been published in *The Medium*. The reader, who has heard so much about the "twaddle" that spirits are said to utter (*vide* Professor Huxley's letter *ante*), can form some idea from the following how far such censure is justified by the facts :—

Extracts from an address at the Cavendish Rooms, on Sunday, August 28th, 1872, through Mr. Morse, on the

LOCALITY OF THE SPIRIT WORLD.

His spirit guide asserted that "all the material universe ultimates in man, and that when man dies, there are spiritualized particles in his earthly body, which are too coarse to form part of the spirit body, and too ethereal to remain upon the surface of the earth. The ascension of these particles is the cause of the luminous appearances which clairvoyant sensitives see arising from newly-made graves, as attested by Reichenbach and others. These particles which have been arising from all parts of the earth throughout countless generations, are not subject to the material attraction of the earth, but they are subject to the spiritual forces connected with the earth; they rise according to their various degrees of refinement, to form six concentric rings around the earth; so that, from a spiritual point of view, the earth has somewhat the appearance of Saturn. The particles, having within them the essential life of trees and minerals, unfold those principles in a higher stage of organic life: so that these rings are real, substantial worlds to the spirits, and abound in flowers, trees, and scenery, more beautiful than those of earth. The outer rings are of a higher and more refined nature than the inner. Man, at death, ascends to his proper abode, according to his affinities, and he gradually progresses from the lower to the higher. The lower spirits, whose affinities and natures tie them

to earth, remain and live upon the earth after the dissolution of the physical body. Low spirits, in passing from a lower to a higher state, are insensible for a short period, and in a state analogous to physical death upon earth, although there is no putting off one body and taking on another. The higher spirits do not lose consciousness while undergoing the change. The law of eternal progression applies to all matter, and the earth is slowly spiritualizing itself. When the outer sphere connected with this earth is reached by man, his progression does not end there; for in the universe of God there are higher abodes still, and his course is ever upwards. These rings do not intercept the physical elements of light, which is why they are not visible to the natural eye, even when aided by astronomical instruments; but in the course of ages, as the body of man becomes more developed, and his life purer, he will be able to see them."

ON POPULAR THEOLOGY.

"The popular theology of the present day is based on two facts, out of which grow all its superincumbent dogmas and beliefs. The first is that the destiny of mankind is either heaven or hell; the other is that man occupies the position of a fallen being. Out of these spring all the ideas that constitute modern Christianity. The latter claims that it is the very highest and most exalted system that the world has seen. Of course we shall accept as true that it is the repository of undoubted truth; that man is the fallen and sinful creature that Christianity represents him to be; and that heaven or hell is his ultimate destiny. Spiritualism, then, if its manifestations, as they purport to be, do really come from the inhabitants of the other life, must support the doctrines of Christianity; and we should naturally expect to receive from this supermundane source the ideas that constitute Christianity. But, as a rule, the direct contrary takes place, for communicating spirits are nearly always opposed to the theological ideas of the present day. They overturn, demolish, and annihilate these dogmas of total depravity, and heaven or hell being the destiny of man. We might ask here, Does humanity believe them? If it knows, feels, and believes that it really is the sinful creature that religion represents it to be, we might ask, Then why per-

petuate the misery and damnation which clings to mankind by entering into the bonds of matrimony? For by bringing children into the world we parent heirs of damnation—at least, if the theory assumed is true. It is a sad responsibility, and yet the actions of mankind give the lie to its belief. Humanity may believe in the outward form and confession of this belief, but in the practical life it is forgotten. Spiritualism claims a higher destiny for man. It reveals to the mind of the investigator that the life of the better land is a counterpart of this, saving that there the intellect has more scope for development, and is consequently more perfect in its manifestations than on this side of life. It reveals also the fact that the heaven and hell of the Christian theologian are mythical existences, built upon the fanatical zeal of partisan intolerance. If Spiritualism obliterates heaven and hell, what does it substitute in its place? What becomes of those who have gone on sinning wilfully through a long life, who have left darkness and misery wherever they have passed? Shall they escape the penalties they so richly merited? And what of the good? Shall they receive no reward? We answer Yes; they shall receive their retribution; for the spiritual world is as infinitely graded as your natural life. And here in the midst of your daily occupations, each individual occupies the peculiar sphere which he is fitted for, so in the world of souls each person graduates to that sphere for which he is fitted by his qualifications and aspirations. The balance is rendered equal; peace and happiness are the reward of well-doing, and misery the penalty of wrong doing. ‘But,’ it will be asked, ‘are those conditions final, as maintained by the theology of the present day?’ We answer ‘No; the conditions of remorse and happiness are not eternal. They answer a purpose, and when that purpose is fulfilled, they give place to others. Those who cease from their wickedness and aspire to better things, in time pass into higher conditions; and those who go into states of happiness are continually progressing in purity and wisdom.’ Such are the conditions of the spiritual world; and we must claim a higher position for them than those of the Christian church, with which we have placed them side by side this evening.”

THE RELIGION OF SPIRITS.

“ These three principles then are the elements of our religion : Love prompting us to give to others with the same bounty as nature has given unto us ; Charity, which refuses to blame and punish the agent for faults whose causes lie in the imperfections and ignorance of past ages ; and Action, whose object is the immediate extinction of that ignorance, and the remedy of those imperfections. These three elements in operation constitute the ministry of love in wisdom, and this is our religion.”

WHAT IS SPIRIT ?

“ Materialists put a wrong interpretation upon the word ‘ spirit,’ thereby causing unnecessary difficulties ; they think of spirit as an intangible nothing, instead of looking upon it as an infinite rarification of matter. Spirits appear to one another to have bodies as material as those of human beings.”

CLOTHING OF SPIRITS, CLIMATE, &c.

“ Q. Why do spirits require to be clothed ? are they susceptible to heat or cold ? If so, what climate prevails in the spheres ?—A. The dress of spirits does not depend so much on the exigencies of climate, as it is a question of choice on the part of the wearer. On its first entrance into the spirit-world, the spirit follows its earthly habits, which alone occupy its memory in that respect. Spirits who are advanced a stage farther wear long flowing robes, indicative of their degree of development. Those in the lower spheres are clothed in a more material garb, the style of which is nearly allied to earthly fashions, and less spiritual than in the case of those who have ascended higher.”

DAY AND NIGHT IN THE SPHERES.

“ Q. Are all the spheres, or which of them, subject to periods of light and darkness similar to our day and night ?—A. The spheres immediately related to the planet earth are subject to the rising and setting of the sun and other orbs in their spiritual aspects. In the higher spheres, everything is self-luminous, and each individual gives out a light characteristic of his individuality.”

PRINCIPLE OF FUTURE REWARDS.

"Spirits teach that their position in the spirit world is determined, not by their theological convictions when on earth, not by their beliefs, creeds, or theories, but by their individual motives and actions. As they did to others, so is it meted out to them in return."

SELF IMPROVEMENT.

"Spiritualism teaches that man has inherent power to improve within himself, both in this life and the life to come; that he shall progress infinitely, and thus be his own saviour. Hence, individual reform is the burden of Spiritualism, and knowledge is a necessity connected therewith."

CREEDS IN SPIRIT LIFE.

"False creeds are transmitted with the human soul after death, and are perpetuated in the future life, causing misery and unhappiness to the possessor."

WAR.

"War is one of the scourges of life, and sends hundreds and thousands of human beings unprepared into the spirit world. Those who win the glories of war must suffer intensely in the future, when they come to a knowledge of the thousands of lives which have been prematurely sent to the spiritual world, and thus seriously interrupted in their future development."

PARENTAGE.

"The laws of reproduction are not known or studied, and therefore it is practised amidst darkness and error. Conjugal love resulting in the mating of compatible organizations is the true basis of parentage. But how often is this arrangement of Nature interfered with by mercenary views, so that those are joined by the Church whom Nature never intended to be so! From such alliances, and also those resulting from the lowest attractions of the race, how can healthy, harmonious children be born? And when the laws of parentage are continually violated by the exhausting operations of excess, overwork, and unhealthy habits, it is no wonder that mankind is in the condition of depravity so much deplored

by theologians. Errors sown in the young, culminate in vice and misery in succeeding generations, until the climax of infamy and degradation is reached, which the mind contemplates with awe."

HEALTH OF BODY.

"The functions of the human organization are dual. In the first place they act externally, in order to carry on the necessary requirements of life; in the second place, they operate interiorly towards the formation of the spirit body which is to constitute the individual after death. It therefore follows that if the physical body is defectively organised, or improperly nourished, developed, or kept clean during life, the interior or spirit body must suffer in consequence. It is popularly supposed that the discussion of these important questions, and the dissemination of accurate knowledge thereon, would tend to inflame sensual ideas and pollute the minds of the young. This we emphatically deny, declaring it as our first conviction that a man only requires a full knowledge of himself and the consequences that proceed from his acts, to enable him to live in accordance with the laws of his being."

PREMATURE DEATH AND SUICIDE.

"Q. What are the compensations for those who die prematurely, seeing that so many do so?—A. They are helped by teachers, or guides, in the spirit world. Premeditated premature deaths, such as suicides, have no such compensation, as their early death is the consequence of their own acts. Capital punishment binds the soul to earth by bitter memories; when, after a while, it begins to long for higher things, then the aid of friends and teachers is valuable to it.

IDIOTS.

"Q. Are idiots immortal—absolute and hopeless idiots?—A. If the spiritual laws permit of the deposition of the spiritual body within the physical body, then they are immortal, for it is the possession of an external form which constitutes individuality. Only a small proportion are incapable of elaborating the spirit body. When they pass into the spirit-world they are like children, and require the same kind of education and treatment."

THE ADVANTAGE OF LONG LIFE.

“Q. The effect of some who have been at these séances has been to make them long for the time to come when they would be in the spiritual world, and to think that the sooner they left this state of existence the better : is this a desirable feeling to encourage ?—A. The wise do not pluck fruit until it is ripe. The purpose of life is not fulfilled until the organism is ready to fall away from the developed spirit. Until such time the spirit should remain in its house of flesh, and suffer the pains and perils of mortal life, since experience enriches the soul. If we hasten our departure from these earthly forms, we not only sin against ourselves, but against the author of our being. It is therefore better to go on hopefully and healthfully to the end. The spirit then commences its higher career with a clear conscience.”

DEFORMED BODIES AS SPIRITS.

“Q. Does a stout heavy person after death appear in the spirit world as a stout spirit ?—A. No ; the spirit assumes normal proportions, uninfluenced by any diseased conditions which may have produced the stoutness in earth life. When spirits appear to seeing-mediums it is necessary that they should assume their earth form in order to be identified. Those not long departed retain a full memory of their earthly condition, and thus appear externally in the earth form.

THE SENSES OF SPIRITS.

“Q. Is there sense-knowledge in spirit life ?—A. Yes ; the whole man is transported at death to an objective world, in which every faculty is exercised by proper surroundings. But there is developed in spirit life a higher range of senses, which do not merely take cognisance of objects, but penetrate into the interior essences and merits of things. These are known by the term intuitions.”

THE PHILOSOPHY OF MARRIAGE.

“Q. What is the true philosophy of marriage ?—A. The domain of philosophy is to show us the use of our organs, and how to apply them to secure happiness. Such is the basis of a happy marriage. The state should supply the

people with this information. Marriage has three aspects—the affectional, the parental, and the industrial. These are its external manifestations and consequences, and yet it has a use to the individual over and above these. The mutual life of man and woman in marriage is a valuable species of soul culture, by which the better emotional instincts of human nature are developed. All should celebrate this event and live in accordance with its requirements. If they do not do so on earth, they will do so in the spiritual state. Earthly marriages are continued in the spiritual life, when true and sympathetic. Friendship is an inferior development of the love faculty. It is manifested in admiration and respect. This ought to precede the manifestation of the more interior love, the charms and enjoyments of which are beyond description.”

MESMERISM AND MEDIUMSHIP.

“Q. Is mesmerism in any way identical with mediumship?—A. Mesmerism is the spirit of one man controlling the bodily organs and external mind of another. Remove the operator from his house of clay, and his spirit power will still operate in the same way. The same force—namely, will power—is used in both instances, and the same result follows.”

PASSING SOLID SUBSTANCES THROUGH EACH OTHER.

“Q. How can solid substances pass through solid substances?—A. The continuity of matter is wholly due to the close adherence of the atoms composing it, proceeding from what is called attraction. If we break a piece of wood into two pieces, we cannot join them as before, because we cannot bring the atoms into the same relation as previously, and thus renew the continuity. The ceiling is an association of atoms, all separate and distinct from each other. They do not even come into immediate contact with each other, but are associated by the magnetic spheres which surround them. A knowledge of the chemical laws of matter gives the spirits power to separate these atoms, if the proper conditions of doing so be supplied to them. The instrumentality to effect this must be of a kind similar to that which holds the material atoms together; hence it is invisible to the physical eye. The

subtle essences evolved from the human organism, known by the name of magnetism and odyle, furnish the spirit with the means of operating on the atoms of matter. The operating spirit passes this essence through the body he desires to influence, and by attracting this fluid towards him the atoms of the body operated upon follow it in solution therewith. The object to be passed through the ceiling is then enveloped in the same element, and is drawn by attraction through the shaft or tube of material thus formed from the solution of the ceiling. When the action is suspended, the atoms slowly return to their normal relations, and the perfect continuity of the ceiling is restored. The psychological emanations from various persons, adhering to the walls, are the greatest impediments to a successful operation."

CHANCE AND LUCK.

"Q. Are we right in speaking of chance and luck?—A. Chance and luck might be if God and Providence were not. But as we believe in the existence of God, and in the manifestation of His power through the laws and principles of His being, or providence, we can neither believe in luck nor chance."

COMMUNICATING SPIRITS.

"The great bulk of spirits who hold intercourse with mankind do not live in the spirit world in the abstract, but in the spiritual atmosphere of the earth on which you live. Hence spirits may be questioned with reference to the locality of the spirit spheres, and be unable to give a satisfactory answer. The spirits of any given plane can perceive all spirits who are beneath them, but not those who are above them in development unless they are assisted."

EARTHLY SPIRITS.

"Q. Are they inferior spirits, then, that inhabit the earth's surface?—A. Not always inferior, and yet they may be intellectually. The position of the spirit is governed by its worth, but this again is assisted by its spiritual development, which makes it gravitate towards spiritual zones. Duties left undone or wrongs that need righting may keep the spirit down on this sphere."

LOCALITY OF EARTHLY SPIRITS.

“Q. Are we to understand, then, that there is an objective scenery interspersed with the physical scenery of the earth, or do these spirits keep more distant above the surface of the earth?—A. There are two worlds—the world of sense and the world of essence; that is, the world of matter and the spiritual side of the earth. It is in this latter, a kind of intro-world—that the spirits exist that are connected with this earth.”

THE POWER OF PROPHECY.

“Q. Do all or some spirits possess a knowledge of the future? If so, how do they acquire that knowledge?—A. A knowledge of the future is conveyed to those who are able to penetrate its seeming mysteries. The power to do so is simply the ability to put this and that together, and trace them to their proper results. It is the perception of causes that exist in germinal conditions, and the legitimate effects that belong thereto.”

SPIRITS IN ANIMAL FORMS.

“Q. Is there any truth in the notion that evil spirits assume the form of animals, and does that account for the apparitions of dogs and other animals in haunted houses? Do such evil spirits never become extinct?—A. So far as our experience goes, we have never met a human spirit in an animal form, but we have met human spirits who project from themselves their characteristics, which to those below them assume the form and shape of animals, hence the appearances of animals said to have been seen, or rather spirits in animal forms. Absolutely, this is not so, but simply the reflection of inward conditions upon outward surroundings.”

LUCK AND ILL-LUCK IN LIFE.

“Q. All observers of social life must be aware that it is a very common occurrence for individuals, not at all worthy specimens of human nature, to succeed in a worldly sense; commonly speaking, they have luck on their side. On the other hand, some persons, however earnest and well-meaning, cannot accomplish their object; everything seems against them; they always feel like “pulling against wind and tide.” To what can such a perverse

state of things be attributed? what are the essential conditions of 'luck,' so called? and what the causes of success and ill-success severally of the class of individuals described?—A. First, it points inevitably to the one conclusion, that, in spite of all the boasted philosophy of the nineteenth century, might is the triumphant power which holds the shrine at which all worship. The position achieved by those who are not bright specimens is chiefly built up by frauds which higher minded men could not submit to. The baser specimens do not avoid those mean circumstances and actions which enlarge their influence, and hence build up material wealth. Having acquired money, they are able to exercise authority and power, for money, not love, governs the world. Others, the nobler, fail to draw around them the material methods whereby they can propagate their interior aspirations, hence the weaker always go to the wall. We have to consider another fact. The amount of influence that humanity exerts over itself is so stupendous, that were it realised, the tables would be turned. Let it be the consolation of those who are true that they cannot come in contact with the most debased without leaving a portion of their goodness behind them—that they must leave their impression wherever they go. Ultimately, when the forces of love and friendship shall exert their due influence, humanity will come to respect that which is highest. The principle of love shall exceed the desire for worldly wealth, and all shall seek intellectual distinction rather than personal ostentation. Then the millennial age shall have come."

THE SPIRITUAL AND THE NATURAL BODY.

"Q. Will a person who has through hereditary causes and ignorance of the laws of life, suffered much on earth from weakness of body, become quickly freed from such suffering and enjoy a happy existence on being translated into spirit life?—A. No; that bodily conditions react upon spiritual circumstances is a proposition which we claim to be absolutely truthful. The formation of the spiritual body is due to the efficiency of the essential principles of the natural one. Hence the perfection of the spiritual body is in proportion to the healthiness of the natural body. If, therefore, a person inherits bad

conditions of organisation, such conditions must necessarily react on the spiritual side; such an individual will be classed under the head of 'lean in spirit.' In answer to a further question, the spirit said: 'Those who enter into the spirit-world in the state we mention ultimately grow into what they should have been had they attained their proper development on earth.' "

HOW FAR SPIRITS ARE TRUSTWORTHY.

"Q. How far can our spirit friends be trusted?—A. Some claim for us an infallible infallibility; others go to the opposite extreme, and say that we are fallibly fallible. A little calm reflection as to the nature of spirits would guard people against falling into both these errors. All good-intentioned and well-informed spirits are conscious of the fact that they are still human beings, that they are limited by the development of the various faculties of their nature, and that they can only tell that which they know or believe. Being human beings, and conscious of the limitation of our powers, we cannot be infallible teachers. We cannot assist in the work of progress to a much greater extent than when limited by earthly conditions. Surrounded by great facilities, we may be able to pierce the shroud of coming events, and see causes at work hidden from the sight of our mortal brethren. Yet we do not claim to be superhuman on this account. We are only reliable and trustworthy in proportion to our knowledge and experience. Now, many of us, in this beautiful life, are for a time, carried away by our feelings of wonder and delight, awakening, as we do, to powers that were foreign to our nature. Others desire to make themselves dispensers of justice—judges of the people. We can only pity those who attempt to fulfil such a position, for the attempt must result in failure. They give their listening friends the benefit of their speculations instead of their absolute knowledge. A little reflection would convince them that they were erring. We are but human, and we gain our knowledge as you on earth do. All well-disposed spirits amongst us should be friends to humanity; and how should they befriend them? Simply by revealing to them that which they know, and that which is suited to human necessities. Another mistake is oftentimes com-

mitted, and information and advice are tendered that are foreign to the movement. But let listeners only use their reason, and not take for granted all that their spirit friends tell them, and they will soon convince such spirits of the erroneous position they occupy. How far spirits are reliable will be seen from these statements. Let our auditors, then, be reasonable ; but alas ! to be reasonable means to be obliged at times to come into direct and personal conflict with the opinion of those who are in connection with us ; but we must not hold back that which is true. It must be stated, lest, by withholding it, we fall into anomalous positions. Nor must we state more than we know, else we fall into another grievous error. Bear in mind this fact, then, the spirit-world is ever your helper in the elevation of humanity ; but spirits are only reliable and trustworthy in so far as they appeal to your reason and understanding."

BODY, SOUL, AND SPIRIT.

"Man is composed of an external body, and inside of this a bright silvery one, which we denominate the spirit-body ; then within these there is the soul itself, or, as we call it, the divine spirit. It will thus be perceived that we have three distinct conditions making up the entire man ; three forces forming one divine unity. It will further be seen that between these three conditions there must be two separate connecting links. It is by means of these links that all the phases of intelligence are effected. Then, surrounding the external structure, there is a magnetic sphere or halo."

STRUGGLES IN SPIRIT LIFE.

"Q. Does the struggle for existence still continue in the spiritual world?—A. The struggle for bread is rendered unnecessary, because of the conditions of the life hereafter. But there is another struggle more deadly and fierce. It is the struggle of those who lived low and degraded lives in the natural world to get out of the Slough of Despond into which they have fallen. Conscience—the divine voice within—tells them that wrong has been done, and that reparation must be made. It is, in short, the conflict between desires and conscience ; it

is more intense, than any that takes place here ; but, when the victory is gained, the pleasure is equally great."

THE ART OF MATERIALISING.

"Q. Is the art of making spirit forms material a new one?—A. No, it is indeed very ancient, and has flourished in former epochs of spiritual influence. The hauntings and apparitions that have been seen at all times were the natural elements of this art which might occur unknown to the spirit that caused them. It was by a study of these natural phenomena, so to speak, that spirits acquired the art of materialising their forms methodically as they do now. It is yet in its infancy, and after due study and experiment, it will reach a perfection unknown in all past ages."

INSPIRATION EXPLAINED.

"Q. How are we to distinguish an impression from our own thoughts?—A. Spiritual impression comes into the mind vividly and clearly, and with considerable force and spontaneity, and is characterised by strangeness of manner and form. Those thoughts which proceed from ourselves present more similarity to the usual products of our mind."

THE EFFICACY OF PRAYER.

"Q. Are prayers touching earthly affairs ever answered by guardian spirits?—A. Yes ; so-called providential interventions and responses are cases of that kind."

THE CAUSE OF HOUSEHAUNTINGS.

Let us remember that the commission of a crime demands the highest energies of the human mind. What is the result of such action ? The throwing off a great amount of magnetism from the brain. Such magnetism thus eliminated saturates the place of the deed with the identity of the individual, and he is thus related to every portion of the room. After death, the one past effort is ever present to the memory ; every circumstance is impressed on the mind. *That which the mind contemplates constitutes the sphere of his activities ; hence, being related to the scene of its one great effort—the scene of its crime—it must there remain until some endeavour has been made by which the*

link binding it therewith is snapped asunder. With reference to the power which enables departed ones to manifest themselves. First, in the case of the evil doer, his magnetism impregnates the room, thus forming a physical link between the spiritual and natural worlds. Now, a spirit exists in a condition of life totally dissimilar to that which you live in, and can no more manifest itself individually in this life than you can manifest yourself into the next, unless there be this physical link. This link existing, spirits can manifest themselves, and some persons are able to see them. Sometimes they are actual and objective, in other cases they are subjective. *In every instance where apparitions have been seen, the house, grounds, or place in which they have shown themselves, it will be found, have been frequented by those who possess mediumistic powers, who give forth the aura whereby spirits are enabled to manifest themselves. Without this link, physical apparitions would be impossible.* It was asked why apparitions most frequently occurred at night. Answer: The human mind is then more passive and receives impressions more readily. The vibrations* of the atmosphere caused by the presence of light are also less violent, so that spirits have a better opportunity of manifesting themselves in the night time than in daylight.

CHAPTER VIII.

AN EXTRAORDINARY BOOK—ANDREW JACKSON DAVIS.

THE immense value of trance mediumship and its superiority over all other forms, as a means of imparting to mankind the accumulated knowledge possessed by the great intellects of the past has been abundantly manifested

* This explanation why spirits appear more easily in the dark applies equally well to the vexed question why séances for physical manifestations are more successful in the dark than in the light.

in the works of the greatest of living Spiritualists—Andrew Jackson Davis, of America. If Spiritualism never accomplished any other good work, the present age will have abundant reasons to be grateful for the wisdom which is to be found in the pages of this writer, entirely unknown as his works probably are to most Englishmen.

In order to appreciate their connection with Spiritualism it is necessary to point out the manner in which they were given to the world, and the extraordinary fact—explain it how you will—that the work I am about to allude to was dictated by the author whilst he was in a state of trance, and when he was little over nineteen years of age. Up to this time he had received a scanty village education, and was not known to possess talents above mediocrity. His occupation was that of a cobbler's apprentice. At this time he (in 1844) suddenly fell into a state of trance, remaining for two days insensible to all external things. During this state he announced that he was about to commence a series of lectures, which were to be taken down in writing in the presence of witnesses of integrity, and afterwards published. The result was that 157 lectures were thus delivered whilst the author was entranced; they occupied about four hours each day in delivery, and extended over a period of fifteen months. The lectures thus delivered have been published under the title “The Principles of Nature, her Divine Revelations, and a voice to mankind by and through Andrew Jackson Davis,” (London, Chapman,) and the nature of their contents may be gathered from the following testimony of Professor George Bush, of New York, who is known in this country. He says:—

“Taken as a whole, the work is a profound and elaborate discussion of the *Philosophy of the Universe*; and, for grandeur of conception, soundness of principle, clearness of illustration, order of arrangement, and encyclopædical

range of subjects, I know of no work, of any single mind, that will bear away from it the palm. To every theme, the inditing mind approaches with a sort of latent consciousness of mastery of all its principles, details, and technicalities, and yet without the least ostentatious display of superior mental powers. In every one the speaker appears to be equally at home, and utters himself with the easy confidence of one who has made each subject the exclusive study of a whole life. The manner in the scientific department is always calm, dignified, and conciliatory, as if far more disposed to excuse than to censure the errors which it aims to correct, while the style is easy, flowing, chaste, appropriate, with a certain indescribable simplicity that operates like a charm upon the reader."

"The grand doctrine insisted on throughout is that of *Spiritual Causation*, or, in other words, that all natural forms of organisms are effects, mirrors, and expressions of internal spiritual principles that are their cause, just as the human soul is the proximate cause of the human body. These spiritual essences are from God, the Infinite Spirit; and they work by inherent forces which are laws. As a necessary result, there are no immediate creations by a divine *fiat*, but a constant evolving chain of developments, in an ascending series from the lowest types of organisation to the highest. This theory is reasoned out with consummate ability, and its application to the geological history of our globe, and its varied productions forms one of the most finished specimens of philosophical argument which is to be met with in the English language. Yet the scope of the work is as far as possible from being purely speculative. It constantly aims at a practical result—the reunion of the race in a grand fraternity of interest and affection; and the sole reason of introducing the Biblical and theological discussion, is to show the operation of the religious element in producing the disunity and antagonism that now exist in the world, and which must, in some way, be abolished before universal harmony can be compassed."

The publisher of the English edition, 1847, thus describes the contents:—

"The book may be divided into two portions; one con-

sisting of declarations concerning subjects and objects which we have no means of absolutely verifying—comprehending statements in reference to the heavenly bodies, to the inhabitants of various planets of our solar system, to the conditions and modes of existence in a future state, to the ethnography of our earth long anterior to the date of any tradition or historical record, and to many other phenomena too numerous to name here; the other relative to scientific, philosophical, mythological, theological, moral and social questions, which are within reach of the ordinary compass of human faculties and knowledge, and therefore may be subjected to a searching analysis and criticism, whereby they can be either refuted or verified. Hence, after stripping the book of all its claims to an extraordinary origin, and of all the parts which are beyond the reach of verification, there still remains a work of no ordinary scientific and theological pretension; displaying a knowledge so profound and comprehensive, and generalisation so eminently philosophical and vast, that it must inevitably, from its intrinsic character, command the respectful attention of learned and inquiring minds."

The first portion of the work professes to describe the origin of all things, the gradual development of our globe and its geological changes, the first evolution of vegetable and animal life, the development of species, and the origin of the human race. After which the Bible accounts of the same phenomena are criticised and compared with the author's theories. Then we have an interpretation of the Garden of Eden, the six days of creation, the fall, Cain and Abel, the origin of evil, the flood, &c. The explanation of Adam and Eve is given as follows:—According to the author, these are said to have been the names of two tribes of the most perfect form of man which had at this period been developed on the earth, and they were located near the rivers Euphrates and Tigris. He tells us that originally men communicated their thoughts "by the expressions of the countenance and outward physical signs," and during this time they were free from all

cupidity and absolute deception. Gradually sounds—mere monosyllables—were substituted for gesticulation, and these were ultimately developed into a rude language. These verbal sounds sometimes created misconceptions, which led to disunity in social affection, and by the constant increase in these causes they are said to have become disunited and repulsive to each other. “It was in this manner that their eyes were opened ; and thus they were enabled to see their own deceptions and imperfections. And having a new power of conversing with one another, they clothed their real and imperfect thoughts by false sheaths or deceptive *aprons* of obscurity.” The wretchedness which this state of things engendered resulted in the dispersion of the race into three different nations, who thus left the Eden of their former days. Further subdivisions took place, and a war ultimately resulted between two of these branches, respectively known as Cain and Abel.

It is, however, impossible here to give more than the barest possible outline of the intensely interesting subjects treated of in this book. The gradual dispersion of the human race through Africa and Asia, and from thence into America, is next explained. Of course, as regards much which the book contains, we must take a great deal for granted. Whether geologists will ever be able to reconcile the author's statements with their modern scientific theories remains to be seen.

The earth, at this period, says the author, presented a different geographical aspect to what it does at present. The north of England, America, and Australia were submerged, but the inhabitants of Asia were able to cross over by dry land into Yucatan. Then came the flood, which was caused by violent volcanic convulsions in the interior of the earth, resulting in a redistribution of the water on its surface, whereby about two-thirds of mankind were destroyed. “A few remained in Asia, and more in Africa ; and these, with those that inhabited Yucatan, were the only inhabitants remaining upon the earth.”

The author's theory concerning the diversity of complexions to be found among mankind is as follows :—

“ The original inhabitants were black ; the subsequent nations were brown ; the branches of these were red ; from these sprang the yellow ; and from these the white.”

The author proceeds to show how each of the various scattered nations that survived the flood imagined that they were the only race that had escaped destruction. Each of their chiefs therefore taught them that the others had not been good, and it was solely because he and his tribe were better than the others that God had permitted them to live. Thus the tribe that existed in China had its “ Noah,” and every other race of survivors has preserved a similar traditional account of the flood. Modern chronological and biblical writers have erroneously supposed that these traditions confirm the Bible narrative, supporting the theory that the flood was universal, and that they each relate to the experience of one man and one family. “ Such a supposition,” says the author, “ is not warrantable ; for all the traditions that are in possession of the different nations cannot be traced to one source.”

The author proceeds calmly and dispassionately to review the origin of the Bible, and the various creeds of the Persians, Jews, and Mahomedans, comparing one with the other. Everything that is mysterious or unaccountable in the Bible is explained and made clear.

The spirit in which the author proceeds to this task may be gathered from his words :—

“ So while I am deeply impressed to venerate the truthfulness of those historical traditions, I am, at the same time, impressed to expose and discard all untrue theological interpretations, and all unreal and unholy pretensions. Things of this nature should be loved according to the truthfulness of their professions, and not according

to the misinterpretations of their pretensions, such as have clothed those simple mythological and primitive writings with a mysterious and impenetrable garment."

The following topics, amongst others, are touched upon and treated in a clear and interesting manner:—The origin of dreams and omens; the nature of oracles; the powers of ancient prophetic mediums; artificial dreams; errors in the Bible, and the nature and limits of prophecy. Apropos of this last subject, I may here quote the remarks of the author with a view of cautioning the ignorant dabblers in Spiritualism against believing every event which spirits profess to be able to foretell.

"It is impossible to foretell an occurrence absolutely by the indications of any external event or circumstance. It is a thing which never has been done, and cannot be done by any being in the universe. All things that are truly foretold, occur as the result of *immutable laws*, and not of any mere fleeting and evanescent circumstances."

The author then explains the philosophy of the New Testament prophecies of the Millenium; he also explains the origin of the idea of redemption through Christ, and the fall of man, and throws light upon the history of Moses.

In reference to the Old Testament accounts of Divine interposition, the author alludes to the frequent use of the expression "The Lord spake," which was employed by all eastern nations to express the evolution of a thought.

"So it became a universal expression among the prophetic writers, that the Lord spake unto them—constructed plans—instituted questions—suggested signs, &c., for these, they supposed came by direct influx from the thoughts of the Divine Mind. The conception of the invisible origin of thoughts was a natural result of the uninformed state of their minds concerning the causes of mental phenomena. They used the term 'Lord' in the

same sense as I use the term 'impression'; for their thoughts were caused by associations with similar truths to those with which I associate. So if, instead of using the expression 'the Lord spake,' they had said, 'I am impressed with such or such a thought,' then would theologians of the present day have comprehended the mystery."

To proceed with our outline we find explanations of the passage of the Red Sea, the origin of the Commandments, the Israelites' wars, and the question of their divine sanction, the Tower of Babel, &c. Then he treats of Isaiah's prophecies, and reviews the various books of the Bible which are explained in turn. Then we come to the New Testament, the question of the favoured race, the nature of the Old Testament and its connection with the New, the nature of Christ, the necessity for a Redeemer, the immaculate conception and Isaiah's prophesy thereof, the flight into Egypt, &c. Then we have a careful criticism of Matthew, the doctrine of salvation through Christ, the origin of the doctrine of immortality, the origin of the belief in a hell, the nature of the miracles, "original sin," the atonement, the doctrine of "faith" and regeneration, the origin of the belief in a personal devil, the doctrine of a physical resurrection, and the Day of Judgment. The other Gospels are reviewed in turn, and finally the Epistles. Again, he discusses the manner in which the various books of the Bible were collected together and published, alluding especially to the Councils of Toledo and Nice. The author then proceeds to give a sketch of what he calls the true history of Jesus. He then points out the nature of revelations, and the amount of veneration they are entitled to; also that revelations of great truths have at all times been given to the world through persons not named in the Bible—mentioning particularly Confucius, Brama, Zoroaster, Mohammed, Galen, the Seeress of Prevorst, Martin Luther, and Charles Fourier. For the latter the author

entertains the highest opinion. His teachings he regards "as the most useful, most truthful, and most exceedingly sublime, even as seeking a level with, and being confirmed by, the teachings of Jesus." Swedenborg is also regarded as a medium for the revelation of great truths.

The next branch of the author's subject involves the questions, "What is man, materially and spiritually?" in concluding which he adds :—

"It has been made clear that every soul is differently constructed, this being manifest from the varieties and peculiarities of the human species. Every soul is thus individually organised, and cannot by any possible means become blended or inter-associated with others in such a way as that the soul's individual existence would be annihilated or immersed in the great ocean of moving and intangible substances. The law of *association* determines the perpetuity of every soul's identity, in both the material and spiritual world; for being in constitution dissimilar to each other and to all things, they cannot become annihilated or disorganised."

He then proceeds to treat of the soul and its relation to Love, Will, and Wisdom, which constitute its component parts.

The faculty of Will is described as prompted by Love and modified by Wisdom.

A great truth which the author repeatedly insists on is *that everything is developed by an "interior essence," and that of this essence the exterior is the perfect representative.*

The author clearly points out the necessity of developing the faculty of wisdom in the soul, showing how the love element and the will element together produce misery, unless aided by wisdom, and thus traces the cause of all wickedness to *the undeveloped state of wisdom, and not to the supposed innate depravity of the human soul.*

He then proceeds to treat of the senses of man, stating

that there are legitimately only three senses—feeling, hearing, and seeing, and that taste and smell are only modifications of feeling.

The destiny of man is then described, proving that his individuality, as to soul and form, originate in his earth life, and that he preserves his form henceforward and knows no change; “and that man exists in the other world in a perfect human form.”

We now proceed to treat of the purely spiritual part of the book, commencing with a description of the natural process of dying, and the erroneous fears attaching to it, “in consequence of wrongly apprehending the process of dying, and of not knowing the ineffable beauties that surround the living man when it escapes the outer form.”

“As soon as the human organisation is perfected in its form, size, and general developments, and as soon as the period has arrived when the spirit exercises its full control over the body, the process of transformation commences. The change is imperceptible, yet it is incessant and progressive. The body is not dying for a few hours only, but for many years—during which time the faculties and powers of the inner being gradually release their proprietorship over the form, and the soul continues its aspirations towards the higher spheres.”

The apparent intellectual weakness of old age, the author tells us, is caused by the body becoming incapable of performing the office required by the spirit, and the latter is finally almost disconnected from the body, the spirit being already “an inhabitant of the spiritual world. And when the moment of dissolution occurs, the *sensation* or clothing medium of the body is attracted and absorbed by the spirit, of which it then becomes the *material form*.”

The muscular contortions of the body, he tells us, are not any proof of pain, but merely “an open indication of joy unspeakable in the inner being, and of ecstasy unknown to all but itself. And when the body gives

forth its last possession, a smile is impressed on the countenance, which of itself is an index of the brightness and resplendent beauty that pervades the spirit's home ! ”

The arrival of the spirit in its new home is thus referred to :—

“ And what may appear strange is, that often when a spirit leaves the human form, and is introduced into this sphere, it for a moment cannot realize the change, for it is imperceptible. Spirits retain the same bodily form in the spiritual sphere ; and at first they feel as if they were only transferred to a country they knew not. It is, however, not long after the transition before their interior senses are opened ; and then they behold and appreciate the change, and the beauties with which they are surrounded. And some spirits appear to wonder that they did not see it before, and that they did not believe it while in the body ; for now it appears so tangible, and so perfectly agreeable with the universal teachings of natural law.

“ Every spirit has a peculiar sphere of its own, and also a general one in which it can with pleasure exist. And spirits know and associate with each other according to the quality of the sphere which is exhaled from their interiors. They associate only as spheres are agreeable, and as they are capable of approaching each other with pleasure.

“ So it is also with mankind on earth. They dwell in each other's society only as they can coalesce, and approach each other with pleasure.”

He then proceeds to describe the seven spheres which surround the earth and their inhabitants. The spirits of each sphere are divided into three groups or societies in an ascending scale of development. The future life of the spirit is said to be a state of eternal progression and ascension from the lower to the higher spheres, according to the development in wisdom and purity attained by the spirit, and the lowest sphere of all where the most undeveloped spirits associate corresponds with the orthodox notion of hell.

In speaking of the various societies in the second sphere (taking the earth life as the first), he tells us that each group "is well situated, well conditioned, and well cultivated in reference to the specific state which each is compelled to sustain. The situations are perfect in proportion to the degree of wisdom and refinement to which each has attained. The lowest appears inferior in comparison to the higher; though even the first, to man on earth, would appear to be a high state of perfection." Perfect harmony, concert of action, unity of feeling, and a universal love one for another characterise them.

The former experience of every person is indelibly fixed on the memory, as is every thought which enters into the mind on earth. "Hence," he says, "it is proper for all men on earth to do and think only that which pleases them most (according to wisdom), and which they would most earnestly desire to remember; and *not* to do those things, or encourage those thoughts, which are opposed to the superior delights of the mind."

Spirits, we are told, communicate with one another by thoughts expressed upon the countenance, and not by language.

The scenery of the second sphere of human existence is then described, and is said to contain "all the beauties of the *natural* sphere combined and perfected."*

"The extended surface of this sphere, I perceive, presents regular and gentle undulations, which render the whole diversified and exceedingly inviting. And very extensive plains are presented, which are clothed with great fertility, and with innumerable varieties of forms such as deck the bosom of the earth when all things are favourable to a thrifty production. In those vast plains is represented the most perfect order. They are gardens,

* "Round every planet glows a spirit-world
Most like itself but fairer."

(See Harris's "*Lyric of a Golden Age*," post.)

typical of purity, unity, and celestial love. Their diversified paths continually lead to new and instructive portions, all of which are useful as displaying Divine love and wisdom, which generate unity and affinity in all created things."

The occupations of the spirits dwelling amongst this scenery are then described :—

"Those of the *first* society dwell much in the delights of these plains and their variegated foliage, from a sense and susceptibility of love, but not with an appreciation of wisdom ; and they are thereby instructed, developed, and rendered pure. Herein is displayed a perfect adaptation ; for while they are irresistibly drawn to the beauties thus presented, those beauties in return breathe into them the breath of living love, enkindling the flame of perfect wisdom, which then burns to purity."

"Those of the *second* group enjoy very much the unity displayed among those of the first group, and also the delights courted by the first. Besides this, they are continually investigating, analysing, exploring, and cultivating those many things which are within their sphere of comprehension, and thus producing living evidences of their wisdom and united ingenuity."

"Those of the *third* society are to the rest ministering angels, directing spirits, and perfect examples of exalted wisdom. By their knowledge, the lower societies, and even the spiritual possessions of the whole sphere, are illuminated and made bright, beautiful, and enchanting."

We read of "rivers of clear and placid waters," and "valleys abounding in the most beautiful and varied creations, and every species of variegated foliage ; of groves that are of the most charming and enchanting character, suggesting new and beautiful thoughts," under the refreshing shades of which those in the first society are instructed.

"All spirits," he tells us, "are engaged in loving their neighbours, and advancing their welfare ; there is good will without distinction. Spirits are engaged in exploring the fields of thought, and searching deeply into *the causes*

of things; and thus they learn of love and accumulate wisdom. And there is no inertia, no stagnation, but activity and industry are visible in every department of this heavenly sphere. And it is well to relate that every one is engaged in that for which he has an affection, and there is, therefore, no confusion. Nor are there any disqualifying conditions, but every one is qualified to labour in that for which he has an affection."

"Hence industry is equal, useful, harmonious, and reciprocal; for every one gravitates to the situation which accords with his predisposing desire."

Those dying in infancy are introduced into the first society, where they are nourished and cared for, and appear to spirits "to be born among them, for appearances to them are the same as to families in the human race." In the same way the spirits of imbecile persons are "received into this sphere as *infant* spirits, and are then unfolded and rendered beautiful;" not so, however, with those who are "interiorly deformed from birth," for they "have no identity, or even birth in the higher sphere. And so it is with all unorganised bodies; for such are not capable of developing the qualities and faculties of the spirit, and hence do not preserve their identity." Those who have suffered trials and afflictions on earth are received "with exceeding great joy;" "they are cherished and loved with all the combined affection that dwells in the depths of each spirit."

The future of earthly attachments is next touched upon, and we learn "that those who form a mutual attachment while on earth, which is pure and true, continue to preserve an affection for one another throughout the spiritual spheres. If the attachment is pure, it will be then conjugal affection, of the highest degree of refinement."

As the spirits of the various societies in the second sphere progress in wisdom and purity, they are translated to the other groups, and from the third society they

“are quickened into newness of life in the first society of the third heavens,” and so on in eternal progression.

The scenery and surroundings and occupations of the various spheres are described in turn, each being more transcendently beautiful and perfect than the preceding ones.

“As the spheres approach the Divine Mind, they become more simple, more lovely, more unassuming, and more pure. The nearer they approach the fount of purity, the more transparent they become, and the more do their inhabitants appear to exist as it were without body and without external or artificial habiliments. They appear unclothed and eminently purified.

The author points out another great truth bearing upon the orthodox belief in a personal devil and a place of torment, namely, that

“All things possess mutual affinities, and *that things differ only as to the degrees and states of development.* Thus is established, what has been before declared, that *opposites or antagonistic principles cannot exist*; that all things were created and are animated by one living Essence; and that it is injustice to the character of that Divine Essence for men on earth to say or believe that there is a principle or habitation existing opposed to the general happiness, or to that celestial purity which joins in one all created things.

The third part of this extraordinary book is entitled “A Voice to Mankind,” wherein he reviews the present state of society, points out the evils which afflict it, the causes of those defects, and finally makes suggestions of the most practical character for their amelioration. He points out the various classes into which society is divided, and in reference to the poor he says:—

“In every portion of the world it is a general fact that he who labours the most, receives the least in return. And the more laborious the thing in which men engage, the more are they enslaved, degraded and unrewarded.”

He then shows how self-interest is the key to all human actions, and that the interests of all classes are antagonistic—the employer against the employed—thus producing want of harmony. He insists that those who labour should have an interest in their labour, and that they should be rewarded according to the amount of labour performed, advice which, if followed, would put a speedy end to strikes and trades unionism. He traces the career of a poor man, showing that “poverty is necessity unsupplied, and therefore it indicates disease in the organisation of society.” How the poor man is led, for want of any sympathy being extended to his necessities, to drown his feelings in intoxication and finally resorts to robbery, is punished, and his family thrown upon society—the children only taken notice of by the world as they become offenders against the law. He points out how the members of the various trades are in antagonism one to another. How mechanics are opposed to mechanical improvements, tradesmen to their rivals and to their customers, how lawyers thrive on the wrongs of society, physicians are interested in the amount of disease and organic violation that occurs, and the clergy “in the prevalence of ignorance and sectarian prejudice, and not of free and unrestricted thought and theological investigation. They are aware,” says the author, “that the unrestricted exercise of the mental powers would seal an everlasting destruction to all sectarianism, and consequently to their professions. If the human mind were free from the shackles imposed by prejudice, it would not rest until every vestige of chimerical philosophy and theology was banished from the earth.”

The author is rather severe in his denunciation of some points in orthodox theology, especially the belief in a personal devil, whom he describes as an ally of the church, and asks whether mankind are not compelled to love God

because they are frightened by the imaginary devil, who is "only a sectarian phantom." "Can you not see that your love is born of hate and fear, and a mysterious consternation? Can you not see that your thoughts are crushed, and that the exercise of your reason is prohibited because it is called *carnal*?"

The evils arising from religious dissensions in all ages, the past persecutions, wars, bloodshed, fanaticism, and religious intolerance—the crucifixion, the inquisition, the crusades, the martyrdom of good and enlightened men—and the present local disunity and social confusion arising from sectarianism, are severely commented upon, and the duty of the clergy pointed out. "Every denomination *knows* that its own doctrines are right, and each one is earnestly engaged in denouncing and exposing others; and thus strife and sectarian warfare are perpetuated."

Having pointed out how antagonistic the interests of the various classes of society are, he shows how necessary it is in order to elevate the race that "conditions should first be established adapted to its proper development. No man can do unto others as he would have others do unto him; for every law and sectarian doctrine opposes, and therefore the interest of every man is in direct opposition to such a manifestation of benevolence." He shows the impossibility for men "to be moral and good when all influences are corrupting and vitiating," seeing "that they are existing from birth to the grave amid uncontrollable circumstances." These circumstances are "the creations of *man*, and he possesses power to seal their everlasting destruction, and to create superior ones in their stead, to bless his existence." Finally, he exhorts the clergy to *action* rather than *prayer*. "Morality is not in your systems of religion, but is immovably established in nature and in man. Every true and righteous prayer consists in an unchanging devotion to the principles of

nature, and the teachings of a benevolent Father. Then pray in *action* and in *deed*, but not with your *tongue*, though seriousness may prompt the utterance. Be religiously devoted to *practice*, and not to *theory*. Tell no more what men *should* do, but go forth and *assist* them to do it."

The concluding part of the book consists in what the author calls the remedy for the ills which afflict mankind. Having pointed out the disorganised state of society, which he compares to a musical instrument out of tune, he gives practical suggestions for accomplishing a gradual reorganization of society, which he says can be done "without changing the component parts of present society, and also without dislocating men from their present positions, or destroying their situations, except in a qualified degree, to which they will cheerfully accede, and thus effect the general millenium."

His first proposal is the establishment of an agricultural community on the co-operative principle, for carrying out which he gives suggestions of a thoroughly practical nature. This would result in a co-operative storehouse for the sale of their produce. He points out that such an association can only succeed by keeping in view as the great object *not mere money making, but the greatest amount of happiness, and this*, he says, *can never be concurred in until men realise fully the great fact that "THEY ARE LIVING HERE TO LIVE AGAIN"*—a fact which can only be demonstrated satisfactorily by modern Spiritualism.

He points out how the association of agriculturalists would result in similar changes amongst cotton operatives, mechanics, leather manufacturers, hatters, clothiers, &c. The various professions would find useful occupation in making discoveries for the general welfare; lawyers in connection with legal and social jurisprudence; physicians

in connection with the treatment of disease, and the promulgation of knowledge regarding the laws of health; and the clergy in educational purposes. In order that society should be harmonious, each man must gravitate into his proper sphere; thus children would only be permitted to occupy themselves with the pursuits they are by nature qualified for rather than by mere accident of birth.

“As men are *at present* situated, education does violence in many instances, both to body and mind. Some who are now debased, digging the trench, laying the wall, or slavishly tilling the earth, are better qualified by nature to be physicians or teachers of science, than many of those who are thus situated. Many who are now clergymen would be in their element if in the workshop or in the field.”

The author finally insists once more upon the imperative necessity of *ACTION, NOT PREACHING*. The teaching of Christ's doctrines will never reform society, but such teachings will rather be *the effects*, and not the *cause* of the reorganisation of society, which is so much required. “The golden rule, the feeling of brotherly love, love to the neighbour, and such like, are not *causes*, but *effects*, which will be realised and consummated ere long on earth,” and he most “honours the teachings of Jesus, *who is active in instituting principles and movements of reform*, so that the grand *effect* of love to the neighbour may be fully and unchangeably established.”

The foregoing chapter is the barest outline of this most remarkable book which I could compress into the space at my disposal. No one reading it can fail to perceive its immense *practical value*, nor can he fail to be astonished at the wisdom and knowledge which its pages reveal. No explanation of Spiritualism would be complete without a lengthy reference to such a work of which all Spiritualists may well be proud, and which is a standing refutation of

the taunt that sceptics so frequently make against Spiritualism for its apparent want of practical utility. Nor can any one read the preface, the names of the attesting witnesses to the veracity of the statements regarding its extraordinary origin, and the facts and correspondence there quoted, without concluding that the work must have originated, not with one mind only, but with the combined intellects of a number of men—either in the flesh or out of it—of the highest learning and wisdom, possessing a familiar acquaintance with all important writings extant in *all languages*, upon the subject of cosmogony, astronomy, geology, ethnology, archæology, mythology, theology, psychology, history, metaphysics, &c., &c. Professor George Bush, in a letter to the *New York Tribune*, of September 1st, 1847, thus wrote of the book:—

“From a careful study of the whole matter, from its inception to its completion, I am perfectly satisfied that the work is the production of an ignorant young man, utterly and absolutely incompetent, in his natural state, to the utterances it embodies. I have not a shadow of a doubt that it was given forth by him in a peculiar abnormal state, *for some portions of it I heard with my own ears, and can testify that what I now read printed, accurately corresponds to what I have heard spoken.* That all the rest was delivered in the same manner, scores of eye and ear-witnesses are ready to attest.” “There is no imposition, either, in the fact that the book was dictated by the lips of A. J. Davis, for the manuscripts show the signatures of two hundred and sixty-seven witnesses, who heard one or more of them delivered.”

CHAPTER IX.

OTHER TRANCE* AND WRITING MEDIUMS—SPIRIT MESSAGES.

AMONGST English public "trance mediums," Mr. Wallace occupies a very useful position. When entranced he is said to afford "very satisfactory explanations of the deeper problems of Spiritualism, which are particularly instructive to practical Spiritualists. As moral teachers, Mr. Wallace's spirit guides occupy a high position, and so another important end is served in that relation. In the family circle, and when the conditions are favourable, numerous tests of identity are given, and intelligence conveyed from friends in spirit land. This phase is useful for investigators, and consoling to all. When Mr. Wallace sits with those who are entirely uninitiated, he has in the trance singular power to point out those who are mediums, and suggest steps leading to their development. In the trance he answers hosts of questions of all kinds—medical, scientific, scriptural, philosophical, religious, spiritual, &c."

* The following extract from a letter published in *Public Opinion* for March 1st, 1873, shows that we are likely soon to hear of trance mediumship being developed in quarters where at present we little suspect its existence :—

"I have the honour of knowing a very able clergyman, holding a high University appointment, who is a trance medium of the highest class, and I have been privileged to take down trance communications from his lips, which are indeed worthy of the high source from which they are asserted to come. The spirit who inspires him, though he claims to be a missionary of the Most High, sets up no claim to infallibility, but bids us test the value of all communications by the light of the reason which God has given us. He fortells a rapid development of this great spiritual movement, to the great benefit and enlightenment of the world. Spiritualism is now in its infancy. That which is now dark may ere long be made light, to the confusion of the old fossils of orthodox persuasions.—I am, Sir, your obedient servant, T. HERBERT NOYES, jun. (B.A. of Ch. Ch., Oxford). United University Club, Pall Mall East, S.W., Feb. 25."

Here are a few questions and answers through Mr. Wallace's mediumship, as published in *The Medium* :—

FUTURE STATE OF A DRUNKARD.

“The drunkard on entering the spirit-world has an uncontrollable desire for more drink. He longs to return to the earth, and when there he impresses some individual to drink, thereby gratifying his former propensity at the expense of some one else. In very many instances, the drunkard is incited to drink by the spirit of a deceased drunkard, but not always. The appetite for drink possessed by a drunkard after death, continues oftentimes for a long period ; in other cases not so long.”

ANIMALS IN SPIRIT LIFE.

“There are living animal forms in the spirit world. We know not whether they formerly belonged to earth or not. This is a mystery we have not yet been able to fathom.”

FUTURE OF ELECTRICITY.

“There are more than a hundred imponderables which are classed under the terms electricity and magnetism. The time will come when man will be able to discover the currents of telluric electricity that exist in various parts of the earth ; he will then collect this force in certain places, and there use it as a propeller of machinery.”

ORIGIN OF KNOWLEDGE.

“The origin of all things is in the *spirit world*. Ideas there born are brought to maturity in our *physical sphere*. Thus, many new things known by the spirits will, in time, be developed on earth. All the knowledge of philosophers is from the other side, whence all impressions come.”

THE INFLUENCE OF EVIL SPIRITS.

“Undeveloped spirits on arrival in the next world thought they could do as they did in earth-life, and after sinking lower and lower into degradation, returned to earth to badly influence those still in the body. Many men and women were driven to evil by bad spirit influence.

“ This would be better known in time to come, when special mediums for exorcising bad spirits would of necessity be developed. There are thousands of wretched spirits resting nowhere, but roaming about to do evil.”

SPIRITUAL INFLUENCES.

“ All persons are subject to spiritual influences, and are to a certain extent mediumistic, although there may not be one spirit in ten thousand who could act on some. Spirits could only see, hear, and feel what was going on in the natural world through a medium. Every individual could be entranced by some spirit, but it is not expedient in some cases to attempt it. Spirits are not affected by material space.”

Great numbers of messages through writing mediums have from time to time been given to the world. The following example is a fair sample of a casual message thus communicated, and is worth preserving by reason of the interesting matter which it contains. It was published in the November number of the *Christian Spiritua'list* for the year 1872:—

“ A MESSAGE THROUGH A WRITING MEDIUM.—The following sentences are extracts from messages received from the spirit of a young minister who passed away some years ago. They have come to us through the mediumship of Miss F. J. Theobald, 1, Undercliffe, St. Leonards-on-Lea, a lady who has, on several occasions, favoured us with communications. The extracts bear upon the very face of them the look of reality and sincerity, and from what we know personally of Miss Theobald, we should say that they bear no trace of being the offspring of her mind. We are fully persuaded of their Spiritualistic source:—

“ I am glad to come and bear my testimony for the first time through an earthly medium. I was greatly surprised and gratified, that on entering the spirit-world I found myself actively engaged, not only in religious duties, but in all the favourite pursuits of life. In fact this life was the sequel to—the carrying out of the life I began, but imperfectly, on your earth. The trials and

difficulties were valuable, as urging me on to further efforts; that is, because the body is such a clog to the spirit. Now here, unclogged by the material, my own yearning for knowledge urges me on. Daily, hourly, have I learnt, and my spirit has expanded. Regarding religious matters, I found very soon, that the creeds and sectarianisms of earth-life are but the out-shoots of the spirit enshackled, seeking after—feeling (as it were in the dark) for truth. Truth is different to different minds. It is so even here, much more so than with you. Here, the one belief, as far as I find, is that the God of the Universe is PERFECT LOVE. All things are attuned to this love. All is beauty and harmonious. What was dark and mysterious on earth, all passes and shines out in the Light of God's love and truth. It is no hindrance to us to come and talk with you thus; but the contrary; for we grow in sympathy with all worlds by communicating with them. Spiritualism in its present grand phase is doing much. In fact, it is the preparation or pioneer for Christ's personal reign on earth, and God's Kingdom thus is to be re-established. Christ's life on earth, as given in the Bible, was but the beginning. This is the beginning of the end of the reign of evil. Thus it is that all the evil rises up to fight; but by rising up, it shall be met and overcome. Therefore it is not Spiritualism that has brought the evil to light; but the rising up of the stronghold of truth, which has brought it out to be fairly combatted. Pray fervently and always; for so shall good prevail, by the effectual fervent prayer of righteous men. Spiritualism is teaching that. It is indeed a noble office to help to raise the spirit of man higher towards his Father God, to help to train the weak and erring child of earth. This I longed to do as a minister on earth; I can do it far better now, as a spirit, as long as I can get control over a medium. I am wishing to influence my sister (on earth); but it must be done cautiously, carefully, for it is not all minds can accept the truth of Spiritualism, and some who do accept it are very incautious; they forget, or do not at once recognise the fact, that a spirit is by no means infallible; and are apt to take all for gospel. This is a great error, and leads to untold deceptions. When once spirit-communion is accepted in its proper way, as a

means of help to higher life, but not to supersede the inner revelation from God's spirit, or the teachings of the Bible, then will the truth shine through error, and the real use of Spiritualism become apparent. When I was on earth, we used to speak so much of the old theological notions. I find here the dogmas of man are so many hindrances to a higher life. In fact, the freer the mind is to receive the knowledge of God's love, to bask ever in that genial light, the less will the dark shades of conventional religion find room or sway; and so shall the spirit be trained onward to its spirit home. We have no sects here, but variety of opinions, all hinged upon the one truth of Christ's Deity, oneness, and thus mediatorship with the great essence of all life, the God, the Father over all. We see here that Spiritualism is from God; that the amount of self-will on the part of the sceptical man must be well overcome, and this is a great and arduous task to effect. Good is arising, but as yet the public side of Spiritualism has more that is repulsive in it than winning. This will pass away, for as it becomes familiar, the vulgar curiosity will cease and then will the higher spirits gain calmer way.' "

A small volume entitled "Glimpses of a Brighter Land," published by Bailliere & Co., 1871, professes to give a collection of a great number of "communications received by the authoress from disembodied spirits and written by them through her passive hand."

The following extracts may be interesting :—

THE SPIRIT WORLD (p. 20), PRAYER &C.

"People on earth have strange ideas of the spirit world. It is simply the world you live in made perfect, more beautiful, more splendid, and with no winter or snow, or cold or rain, always summer, always genial. We are so happy; but we are never idle. We all have our appointed work to do. We are usually employed at that in which we excelled in the world in which you live, and also in useful works, such as tending the sick and dying. It may seem absurd to those who will not believe, that we are sent to help those who pray for aid. We often hold up the sinking frame and support weary heads and failing

arms, and help them to guide the shuttle at the loom, or ply the needle through the weary hours of night. Many a poor seamstress prays for aid and receives it invisibly; many a poor weary artisan obtains help to finish his task. We do not actually perform the work, as of olden days the fairies were supposed to do; but we aid and help by magnetism, and support and strengthen the labourer to do his task."

INFANTS.

"We are also employed in educating children. Infants here grow up as upon earth, and the angels teach them to know all that is good."

EVIL SPIRITS.

"The lower, denser, and more animal spirits are ever on earth, because their feelings and propensities are all of earth—earthy. They are dull and heavy, and cannot rise, because drawn down by their own low natures. They delight in their former pleasures, and go about to theatres, operas, and racecourses, and into all the usual routine of human life. They seek and partake, through the minds of others, of former pleasures. Too many of these spirits attend when people sit in idle curiosity. They are ever ready to throw ridicule and doubt on the subject of Spiritualism, or to induce fear; and they write* for those who do not pray and desire steadfastly that only good and truthful spirits should come." (p. 150.) "Many poor dull spirits wander on unthinking, not acting, but clinging to old memories and well known spots on earth. Their earthliness and materialism makes it easier for them to learn from those still on earth than from the bright beings that seek to instruct them. They shrink from light and prefer darkness, and wander on wearily and drearily—some for months, some for years. Many, various, and innumerable are the means through which they are eventually roused and enlightened, and finally they rise to greater happiness."

THE KNOWLEDGE OF SPIRITS (p. 28).

"The spirits write as they see and think, according to their knowledge of spirit land, summer land, and heaven.

* Referring to communications through writing mediums.

As a spirit develops and rises, his perceptions become clearer and wiser, and he explains better. Many truthful spirits do not understand, and can but write according to their knowledge of cause and effect. Where I live, in the sphere around me, we are all of one way of thinking, and I even perceive we are alike in expression of face—the inner mind showing forth makes us resemble each other.”

ORGANISATION AMONGST SPIRITS (p. 49).

“At a late meeting held by high and hold spirits, it was determined to organise regular bodies, even as an army upon earth; each body or company having its head or leader; and, again, other spirits were to act as pioneers, seeking on earth for receptive minds and mediums, each repairing to their leader to repeat the mass of information thus collected. I am rejoiced to say that I am one thus chosen, and about to be employed on missions of usefulness on earth. I had the privilege of listening to a conversation between Swedenborg and several other high and learned spirits, on the subject of the amelioration of mankind, and the furtherance of morality upon earth.”

GOLDEN ADVICE TO WOMEN (p. 49).

“The present state of human society preventing many from a natural marriage, women going through life unloved, and seeking for an object of affection, are apt to be led away by false ideas, and to seek for excitement in various ways. Some throw themselves into religion, and imagine that by wearing peculiar dresses, vowing vows, and immuring themselves with others of their own sex in dwellings isolated from mankind, they are performing acts pleasing to the Almighty Dispenser of Life; thus, warping the natural affections, they become stern and ascetic (unnatural specimens of humanity), instead of employing themselves usefully in the positions to which they were born; being gentle and kind to all, visiting the sick and afflicted, and, if they so will, educating young children. This is the natural life of woman. Let a girl seek to educate her mind, always looking to the Divinity for wisdom, true knowledge, aid, and guidance; and then let her in turn seek to help others. If married and a mother, let her instruct her children; if solitary, let her select one or more to assist; but let all remember great acts

are not required; little acts fill up the sum of human life, and it is the daily and ordinary life that is, as it were, a field open to cultivation. Kind words and actions are like good seed, to be watered and cultivated by perseverance and industry. Let none think they can do no good."

FUTURE VALUE OF KNOWLEDGE (p 98).

"The more learned, pure-minded, and intelligent a man is on earth the higher and happier spirit does he become on leaving this globe, for he has not only learnt his lesson, but brought it to bear on his life and actions; and, therefore, in divesting himself of the material form, he can at once adopt the spiritual garb both of mind and body. Those who on earth are narrow-minded and prejudiced wrap themselves up in a shroud from which it takes time to disentangle them and enable them to see clearly. The intellectual man, who seeks knowledge alone, is selfish; the intelligent mind, that seeks for wisdom to aid and benefit others, is a genial, generous nature, that could not breathe in a selfish atmosphere, such as that of the mere bookworm, that, like the canker-worm, eats into the rose, and brings forth no fruit or purpose of usefulness."

THE NATURE OF GOD (p. 103).

"Spirit life is very different from what I expected. It is active and full of energy. I see no God as a personage or actual being; but I see God in all, and feel Him in everything, and I believe that all on earth are created in the image of the Father, and that all can become more and more God-like in nature by striving and struggling to overcome the material nature, and to live like gods on earth."

INSPIRATION EXPLAINED (p. 137).

"Many spirits who on earth were clever scientific men, and strove to perfect some invention for the benefit of mankind, here carry it to perfection, and then returning to earth are permitted to infuse that knowledge into the minds of others. How many feel themselves inspired, do not some think they dream? Do not others feel a sudden lightening of the brain, a flash, a thought, and find the one thing needful to complete their idea, and carry it into action."

THE CAUSE OF UNTRUTHFUL MESSAGES.

An ignorant spirit wandering about on earth thus describes his connection with the authoress (the writing medium):—

“ Whilst thus on the move, I saw you, and was attracted towards you, through your influence. Some points of congeniality of thought and feeling bound me, as it were, with invisible threads, and I often sought your presence. You asked me many things of which I knew nothing, and I felt hurt and ashamed to own my ignorance, *and often replied as best I could*, and then I saw your wonder and doubts. I then sought for higher spirits, and asked them to instruct me.”

THE TRAVELS OF SPIRITS (p. 149).

“ A spirit is free to come and go wheresoever it pleaseth . . . though unseen of any eye save of those who have the power, or rather gift, of clairvoyance. They see us while others see nothing. Nothing impedes our progress; we have but to will, and like the electric shock passing along the telegraph wire, we traverse space.”

The contents of “ Glimpses of a Brighter Land ” are so interesting, and so necessary to be understood by all who want to have a thorough understanding of Spiritualism, that I have been tempted to quote more freely than in strictness I ought to have done. There is, however, so much interesting matter connected with the process of death, the scenery, surroundings, and occupations of both good and evil spirits, and the experiences of various classes of minds upon their entry into the next life, that I trust the foregoing extracts will only make the reader more desirous of reading the work through.

Two other interesting little volumes of spirit communications have been given to the world through the mediumship of F. J. T., entitled “ Heaven Opened ; or, Messages for the Bereaved from our little ones in Glory.” These works (published by Mr. Burns) give very interesting and

graphic descriptions of the life and occupations of young children in the spirit land. On p. 17 of part 2, a discussion is narrated between the medium and a communicating spirit, regarding the mesmeric attraction of love between the dying and their friends, from which we are led to believe that the dying body is sometimes kept alive and sustained by mesmeric power drawn from the bodies of near relatives between whom and the invalid there is strong affection.

“Q. Did this mesmeric force keep you in the body longer than you would otherwise have remained?”—
“Yes; nought but the mesmerism of love kept me in the body. This is continually the case; and is also the cause of loved ones frequently following each other to the spirit land very quickly.”

Various other written narratives of the spiritual experiences of departed relatives and friends have been published besides the foregoing. “Theodore Parker in Spirit Life: A Narration of Personal Experience Inspirationally Given to Fred. L. H. Willis, M.D.,” published in a pamphlet form, by Mr. Burns, is an exceedingly interesting example of this kind. So much space has been devoted to quotations from similar communications that I cannot do more than barely allude to the foregoing, as also to the remarkable appendix, called “My Advent,” published with the new edition of “The Alpha,” by E. N. Dennys, professing to be a communication received from the author, through the mediumship of Mr. Morse, describing his entrance into spirit life, his surroundings, occupations, and companions. Both these communications strongly corroborate one another in the philosophy of inspiration. Both writers profess to have met with congenial spirits, who told them that they had been enabled to influence the lives and thoughts of the new comer, whilst he was still in the flesh. Theodore Parker exclaims:—

"What! had I been a worker with these men? Had my life been acted upon by them? Already I began to trace to them some of the thoughts that had filled my better hours. I recognised the source of those inspirations that had fallen upon my spirit, as sunlight falls upon the sea and gives health and beauty to my soul. I felt united to them, as I had never been separated from them."

Another little work, to be had from Mr Burns, I can strongly recommend; it is entitled, "An Appeal to the Clergy for the Investigation of Spiritualism, with the Remarkable Experiences of the Writer, by one of Themselves."

SPIRIT POETRY.

Amongst the various communications from the spirits, poetry holds a high place. The two poems of the Rev. Thomas L. Harris, one of the most remarkable and gifted American trance speakers, entitled, "The Lyric of the Golden Age," and "The Lyric of the Morning Land," have attained a world-wide reputation. They are said to have been "dictated whilst he was in a state of profound trance, the words coming from his lips without a falter or correction as rapidly as they could be written down by an amanuensis."

These poems are of absorbing interest, and contain matter of the highest importance to humanity. They must be read in order to be appreciated. Many are prophetic, and others treat of social, political, historical, and theological subjects. Their inspirational character is thus alluded to in the preface.

Many minds

Have poured the effluence of their living joy
And the exceeding splendour of their life
Beyond the planets through the medium's mind,
To make it what it is; and he hath been
Illumined to behold in solemn trance
The soul of every truth whereof he sings.
He is its author in the outward sense,
For it was formed and fashioned in his brain,

As stars and suns are fashioned in the skies.
 But spirits, too, claim its paternity ;
 They made his mind their instrument, whose chords
 Vibrated wondrously when deathless hands
 Woke the far-sounding octaves. Shelley came,
 And Keats and Byron ; yea, a deathless choir
 Who throng the ante-courts of Paradise
 And worship in the Heaven beyond the sun.
 'Twas in their sphere the poem had its birth ;
 Its outer shape but partially unveils
 The grand interior archetypal form.
 The language is the medium's, and he kept
 His individuality, and wrought
 In the deep chambers of his inmost brain
 Language and imagery, that he might give
 Fit drapery to the thought that Heaven sent down.

The following extract alluding to the divine origin of inspiration through some of the poets and prophets of old is worth quoting :—

Poets were God's first prophets. O when God
 Descended, and in ancient ages trod
 Upon the earth, through poetry came He—
 And still where summer winds thrill through the tree,
 Where summer waves are surging, where the bells
 Of woodland flowers swing chiming in the dells,
 Where sparry crystals twinkle in the mine,
 Where stars move chanting through the crystaline,
 Where human hearts grow beautiful above
 All outward seeming in thy light, O Love,
 God speaks, God sings as in great years gone by—
 Heaven, Earth, Life, Nature, all is poetry.

The following illustrates the teachings of Spiritualism regarding the nature of future punishments for the wicked :—

The wandering spirit flies
 Restless, self-tortured, through the evil waste
 Of memory ; 'tis his hell ; nor shall he rest,
 Nor pause, till pride and hate and avarice,
 Which make him one wide waste of inward pain,
 Have vanished, and in humbleness of soul,
 Grown contrite, patient, and obedient,
 He seeks to expiate by loving deeds
 The vices of the life he lived below.

Those who rely upon salvation by faith alone, may not find much that is attractive in teachings like the foregoing ; but there are plenty of thoughtful minds to whom the beautiful truths conveyed in such a work as the one I am quoting from, will come home with irresistible force, in spite of the creeds and dogmas of their early training. Here is the Spiritualist's idea of redemption from sin :—

Heaven bends in tenderest love o'er all who weep,
And grieve and suffer. Souls most deeply stained,
Who will not own sweet mercy's gentle sway,
Cannot, save through the discipline of pain,
Self-wrought, proportioned by their earthly crimes,
Be made receptive of the better life.

Here is an extract which our *savans* who measure the possibilities of spiritual manifestations by their scientific experiences in physics, and in fact all who oppose the free search after truth, whether in science or religion, would do well to take to heart :—

The thirst of knowledge never made men bad.
'Tis self-conceit, wrapped in its long-eared skin
Of most supreme content that makes men base,
Or, if it finds them base, to folly adds
Insufferable vanity, that fain
Would make their minds the measuring rods of truth.
Pouring the vast Atlantic through a straw
Were wisdom to such madness. O how vain
Creed-building looks to free and cultured minds !

Here again is an extract containing golden advice which well deserves a place in these pages :—

Open thy soul to God, O man, and talk
Through thine unfolded faculties with Him
Who never, save through faculties of mind,
Spake to the Fathers. Give thyself no fear,
But to do justly, to pursue the right,
Though it should lead thee where the Son of Man
Trod fearlessly before thee, where in pain
And groans and agonies and bloody sweat
Abandoned by all friends, and by all foes
Reviled, and crucified upon the cross,

Or by the hangman's rope, or by the axe,
Or in the dungeon where dull adders breed,
The Spirit offers up its last best gift,
A martyr's loving heart to God and man.

The following startling extract is headed "Byron's Prophecy," and professes to foretell some of the troubles that are in store for England. Let us hope that those who rail at the absurdity of spiritual revelations may never have their objections refuted by the realization of the fearful scenes which are predicted in the volume before us:—

I saw a vision—though my soul is shriven,
That scene of England's doom-day haunts me still—
The cry, the cry, "The rebels have arisen"—
London afire, the dead black night did fill
With pitchy flames. Seven days the fires raged fiercely, till
The hungry, naked, shelterless became
Millions, like ghosts 'scaped from Tartarean gloom;
And still burnt on that all-devouring flame,
And rich and poor were wrecked in one great doom,
And curses rose from out that yawning tomb,
And mania shouts. No more on bended knee
Men knelt as vassals; from afar did boom
The thunder-shots, and Pride and Anarchy
Fought 'mid that burning wreck, as when, 'mid storms at sea,
A ship lies mastless, sunken, till her deck
Is level with the waves, and from her hold
Grim slaves the hatchways burst, scarce held in check
By hungry mariners, till one more bold
Strikes down the foremost; then no more controlled,
Like lions from their own Numidian sands,
Mad as the lioness whose whelp is sold,
All weaponless save clenched and knotted hands,
They crush their captors few, despite their sharpened brands.
Men bared their breasts as they were brazen shields,
And charged a-foot against the serried horse;
The multitudes bestrewed a hundred fields,
So numerous were their dead, and every corse
Smote, being dead, his murderers with remorse,
Because he gave his life for Liberty.
The soldiery grew sick with blood. The purse
Bribed them no more. They murmured, "Why should we
Our brethren kill unarmed—they strive but to be free."

This picture is certainly a gloomy one, but who can say that its realization is an impossibility? Strikes and trades unionism are doing much to array class against class; the Chicago and Boston fires have taught us that a conflagration like that predicted by the poet might easily occur in London, and the frightful consequences of such a calamity—if it were to befall us—can surely not be said to be exaggerated by the author. Further on we read:—

There is a palsy on thy dying brain ;
 There is a leprosy upon thy skin ;
 O, England, thy last prophet pleads in vain ;
 The Seer Carlyle sits thy proud gates within,
 Reasoning with thee of righteousness and sin
 And retribution—men believe him not—
 The rich more wealth, the great more greatness win ;
 The peasant grows a pauper, menial, sot ;
 Lordlings drink, dice and drab, fearing no Chartists' plot.

Yet wide and deep, from Mersey to the Thames,
 The rankling evils of the Social State
 Ripen to ruin. Hell's devouring flames
 Burn in thy breast, while sleek red-tapists prate
 Of "Progress," and the Tory press cry "Wait."
 France, now your friend, ere long shall be your foe —
 Your satraps feast with Cyrus at the gate,
 Your wooden walls rot fast as April snow—
 The bull with gilded horns waits the destroyer's blow.

These gloomy predictions of England's downfall, are not, however, confined to the spirit of Byron. Further on we meet with the following, by one calling himself "Pollok," entitled "The Doom of England":—

When English armies fly like beaten dogs,
 Or, held in death-gripe by the Russian bear,
 Like faithful mastiffs do their best and die ;
 When as the anaconda opes its jaws
 To swallow its doomed prey, whose sinews fail,
 While every nerve is paralyzed with fear,
 The huge fierce serpent Bankruptcy devours
 The nation's wealth ; when commerce flies the Thames,
 And the huge steamers crowd the docks no more ;

OR, SPIRITUALISM EXPLAINED.

And parliament breaks up, while anarchy
Bursts like a conflagration from the deep
Fire-damps of squalid want ; when harvests fail,
And three cold summers rot the standing corn ;
When Manchester and Birmingham consume
First wealth, then credit, and then close their doors,
While like an inundation pour the streams
Of hungry operatives through the streets ;
Let those fly to the mountains where on high,
Throned Independence waves her flag of stars,
Who prize home-quiet, peace and blessed love.
For, surely as the living God endures,
The day of England's ruin draweth nigh ;
These signs her desolation go before.

It is impossible in the limited space of these pages to give any more extracts from these remarkable poems. They will well repay perusal, and contain abundant food for reflection for those who watch the "signs of the times," and are wise enough to profit by them.

Numerous other poems have been given to the world in like manner to those through Mr. Harris. The following is an extract from a poem published by Miss Lizzie Doten, an American medium, Boston, 1867. The title is "Words o' cheer," and it professes to have been inspired by the spirit of Robert Burns. Others professing to come from Poe, Shakespeare, &c., are also included, but scarcely do justice to their supposed authors. The reader must judge for himself what value he attaches to them :—

The upright honest-hearted man,
Who strives to do the best he can,
Need never fear the Church's ban,
Or hell's damnation ;
For God will need na special plan
For his salvation.

The One who knows our deepest needs,
Recks little how man counts his beads,
For righteousness is not in creeds,
Or solemn faces ;
But rather lies in kindly deeds,
And Christian graces.

Then never fear ; wi' purpose leal,
 A head to think, a heart to feel
 For human woe and human weal,
 Na preachin' loun
 Your sacred birthright e'er can steal
 To heaven aboon.

Tak' tent o' truth, and heed this well ;
 The man who sins makes his ain hell ;
 There's na waurse de'il than himsel' ;
 But God is strongest :
 And when puir human hearts rebel,
 He haulds out longest.

With loving kindness will He wait,
 Till all the prodigals o' fate
 Return unto their fair estate,
 And blessings mony ;
 Nor will He shut the gowden gate
 Of heaven on ony.

CHAPTER X.

PAINTING AND DRAWING MEDIUMS.

THE wonders of trance mediumship are not, however, confined to writing and speaking. Some mediums whilst entranced have distinguished themselves as artists, and it is said that the spirits of deceased painters make use of the physical organizations of the mediums to reproduce some of their former works. It is true that very few of these works are equal to the productions of the same artists during life, and it may perhaps be consoling to the living members of the profession that this is so, as no doubt the present Royal Academy would scarcely like being subject to the competition of some of the old

masters. The explanation of the fact that these so-called spirits of old masters cannot equal their former works, may either be that the mediums are not sufficiently developed or the spirits cannot obtain full control of them, or they have to work through an imperfect physical organization, and are therefore just as unable to do themselves justice as a great master of music would be if expected to perform one of his choicest compositions on a cracked fiddle or an ill-tuned piano. Be this as it may, it does not detract from the extraordinary nature of the phenomena produced. If the ideas expressed cannot be shown to emanate from the mind of the medium or other person present, they must originate with the minds of disembodied spirits, and whether those spirits really represent the artists whose names they give or not, the results are none the less valuable as contributions to the testimony in favour of the reality of spiritual intercourse. In the case of Mr. Duguid the paintings appear partly to be produced by the spirits *direct* (without mortal contact) and partly by the hand of the medium, in total darkness and in an incredibly short space of time.

The following interesting account of this medium appeared in *Human Nature* in 1868:—

“A BRIEF HISTORY OF THE MANIFESTATIONS.

“Mr. Duguid is about thirty-five years of age, and a working cabinetmaker by profession. He has had no education further than is common among the working classes. He is rather shy and retiring, speaks but little, and finds considerable difficulty in expressing his ideas. He is in good health, and has none of the hysterical traits which are thought by many to be the origin or result of such peculiar powers. He never studied or attempted drawing or painting before he was ‘influenced’ while investigating Spiritualism.

“At the beginning of 1866, he was led by curiosity to witness some of the table-tilting manifestations at the

house of his friend Mr. Nisbet. He was sceptical at first as to the agency of spirits in this matter. At one of these sittings he began to experience curious sensations, such as shaking of the arms, accompanied by a cold current running down his spine. . . .

“His first attempts at drawing took place in the house of Mr. Nisbet, under the following circumstances:—While sitting at the table, he was mentally impressed to call in the aid of a young lady, a writing and trance medium. After sitting for some time, her hands feeling cold, she put her right hand on Mr. D.’s left, to let him feel how cold it was, when at once his left hand began to move. Thinking he was about to be developed as a writing medium, a pencil and paper were laid down, when the pencil was picked up, and various figures were drawn on the paper. Though very rude, the design of a vase with flowers could be made out. In the same awkward position, viz., with his left hand, on which the right hand of the lady rested, he drew the section of an archway. The guiding ‘influence’ gave the name of ‘Marcus Baker,’ and promised to return.

“Two days afterwards they held another séance, when the hand of the medium was controlled to draw, with coloured pencils, a basket of flowers and fruit, a portrait of the spirit, and several heads. He still used his left hand, encumbered with that of the lady medium; which was done, they were told, that it might the more readily convince sceptics. At the next sitting they were allowed to provide water-colours, with which he painted an elaborate symbolical picture; but by this time he was using his right hand, while the aid of the young lady was dispensed with. He now wrought with closed eyes, and appeared so deeply entranced as not to hear them speak. It was found that though he could not hear them, the spirit could, and was able to reply to them through the medium, although unknown to him. Through inquiries, they learned that the spirit was that of a Dutch painter; that he was born in 1636, and died in 1681; that ‘Marcus Baker’ was not his real name, which he declined to give; but that he would furnish them with the means of learning his name, viz.—by reproducing, through the medium, one of his principal pictures.

"This promise he began to fulfil at a subsequent sitting, by sketching the outline of a waterfall—a wild scene of rock and crag, with pines growing from their clefts; a hill, crowned by an ancient fort, towards the right; on the left, a hermit's hut, with a rustic bridge leading to it over the foaming water. The medium, when awake, said that while entranced he could see and converse with the spirit, and described him as a man of melancholy aspect, wearing a strange old-fashioned dress. He always came accompanied by a beautiful female spirit, who, along with the painter, shook hands with the medium. He also gave an account of the hardships he endured while on earth, which brought tears to the eyes of the medium.

"This painting was begun on the 18th April, and finished on the 21st—four hours being the time actually employed on it. When completed, the initials "J. R." were observed in the left hand corner. None of the party could recognise it as like anything they had seen before, and they had no idea how to prosecute the inquiry, when fortunately an artist having called to see it, he thought he recognised the picture as one he had seen somewhere, or at least an engraving of it. On looking over 'Cassell's Art Treasures Exhibitor,' at page 301, he found an engraving entitled the 'Waterfall,' by Jacob Ruysdael, acknowledged to be his *chef d'œuvre*. On comparing the engraving with the picture, it was found to resemble it so closely as to be almost a fac simile; the only difference being that in the engraving there were two or three figures on the rustic bridge which were absent in the painting. On being questioned as to the difference at the following séance, the spirit replied that the figures were not by himself, but were put in by his friend Berghem; which, upon reference to the biography of Ruysdael, was found to be correct. In the same biography were found many facts corroborating the sad history previously given to the medium. Up to this time, Mr. Duguid had not been made aware of the discovery, but on awakening from the trance, he was shown the engraving, and a portrait of Ruysdael which accompanied it, when he at once recognised the likeness as that of the spirit painter.

"At subsequent sittings, the spirit artist was accompanied by Jan Stein, a celebrated Dutch painter, and a

contemporary of his own. The requisites for painting in oil were now procured, and the medium commenced at once to put them in use, painting a number of small sketches under the combined influence of Ruysdael and Stein. Up to the present time (1868) he has painted between forty and fifty different pictures, of all sizes. They show a steady progress in the manipulative department. He was told at the beginning that he would gradually improve, and that ultimately he would be able to paint out of trance, without being controlled by the spirits. He has attempted more than once to work a little at the painting while in his normal state, but only succeeded in spoiling them, and had to be entranced before he could remedy his blunders.

“As to the merits of the paintings as works of art, we do not pretend to be competent judges; but professional men who have examined them declare that they are of a superior order, and characteristic of the school of painters from whence the inspiration is said to come. Judged from a common standpoint, they would be extraordinary works for a working-man to paint, without previous education and preparation; but when to this is added, that they are done with the eyes shut, in the dark, or only with gaslight, which is known to be quite unsuited for painting,—then we may say that they are most marvellous indeed.

“The subjects of many of the paintings are scenes which Mr. Duguid has personally visited, while others are compositions, the images of which are brought before his mind's eye by the spirit artist. Mr. Duguid has been entranced frequently while in the country, in the open air, and in that state taken rough sketches which were afterwards elaborated at home. He has now perfect command over the trance condition, and can go into it at any time he pleases, and under any circumstances. While in his normal condition, he is occasionally visited by his spirit friends, whose presence he perceives, though he cannot see them, by a peculiar cold current running through his body, and frequently, by clairaudience, receives messages and instructions from them.

“It is proper to add, that at the suggestion of his (to us) invisible guides, he went to the Government School of

Art in the city for four months, at the end of the last and beginning of the present year, where he made very rapid progress in drawing.

"We might add a great many very interesting details, several of them tending to prove the identity of the spirit painter, but space forbids at present. The painting séances have now been visited by several hundred persons, many of them eminent in science, literature, and art; but though the closest scrutiny was observed, and all sorts of tests applied, nothing in the shape of fraud or deception has ever been discovered. No one, as yet, has broached a theory that will cover a tithe of the phenomena; but all are agreed that it is 'wonderful,' 'extraordinary,' 'no canny,' and so on.

WILLIAM ANDERSON."

"Since the above excellent description was penned by Dr. Anderson the development of the medium has been characterised by other features, without reference to which any account of him would be incomplete—we allude to the *direct* paintings, drawings, and writings now produced at almost all the sittings.

"Nearly three years ago, it was suggested—as a test of the abnormal condition of the painter—that he should, after the usual work on the large picture, begin and finish a little card painting or drawing in the presence of the company assembled. The suggestion was adopted, and at various subsequent sittings a number of small oil paintings were executed by the medium, sometimes in the light and sometimes when the gas was turned down, with just as much light as enabled us to see him working. The time occupied ranged from eight to twelve minutes on each picture. These little paintings were invariably given away to parties present, and were much prized as good tests of the medium's trance condition.

"About two years ago, however, a still farther development was manifested. We were told through the medium that these small paintings and drawings could be done in less time if we would ensure total darkness. This was done, and the result was, that equally good pictures were produced in from one to three minutes. On one occasion when the time occupied was five or six minutes, we got six separate pictures, painted on one card, and as close to each other as the squares on a draughtboard. Subse-

quently, on getting a landscape done in little more than half a minute, we expressed our belief that it was impossible it could be done by the medium, when we were told that we were right in our conclusion—that the little card pictures were the direct work of the spirit; and to prove this, on turning off the gas, the medium laid his hands in ours on three several occasions while the paintings were being done. From that to the present time, we have not only had direct paintings and drawings, but direct writings. One of these is in Hebrew characters (Deut. xxxii. 4), several in Greek, some lines in Latin with English translations, and a goodly number in English. On one occasion, an array of Egyptian hieroglyphics were thus produced on a card. At another sitting, a piece of blank printing paper which had been laid on the table, was picked up by the medium, breathed on, and placed by him in a gummed envelope, which he sealed up, and placed beneath the opened lid of his paint case. After a few seconds of darkness, the gas was re-lighted, and on tearing open the envelope, we found one side of the paper covered with writing. The time occupied in writing, as much in some cases as would cover a page of note paper, ranges from ten to twenty seconds.

“Along with his development as a painting medium, Mr. Duguid has for two years been subject to the influence of an ancient Persian, who, through the medium in trance, is giving a series of interesting passages from his life in the body, extending onwards to his life in the spirit. Several of the drawings and most of the direct writings have been done for the purpose of elucidating the Persian’s narrative. A large oil painting is in course of execution, under the direction of Jan Stein, illustrative of an account of a séance witnessed by the Persian in an ancient Egyptian temple, 1900 years ago. The figures, five or six in number, with the surroundings, form a picture which promises to be one of great interest to investigators in this field. An extra large size oil painting, having for its subject the Magian “Grove Worship,” has been promised.”

In February 1872 there appeared in *Human Nature* a further account of this medium’s recent performances

accompanied by an extract from the Persian spirit's narrative. It appears that this spirit claims to have been a contemporary of Christ, and must therefore be no less than 1800 years old! His narrative, from which the following extract appeared in *Human Nature*, has been illustrated by a remarkable drawing lithographed and published in the same number of this magazine, professing to represent Christ (accompanied by the Persian) raising a dead body to life on the banks of the Ganges. Two Brahmins stand in the background, whilst in the water half submerged lies the dead body of a man, by whose side also sits his widow and child. Hovering over the latter appears a figure which is stated to represent the spirit of the dead man. The engraving, which is in mere outline though gracefully drawn and composed, is stated to be "a direct spirit-drawing,* produced in complete darkness, in about four minutes, while the medium, Mr. D. Duguid, was entranced at Glasgow, on Saturday evening, January 13th, 1872. Present:—Mr. H. Nisbet, 164, Trongate, Glasgow; Mr. H. Murray, and Mr. Aitken, who declare that the drawing was the work of spirits, no mortal hand having assisted." The Persian is said to have instructed the artist, "Jan Stein," how the scene was to be represented, but the latter executed the drawing.

The following is the extract from the Persian's narrative explanatory of the picture:—

"THE SCENE ILLUSTRATED.

"On our return journey through India, we rode on camels, or on elephants as the case might be. At Agra, situated on a tributary of the Ganges, where we stayed over night, we found, on rising with the sun to resume our journey, that there was a religious ceremony taking place on the banks of the river. On reaching the spot,

* Copies of this interesting engraving can be obtained, I understand, from Mr. Burns, 15, Southampton Row, London, the publisher of *Human Nature*.

we observed lying in the water the dead body of what seemed to be a young and good-looking man, which, after the usual religious rites, had just been laid there by the relatives of the deceased. Beside the body sat a young woman with a little infant at her breast. The poor bereaved one sat there, more dead than alive, weeping over the bit of clay, for the spirit had indeed fled, but had not been long gone. Meanwhile the friends and relatives sat and watched on the banks, apparently to prevent her from running away. Poor woman, she was unable to move, and, in all likelihood, would soon, with her infant and the dead body of her husband, become the prey of the horrid monsters that infest the rivers of India. I had heard of such a custom, but had not till then been witness to the revolting sight. I stood and looked and pitied. But more : I saw the disembodied spirit hovering over the woman and child, and as I gazed, I saw him beckoning us to do something for them—no doubt he tenderly loved them. Turning towards my young friend, I observed he was studying the same phenomenon—I could read it in his countenance. ‘My father,’ he said, ‘this is indeed awful! O when shall the eyes of this people be opened! O that we had men to do the work!’ Then turning, he exclaimed, ‘This time at least, they shall not see the horrid spectacle. These monsters shall not find a prey.’ Just then the water of the river was agitated, and the animals were seen to rise; but stretching forth his arm, they at once disappeared. Casting his eyes on the poor bereaved woman, he, in tones of compassion, called upon her to come to the shore. On this the people around got angry. They were displeased at our interference, and were about to lay violent hands on us, when Jesus turned and looked on them. They stood stock still. The desolate woman looked up, and seemed to be drawn towards him; and on reaching him, she grasped his feet with one arm, while she held her babe in the other. In a calm and commanding voice, he said—‘Daughter of the East, arise.’ On saying which, he went into the river and touched the dead body of her husband. Then I beheld a sight my eyes never saw before. The spirit, which had been away for two or three days, drew nigh to the old house of clay, and at once that which lay like a log in the

shallow margin of the river, rose to its feet a living man. The people on the banks were frightened, became panic-stricken, and ran off. The woman no sooner saw her living husband than she made an effort to embrace him. But quickly Jesus perceived the movement which would have damaged all, and said—‘Woman, see thou do it not; wait but a little.’ At length, after a short time, the young man coming to full consciousness, fell at the feet of his deliverer, and poured forth his soul in gratitude. ‘I will henceforth,’ he exclaimed, ‘proclaim thee as the Mighty One, the Great Deliverer, the Son of the One Living and True God. This shall be my work. As one raised from the grave by thee, I will go to my fellowmen, and declare all that hath been revealed to me; for I am one of the order of the priests.’ Here was something new to me: the restored man, while disembodied, had seen the Prince in his glory—seen him, not as mortal eye saw him, but as a Divine One,—and had received a commission to declare the truth to his countrymen. This was the work given him to do, and he did it. The young man belonged to the caste of the Brahmins, and though not hitherto acting as a priest, he determined to take advantage of his position, and go forth as such. I will, in due time, give you some account of the work undertaken and accomplished by this young man amongst his countrymen.”

“Such,” says *Human Nature*, “is the picture and such the narrative respecting it. There may be much honest doubt as to the latter, but there can be no dispute as to the drawing having been obtained as stated. This history given by the Persian spirit indicates that he was the companion of Jesus during an excursion to India. The Gospels furnish no accounts of what Jesus did with himself from boyhood till he was thirty years of age. There is a supposition entertained by some that he travelled into foreign lands and learned much of the spiritual science of the time. He was also reputed to be a most powerful psychologist himself, and returned to his native land, where he instituted the mighty reform recorded by the apostles or their followers, but which has been obliterated in our day by the ascendancy of that which Jesus laboured to overturn. The most difficult statement is to the effect, that a man who had been dead for a period of two or three days, was

restored to life. As far as we are aware, no corroborative instances have occurred in modern times, and therefore many will doubt the statement. That portion of the religious world who endorse the account of the raising of Lazarus will have no difficulty in the present case. The psychologist will, however, observe that the spirit of the deceased man was all the while hovering over the defunct body, and it may be that the relationship between the spirit and its late tenement was not so far severed but that the positive influence of the spirit could delay decomposition, and by the powerful aid of Jesus be again reinstated in physical life.

"The story is a wonderful one, and the time will be impatiently waited for till the spirits have finished their work, and instructed its custodian, Mr. Nisbet, to give it to the world.

"Mr. Hamerton, the artist, who is preparing the stone to multiply authentic copies of the spirit-drawing, is an experienced artist and rapid worker, yet, he says, it took him nearly one hour to trace over the drawing in chalk. It is supposed that it took the spirits about four minutes in the first instance."

Another astonishing instance of trance mediumship in painting has, it appears, been developed at Aylesbury, in the person of Charles Swan, a boy fifteen years of age, nephew of Mr. Thomas Wilson, ironmonger, Market Square. Mr. Wilson thus describes his nephew's mediumship in *Human Nature* for March, 1872 :—

"The mediumship of my nephew commenced about six years ago in the following accidental manner. He was suffering very much from toothache, and, having just read something of Spiritualism, and healing mediumship, I said, in sport, to my wife, that I would try my healing powers on the boy. I accordingly placed one hand on his head, and with the other commenced stroking down his face on the side where the aching tooth was located. In a few minutes he dropped off to sleep, and I laid him on the sofa. In a short time I perceived his hand moving about in an extraordinary manner; but, having read Barkas's 'Outlines of Spiritualism,' given me by a

relative from Newcastle-on-Tyne, I had made myself acquainted with some of the phases of mediumship—that of writing amongst the rest. I accordingly put a pencil into the boy's hands, and immediately there was rapidly written, 'Let the boy alone; he is all right,—Mary.' I asked the lad what he meant, when he replied through the pencil: 'It is not the boy who is writing, but I, your sister, dead now about twenty-two years!' After he had lain on the sofa about two hours, his hand again wrote, giving me instructions how to wake him. I did so, and the first question the boy asked was, 'Where is that lady who has been laying hold of my hand?' I desired to know what he meant; and he described the form, features, and every particular of outline, height, and size, of my deceased sister, as accurately as I could have done myself. The toothache had also vanished. Since that time he describes the particular controlling spirit who influences his hand, as standing by his side, and placing one hand upon his. Though entranced, he knows that his hand moves about, but he cannot tell afterwards whether he has been writing, drawing, or painting. After discovering his mediumship, I got a few friends to assist me from time to time in sitting at the table. One of these friends, Mr. Parker, has continued to sit with us very regularly from the first up to the present time. In this way, nearly all the various phases of mediumship have been produced—table moving, rapping, seeing spirits in the trance, and so on.

When his mediumship had continued about two years, he began to see spirits as he went about the house or town. I have known him to describe as many as six different spirits on his passage from the shop to the bedroom. I have seen a table in the parlour dance about very considerably, no one being nearer it than, at least, six feet. About two years ago he commenced to draw with the lead pencil, and produced very crude sketches, regularly, for some time. Then strange-looking animals, with short descriptions, stating that they belonged to one or the other of the planets. He attended school, at Bexley Heath, for twelve months, part of 1870 and 1871. In the early part of last year he again sat at the table, and the drawing proceeded as before. Water-colours were

then asked for, and a great many little things were done, getting better from day to day, until, about May last, when oil colours were required. Since then, the subjoined list of pictures, fifty-one in number, have been produced. This series was commenced in April, 1871, in the following order :—

IN WATER COLOURS.

1 Flowers	- - - - -	Prento.
2 Dark Grapes and Peach	- - - - -	do.
3 Bird's Nest	- - - - -	do.
4 Yellow Grapes	- - - - -	do.
5 My Portrait (Thomas Wilson)	- - - - -	do.
6 Basket of Fruit	- - - - -	do.
7 Do. Do. and Pine Apple	- - - - -	do.

IN OIL COLOURS.

8 A Female Inhabitant of Saturn	- - - - -	Worthing.
9 Spirit Female	- - - - -	do.
10 Girl of Saturn	- - - - -	do.
11 Landscape—Cottage and Cattle	- - - - -	No Name.
12 Basket of Fruit	- - - - -	Prento.
13 My Portrait—Thomas Wilson, since painted out	- - - - - } - - - - - }	Worthing.
14 Moonlight Scene	- - - - -	Williams.
15 Large Portrait—Mr. Robert Henry	- - - - -	No Name.
16 Dr. Ceeley's Portrait	- - - - -	do.
17 Pine Apple, &c.	- - - - -	Prento.
18 Male Hand, done in half an hour	- - - - -	Vandyck.
19 Eye, done in half an hour	- - - - -	do.
20 Ear and Ornament, done in half an hour	- - - - -	do.
21 Waterfall, small	- - - - -	Ruysdael.
22 Lady's Hand, done in 12½ minutes*	- - - - -	Vandyck.
23 Waterfall, large	- - - - -	Ruysdael.

* NOTE BY ED. "HUMAN NATURE."—Respecting the very short space of time in which these exquisite studies were done, Mr. Wilson, speaking of No. 18, says :—"From the time I put the boy to sleep to the minute I was called up to awake him was just half an hour, and the above was painted in that time; and at no subsequent period has a brush touched it. The same may be said of Nos. 19 and 20. No. 22, 'Lady's Hand,' was painted in 12½ minutes. This is considered by painters to be the best of the lot. I have been offered £5 for it since I saw you."

24	The Setting Sun	-	-	-	-	Turner.
25	Palette and Brushes	-	-	-	-	Vandyck.
26	Lady and Doves	-	-	-	-	Vandyck and Ruysdael.
27	Landscape—Sunrise	-	-	-	-	No Name.
28	Crossing the Brook	-	-	-	-	Turner.
29	Negro's Head	-	-	-	-	Simpson.
30	Foot	-	-	-	-	Vandyck.
31	Lady	-	-	-	-	Eastlake.
32	Male and Female, Planet Saturn,					Male Figures by L. de Credi. Female Figures by C. L. Eastlake.
33	Do.	Jupiter,				
34	Do.	Mars,				
35	Do.	Higher Inhabitants of Venus,				
36	Do.	Lower,				
37	Do.	Mercury,				
38	Little Picture—	Childe Harold's Pilgrimage				Turner.
39	Large Do.	Do.		not finished		do.
40	Sunset at Sea	-	-	-	-	do.
41	Peace	-	-	-	-	do.
42	Solitude	-	-	-	-	do.
43	The Sea Beach	-	-	-	-	do.
44	Part of the Quay of Venice—Extremely Clear Sunset	-	-	-	-	do.
45	The Fretful Sea before a Storm	-	-	-	-	do.
46	Calm at Sea	-	-	-	-	do.
47	Moonlight—Landing Stage	-	-	-	-	do.
48	Greek Girl	-	-	-	-	Eastlake.
49	Little Boy	-	-	-	-	do.
50	Pen and Ink Sketch—The Beadle	-	-	-	-	Hogarth.
51	Do.	Comic Sketches				do.

A short time ago, I asked my spirit-sister if the painters who influenced the boy would sign their names, when the list now handed to you was given. Vandyck produced a sketch opposite each name, indicating the class of subjects treated by each particular artist: thus, fruits by Prento; hands and other parts of the body, by Vandyck; the waterfall, by Ruysdael; a landscape, by Turner; a negro's head, by Simpson; a moonlight scene, by De Credi; portrait, by Worthing; the beadle, by Hogarth. It is a very curious list, and if the signatures are fac-similes, then it is one of the most remarkable tests I have heard of in Spiritualism."

The following test of the genuineness of these productions is certainly remarkable if true :—

“ On the morning after the little copy of Childe Harold's Pilgrimage was produced it was found written, ‘ Mr. Turner has been doing a little painting. When you go to London, he wishes you to take it with you to the National Gallery, and compare it with one which is on view there.’ Mr. Wilson tried in vain to get the name of the picture, but no further information was afforded him, so he had no alternative but take his picture to London, and see whether his spirit communications were a hoax or the truth. At that time he had not received so many tests as now, and his faith was necessarily not so strong. Accordingly he came to London, and brought the small picture with him, and on looking over the Turner collection, he at once found the original, the copy of which, done by the medium, was found to correspond with it exactly in every particular, even to a dead branch that appears among the foliage of the tree in the foreground. Whilst Mr. Wilson was verifying this picture he discovered another, entitled ‘ Crossing the Brook,’ which the boy-medium had faithfully reproduced in like manner. Thus was Mr. Wilson thoroughly confirmed in the truthfulness of the spirit communications, as he was entirely ignorant of the existence of such pictures until he verified the statement of the spirits by examining the originals in the National Gallery.”

The writer also adds :—

“ A great number of people have seen these paintings, and two eminent artists have likewise inspected them, and say they manifest many points of excellence. The composition of the pieces are considered of a kind far beyond a school boy's conceptions, or, indeed, any but a painter of considerable ability.”

Accompanying this account of the medium, the editor of *Human Nature* publishes a lithographic facsimile of the signatures of the various spirits who control the medium, said to be written by them direct on the paper.

Here is another curious extract from the letter written by the uncle of this medium, to the editor of *Human Nature* :—

“Dr. Gall has finished his long lecture, about fifty pages of foolscap closely written. Dr. Hare and Sir Isaac Newton have also answered a lot of questions. I expect the painters will go on again to-morrow. A fresh one was introduced by Sir C. Eastlake last night, but we do not know his name at present. Charley describes him as a tall gentlemanly person. He fancies him to be a painter. You might say that I will very willingly show my collection of spiritual pictures, writing, &c., to anybody visiting this neighbourhood. The boy is aged fourteen—never received an hour's instruction in painting, &c.”

In the presence of such astounding statements as the foregoing, it is difficult to know what comments to make. Possibly not one reader out of a thousand will believe the statements, and not having personally investigated them, I cannot undertake to say how far they are reliable or not. It would seem, indeed, to be all but impossible for anyone but an intimate friend of the family to discover whether the boy is really capable of producing the works in his normal condition or not.

As to their spiritual origin, of course each person must judge for himself. If it can be established beyond doubt to the mind of the inquirer that the medium never saw the signatures or pictures of the artists whose works and handwriting he reproduces, the next question which presents itself is how to account for the astonishing result? If spirit agency is undeniable, then it is clear the works must be the result either of the spirits of the artists themselves, or of some spirit who can counterfeit their paintings and signatures. The latter seems, however, quite an unnecessary supposition, and scarcely so probable as the former, however incredible the statements may appear.

CHAPTER XI.

MRS. OLIVE'S TRANCE SPEAKING — MISS HUDSON AND OTHER
CLAIRVOYANTS.

AMONGST the many wonders of Spiritualism, and the various mediumistic developments amongst those who offer their services to investigators, few are more extraordinary than those presented by Mrs. Olive, a trance medium, whose gifts are described in the following extract from *The Medium's* report of a recent séance :—

“ An explanation of Mrs. Olive's mediumship was given by Mr. Traill, who said that in her normal state Mrs. Olive was a writing, hearing, and seeing medium. Spirits could control her arm and cause her to write letters and messages. She heard the spirit voice and saw spirit forms in her normal state. When entranced her spirit was taken from her body, so that the controlling spirits could establish the most intimate relations with her organism, and personify themselves as they did when on earth in their own bodies. Not only her guides, but also the deceased friends of inquirers, could thus manifest themselves. In this trance state the spirits could use her vocal organs and speak, give tests; the medical spirits could give medical advice, and healing spirits could magnetise and heal.”

It appears, from the reports which appear from time to time of her séances, that she is usually accompanied by a band of spirits, amongst whom one claims to be “ Marie Stuart;” another, “ Sir John Forbes,” a medical spirit; another, a Carribee Indian, calling himself “ Sunshine;” and, lastly, one calling himself “ Dr. Mesmer.” Of course it is impossible to prove or disprove these statements; but whoever the spirits be, their powers are beyond question extraordinary. “ Dr. Mesmer ” announces his wil-

lingness to endeavour to alleviate and cure the following ailments, viz.: "All nervous diseases, neuralgia, lumbago, rheumatism, sciatica, bronchitis, enlargement of the heart, spinal affections, and varicose veins." In order to give a fair idea to the reader of the powers of Mrs. Olive and other trance mediums, I cannot do better than quote one or two extracts from letters to *The Medium*, written by investigators. The following gives a good outline of the powers they possess:—

"THE EXPERIENCES OF AN INVESTIGATOR.—Sir,—Permit me, as briefly as possible, to state my experience of Spiritualism. On the 29th September, wishing to know what the subject was about and whether there was anything in it or not, I called on Miss Lottie Fowler. This was my first investigation. During what I was told was the trance, she related some very accurate incidents of my past life, made statements concerning the future, and also furnished me with a mass of misty information of which I could scarcely make head or tail, and which might or might not be true. My feeling on leaving her was one of some astonishment and anxiety to get something more tangible. The same night I called on Mr. and Mrs. Holmes. This lady was very loth to sit, as she said she felt a lack of power and disinclined. Being desirous at once to go to the root of the matter I pressed the point, and the result sent me home in a whirl of bewildered belief. The guitars, &c., distinctly played all over the room, the ring was put on my arm, instruments into my hand, &c., &c. A tiny hand pressed my head. 'Home, sweet home,' was sung to me by certainly neither Mr. nor Mrs. Holmes, and from all parts of the room came evidences of a delightful supernatural. I tested communications in various satisfactory ways. The next evening, 30th, I went to Messrs. Herne and Williams. I told them I was a sceptic and investigator—quite new to it. Indeed, I was so behind time, and the room so very full, that it was only as a favour that I was admitted. Here I was gently touched in the face, and on the head, by what evidently was no mortal power. I heard the voices, felt the air, table moving, etc. I also, for the first

time in my life, beheld a real 'ghost'—spirit, I should say—whose name I gathered was 'Katie King.' I felt, however, I had not hit off the exact thing yet; the spirit seemed too material. On the 1st October, I called on Mrs. Olive, 49, Belmont-street, Chalk Farm Road, and here I come to the point of my letter:—From my first sitting with this lady, I felt I had got comparatively deep into this beautiful reality. I no longer desired tests. My understanding and conviction were too forcibly appealed to. Spirit relatives and spirit friends, of whose frequent presence near me I had been informed at the other séances, came and spoke to me in terms it is impossible to describe, such as I feel utterly unable to express. At any rate I felt I had hit off the right medium at last. I have since repeatedly visited her, and although I have been to Miss Hudson, and also to one of Mr. Morse's séances, not one of the others has furnished me with that delight and new life which has been daily poured into me by spirit after spirit at Mrs. Olive's from that beautiful spirit land. I state my own case merely. The disposition or temperament of others may not derive from the medium the deep satisfaction that I have. But I would say to all who are honestly, however sceptically, desirous of investigating this great mystery, and who have got beyond the mere tricky test portion of the business, to go to Mrs. Olive. They will there find their understanding and conviction powerfully appealed to, and will have the pleasure of listening to the deep convincing tones of truth. And I trust that the time is not far distant when the intrinsic value of Mrs. Olive's at present but little known mediumship will be appreciated as it deserves to be. I started as an impartial sceptic ten days ago. If I am not at the present moment an out-and-out Spiritualist, all I can say is that I am something uncommonly like one.—RICHARD ARTHUR SALMOND, Lieutenant, Royal Artillery.—Woolwich, October 9th, 1872."

Although Mrs. Olive's peculiar gifts are best appreciated at a private sitting, owing to the facility with which spirit relatives and friends can manifest their presence through and control her organisation, there are many interesting

communications given at her public séances which are worthy of notice, as witness the following extract from *The Medium* ;—

“MRS. OLIVE’S SEANCE (SPIRIT GUIDE, ‘MARIE STUART’).—The Carribee Indian spirit, ‘Sunshine,’ described as present in the room a spirit relative of one of the gentlemen present, ‘his brother Charley,’ who was immediately recognised. Dr. Forbes, on assuming control, addressed himself to a French gentleman present, assuring him of his possessing great powers of healing, and describing minutely how they should be applied. The gentleman stated that this was the second time he had been informed by spirits of exactly the same thing. “Mesmer” subsequently came, and in a very solemn manner encouraged him to devote the talent entrusted to him to the service of suffering humanity. The historical presentation was “John Knox.” He spoke forcibly, and with the tone and expression of a man under acute mental suffering. He said this was the first time he had returned to communicate with the material plane since his departure from it. He came to make a public apology and recantation. ‘Marie Stuart’ and he had been contemporaries—she a Catholic and he a Protestant. She had put in practice religious toleration, and he had systematically persecuted her with the most cruel and unrelenting intolerance. He thought he was doing right at the time, but bitterly had he repented of his conduct since. He had made to her his private apology, and obtained her ready forgiveness; but as the principles upon which he had acted still endured, and derived strength from the sanction of his name, he could not be at peace until he had made his apology and recantation with as much publicity as possible. He gratefully availed himself of the permission that had been given him to make use of the present opportunity for doing so, and he hoped the fact would be published.”

It seems a series of “historical presentations” is being made through this lady, in pursuance of which arrangement, no less distinguished a person than “Joan of Arc” recently announced herself as present.

Thus we read in *The Medium* that at the séance held on the 19th December, 1872 :—

“The historical presentation was Joan of Arc. She said she came to explain what was somewhat of an historical puzzle—the mystery of her own life—a mystery very transparent in the light of modern Spiritualism. It would be remembered, that when living here she had given out that she saw supernatural lights and heard supernatural voices. These voices urged her to undertake deeds of daring on behalf of the then dauphin of France, and kindled in her a martial enthusiasm which bore her on to victory on an irresistible tide. During her life she had known nothing of the causes of these supernatural voices, but she had learned them in the spirit-world. They were these :—She had been a physical medium, and spirits were able to address her in the spirit-voice. Perceiving her capabilities for enthusiastic achievement, *the spirit of the grandfather of the dauphin had for dynastic purposes spoken to her in the spirit-voice, and kindled the enthusiasm which yielded such historical results.* She had thought, of course, it was the voice of God. The gift of mediumship had been to her a misfortune, and she paid the penalty with her life, for she perished at the stake. How different was it now ! Yet her case illustrated the continuity of Nature’s laws, and in dark times she had been an early ray from the sun of modern Spiritualism.

“This control was very gentle, and in marked contrast to the rough and trenchant style of ‘Dr. Forbes.’”

In answer to the objection that is frequently made by outsiders against Spiritualism as being apparently of “no earthly use,” the following remarks of “Dr. Forbes” are at any rate practical and suggestive, and, perhaps, not unworthy the attention of medical men :—

“On the control being assumed by ‘Dr. Forbes,’ he stated that he purposed that night to express his views on vaccination, and in order to give value to these views it was necessary to remember that he was the Sir John Forbes who died about ten years ago. He had been while here a supporter and practiser of vaccination, and, like

many more, had acted up to his light in doing so. Not having been able then to see beyond the fact contributed by statistical returns, that a degree of safety from the ravages of small-pox was purchased by the practice of vaccination, he had given in his adherence to that practice; but, as a spirit, he was able to see beyond these statistics, and he now as emphatically condemned the practice as before he had approved it, for it was patent to observers located in the spirit-world that the introduction into the human system of the filthy matter used in vaccination, while admittedly securing a certain immunity from the special disease of small-pox, was the fruitful cause of the generation of numerous other diseases of an equally fatal and loathsome type. Vaccine was a poison whose operations in the human system they were able to see and trace. The first disease that this loathsome matter was *observed to generate was consumption*. This was matter of observation to them, but could not be so to us; yet even to us a certain amount of verification was possible; and he challenged the examination of the statistics of vaccination and consumption, when it would be found that they had ever been, and were at this moment, keeping pace with each other. *Vaccination was a gigantic feeder of consumption, and was thus a curse instead of a blessing*. The other diseases of which they were able to observe that vaccination was the parent *were fits and scrofula*. These three diseases—consumption, fits, and scrofula—were the cost at which small-pox was being partially suppressed by vaccination, and thus a legacy of incalculable misery was being handed down to unborn generations. Vaccination should be at once abolished by law. But how then, it would be demanded, were we to be protected from small-pox? The answer was, by thorough and radical sanitary reform. “Widen your streets and enlarge your houses—let into them the sweet air and light; enforce cleanliness in your persons and homes and cities; let every child be taught, with its alphabet, the laws of health; for your Government vaccinators substitute sanitary inspectors; and in due time you will have eradicated all the predisposing causes of small-pox, which will be thus plucked up by the roots, while society and posterity will be delivered from the ravages of the frightful trinity of diseases of which vaccination is now the prolific parent.

In addition to "Mary Queen of Scots," who is said to be the spirit guide of this medium, we read that "Queen Elizabeth" has also appeared upon the scenes of this earth once more. *The Medium* tells us :—

"She spoke with much vigour of thought and expression. She drew a vivid picture of the feelings of pride and scorn with which she had entered the spirit world 800 years ago ; of her imagining she should be treated there with the same deference as she had been treated here ; of the resulting violence and rage with which her disappointment consumed her ; and how for many, many years she had been tossed on a restless sea of remorse until utterly exhausted, when Marie Stuart, whom she had persecuted here, and others came to her as angels of mercy, and gently let into her mind the knowledge and perception of the way to escape. All this had taken 200 years to accomplish, and she was now located in the fifth sphere."

It may be desirable here to mention for the benefit of those who have never witnessed a "spirit control" of a medium, that with every fresh influence the manner and tone of voice of the medium entirely change. For the time being, the medium acts (as it were) as closely as possible the character he or she represents ; but, seeing that the medium is unconscious, the person who thus acts must be the controlling spirit. Whether the latter is really the particular spirit it pretends to be is a matter of evidence which each person can only judge of for himself by personally interrogating the controlling spirit, just in the same way as we should judge of the identity of a "Claimant" in the flesh.

"Dr. Mesmer," who is said to control Mrs. Olive, treats the sick by means of his favourite remedy, and amongst other astonishing statements regarding his powers as a spirit and Mrs. Olive's mediumship, the following deserves recording. It appears in *The Medium* for November 29th, 1872, and, irrespective of the question of healing, it

proves—if true—the extraordinary facility with which spirits can transport themselves to distant places. Those who are disposed to be sceptical can easily apply a similar test in connection with their own relatives or friends.

“A FACT.—To the Editor.—Dear Sir,—Here is a fact worthy of record:—On the second September last, I received a letter from my brother in Geelong, Australia, begging me to endeavour to get aid from the spirit world for his sick boy, who was subject to constantly recurring fits, which medical science on the spot (by the way, just as good as it is here) had been found wholly unable to stop. I immediately called on Mrs. Olive, and asked her spirit-guide to allow me to speak with Mesmer. Shortly he came, and at once volunteered to go to Australia, examine the boy, do him what good he could as a spirit, and report. On his return he reported that the boy's brain was so affected that he could not recover, but that nature would bring about, ere long, his desirable release, and that meantime, in order to make his progress as easy as possible, he would continue to visit him twice a week, and would at these visits manipulate him as a spirit. He also gave me a prescription, which I duly forwarded. My letter advising these things could not reach my brother till about 25th October. Now mark, Mesmer's visits were begun on 4th September, and I have to-day received a letter from my brother, dated 10th October, he being then wholly ignorant of Mesmer's visits, from which I extract—‘Carl (the child) at present is much better. He has had no fits at all for some time. It will be a wonderful relief if the improvement continues.’ The best comment on this is silence.—Yours truly, D. TRAILL, Brixton, Nov. 25, 1872.

There are plenty of sick people in the world whose friends would be glad to avail themselves of Dr. Mesmer's services, and if he—as a spirit—is able to pay a round of morning calls in all quarters of the globe, in the space of a few hours, possibly the demand for his services may interfere seriously with the medical practice of those whose powers of locomotion are confined to the comparatively slow-going inventions of modern civilisation.

The following letter gives a good description of the mediumship of another clairvoyante :—

“MISS HUDSON'S MEDIUMSHIP.—*To the Editor of the Medium and Daybreak.*—Dear Sir,—I notice in your last issue a short paragraph descriptive of the mediumship of Miss Hudson, but as it appears to me that such a notice standing by itself is of the nature to ‘damn with faint praise,’ and as I have had many opportunities of witnessing the exercise of the mediumship of that lady, and the numerous and startling phases it presents to the thoughtful investigator, perhaps a few lines from me, penned under a sense of justice to a fellow-worker in the cause of progress, through whom I have received much information and pleasure, may be of interest to many of your readers, as guiding them to a source where not only may the advice and consolation of spirit-friends be enjoyed as truly and almost as naturally as though they were still in the flesh, but also where philosophy and the science of Spiritualism may be materially aided in the observance of important phenomena. Generally, the first feeling persons addressed by her experience is one of surprise at the absolute knowledge she possesses at such moments of their inner selves, as she frequently commences by mentioning the question they are desirous of asking her, and then continues by unfolding to them their inmost thoughts and desires, and prophesying their fulfilment or otherwise. To the truthfulness of her prophecies thus given I can myself testify, and have heard many say that in this way she has told them of events years before they have come to pass, and at a time when to them they have seemed impossibilities. She will accurately describe absent friends both of the spirit-world and in the flesh, and is frequently controlled by the souls of the latter as well as by those who are gone before. I have heard her in the public séance, after giving some communication of a family nature, state that it was made by the soul of such or such a relation in the flesh, and then describe the person with such accuracy as to leave no possible doubt about the identity. She can likewise carry on a conversation with these souls as well as with spirits, and, in short, seems to be on as intimate terms with the spirit-world and with the

spiritual part of mankind in the flesh as ordinary mortals can be with one another. Pain or disease is frequently detected by her in a marvellous manner. I have seen her in an assemblage of some twenty or thirty people place her hand to her side, or some other part, and state that someone in the room was suffering pain in that particular locality; and then, after quickly indicating the person so afflicted, either remove the pain by spirit mesmerism, or give the sufferer instructions for self-cure. Disease is also discerned by her by a peculiar colour surrounding the part affected. When desired, she will enter into business matters, and advise thereon to such extent as her spirit guides see fit. . . . The great marvel of her mediumship, however, is that all its various phases are manifested while she is in her normal condition, the only indications of control (which, by the way, I would remark, change frequently as instantaneously as a flash of lightning) being the lighting up and varying expression of the countenance, changing of the tone of voice, and the authoritative tone and attitude assumed during some of the communications; but although conscious of what transpires, she states that all passes from her memory almost immediately afterwards, except that which her spirit-friends desire her to remember. A peculiarity in the science of her mediumship is that she is guided greatly by various colours. I heard her once give a marvellous test by remarking to a lady that she had a child at home very ill—in fact, not expected to recover. She then continued by informing her that she (the medium) knew the child would recover, because it was enveloped in a beautiful blue light; but that she might prepare herself to lose another of her children very shortly, who at that time was apparently in the enjoyment of good health, this knowledge being derived from the fact of its being, to her, covered by a peculiar green light, always indicative of early death. But I must now conclude, as I fear I have already trespassed too far upon your limited space. There may be other mediums equally developed with Miss Hudson, and the above particulars may be commonplace facts with some of your readers, but if there be such, I for one have not had the pleasure of meeting them, and certainly they have not given the public

the benefit of their superior gifts ; and I understand that it is only after much and continued pressure from her friends, both spiritual and material, that Miss Hudson has at length consented to do so. That she will meet with the success she so well merits no one who has once had the pleasure of sitting with her can well doubt.—I remain, dear sir, yours very truly, J. W. G. Sept. 26, 1872.—P.S.—I enclose my card for your editorial satisfaction.”

The editor of *The Medium* adds :—

“ We are requested to give publicity to the following :
 “ ‘ I had a sitting with Miss Louisa Hudson, on Wednesday last, which gave me great satisfaction. It has added another link to the chain of the many tests I have had through her mediumship, both prophetic and clairvoyant, at my home and in the circles she has attended. She described an uncle living at a distance, what disease he is suffering from, and his position in life, his family circle, and other affairs of a private character. I would say to others, try for yourselves, and I wish you God speed.—Yours truly, E. YOUNG. 41, Portland-street, Stepney, E., October 1, 1872.’ ”

Another celebrated clairvoyante is Miss Lottie Fowler, an American medium, who has attained a great reputation in London for the truthfulness of her descriptions of distant and unknown persons, places and things together, with an occasional prophecy. Miss Fowler has been consulted by persons in all ranks of society, and her gifts appear to have been highly appreciated.* Here are a few specimens of her powers :—

“ A SEANCE WITH MISS FOWLER.—*To the Editor of the Medium and Daybreak.*—Dear Sir,—It is with pleasure that we add our testimony to the surprising powers of Miss Lottie Fowler’s mediumship. My brother and I visited London last week principally with a view to test her powers and those of other mediums, and I was astounded

* She has recently gone back to America on a visit, but intends returning to England shortly.

at what was given us through Miss Fowler. In speaking to my brother, she said, 'You have four brothers.' He answered, 'No.' She replied, 'Yes, three living and one passed away,' which on second thought was admitted to be true. She also said, 'Your brothers have all been wanderers, but you have never been thrown amongst strangers,' which was correct, for his brothers have circumnavigated the globe, while he has never been away from his native town, save for a few days at a time on holiday excursions. She described the death of the brother—how he passed away into spirit-life, stating it graphically as it occurred. He was scalded to death about thirty years ago. She described the building in which it happened, the large brewer's mash-tub into which he fell, and the blistered appearance of his body after he was taken out, which was done immediately, and other particulars too lengthy to go into. My wife was as well described as I could have done it myself—in fact better, for the medium said, 'She has a tooth out here,' pointing a little to one side of the upper row. I replied, 'Not so,' but on my return home, I asked her if she had, and she then showed it to me to be so. She told me I had three children living, described their proportionate ages, size, and sex accurately in every particular; said the youngest had recently been ill with a throat ailment, the result of teething, but was picking up now (quite true); gave the names of many friends in the better world, and descriptions of them as perfect as we could have done ourselves; mentioned some minutely. 'One, Lizzie has died of consumption, and coughed thus,' mimicking her last symptoms, describing also her character, as well as features, and particulars respecting her too sacred for indiscriminate publication. She perfectly described the appearance and characters of many friends in the flesh as well as out of it, till my brother and I looked at each other, and the language of our eyes, if interpreted, would have told more than words could express. I had a memento of a dear friend I knew in New Zealand a few years ago. I asked if I could get any information about him, in these simple words:—'Can you tell me anything about the person that once owned this?' holding out my hand with the article in it. She said, 'I see a young

man, fair, light complexion, nice-looking, round face ; he was very near to you in friendship ; must have been a soldier—he is holding up regimental clothes ; he has got knocked or hit ; he staggers—he's falling, he's expiring, thus, ' imitating the scene. My friend so faithfully described was a colour-sergeant in the 68th Light Infantry, served in the Crimea and Indian Mutiny, was in many severe engagements, but advancing into the New Zealand bush one day at the head of a small party of military settlers, a stray rebel bullet struck him in the breast, passed through the lungs, after which he soon expired. An event was foretold which has already come true, and others yet to be fulfilled were mentioned. As I feel that I cannot trespass further upon your space, though I have but given a mere outline of what transpired, I have felt it a duty to Miss Fowler and the unbiassed readers of your paper to state the little experiences I have had in connection with fortune-telling or fore-telling, as some are pleased to call it. I know many eagerly desiring the opportunity of similar experiences. Call them by what name you may, they are facts. All I have to add is this, that Miss Fowler was an entire stranger to me. Up to the time of visiting her at her present residence, I had not seen her in my life before.—I remain, yours truly, G. R. HINDE. Yarm Road, Darlington."

"MISS LOTTIE FOWLER AGAIN.—*To the Editor of the Medium and Daybreak.*—Dear Sir,—I shall be much pleased if you can spare me a corner in your crowded columns to express my idea of the value and importance of Miss Lottie Fowler's mediumship. She has been to some extent the means of finally convincing me that Spiritualism is true, and she has helped to destroy the last strongholds of prejudice in my mind which have until now prevented me giving full and free assent to this great and invaluable truth. Having always found it impossible altogether to believe all the great things said of the clairvoyant, I called on Miss Fowler without any great expectations ; I was far more disposed to criticise what she said and look for errors and contradictions than to accept readily whatever might come. This, I am sure, was not doing the medium any justice. The result, however, of this sitting was so astonishing and convincing that I was

at once compelled to believe in spite of myself. I am now convinced of the existence and power of this truly wonderful faculty of clairvoyance, and I know of nothing so interesting and satisfactory as a visit to Miss Fowler. I was a total stranger to the medium, and it is quite impossible she could have any previous knowledge of me or of my affairs. Immediately on being entranced the spirit described an event which happened more than twenty years ago, giving details which were in every case correct. My whole past history seemed to be before her like a panorama. She told me of events which I had almost forgotten, and many things which I did not know, but which I have since corroborated. Friends who have long since passed into spirit-life were named, their appearance described, and the diseases under which they suffered clearly indicated. The present seemed to be as clear as the past to this spirit, for she described minutely my present circumstances and prospects, both in family and business matters; foretold certain changes, and described events which are in progress. As a test of her seeing objects far distant, she described my wife and two children then in Glasgow, the house in which we live, and the various occupations at which they were at that moment engaged. On coming home I found that her description was correct in nearly every particular. From my experience it seems to me that a private sitting with Miss Fowler is the most thoroughly convincing and satisfying proof of the truth of the spiritual phenomena that can be got. Spiritualism is now attracting many earnest seekers after truth. Public séances arrest and rouse their attention, but seldom thoroughly convince. The best thing to convince is something personal to the individual. This first makes us feel that this great truth has something which is specially for each one of us. Miss Fowler thoroughly convinced and satisfied me, and I therefore cordially recommend everyone who wishes to be quickly and completely convinced of the truth of this great new light, to visit her at once.—I am, yours very truly, ROBERT CRAWFORD, 1, Hampden Terrace, Mount Florida, September 23rd, 1872."

"MORE CLAIRVOYANT TESTS.—We had just opportunity last week to record the sudden demise of Mrs. Weeks,

late wife of our whole-souled friend Mr. Weeks, whose name is so favourably known in connection with Spiritualism. We find amongst our letters one from Mr. Weeks, dated December 2nd, from which we extract :— ‘I was induced to attend one of Miss Fowler’s séances at Liverpool, at our worthy friend’s, Mrs. Lamont’s, on last Friday week, when the spirit “Annie” controlled her, and told me I was to go to London directly, as my wife was worse and no hopes of her recovery ; and unless I went directly I might not see her alive, and that she had been asking for me all day, which was really the case. She told me the exact cause of her illness. I did not go on Saturday as I should have done, thinking I might receive a letter giving tidings of a change for the better. I received a letter on Sunday morning respecting her unconscious state, and at twelve a.m. received a telegram to come directly or I might not see her alive. I went up by the 3 45 train, and arrived home about ten p.m., and, to my grief, found Mrs. Weeks quite unconscious, and all the night remained in that state until I left again for Liverpool ; and on Friday night I received a telegram to say she had passed away at 7 40 p.m. All this unexpected news was correctly stated by the spirit, myself and family being quite unknown to Miss Fowler.’ ”

The editor of *The Medium* adds :—

“ We have also received from Mrs. Olive a copy of a message, written through her hand, on December 1st, as follows : ‘Betsey Weeks : I am recovering, and I wanted to tell my husband not to trouble for me, because I am so happy, and they should share my joy. Good bye.’—Mrs. Olive observes : ‘The verification of it consists only in the fact that I was quite unaware that Mrs. Weeks’s name was Betsey.’—A letter from Mr. Robson corroborates the fact that such was the deceased lady’s name.”

Mr. Burns, the editor of *The Medium*, put the following statement in evidence at a public debate between him and Mr. Bradlaugh on Spiritualism, held in December, 1872 :—

“ Dr. David Wilson, of Brook Street, sat with Lottie Fowler one evening to inquire about some missing person ;

he did not know where this missing person was. Lottie Fowler, in a trance, assisted by her controlling intelligence, told him the place where the missing person was, and he marked it down. That very evening, at the same hour, there was another party interested in the case consulting a similar clairvoyant in Paris, and they got the very same information. They went to the place indicated, and found that the person had just left, and was there at the time of the interviews. Now where could there be anything more scientific than that? At the same hour two persons are consulting two different clairvoyants, one in London, the other in Paris, and with the same result."

In reference to clairvoyance, it may be as well here to remark that it is not necessarily a proof of Spiritualism or the immortality of the soul. For evidence of this kind, Mrs. Olive's "impersonations" (where the medium is controlled by the spirit of a relative of the investigator) are undoubtedly much more satisfactory. A belief in clairvoyance is pretty universal amongst all who have experimented in mesmerism. Clairvoyance can, however, aid in proving the truth of Spiritualism when the medium is able to see and describe spirits. An instance of this kind recently occurred with Miss Fowler. She said to a gentleman who consulted her, "I see a little girl standing by your side, she is about seven years old, and says she is your daughter, but she has no name." The gentleman was thinking of his family at home, and could not at first imagine what she alluded to, but subsequently recollected that his wife had a child—a little girl—who died immediately after birth, about seven years ago, and who (if she had lived) would have then really been about that age. Here, then, we come into the region of Spiritualism, for—assuming that there was no deception or complicity—it is quite clear that the coincidence is so remarkable as to lead to the belief that a spirit—such as the clairvoyant professed to describe—really was present, and was visible to her. Some clairvoyants are able to see spirits—without

being first entranced—and others again are “clairaudient”—that is, they profess to be able to *hear* spirits speak. In reference to the latter phenomena, there seems sufficient evidence to lead us to conclude that clairaudience is no new development of Spiritualism, but has been frequently met with in the past; for example, in the case of Socrates and his “demon,” and the voices which Joan of Arc, Swedenborg, and others professed to hear. No doubt there are plenty of such persons in the present day, but probably not a few have been incarcerated in lunatic asylums, by relatives and friends who are ignorant of spiritual phenomena. Mr. Benjamin Coleman gives an instance of this in his pamphlet, entitled “The rise and progress of Spiritualism in England.” The narrator stated that he had enquired of the matron of a Yorkshire lunatic asylum which he was visiting, whether any of the patients imagined they saw spirits, upon which he was introduced to a lady confined there on account of her being clairaudient. In a conversation regarding this lady’s case with the medical man, the latter admitted that the patient was mad “because she says she sees and talks with spirits,” which he considered “pretty strong proof.” The gentleman who narrates the story made it his first business to seek out the brother of this lady, and explained to him the subject of Spiritualism, and the possibility of some persons having a superior sense of sight or hearing; enabling them to see and hear what other persons cannot see and hear. The result was that the lady in question was released, and has since lived in perfect harmony with her relatives. How many more unfortunate victims to the ignorance of so-called scientific men there may be in our lunatic asylums time will show.

One of the latest arrivals from America is Mrs. Julia B. Dickinson, who announces herself as a clairvoyant physician and magnetic healer, and professes to be able to see

and describe the spirit friends of visitors. She professes also to be able to hear them speak, and is said to give their exact words ; besides which she is also a "psychometrist." Another writer in *The Medium* adds :—

"She possesses a very large share of test mediumship. In the interview I had with her I received tests of so convincing a character, in reference to things of a purely personal and private nature, that at once settled the question of the reliability of her mediumship in my mind."

Amongst other healing mediums in London may be mentioned Mr. Ashman, Mr. Cogman, Madame Louise,* and Miss Godfrey. Of the latter, the editor of *The Spiritualist* says :—

"She is, as a rule, a very reliable clairvoyant for revealing the nature of any disease which may be afflicting her sitters. Once, without giving her any information, we took her to see a lady on whom she had never set eyes before, and she proceeded at once to tell her minutely what was the matter with the inside of her throat, also to describe some other ailments most accurately, and there is no doubt she saw all the internal bodily organs of her patient."

Amongst the so-called "physical mediums" I need not here do more than mention the names of Messrs. Herne and Williams and Mrs. Jennie Holmes. Their powers will be sufficiently appreciated by reference to the foregoing reports of séances held by them.

* Whilst these pages were passing through the press, *The Medium* published reports of séances held by this lady, where successful "face manifestations" have been obtained. Amongst other spirit visitors, the late Emperor Napoleon III. is said to have shown himself.

CHAPTER XII.

CLERICAL OPINIONS AND OBJECTIONS DISCUSSED.

SUPPOSING that I have succeeded in satisfying an intelligent and unprejudiced reader that Spiritualism is not "all humbug," as some people are fond of asserting, another serious question must arise in most people's minds—sooner or later—and that is, "Is it lawful or desirable to hold communion with the dead?" When the first question is once disposed of we may expect that an immense amount of hard fighting will have to be gone through before the public can be satisfied of the second. In a country where the people have such strong religious feelings as the English, and where all change of opinion is so exceedingly slow, it is not to be expected that men and women will throw over the cherished opinions of their ancestors until they are first thoroughly convinced of the necessity of taking such a step.

Already some of the clergy have sounded a note of alarm, and although many of them are secretly converts to Spiritualism, others have not scrupled to denounce what they call the "Sin of Necromancy," or this "Unholy prying into Divine mysteries," as another reverend gentleman styles it—"as if," in the words of a recent spirit communication, "God were unable to protect His own mysteries, and to keep them from man if He desired to do so, or as if there could be anything which God desired to keep from his intelligent and loving children." In "Thoughts for the Times," by the Rev. H. R. Haweis, M.A. (London : H. S. King & Co.), we find some pertinent remarks *apropos* of Bible miracles and modern Spiritualism which it may be well to give a short extract from. After

pointing out the attitude of the Unitarians in regard to the miracles, and how they are forced to deny that they ever took place, he proceeds to say :—

“The evidence for some of the miracles—the Resurrection, for instance—is as good as the evidence for most other events which we accept as historical. . . . If evidence, and close historical evidence, is worth anything, unaccountable things have happened in all ages of the world. . . . It is all very well for some writers to insist that a belief in the miraculous is growing extinct—that no one now believes this or that odd occurrence to be possible ; that all such fancies are out of date, or can be easily explained. Facts are, unfortunately, against such assertions. Of course, when anything which cannot be at once explained is said to have happened yesterday, the very same people who are abjectly credulous about what happened 1800 years ago, are as abjectly incredulous about what is said to have happened yesterday, although the evidence for yesterday’s event is twice as good as any evidence for events 1,800 years ago can possibly be.”

Compare these sensible words with the following sapient remarks of *The Rock*. After alluding to recent séances of Spiritualists the writer proceeds :—

“We give all such people credit for being wide awake and sober to boot ; but we will undertake to assure them that what they saw were no ghosts, *i.e.*, not (as they are generally credited with being) the spirits of the departed. These, we may be quite certain, will be kept safely in Christ’s own hands—for He holds the keys of Hades—until His second coming. Meanwhile, we may possibly be entering upon a period of spiritual activity, when Satan and his emissaries, ‘knowing that he hath but a short time,’ will be left exceptionally free to plague us with phantasms, &c., though restrained from doing any serious harm ; but we have no patience with the foolish men and women who have brought themselves to believe that the wretched spirits may actually do *good*, and hence they are not ashamed to go to ‘circles,’ ‘séances,’ and so forth. Let us remind all such that, under the Mosaic dispensation, they would for thus acting most assuredly be put to death.”

Doubtless if *The Rock* had its own way, now-a-days, Spiritualists would be exterminated with fire and sword. We might be disposed to ask, What has the Mosaic dispensation to do with the nineteenth century? It may be uncertain whether Christ intended to refer to modern Spiritualism when he said: "Verily, verily I say unto you, he that believeth on me, the works that I do he shall do also, and greater works than these shall he do; because I go unto my Father;" but it is clear that St. John, in his epistle, where he says, "Brethren, believe not in every spirit, but try them," impliedly sanctioned the practice, and ought therefore, according to *The Rock*, to have suffered death. Again, we have St. Paul's advice to cultivate "spiritual gifts." Be this as it may, Christ himself—(Matthew vii. 17—20)—in cautioning his hearers against false prophets, recommends them to judge of the tree by its fruit; and Spiritualists need certainly not be ashamed of the fruits and teachings of Spiritualism. So far as Bible prohibition is concerned, I might point out to *The Rock* that the same people who were forbidden to consult spirits were forbidden to accept interest, to eat pork, and were moreover required to keep the Jewish sabbath; and yet, long after this prohibition, we read that Saul, the anointed king of God's chosen people, consulted a witch and spoke with the spirit of Samuel!

The "Beelzebub" argument against Spiritualism is certainly no novel one. Christ himself was accused of casting out devils by Satanic agency. It is not therefore surprising that *The Rock* should revive this silly objection. Another clerical denunciation of Spiritualism appeared at Liverpool some time ago, in the shape of a pamphlet written by the Rev. John Jones, congregational minister, entitled "Spiritualism the work of Demons." As an able exposition of the evidence in favour of the *facts* of Spiritualism, I have seldom met a more conclusive and a more

logical *resumé*; but when he comes to apply his conclusions to the facts before him, it is clear that the writer fails lamentably. Anything weaker or more absurd than the deductions he makes from the facts he has so clearly set before his readers, it is difficult to imagine. Witness the following :—

After classing Spiritualism among the “damnable heresies,” he adds: “It will, however, be only fair to listen to the defence of the Spiritualists in regard to this charge of apostacy. They say, in effect, that as Spiritualism inculcates such things as love to God, charity towards man, and morality of life, it is impossible for it to be Satanic, for then Satan is divided against himself. In reply, *we frankly admit that such are some of the teachings of Spiritualism*, but this is only what we should expect. For in this consists the ‘seducing’ of the text; all this is trickery on the part of the demon, and is exceedingly good policy. They know well enough that rank atheism and open immorality, and a negation of all religion, would never do as yet. The stratagem is then for the present for ‘Satan himself to be transformed into an angel of light’ (2 Corinthians xi. 14); and through the demons who are his subordinate ministers to preach morality. The grand purpose is the destruction of man; and the ‘powers of darkness’ take care to adopt any means whereby this can be achieved. They can afford for a while to preach love, and charity, and righteousness, if at the same time they can subtract from the creed of their victims all the virtue and saving points of the gospel.

“For the present they leave them the shell, after most carefully extracting the kernel. Yes, we repeat demons can afford to proclaim morality, if at the same time they can destroy the notion of *natural depravity, of a Saviour, and an endless doom (!)*”

The loss of these cheerful elements of our popular theology is sad indeed! How deluded must be the Spiritualist who fondles his firstborn babe, and rejoices to think that he has disabused his mind of the horrible notion that the smiling infant before him is “naturally depraved,” and

doomed to endless torture for sins which his reason tells him it is entirely innocent of. According to the Rev. John Jones' way of thinking, one would suppose that the author of the beautiful words, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven," must also have been a demon in disguise; or, to use his own words, "Satan himself transformed into an angel of light."

One is almost tempted to hint that the writer of this pamphlet seems to have a far better acquaintance with the motives and intentions of his imaginary devil than he has with the wisdom and love of the Creator. Here is a specimen of the work these "demons" have accomplished.

The late Dr. Elliotson, as the editor of the *Zoist*, bitterly opposed Spiritualism for a great number of years, being himself a materialist. After his conversion to Spiritualism, he said to Mr. Coleman,* "You may tell the world that I deeply regret my folly in so long resisting the truth; when I leave this earth I shall die a Christian; and you may say that I owe my conversion to Spiritualism." The late Mrs. Trollope was also converted from materialistic views, and wrote that Spiritualism "had given a pillow to her old age, which she little dreamt of." Dr. Gully and Dr. Wilson, of Malvern, were also (according to Mr. Coleman) converted from materialism. Lastly, we have Dr. George Sexton, the well-known lecturer on Secularism, and confessedly an atheist and materialist, writing to *The Medium*, in September, 1872, and publicly declaring that by Spiritualism he has been compelled to renounce his former opinions. He adds: "That the spirits of our departed friends do communicate with us, and that their visits are not, as angels' were once said to be, 'few and far between,' but numerous and frequent, is to me as

* See "The Rise and Progress of Spiritualism in England," by Benjamin Coleman.

much a matter of fact as that I am writing this letter. The truth that there is 'no such thing as death' is the noblest consolation that has ever blessed humanity. Contrast this with the wretched, grovelling doctrine of materialism in the annihilation of consciousness when we pass into the grave, and who can fail to see the result? The soul clings to the one with all the tenacity that its existence is capable of, and recoils, shuddering with horror, from the others." "If," said the late W. J. Fox, "heaven be indeed a dream, then it is one of nature's dreams, whose visions are prophecies."

Those who are disposed to adopt the common sense view of "judging of the tree by its fruits" may probably be glad to read the following opinion upon Spiritualists as expressed by another clerical organ, *The Liberal Christian* :—

"And now we shall never say anything about Spiritualism without adding this: Among the people who bear this name and hold this belief, there are many who must be classed with the very best men and women that we have ever known. Some of the most perfect and happy homes that now bless this world are those of Spiritualist families. . . . They are thoughtful, reverent, and deep-hearted. Above all they are *true*, they are *faithful*. They love all 'things that are of good report;' they love their fellow men, and put their religion into their lives. We cannot describe them so well any other way as by quoting what Mr. Hale says about the 'Harry Wadsworth people': 'The freemasonry was that you found everywhere a cheerful outlook—a perfect determination to relieve suffering, and a certainty that it could be relieved; a sort of sweetness of disposition which comes, I think, from the habit of looking across the line, as if death were little or nothing; and with that, perhaps, a disposition to be social, to meet people half way.' Thank God for all such of whatever name."

I hope the foregoing extracts will convince the reader that Spiritualists are not quite so bad as they have been

painted, and that intercourse with those who have passed on to the next phase of life is after all not so wicked an affair.

"If," as a recent writer on this subject remarks, "it is wrong to exercise our reason—if it is wrong to abide by its decision after such exercise—in fact if it is *wrong* to be *right*—why, then, we can consistently shut our eyes to a philosophy that expands our reason—that gives us a *why* and a *wherefore* for everything—that teaches us to do good for the sake of the good and humanity—that invites us forward to be partakers of knowledge (instead of faith)—that removes superstition—that teaches us to live a principle instead of professing one; and, above all, demonstrates—as no other religion, science, or 'ism' has done—the *immortality of the soul*."

Mr. Gerald Massey's experience in Spiritualism does not seem to have done him much harm, seeing how enthusiastically he testifies to its value in his little book "Concerning Spiritualism":—

"Spiritualism," he says, "will make religion infinitely more real, and translate it from the domain of belief to that of life. It has been to me, in common with many others, such a lifting of the mental horizon, and a letting in of the heavens—such a transformation of faiths into facts—that I can only compare life without it to sailing on board ship with hatches battened down, and being kept a prisoner, cribbed, cabined, and confined, living by the light of a candle—dark to the glory overhead, and blind to a thousand possibilities of being, and then suddenly, on some splendid starry night, allowed to go on deck for the first time, to see the stupendous mechanism of the starry heavens all aglow with the glory of God, to feel that vast vision glittering in the eyes, bewilderingly beautiful, and drink in new life with every breath of this wondrous liberty, which makes you dilate almost large enough in soul to fill the immensity that you see around you."

In the face of facts like the foregoing, objections to Spiritualism as being the work of the Devil, are surely

deserving of being scouted by all sensible men, and if the clergy persist in raising the same cry against modern Spiritualists that the Jews did against the greatest Spiritualist that ever lived, they need not be surprised if their taunts are turned upon them. Spiritualists may also fairly make use of Bible texts in retaliating. There is one in particular which is likely to be more telling than agreeable to those clergymen who determinedly oppose Spiritualism. "Woe unto you, scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."

CHAPTER XIII.

OTHER OBJECTIONS TO, AND PHENOMENA OF, SPIRITUALISM DISCUSSED.

A MUCH more sensible objection to modern Spiritualism than the "Beelzebub" argument is the unreliability of the communications. The Rev. Charles J. Taylor, of Folkestone, recently preached a sermon on the subject, in which he first raised the question of Bible prohibition under the Mosaic law, which he very sensibly disposes of by adding, "We, however, are not subject to the Mosaic law; and, in the absence of any peremptory command in the New Testament, it would seem that we are left to judge of the propriety of the matter upon general principles." He complains, however, that the communications from the spirit world are destitute of

authority. "The accounts" given by spirits "of the unknown state may be true or false in any particular instance; but whether true or false, there is no certain means of judging." He tells us also, "Almost every conceivable doctrine and heresy may be found supported by one or another of them, *generally* according to the bias of the medium, through whom they have professed to be given." "There is absolutely no criterion by which the character of the spirit who is communicating can be judged of, except the character of the communication itself."

I might retort upon the gentleman who uses the foregoing arguments, by asking him whether it is not a fact that "almost every conceivable doctrine and heresy may be found supported by" one or other of the priests, clergymen, and ministers of modern religions which are based upon the Bible, "*generally* according to the bias of the" preacher? At least a score of different sects base their beliefs and doctrines upon the Bible—each professes to expound the meaning of the scriptures correctly, and each looks upon those outside its own pale as heretics. Where, then, is the certainty or authority of the old Revelation? Surely no believer in the Bible can help looking with pain and regret upon the past history of sectarianism, the innumerable wars and persecutions, massacres and tortures that men have inflicted upon one another in the name of religion, and for the purpose of forcing their fellow creatures to adopt the particular interpretation of the scriptures which they themselves imagine to possess authority. And even without looking backward in history, we have only to regard the present position of hostile religions in England and elsewhere, all professing to hold the truth. The constant wrangling between Protestants and Catholics on the one hand, and Dissenters on the other, to say nothing of Freethinkers, and the

intense bitterness of religious feelings, not only between nations—as in the case of the late war between France and Prussia—but also between communities and families, are evidence enough that men are as far from the truth as ever they were. Surely the exponents of the Bible have no need to point to the want of authority in spirit communications when so many men differ about *their* authority, and when the studies of a man whom Mr. Gladstone admits to be one of the most learned of the age, leads him to the deliberate conclusion that atheism and materialism are the only truths our judgment can accept! As to the truth or falsehood of the communications and the best means of testing them, I would refer the reader to the remarks of the controlling spirit of Mr. Morse (on p. 190 post). The advice there given is so good that it cannot be improved upon; I would only care to ask an objector like the Rev. C. Taylor, whether he would decline to believe a communication which (beyond doubt) came from his own father or mother? Many such have been obtained, as will be seen by the examples given, and those who might be disposed to doubt a strange spirit would surely not disbelieve a communication professing to describe the experience of their nearest and dearest relatives.

Again, how do we judge of the testimony of travellers from a strange country reciting facts which we can scarcely credit? Do we not compare independent authorities, and see if they all agree, and judge accordingly? The same with historical facts. We do not take the opinion of one writer only, but look up as many contemporary and independent authorities as we can find, and strike a balance of the evidence. And so it is with spirit communications. The advice of St. John—"Believe not every spirit"—is fully appreciated by modern Spiritualists, and is constantly inculcated by the spirits themselves.

This point is one which cannot be too strongly impressed

upon investigators into Spiritualism, viz., that they should never, on any account, place more reliance on the advice or statements of a spirit than they would on those of a human being, perhaps less ; for in the case of the former the person communicating is invisible, and the opportunity for deceiving all the greater. This is one of the greatest dangers of Spiritualism, and cannot be too strongly insisted on. Credulous persons go open-mouthed to consult spirits upon their worldly affairs, and take everything they hear as undoubted truth. They seem to think that spirits are necessarily infallible, and because—by tracing causes to their effects—they are sometimes able to foresee events, therefore their advice is worthy of the most implicit confidence. If such a man would think for a moment that spirits are but human beings—with the same faults and weaknesses, many of them—as ourselves, and that the spirit who communicates may, for anything he knows to the contrary, be the spirit of an unscrupulous, ignorant, or conceited person, who perhaps knew something of his affairs and character whilst in the flesh, and may owe him a grudge, or have some other unknown motive for wishing to make a fool of him, the inquirer would at once see the folly of placing any reliance upon haphazard communications from the other world.

The folly of regarding all spirit communications as Divine revelations is touched upon in the “Lyric of a Golden Age.”

So comes that foul authority that wraps
Delirious minds in midnight's lurid gloom—
So comes the despotism that enslaves
The devotees, who, lost to manhood, fly
At every dark, uncultured spirit's call.

Again, most persons might easily come to the conclusion that consulting spirits about worldly affairs is undesirable, if they would only consider for a moment

that really intelligent-minded spirits with a clear appreciation of the purpose and object of life would naturally resent as an insult a request from some worldly-minded mercenary enquirer that they should interest themselves in the pettifogging affairs of every day life, perhaps with the sole object of putting an extra five-pound note in the pocket of the person consulting them. Spirits, whose communications are worth anything, seek to benefit humanity, and not pander to the selfish greed of small-minded objectors who see no use in Spiritualism, unless it can, in the words of a Manchester writer, "intimate a forthcoming change on the stock market, or give trustworthy reports to cotton merchants to enable them to regulate their business on the best principle!"

Mr. Coleman, one of the most experienced of English Spiritualists, gives the following good advice on this subject in one of the back numbers of the "Spiritual Magazine." He says:—

"I would prefer at all times to be guided by the sound judgment of one I know in the flesh rather than by the casual acquaintance of any disembodied spirit of whom I know nothing. In a word, I would not accept advice, nor be guided by the majority of my invisible acquaintances, because they are in what is assumed to be 'the superior condition,' any more than I would be controlled by the majority of men whilst in this world, whom these spirits represent, with but little change in their condition, morally or intellectually, after their translation to the spirit world."

Whilst agreeing with the foregoing remarks so far as concerns the seeking of advice upon our worldly affairs, it must not be forgotten that—if spirit communion be a fact—there must necessarily be also a possibility of our receiving communications of great value and importance from the minds of men whose desire has been to study the laws of nature in their application to the general

welfare of humanity at large. If, as all spirit communications teach, the character of a man remains unchanged after death, and the pursuit of knowledge with a good end in view is sufficiently ennobling to be worth pursuing in the next life, it seems probable that men like Aristotle, Socrates, Newton, Milton, Shakespeare, and others of similar mental calibre must have accumulated vast stores of knowledge since their departure from their earthly life, the communication of which through suitable channels must inevitably prove a great blessing to humanity. If they are able to continue their favourite studies, it must be evident that with the enormous lapse of time, to say nothing of the greatly superior facilities at their command, they should have knowledge to communicate compared to which the studies of a lifetime here on earth even of the greatest of intellects, must appear insignificant.

It seems to be a law of Spiritualism that "like attracts like" in regard to the association of spirits with one another, whether in or out of the flesh. Thus persons attending a séance in a frivolous frame of mind, and conducting themselves indecorously and asking foolish questions, are most likely to attract spirits of a similar frame of mind, who deceive them by lying messages, and otherwise prey upon the credulity of the circle.

The spirit calling himself "The Strolling Player," who speaks through Mr. Morse, recently gave the following advice on this subject, recommending that—

"All merely frivolous manifestations from the spiritual side should be kindly but firmly rejected, not only on account of their uselessness, but because they will prevent the higher spirits from gravitating towards the circle. If, however, you set up your back at them merely because they are low and undeveloped, they will annoy you and be the cause of much confusion and trouble ; whereas, by a proper exercise of reason and charity, they will certainly give way.

“The door of good now being open, the *aspirations* of the sitters will be answered by the *inspirations* of those spirits who dwell on the higher planes of being, for they, perceiving your desires, will use their best endeavours to link themselves with you.”

“The character of your circles is most accurately known on our side, therefore establish your reputation for intelligence and probity, and you will eventually be visited by those in whose hands the truth will be firmly established; whilst deceptive spirits will naturally shrink from your atmosphere, where their shortcomings and failings are so openly discovered.”

Here is a sample of a lying communication from *The Christian Spiritualist* :—

“Mr. William Hesketh, 14, Alma Square, Moss Side, Manchester, sends us an account of a séance held at his house on the 1st January, 1872: Mr. Hesketh and his wife were sitting, in circle, with Mr. George Douglas and Mr. Aaron Watson, when Mrs. Hesketh passed into the clairvoyant state, and described a sea coast, quite barren, but for one tree. Near the tree, she said, was a large white stone, and underneath the stone a letter folded, and sealed at both ends. Around this stone there was strewn a large number of human bones, and other indications of cannibalism, which a spirit, claiming to be that of Dr. Livingstone, afterwards described as the remains of himself and several of his party. He said he had fallen into the hands of a tribe of Kaffirs—a tall people with dark olive skins—who kept him in chains for three weeks, and by whom he was afterwards murdered. The letter under the stone contained an account of his travels, and was addressed to his *wife* (!) It had been placed there by a friendly chief, whom he called Massiconca, and who, he said, would be the means of its reaching England. The spirit afterwards delivered a short address, through Mr. Hesketh, expressing the willingness with which he had laid down his life in so good a cause, and regretting that his murderers could not be brought under the power of the gospel. The time of his death was said to be May 18th, 1871.”

If the state of mind of the circle influences the character of the communications, so also does it appear that the opinions of the persons forming the circle forms an impediment to the reception of truth. If persons go to a circle and begin cross-questioning the controlling spirit upon matters on which they themselves hold strong and dogmatical opinions, the result very often is that the true opinions of the spirit cannot be communicated, any more than a timid witness can do justice to himself in the hands of a bullying advocate. A curious example of this kind recently appeared in the spiritual papers.

A message was published in the July number of the *Christian Spiritualist* for 1871, through the writing mediumship of Miss F. J. Theobald, of Hendon, near London, purporting to come from the spirit of Edward N. Dennys, a profound thinker and an able writer on philosophy, the author of a remarkable work, entitled "Alpha: A Revelation but no Mystery;" also of another book, called "The Religion of Life, as Exemplified by the Man Jesus Christ," in which he taught decided Unitarian views upon the subject of Christ's divinity. In his supposed spirit message he distinctly renounces "one of the most prominent teachings of his life, and announces his present belief in the oneness of Christ with the Father."

In reply to this announcement appears a letter from the executor of the late Edward N. Dennys, in which he says:—

"I may just add that my communications with the author of 'Alpha,' through the mediumship of Mr. and Mrs. Bird and others, show his continued concurrence with the philosophy of his works; and therefore his complete opposition to the statements of Miss Theobald."

Inquiries were also made of the controlling spirit of Mr. Morse, Tien-sien-ti, as will be seen by the following questions and answers:—

“ Q. It is asserted by an experienced Spiritualist, who states that he has been so informed by spirits of both Unitarian and Trinitarian views, that spirits who *believe* in Jesus Christ as being ‘*very God*,’ and not simply a man like ourselves, are thereby elevated in their position in spirit-life, being clothed in light, the brightness of which is visible to their fellow-spirits; while those who deny this doctrine, such for instance as the author of “*The Alpha*,” are not able to take so elevated a position, to live in such bright light, and are often desirous of undoing the attempts they made while on earth to prove the falsity of this doctrine. It is said that the above-named author, Dennys, has stated this through a medium since his entrance into spirit-life. What is your experience in this matter? and have you had any intercourse with Dennys?—A. Let us first define the broad general principle whereupon your query is based. Is or is not God a respecter of persons in regard to their beliefs? or, in other words, does the belief of an individual determine his spiritual position after death? We answer emphatically, No! Beliefs have nothing to do with the location of the soul. Actions alone make the soul. Hence we find that the position of the disembodied is ever in relation to their past life and actions. So far as the actual position of those who hold diverse views is concerned, we may answer that many of them gain harmony, quiet, and peace in these peculiar forms of belief; but it is only an appearance, not a reality, and has to be followed by deeper investigation and further progress. They rest on their oars for a while, and float with the stream, thus presenting to the eyes of the seer that appearance which they use in support of their theories. With the author of ‘*Alpha*’ (Dennys), we have had intimate acquaintance; and so far as we know, up to the present time he sees no reason why he should retract one word uttered in the aforementioned book. We believe him to be high and exalted, because in all he did he made use of the intellect God gave him, and preached that which he knew. His surroundings are beautiful and harmonious; his companions and associates, like himself, revelling in truth. Hence we can but repudiate the assertion, and maintain that he still retains his belief rather than otherwise.”

"Q. How did the assumed recantation come into the circle?—A. Because of the very positive way in which the minds of the circle held the theory embodied in the recantation. The spirit endeavouring to communicate through such an atmosphere would necessarily have the ideas infused into it transformed into the shape peculiar to the minds of the sitters."

"Q. Spirit communion, then, must be a very uncertain matter?—A. Occasionally, yes; when the sitters are ignorant of the laws of spirit communion, and act contrary to the requirements of the case. If an enlarged knowledge and love of truth prevailed on both sides, then spirit communion would be as satisfactory as any other form of human intercourse, as it is already in many instances."

It will doubtless strike the reader as a puzzling question to say who is right and who is wrong in the foregoing controversy. The same objection to the truth getting into one circle might apply to the other, and if the questioner in the last instance held very positive views on the subject, who knows but that his peculiar mental atmosphere, or that of Tien-sien-ti himself, may also have distorted the truth?

Probably the best thing we can do is to follow the sensible advice of Tien-sien-ti, and use the intellect God has given us, and not take for granted all that our spirit friends tell us. It is beyond the scope of the present work to discuss the divinity of Christ, but as an example of the uncertainty of spirit communications, and of the delicate conditions affecting their transmission, the foregoing facts will doubtless be instructive.

We learn also that spirits retain many of the ideas attaching to the creeds they learn on earth, and carry their beliefs into the next world. Thus it happens that circles holding peculiar or narrow views are liable to attract spirits holding similar opinions.

"The spirits they have drawn have been like them,
Not full-bloomed natures of the better skies.

But lean, lank, livid skeletons of mind ;

Held to the earth, though dead, unfreed as yet
From bigotry and rigid creeds of men.

And claiming in their madness to be God,
Or at the least Christ or the Holy Ghost,

The Virgin Mary or some ancient saint."

Harris's "Lyric of a Golden Age."

Many of the Roman Catholic "miracles"—which were simply spiritual phenomena—have therefore doubtless appeared to sanction the doctrines of the Romish Church, and probably—if Spiritualism extends into circles holding those views—we need not be surprised to hear of communications confirming the Infallibility of the Pope. The early Quakers who imagined they were influenced by the Spirit of God were simply affected by the disembodied spirits of human beings, and their tremblings from which the nick-name "Quakers" doubtless arose were no doubt identical with the muscular contortions of a trance-medium prior to being controlled by a spirit. If this view be correct (and bearing in mind the law of communicating which we have just discussed), it seems highly probable that the spirits of departed Friends would be very likely to return to their former meeting-houses, and—finding the members of their sect all of one mind and prepared to receive only one sort of teaching—they would scarcely be likely to impress the speakers with other than the most orthodox views, however much their own opinions might have become modified by the experience of the next world.

As another curious instance of the diversity of views held amongst Spiritualists, I may mention the doctrine of Re-incarnation, which a few believers in Spiritualism have adopted. They believe and say they have received positive proof of the fact in their communications from the

other world—that the spirits of the depraved and hopelessly wicked are permitted when they see their errors to re-enter the flesh once more and live over again the life on earth. Miss Anna Blackwell, one of the champions of this creed, communicates a very long and abtruse paper on this subject to the Dialectical Society, which is printed in the report of the committee, and in which she professes to have been in communication with an old woman, who told her she had been suffering for about eight hundred years for crimes committed by her when in the flesh, and that Miss Blackwell's servant had at that time been the daughter of this identical old woman, and had been one of the guilty parties, and that Miss Blackwell herself had been indirectly connected with the affair! There are so many marvellous stories connected with Spiritualism, that it certainly seems difficult to know where to draw the line, but in the present instance it would seem much better to remember the advice of our good friend Tien-sien-ti, and use our common sense, which decidedly refuses to sanction such wild theories as the foregoing. Spiritualism itself is quite enough in advance of the age without troubling ourselves about Re-incarnation; and as Miss Blackwell kindly gives us two or three hundred years' grace between the various re-incarnations, it will doubtless be for us sufficiently interesting to learn as much as we can regarding our destiny during the time we retain our present identity, without wishing to know what precise shape our individuality may next assume.

Although the main object of Spiritualism may be the destruction of materialism, there is no doubt that its second result will be *the overthrow of sectarianism*. I have touched as little as possible upon the theological aspects of the subject; but it requires very little reflection to see that these must be very considerable. We have seen that the spirits who communicate are of all shades of character.

I could have quoted instances of mediums being haunted by evil spirits of a very desperate character—such cases being known to all Spiritualists—spirits of whose unfitness for heaven there could be very little question. If, then, it is once admitted that spirits of all shades, from the highest to the lowest, can communicate with and revisit us, what becomes of the orthodox notion of hell and heaven? Where can the orthodox personal devil be, seeing that not even the worst spirits have ever seen or heard of him? What is the use of believing in the natural depravity of man when spirits tell us that all spirits are alike permitted to approach nearer to God by progressing upwards in the spiritual spheres—whatever their earthly creeds? What again is the use of believing in the necessity of Christ as a Saviour? a saviour from what?—the orthodox hell or the “wrath” of God?—Seeing that the highest and the lowest spirits who communicate know nothing of either, but tell us a great deal of the *love* of God, and that our motives, thoughts, and actions in earth life have a great deal more influence upon our future state and happiness than all the creeds and beliefs in the world, it is clear that Spiritualism is destined soon to put the value of all sects to the proof of actual experience. The only “day of judgment” that spirits believe in or are acquainted with is the day of their death, when they find themselves face to face with their own consciences—not face to face with their Maker, as we imagine—and are forced to remember every act and thought of their past lives. What avail will a belief in Christ’s atonement be to such an one, seeing that no spirit has ever discovered that such a belief obliterated the memory of his past crimes? On the other hand, spirits teach that they can and do help one another to rise—the higher acting as guardian angels to instruct and enlighten the lower ones, natural depravity notwithstanding. The reader will see

from this short outline that Spiritualism has a great work to accomplish in connection with theological dissensions.

Finally, it may be desirable to make a few remarks upon mediums and mediumship. The editor of *The Spiritualist* gives the following results of his experience, which are worth reading, and likely to be of importance to investigators :—

“Mediumship is a powerful mental stimulant. When it breaks out in a private family, and the fact of the reality of a life beyond the grave becomes practically known in the home circle, the sense of responsibility and the amount of thought, or perhaps prejudice, evolved in the minds of all members of the household is very great. If the medium be an affectionate, intelligent person, of lively disposition, and well-balanced mind, the medial gift had better be followed up and cultivated. If, on the other hand, the incipient medium be an odd, eccentric person, not clear headed, and is of a vicious disposition, we should say: ‘Do not sit for manifestations—do not cultivate mediumship.’ In such cases mediumship sometimes increases the want of balance of mind; the communications are not worth much through a naturally stupid medium, and the mental stimulus may cause the mind to overbalance itself altogether. On the other hand, to a person with well-balanced mind, and a happy, lively disposition, the mediumship is usually a great gain and blessing, which, however, like all other good things, may be used or abused. When mediumship appears in the home circle, causing not a little perplexity and astonishment, an early step usually is to call in a few friends or neighbours to see the phenomena; and this is about the worst thing which could be done. In the first place, the phenomena, being undeveloped and weak, that which the members of the family know to be genuine, is assumed to be imposture by the visitors. In the second case, the undeveloped manifestations are weaker than usual, when the strangers come in, because of the additional anxiety of the medium. In the third place, the visitors bring in their own spirit-friends with them, some of them often very bad ones; these low ones thus may get

at the undeveloped medium, and cause much trouble and annoyance, lasting for weeks and months after the visitors have left. A well-developed medium is tolerably safe from such mishaps. A medium, while developing, should be surrounded by none but the purest and holiest influences, especially when sitting in circle ; until the mediumship is fully developed and strong, it is best to shut out strangers altogether.

“ Not only mental harmony, but a strong bond of affection, *must* unite all the members of any spirit circle to induce the best results, but such circles are very rarely found. The influence of the affections on spiritual influx has as yet not been much considered by Spiritualists. It is a chief reason why the best manifestations are rarely witnessed in public spirit-circles. Men, who rejoice in a superfluity of cleverness, have sometimes told us how they have tied up or held mediums hand and foot, and introduced other precautions to prevent possibility of trickery, then sat glaring at them, waiting for manifestations which mostly never come. There being nothing of spirituality or love in the members of the circle, a chief condition favourable to spiritual influx is broken. Whenever a medium is unhappy, the manifestations are poorer than usual.

“ In conclusion, a few words may be said about the want of precision which characterises the manifestations, for this, which at first sight appears to be an evil, may be a great good. If the manifestations could be produced with certainty, just as a spectrum can always be readily projected upon a screen in a lecture-room by means of suitable apparatus, then all the professed men of science in this country would be forced to become Spiritualists at once, and would soon be followed by the public at large. If Spiritualism were thus a mere matter of physics, its religious element, and the power in the movement to reform social and other abuses, would be to a large extent lost ; intellect is often tied to selfishness, cruelty, and ambition, so that clever men, possessing these unhappy qualities, might find themselves leaders in Spiritualism, because of their ability in mathematics, physics or law. At the first glance there is much of a suspicious nature in the external aspects of Spiritualism ; its alleged marvels

seem improbable; that ghosts should sometimes cover their heads when showing themselves, and at dark séances usually demand a roll of paper, forming a tube for speaking purposes, looks suspicious, and so on with many other manifestations. The result is that the movement tends to spread among friends who are not in the habit of cheating each other, and whose known probity outweighs all the external doubtful appearances of the subject."

The following extract from a letter by Mr. Cromwell Varley, C.E., F.R.S., &c., apropos of the recent correspondence in the *Times*, and the objections therein made to Spiritualism, by Mr. Dicks and other scientific men, has also an interesting bearing upon the delicate conditions connected with spiritual investigations, which are so suspicious to strangers to the subject:—

"Investigators must comply with the conditions laid down by the spirits or 'mediums,' or they will get but poor results. It should be borne in mind, at the same time, that, while complying with the conditions specified, it is not at all necessary to abstain from making crucial tests. It would be as absurd for a person to hunt for Biela's comet in the day, and refuse the astronomer's advice to observe in the dark before the faint light of the comet is obscured by the dazzling glare of the sun. Imagine a Faraday refusing to believe in the existence of a mixture of the hydrogen and chlorine gases because they cannot exist uncombined when exposed to daylight; for, as is well known, unless the actinic rays be excluded, these gases explode, forming hydrochloric acid. In dealing with inanimate matter, when once the laws are discovered, the same results can be re-produced time after time; but when you have to request the attendance of other intelligences—which latter are as self-willed as ourselves—we cannot beforehand determine the results of the experiment or séance. No person can work a telegraph cable unless the intelligences (the clerks) at each end are working in harmony, and are at their posts. We have some control over clerks, but none over spirits. In like manner—by complying with the necessary conditions—we can often

receive and transmit messages between persons in this and others in the next stage of existence, through the medium of communication, when the intelligences upon each side are in harmony. The public has a very erroneous impression that we can compel the presence at our séances of departed spirits. Such is not the case—it is nothing but their kindness or affinity that brings them to us. It is my opinion that the public, at present, care very little about their future existence, or really spiritual matters, and I, consequently, care as little for the public. It almost seems that the majority of the public believe in but one god—"Wealth"—and that £. s. d. is his prophet.—I am, my dear Mr. —, very truly yours, (Signed) CROMWELL F. VARLEY. 6th January, 1873."

CHAPTER XIV.

THE PRINCIPLES OF MODERN SPIRITUALISM, ADVICE, AND CONCLUDING REMARKS.

IN order to lay before the reader in a succinct and comprehensive form what Spiritualism really professes to be and to do, I append the following outline of the Principles of Modern Spiritualism* adopted by the Fifth Annual Convention of American Spiritualists (from *The Medium*) :—

"Spiritualism, in its broad sense, as a philosophical system, embraces whatever relates to spirit, spiritual existences, and spiritual forces; especially all truths relative to the human spirit, its nature, capacities, laws of manifestation, its disembodied existence, the conditions of

* Copies of these "Principles" are published in a cheap form by Mr. Burns for distribution.

that existence, and the modes of communication between that and earth-life. It is thus a system of universal philosophy, embracing in its ample scope all phenomena of life, motion, and development ; all causation, immediate or remote ; all existence, animal, human, and divine. It has, consequently, its phenomenal, philosophical, and theological departments.

But in neither of these departments is it as yet clearly and completely defined to general acceptance. Hence there is no distinct system now before the public which can with propriety be called Spiritualism, or the spiritual philosophy, and for which Spiritualists, as such, can be held responsible.

“ Modern Spiritualism, more specifically, may be defined as that belief or conviction which is peculiar to, and universally held by, the people now called Spiritualists. This may be stated in the single proposition—

“ That disembodied human spirits sometimes manifest themselves, or make known their presence and power, to persons in the earthly body, and hold realised communication with them.

“ Whoever believes this one fact, whatever else he may believe or disbelieve in theology, philosophy, or morals, is a Spiritualist, according to the modern use of the term. Hence there are wide differences among Spiritualists on theological questions. There are those who regard the Bible as divinely inspired and authoritative ; though, in the light of modern revelation, they interpret its teachings somewhat differently from any of the prominent sects of Christendom. There are others who esteem it simply as an historic record, embracing the religious ideas, spiritual manifestations, &c., of the Jewish people and early Christians, having no higher claims to reliability or authority than have other histories. The subjoined summary embodies the views on a variety of topics generally prevalent among the more intelligent class of Spiritualists :—

“ I. THEORETICAL.

“ 1. That man has a spiritual nature as well as a corporeal ; in other words, that the real man is a spirit, which spirit has an organised form, composed of sublimated material, with parts and organs corresponding to those of the corporeal body.

"2. That man as a spirit is immortal. Being found to survive that change called physical death, it may be reasonably supposed that he will survive all vicissitudes.

"3. That there is a spiritual world, or state, with its substantial realities, objective as well as subjective.

"4. That the process of physical death in no way essentially transforms the mental constitution or the moral character of those who experience it, else it would destroy their identity.

"5. That happiness or suffering in the spiritual state, as in this, depends not on arbitrary decree or special provision, but on character, aspirations, and degree of harmonisation, or of personal conformity to universal and divine law.

"6. Hence that the experiences and attainments of the present life lay the foundation on which the next commences.

"7. That since growth is the law of the human being in the present life, and since the process called death is in fact but a birth into another condition of life, retaining all the advantages gained in the experiences of this life, it may be inferred that growth, development, expansion, or progression is the endless destiny of the human spirit.

"8. That the spiritual world is not far off, but near, around, or interblended with our present state of existence; and hence that we are constantly under the cognisance of spiritual beings.

"9. That as individuals are passing from the earthly to the spiritual state in all stages of mental and moral growth, that state includes all grades of character, from the lowest to the highest.

"10. That happiness and misery depend on internal states rather than on external surroundings; there are as many gradations of each as there are shades of character—each one gravitating to his own place by natural law of affinity.

"11. That communications from the spiritual world, whether by mental impression, inspiration, or any other mode of transmission, are not necessarily infallible truth, but, on the contrary, partake unavoidably of the imperfections of the minds from which they emanate and of the

channels through which they come, and are, moreover, liable to misinterpretation by those to whom they are addressed.

“ 12. Hence that no inspired communication, in this or any age (whatever claims may have been set up as to its source), is authoritative any further than it expresses truth to the individual consciousness; which last is the final standard to which all inspired or spiritual teachings must be brought for judgment.

“ 13. That inspiration, or influx of ideas and promptings from the spiritual realm is not a miracle of a past age, but a perpetual fact—the ceaseless method of the divine economy for human elevation.

“ 14. That all angelic and all demoniac beings which have manifested themselves or interposed in human affairs in the past were simply disembodied spirits in different grades of advancement.

“ 15. That all authentic miracles (so called) in the past—such as the raising of the apparently dead, the healing of the sick by the laying on of hands or other simple means, unharmed contact with poisons, the movement of physical objects without visible instrumentality, &c., &c.—have been produced in harmony with universal laws, and hence may be repeated at any time under suitable conditions.

“ 16. That the causes of all phenomena—the sources of all power, life, and intelligence—are to be sought for in the internal or spiritual realm, not in the external or material.

“ 17. That the chain of causation leads inevitably to a creative spirit, who must be not only a fount of life (Love), but a forming principle (Wisdom)—thus sustaining the dual parental relations of father and mother to all finite intelligences, who, of course, are all brethren.

“ 18. That man, as the offspring of this Infinite Parent, is in some sense His image or finite embodiment; and that, by virtue of his parentage, each human being is or has, in his inmost, a germ of divinity—an incorruptible offshoot of the Divine Essence, which is ever prompting to good and right, and which, in time, will free itself from all imperfections incident to a rudimental or earthly condition, and will finally triumph over evil.

“ 19. That all evil is disharmony, greater or less, with this divine principle ; and hence, whatever prompts and aids man to bring his external nature into subjection to and harmony with the divine in him, in whatever religious system or formula it may be embodied, is a ‘ means of salvation ’ from evil.

“ II. PRACTICAL.

“ The hearty and intelligent conviction of these truths, with a realisation of spirit-communion, tends—

“ 1. To enkindle lofty desires and spiritual aspirations—an effect opposite to that of a grovelling materialism which limits existence to the present life.

“ 2. To deliver from painful fears of death, and dread of imaginary evils consequent thereupon, as well as to prevent inordinate sorrow and mourning for deceased friends.

“ 3. To give a rational and inviting conception of the after-life to those who use the present worthily.

“ 4. To stimulate to the highest and worthiest possible employment of the present life, in view of its momentous relations to the future.

“ 5. To energise the soul in all that is good and elevating, and to restrain the passions from all that is evil and impure. This must result, according to the laws of moral influence, from a knowledge of the constant presence or cognisance of the loved and pure.

“ 6. To prompt our earnest endeavours, by purity of life, by unselfishness, and by loftiness of aspiration, to live constantly *en rapport* with the highest conditions of spirit life and thought.

“ 7. To stimulate the mind to the largest investigation and the freest thought on all subjects—especially on the vital themes of a spiritual philosophy and all cognate matters,—that it may be qualified to judge for itself what is right and true.

“ 8. To deliver from all bondage to authority, whether vested in creed, book, or church, except that of perceived truth.

“ 9. To cultivate self-reliance and careful investigation by taking away the support of authorities, and leaving each mind to exercise its own truth-determining powers.

" 10. To quicken all philanthropic impulses, stimulating to enlightened and unselfish labours for human good, under the encouraging assurance that the redeemed and exalted spirits of our race, instead of retiring to idle away an eternity of inglorious ease, are encompassing us about as a cloud of witnesses, inspiring us to the work, and aiding it forward to a certain and glorious issue."

For the benefit of investigators, the following rules and conditions for the spirit circle, published in *The Medium*, will be found useful:—

"**ATMOSPHERIC CONDITIONS.**—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

"**LOCAL CONDITIONS.**—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

"**PHYSIOLOGICAL CONDITIONS.**—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to

be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

“**MENTAL CONDITIONS.**—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there is any feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

“**THE CIRCLE** should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

“**CONDUCT AT THE CIRCLE.**—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being

pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for 'Yes,' and one for 'No,' it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

"INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for 'Yes,' and one for 'No.' By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

"Before proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton

Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or séances can be instituted."

CONCLUSION.

Before bringing this sketch of Spiritualism to a close, I cannot resist the temptation to touch once more upon the *cui bono* of Spiritualism in view of the small appreciation which seems to exist of the need of it. The scientific discoveries of the age in various departments of modern research have all been more or less tending towards materialism and scepticism of the old beliefs as founded upon Bible revelation. The following clever *resumé* of the latest popular scientific theories gives a good idea of the present position of science in relation to the religion of the Bible, and the urgent necessity for a new order of things :—

"For see," says Mr. Gerald Massey,* "just when scientific research is getting too much for the old creeds—when we have discovered the secret of life in protoplasm, and are on the point of finding the mechanical equivalent of consciousness ; just when we are assuming that force comes from the visible side of phenomena, and thought is only molecular motion, and mind a property possessed by matter ; just when the scientific report is that the deeper we dive the further off recedes the supposed heart-beat of the eternal life ; and to make up to humanity for the loss of our Father in heaven, we have at length, possibly at full length, found our long-lost grandfather of earth in the fields, or forests, or floods of the fore-world—in breaks this revelation from the unknown, and, as they assumed, unknowable."

And no one can say that the new revelation is not wanted or has come a moment too soon. What with the inroads made by science upon the old faiths, what with

* "Concerning Spiritualism." Burns.

the speculations of such men as Strauss—whom Mr. Gladstone so much fears at the same time that he so much respects his learning and research—and what with the growing selfishness of class, the utter hollowness and widespread hypocrisy in religious matters, and the intense worship of material wealth and worldly success, surely no man who has the interests of his fellow-creatures at heart, and therefore—above all other classes—surely none of the *clergy* ought to denounce or oppose this new revelation, which once for all demonstrates in a manner that not all the science and scepticism in the world can gainsay the great fact of the immortality of the soul—a fact which unquestionably lies at the root and foundation of all true religion. Even if the quotations I have given as samples of the kind of spirit communications, which are received through the much abused mediums, are considered of no earthly use, surely the man must be ignorant and small-minded indeed, who would say that in merely affording positive proof of man's immortality, Spiritualism serves no useful purpose.

Here is a sign of the times. If the following extract from the *Daily Telegraph* may be accepted as any indication of the state of public feeling, then the utility of Spiritualism—when it is once accepted by the nation as a fact—will be abundantly vindicated:—

“The cry of humanity to-day to the men of science is, ‘Give us back something to believe,’ in return for that which has been taken away. Science ought not to respond with a cold refusal to care for anything but facts. Emotions, affections, aspirations, as Professor Tyndall himself said, are ‘part and parcel’ of human nature; and there must be a religion—there must be a morality and a creed—to satisfy such desires. The need will be now all the more readily admitted, since we have heard the foremost man of experimental physics—Faraday’s successor—rising to confess that his own breast aches and yearns with the universal longing of the time.”

After reading the foregoing extract, let the reader cast his eye over the following choice specimen of vulgar brag, from the pen of a sapient contributor to the *Illustrated London News*. If Spiritualism be a great truth, as it undoubtedly is, the time will come, and that very soon, when the *Illustrated London News* will learn to be ashamed of having given publicity to such a mass of ignorant misrepresentation as the following:—

“For not in one single instance, from the time that quacks in America set the system going for the legitimate service of quackery—that is for gain—up to the last fit of the last hysterical blockhead who fainted because somebody trod on his toes in the dark, has one single revelation been made which has done the slightest good to an individual or to society. . . . We ask the whole body of those who believe that they have access to the spirit world whether one of them can tell us the name of the Coram-street assassin? * Let them ‘rap’ that out, and they shall exchange their present position—that of mountebanks—for that of priests of a new *cultus*.”

* There are plenty of mediums through whom the name and whereabouts of this or any other murderer could be divulged if the spirits of the departed felt so disposed. Lord Lindsay gave evidence before the committee of the Dialectical Society of a séance with Mrs. Marshall, where a friend of his obtained information which led to the discovery of a missing will. The name of the man who drew the will, the street and number of the house were correctly rapped out. If they can do this, it is clear the other is not an impossibility; but certainly very few spirits or mediums would lend themselves to such a business. Mr. Morse’s spirit guide, “Tien-sien-ti,” recently discussed this subject, pointing out that the “murderer is very often not altogether responsible for his crime. His circumstances—namely, parentage, friends, associations, as well as the political systems by which he was surrounded—were to a great extent chargeable with his crimes. . . . Offended justice is not satisfied until victim and murderer are face to face in the life after death. In both cases the fact remains the same: an individual has been sent into the world of souls before his time, and the majesty of the law has to be vindicated by a brutal strangulation. We have heard that two wrongs cannot make a right, and we fail to see that two murders can vindicate the cause of justice.”

This article is thoroughly typical of the position of nine objectors out of ten. Without ever reading a single work on the subject, or making inquiries about the alleged facts, without devoting a single half-hour of their lives to personal investigation of the phenomena, every bigoted self-satisfied scribbler capable of stringing together a few smart phrases, thinks himself competent to extinguish Spiritualism by dint of a sufficient number of misrepresentations, interlarded with sneers and ridicule. It is entirely a matter of indifference to such individuals what great names have given in their adherence to the cause, and they are probably too obtuse to see that ridicule is not argument.

When the question is raised, "What is the use of it? what good has it done?" of course English Spiritualists are under some disadvantage, seeing that the subject is here in its infancy. It would be much more reasonable to ask, "What good is it likely to do?" Let us see what *practical* good it has done in America, where there are over six millions of Spiritualists. Professor Mapes, LL.D., an eminent American scientific man—recently deceased—of whom the American papers spoke in the most eulogistic terms in alluding to his great genius and high literary and scientific attainments, and who was a permanent member of the New York Lyceum, honorary member of the Scientific Institute of Brussels, the Royal Society of St. Petersburg, and the Geographical Society of Paris, thus speaks of the utility of Spiritualism* :—

"Spirits have in a vast number of well-attested instances proved their will and ability to ward off dangers, cure sickness, prevent crimes, reform criminals, restore lost property, and communicate many useful, scientific, and some highly occult and novel ideas to mankind. . . . Thousands of erring persons have been reformed by

* *Vide* Mrs. E. Hardinge's "History of American Spiritualism."

Spiritualism, and many a chilled heart that had almost ceased to beat in unison with its fellows, has been warmed into human sympathy by communications from loved ones, long since passed from the form. . . . Nothing has been so effective in reclaiming the vicious, and rendering the family circle a perfect school-house for Christian feeling. It has been the means of educating many a wayward and inconstant heart into prayerful feeling, gentleness towards the creature, and reverend aspiration to the Creator.”*

The following pithy extract from an American paper, the *New Orleans Times*, so entirely meets the case of the *Illustrated News* and kindred objectors to Spiritualism, that I cannot resist the temptation to include it amongst the very numerous extracts which I have been obliged—from the nature of the work—to quote. If not one of the most telling, it is at least one of the most sensible:—

“For men to pronounce Spiritualism a ‘humbug’ is to put themselves on a level with parrots. They can be taught to enunciate the word quite as distinctly. To say ‘it is the work of the devil’ is only to repeat the Pharisee’s babble concerning Jesus and his marvellous works. To condemn it without long and patient investigation is a mixture of unsurpassed insolence and bigotry. Spiritualism, rightly understood, harmonises perfectly with the religious teachings of Jesus and the Apostles, and affords the only practical demonstration of a future conscious existence.”

THE LITERATURE OF ENGLISH SPIRITUALISM.

The principal periodicals published in England for the promotion of Spiritualism are *The Spiritualist*, “a record of the progress of the science and ethics of Spiritualism,” published on the 1st and 15th of every month, price fourpence, by Mr. E. W. Allen, Ave Maria Lane, London, E.C. The editor is Mr. E. W. Harrison. This paper is

* Abundant facts in corroboration of these assertions are given in Mrs. Hardinge’s “History of American Spiritualism.”

very ably conducted, and treats more of the scientific aspects of the phenomena of Spiritualism together with reliable reports of private, non-professional séances.

The *Medium and Daybreak*, a weekly journal, "devoted to the history, phenomena, philosophy and teachings of Spiritualism," price one penny, is edited and published by Mr. James Burns, 15, Southampton Row, London. The editor is also the conductor of the "Spiritual Institution," consisting of a library and meeting rooms, forming a sort of centre for London and provincial Spiritualists, where all information regarding mediums and séances can be readily obtained, together with a list of the best and most recent works on the subject. *The Medium* contains the most recent reports and the latest intelligence regarding Spiritualism, and fulfils a very useful purpose. Most of the interesting questions and answers by Mr. Morse's spirit guide which I have quoted have first appeared in *The Medium*.

There is also *The Christian Spiritualist*, published monthly, price twopence, by the Rev. Rowland F. Young, of Swindon, which contains valuable reports of séances, where one of the highest phases of Spiritualism—in the form of written communications—are witnessed. This paper chiefly devotes itself to the discussion of the religious aspects of Spiritualism.

Among the monthly magazines, *The Spiritual Magazine*, price sixpence, published by Mr. Burns, occupies the first position. *Human Nature* price sixpence, also published by Mr. Burns, frequently contains much valuable matter. The reports of the Glasgow and Aylesbury mediums, together with fac-similes of remarkable spirit writings and drawings have first appeared in this magazine.

ADDRESSES OF MEDIUMS.

In order that the reader may have the fullest possible

information in the present work for his guidance in the investigation of Spiritualism, I have appended the following

LIST OF PROFESSIONAL MEDIUMS IN LONDON

(as advertised in "*The Medium*," in March, 1873).

- Mr. Charles E. Williams (late Herne and Williams), physical medium, 61, Lamb's Conduit-street, Bloomsbury, W.C.
- Mr. Herne (address not given), physical medium.
- Miss Lottie Fowler (at present in America).
- Mr. and Mrs. Holmes, physical mediums, 16, Old Quebec-street, Marble Arch, W.
- Mrs. Julia B. Dickinson, medical, clairvoyante, and magnetic healer, 23, Duke-street, Manchester Square, W.
- Madame Louise, medical, clairvoyante, and healing medium, 14, Charlotte-street, Tottenham Court Road.
- Mrs. Olive, trance and healing medium, 49, Belmont-street, Chalk Farm Road, London, N.W.
- La Lionne, L.D., trance, physical, &c., medium, 16, Mount-street, New Road, E.
- Miss Hudson, normal, clairvoyante and prophetic medium, 17, Castle-street, Wells-street, Oxford-street.
- Miss Godfrey, curative mesmerist and clairvoyante, 161, Hampstead Road, N.W.
- Mr. Cogman, electro-magnetic healer, 15, St. Peter's Road, Mile End Road.
- Mr. Ashman, mesmerist, 254, Marylebone Road.
- Mrs. Ayres, healing and magnetising medium, 16, Mount-street, New Road, E.
- Mr. Williams, healing medium, 46, Ada-street, Broadway, London Fields, E.
- Mdlle. Huet, healing medium, 39, Duke-street, Grosvenor Square.
- Mr. G. Perrin, mesmerist, 95, Camberwell Road, S.E.
- Miss Job, mesmerist, 24, Bloomfield Road, Shepherd's Bush.
- Mons. Didier, mesmerist, 19, Fitzroy-street, Fitzroy Square.
- Mrs. Marshall, prophetic and clairvoyant medium, 29, Shirland Road, Maida Hill, W.

Mr. F. A. Hudson, 177, Palmer Terrace, Holloway Road, N., the photographer who obtained the first spirit photographs. It is stated that Mr. Hudson has obtained these results without the presence of a medium, thereby suggesting that his own mediumship is sufficient. Usually Mr. Herne, Mr. Williams, Mrs. Olive, or some other good physical medium accompanies the sitter, whereby the power is increased.

Mr. J. J. Morse and Mr. Wallace. These trance mediums can be heard of through Mr. Burns, 15, Southampton Row, Holborn, W. Their addresses are not published.

LEADING MEDIUMS IN THE PROVINCES.

There are numerous provincial trance and physical mediums besides those enumerated above, but their addresses are not published in *The Medium*. That paper gives a list of weekly meetings held in London and the provinces, which investigators desiring to pursue the subject further will do well to refer to.

LIST OF STANDARD ENGLISH WORKS ON SPIRITUALISM.

"The Two Worlds: the Natural and the Spiritual; their Intimate Connection and Relation, illustrated by Examples and Testimonies, Ancient and Modern;" by Thomas Brevior. "The History of the Supernatural in all Ages and Nations;" by William Howitt; 2 vols. "Footfalls on the Boundary of Another World; with Narrative Illustrations;" by Robert Dale Owen. "Planchette: or, The Despair of Science;" by Epes Sargent. "Modern American Spiritualism: a Twenty Years' Record of the Communion between Earth and the World of Spirits;" by Emma Hardinge. "The Debatable Land;" by Robert Dale Owen. "Outlines of Ten Years' Investigation of Spiritualism;" by T. P. Barkas. "Hints for the Evidences of Spiritualism;" by M.P. "Spiritualism: A Narrative, with a Discussion;" by Patrick B. Alexander, M.A., Edinburgh, author of "Mill and Carlyle," &c. "Experimental Investigations of Psychic Force;" by William Crookes, F.R.S., &c. "The Report of the London Dialectical Society's Committee on Spiritualism." "Concerning Spiritualism;" by Gerald Massey. "Nature's

Secrets; or, Psychometric Researches;" by William Denton. "Glimpses of the Supernatural;" by Adin Ballou. "Spiritual Experiences;" by Robert Cooper. "The Night Side of Nature;" by Mrs. Crowe. "Spiritualism: Its Facts and Phases; Illustrated with Personal Experiences;" by J. H. Powell. "The Confessions of a Truthseeker: A Narrative of Personal Investigations into the Facts and Philosophy of Spirit-Intercourse." "Scepticism and Spiritualism: The Experiences of a Sceptic;" by the authoress of "Aurelia." "Is it True? Intercommunication between the Living and the (so-called) Dead;" by a Working Man. "Plain Guide to Spiritualism;" by Uriah Clark. "Notes and Studies on the Philosophy of Animal Magnetism and Spiritualism;" by Dr. Ashburner. "From Matter to Spirit: the Result of Ten Years' Experience in Manifestations;" by Mrs. De Morgan. "The Magic Staff;" by A. J. Davis. "Spiritualism;" by Judge Edmonds and Dr. Dexter. "Supramundane Facts in the life of Dr. Ferguson;" edited by Dr. T. L. Nichols. "Experimental Investigations of the Spirit-Manifestations;" by Professor Hare. "Incidents in my Life;" by D. D. Home. "Spirit-Drawings;" by W. M. Willimson. "The Scientific Aspect of the Supernatural;" by A. R. Wallace, F.Z.S.

Most of the foregoing works are probably unknown to ordinary booksellers; but Mr. Burns, 15, Southampton Row, Holborn, London, W.C., will be able to supply them.