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SPIRITUALISM IN AMERICA.

(From our own Correspondent.)

New Spiritual Publications; Cora Scott Hatch, the Trance Medium; N. P. Willis's criticism on the debate with Dr. Harvey; A Bishop's advice to one of his clergy; The Hartford discussion; Swedenborgian Spiritualism; Circulation of Spiritual works.

The literature of Spiritualism is rapidly on the increase in the United States,—to say nothing of the weekly and monthly periodicals, and tracts issued almost daily on every phase of the question,—there is constantly being published large volumes of spiritual experiences, debates and philosophy, which meet a wide circulation. The Discourses of the celebrated trance speaker Mrs. C. Hatch have recently been published in a duodecimo volume of 372 pages. The subjects are of the most varied character, embracing religion, morality, philosophy, and metaphysics, delivered in the trance or unconscious state.

Mrs. Hatch is yet in her teens and is perhaps the most popular lecturer the spiritual ranks can furnish: she has been before the public about four years, lecturing on an average three times a week, every lecture being entirely different, contending on various occasions with learned savans and D. Ds., on subjects which they have made a life's study, without a moments preparation; the subject being frequently given to her on the evening of debate. Speaking of her last effort in this direction, N. P. Willis, the popular author says—

“The argument was long, and, on the clergyman's part, a warm and sarcastic one. The reverend gentleman, (what is commonly described as a ‘smart man’ with a remarkably large and high forehead, and a lawyers subtlety of logic) alternated speeches with the ‘medium’ for an hour and a half—leaving the audience, I thought, unanimately on the lady's side. But what was very curious and amusing was the difference of scope and dignity in the operation of the two minds. *She* looked at the subject through an open window, and *he* through a keyhole. *She*

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was serene, by the courage, skill, and calm good temper with which she met his objections in the full face of their meaning only, disregarding their sneers; and *he* was serene, by twisting her words into constructions not intended and by feathering the sarcasms thereupon with religious common-places.

"Her argument was the directest and coolest possible specimen (my brother and I thought) of fair and clear reasoning."

* * * * *

"No report can give any idea of the "*Spirit present*,"—I mean of the self-possessed dignity, clearness, promptness, and undeniable superiority of the female reasoner. Believe what you will of Mrs. Hatch's source of inspiration—whether she speaks her own thoughts or those of other spirits—it is as clearly *supernatural eloquence as the most hesitatory faith could reasonably require*. I am perhaps, from my study and practice, as good a judge of fitness in the use of language as most men; and, in a full hour of close attention, I could detect no word that could be altered for the better, none indeed, (and this surprised me still more,) which was not used with strict fidelity to its derivative meaning. The practised scholarship which this last point usually requires and the curiously unhesitating and confident fluency with which the language was delivered, was, certainly, wonderful. It would have astonished me, in an extempore speech *by the most accomplished orator in the world*."

It is now almost impossible to get any one to hold a debate with this young lady; the clergy, though constantly denouncing Spiritualism, take special care to do it when there is no fear of being confronted. They have the hardihood to declare that *their* sermons are given them by the Holy Ghost, whereas she, who is the mouthpiece of angels, is an impostor. The more candid of them are beginning to take a more reasonable course however, which might be profitably imitated by such valiant champions of unspiritualized orthodoxy as the Rev. W. Walters. The learned Bishop of Rhode Island, one of the most eminent in the American Episcopal Church, when asked recently by one of the clergy of his diocese (who had been to hear Mrs. Hatch) what he should do to stem the tide which was sweeping with such threatening power throughout the land—replied with one Gamaliel "Let it alone, if it be of man it will come to nought, but if it be of God ye cannot fight against it, lest happily ye fight against God. It may be that God has some new light to give the world by this means."

Enquirers are constantly asking for proof of the spiritual origin of these phenomena. What evidence could be so strong as this idea of intelligence of the highest order, a capacity to answer the most subtle questions of Philosophy, Theology, and Science, (and this on the part of one who left school at 12 years of age, and received only the most ordinary education) together, with a beauty of diction and grace of utterance which defies criticism. Professor Felton of Harvard University, for a long time the bitter opponent of Spiritualism, has confessed to Mrs. Hatch's wonderful powers,—another medium, who has a wonderful gift of improvising poems on any subject the audience may select—he compared to Socrates. The Oral discussion between S. B. Brittan, one of the

Editors of the *Spiritual Age*, and Dr. Hanson, of the Free congregational church, Hartford, has been published by S. T. Munson, New York. Dr. Hanson was the best man the opponents of Spiritualism could bring forward; his arguments are shrewd and lawyer like, though entirely demolished by the vigorous onslaught of facts brought forward by Professor Brittan. It is said that the result of the discussion has been to further the Spiritual movement in Hartford to a considerable extent. A second edition of Jabez Woodman's reply to Dr. Dwight, of Portland, has just been issued. This is the most rational argumentative exposition of Spiritualism we have read. The harmony of Spiritualism with reason and revelation, is abundantly vindicated by one whose reasoning powers are of no mean order. Mr. Woodman is an eminent lawyer of the city of Portland.

Rev. T. L. Harris of New York, Editor of the *Herald of Light*, a monthly serial of the Swedenborgian school of Spiritualism, is the author of a new work of 496 pages, entitled the "Arcana of Christianity. An unfolding of the Celestial sense of the Divine Word." Swedenborg wrote a work entitled the "Arcana Celestia" giving the *spiritual* sense of the word—this professes to give the *celestial*, or more interior meaning. The work will no doubt meet with much ridicule owing to the peculiarity of its language and ideas. Its author is an eloquent advocate of the New Dispensation of angelic communion,—Peace on earth and good will to man; he preaches at the University chapel, New York.

Judge Edmonds is publishing a series of Tracts on Spiritualism, taking up the various phases of the Phenomena, and answering the objections of enquirers. The ability, scholarship, and legal eminence of the author, who was for many years Judge of the Supreme Court of New York, will give them an extensive circulation. The following have already been issued:—

1. *An appeal to the public on Spiritualism.*
2. *Bishop Hopkinson's Spiritualism, reply of Judge Edmonds.*
3. *The News Boy.*
4. *Uncertainty of Spiritual Intercourse.*
5. *Certainty of Spiritual Intercourse.*
6. *Speaking in many tongues.*
7. *Intercourse with Spirits of the living.*
8. *False Prophesying.*

The large work on Spiritualism by Judge Edmonds and Dr. Dexter has had a circulation of 10,000 copies—that of some of Andrew Jackson Davis works, is nearly as large; the *Banner of Light*, the new weekly spiritual paper, has already reached a circulation of over 7000 copies, and, is rapidly increasing.

The *Spiritual Age*, one of the largest and most talented spiritual papers, has recently united with the *Age of Progress*, Buffalo, retaining its present name. Its editorial corps is equal in ability to any paper devoted to Spiritualism or religion.

The editor of the *Spiritual Clarion* has published a useful little compendium, entitled "Facts, Philosophy, and Statistics of Spiritualism." In an article entitled "Sixty Questions of skeptics" there is the following pertinent query. "If Spiritualism is to be known by its fruits, what judgment must be pronounced in view of the fact that it has converted thousands to a belief and knowledge of God and immortal life, comforted the mourning, quieted the disconsolate, saved the doubtful and despairing, reclaimed the wandering, healed the sick, blessed the afflicted, strengthened the weak, given to the lonely the companionship of celestial guardians, and cheered the dying with opened visions of glory beyond the tomb?"

MELANCTHON.

An esteemed correspondent, in writing to us a few days ago, refers to the "Arcana of Christianity" by T. L. Harris in the following language, "If you have not yet got a copy, you must write to W. White, 36, Bloomsbury St., London, for one. I think the price will be 8s. 6d., but if it were as many pounds, it would be cheap, according to its intense value."

SPIRITUALISM,—TESTIMONIES, ANCIENT AND MODERN.

BY A TRUTH SEEKER. NO. X.

HISTORICAL SKETCH OF JOAN OF ARC.

SPIRITUALISM in many ways blends with both ecclesiastical and secular history. Through individuals under spirit-influence, it has, sometimes in a very marked degree, shaped and guided the destinies of Church and State. Thus, Constantine, who established Christianity as the religion of the Roman world, was converted to the Christian faith by becoming the subject of spiritual vision. As he was marching at noonday at the head of his army, he beheld a luminous cross suspended in the air and inscribed with the words "*By this conquer.*" During the ensuing night the form of Christ himself presented itself with the same cross, and directed him to frame a standard after that shape. Of course, modern writers essay to throw doubt and contempt upon this narrative; Gibbon's lip curls with its usual sneer, and enlightened protestant orthodoxy salutes him with a loving kiss. Spite of all railing and of all fanciful conjectures to explain away the literal truth of the narrative; it still remains recorded by Eusebius, the eminent Church Historian and contemporary of Constantine, who avers that Constantine related it to himself, and attested its truth by a solemn oath. "And it is certain" says a recent sceptical Church Historian "that about that period, and possibly on that occasion, a standard was so framed, and continued to excite the enthusiasm of the Christian soldiers."

Passing however to a later instance, and from a Roman Emperor to a village girl, we would briefly sketch the history of a rustic maiden, who, under spiritual guidance, became the deliverer of her country in the hour of its greatest peril. The story of Jeanne d'Arc (or as we call her Joan of Arc) has been often told, but it never fails to interest. A recapitulation of its leading incidents may serve to confirm our spiritual faith, and give us broader and deeper views of the mission which spirits may at times have to fulfil in relation not only to the destiny of individuals but of nations.

France had fallen upon evil days. It was at the same time torn by internal feuds and ravaged by a successful invader; its nationality was all but annihilated and its bravest troops were in league with the foreigner. The enemy had marched on from victory to victory, town after town had surrendered, one strong hold after another had been captured—while its king, imbecile and frivolous, immersed in pleasure, was contemplating his personal safety in flight, rather than the honour of his crown or the independence of his kingdom.

At the time our story opens, Orleans was the only town of note which still held out in the king's favour. His last hopes hung upon its fate; it resisted gallantly; but the siege was now converted into a blockade; its defenders were daily becoming fewer and provisions scarcer; and as tower after tower rose around it, hope of succour from without became fainter. And when a last effort to relieve it had failed, the hearts of its few surviving defenders sunk within them: they offered to remain neutral during the war, and to place their city as a deposit in the hands of Burgundy:—"I will not beat the bush for others to capture the bird" was the contemptuous reply of the regent. They were told that nothing short of unconditional surrender would be accepted.

It was then, when the lion had trampled down the lilies—when France, beaten and hopeless, lay at the feet of the conqueror, that spiritual powers through the agency of a humble unlettered country-girl turned the tide of fortune, rescued the apparently doomed city, and delivered her country out of the hands of its enemies.

The noble hall of the Castle of Chinon was illuminated with the light of fifty torches, and crowded with knights and nobles when the first interview between Charles the Dauphin and Joan took place; that he might the better test her claims, the king had disguised himself, mingling without ceremony among his courtiers, of whom we are told about three hundred were present, while some of them, splendidly attired, took the upper places. Undisturbed by the splendour of the

scene and the gaze of the spectators, Joan, without hesitation, singled out the king and advanced towards him with firm step; then, bending her knee before him, exclaimed "God give you good life gentle king." Charles, condescending to falsehood, replied "I am not the king, he is there," pointing to one of his nobles. "In the name of God you are he and no other," returned Joan. She then continued—"Oh most noble dauphin, I am Joan, the maid sent by God to aid you and your kingdom against the English. And I am commanded to announce to you that you shall be crowned in the city of Rheims. Gentle Dauphin why will you not believe me? I tell you that God has pity upon you and upon your people and that St. Louis and St. Charlemagne are interceding for you now before him." Charles then drew her aside and conversed with her, when, among other things, she disclosed to him a secret which he was certain was known only to himself alone. He declared himself satisfied of the truth of her pretensions. *

Before this interview was permitted, Joan had been subjected to an examination as to her religious orthodoxy; she now again had to pass through the ordeal of a long tedious theological examination ere learned doctors could assure themselves and certify to the king that she was not in league with the Devil. A commission was also appointed to obtain the fullest particulars of her previous life. To their report we are chiefly indebted for the facts known of the early life of Joan. As the result of their enquiries, it appeared that Joan was the child of poor parents who lived in an humble cottage, in an obscure village, near the borders of Lorraine. She had neither learned to read nor write, but her mother had taught her to spin and sew. She bore an unblemished character, had a strict regard for truth, was thoughtful and deeply religious, but free from many of the superstitions of her time and neighbourhood; and had been often laughed at by her young companions for preferring to attend church to joining in the village dance. She assisted her parents in household duties, and among her active outdoor employments was accustomed to tending cattle; and she had learned to mount and ride on horseback with little or no accoutrements, which may account for the equestrian skill and fearless riding, she afterwards displayed. The priests, to whom she was in the habit of confessing, declared that they had never witnessed a female more pure of soul, more humble in spirit, or more resigned to the will of the Almighty. Sir James Mackintosh says, "She was beautiful, innocent, pious, modest, laborious from her childhood, devoted to the severest observances and to the most mysterious meditations of religion, such as are cherished by a young female full of sensibility amidst the lonely occupation of a district of mountains and forests."

Her first experience of spiritual intercourse appears to have been chiefly intended to prepare her for future communications and for her subsequent mission. It is thus artlessly related by herself:—

"At the age of thirteen I had a voice from God to assist me to govern myself. It came at noon, at summer, in my father's garden. I had not fasted the day before. I heard it on my right towards the church. I was greatly frightened. I rarely hear it without seeing a great brilliancy on the side it comes from. I thought it came from Heaven. When I heard it three times I knew it was the voice of an Angel. It has always kindly guarded me, and I understand very well what it

* It is said that in the Royal library of Paris this secret has been at length discovered. Joan, it seems, reminded the king of a prayer which he made one morning during his distress, and which she repeated to him. Mr. Sharon Turner, who, in his History of England, labours hard to rid the narrative of its spiritual element, (Hamlet with the Ghost left out) *suspects* that some one very near the king and acquainted with his secret thoughts was now secretly assisting the maid." But this *suspicion* is quite gratuitous, alike destitute of evidence and probability: "the wish is father to the thought." It is in this manner that the facts of Spiritualism are generally treated. If they cannot be disproved, or explained away, they are assailed with hypothesis—conjecture—suspicion, anything will do. Give a dog an ill name and it is always easy to find a stone to sling at him.

announces. Though I were in a wood I still heard it, and usually at noon. When I came into France I often heard it." † The voice exhorted her to continue pious and good and God would help her.

Soon after this, while tending flocks in the field, she again heard the same voice, which announced itself as that of the archangel Michael. The voice now announced to her that her country was to be delivered from the English yoke, and by her means. Joan, in token of submission to what she required as the will of Heaven, and in gratitude to the Most High, who had chosen her as his instrument, took a vow to remain unmarried and to devote herself entirely to her mission. And to this vow she religiously adhered, repelling offers that would have given her rank and wealth, saying that she was a maid consecrated to the service of God and of her country. She, with quaint simplicity, described the archangel Michael, as appearing "in the form of a true and comely gentleman." She also beheld the majestic forms of St. Margaret and St. Catherine, who shewed themselves to her, crowned with rich and beautiful diadems. She touched and embraced them, and kissed the turf where she beheld them. From this time they frequently thus appeared to her and directed her movements.

Being now instructed in her mission, she proceeded to make it known. Her parents, as might be expected, at first thought but lightly of these rhapsodies, as they would doubtless consider them. She succeeded however in convincing her uncle, whom she visited for that purpose, of the reality of these revelations. So impressed indeed was he of the truth of her mission, that he decided on going to Baudricourt, the governor of the neighbouring town of Vancoleurs, as her messenger, and revealing her visions to him, entreating his assistance to enable her to reach the king's presence.

The interview with Baudricourt was obtained, but he treated her declarations with the utmost ridicule, advising her uncle to box her ears and send her back to her parents. Joan was not disheartened by this failure, she resolved to go to Baudricourt herself, to go to him alone if need be. Her uncle however accompanied her. It was with great difficulty that she could obtain admission to the governor, still more difficult to win from him a patient hearing; but believing that she was labouring to execute a Divine commission, she persisted, despite of all derision and contempt. Frequent and fervent were her prayers to Heaven, and the strength that she needed was not withheld from her. She continued her passionate appeals and entreaties to the governor, declaring that she must and would see the king, even if in doing so "she wore through her feet to her knees." At last Baudricourt consented to write to the king and refer the question of her journey to his decision.

Meanwhile, her piety, earnestness, and evident sincerity had made a great impression on the townspeople. Her fame had reached the Duke of Lorraine, who sent for her, considering that if she were indeed endowed with supernatural powers, she could cure him of a disease under which he was suffering; but Joan replied with truthful simplicity, that her mission was not to that prince, nor had she such a gift.

Her uncle and other friends of Joan now raised the funds necessary to defray the expences of her journey to the king, and some gentlemen of distinction promised to accompany her and to provide her a small escort. Baudricourt gave her the required letters to the king, and exacted an oath from her escort that they would take all possible means to conduct her safely to the court.

To lessen the perils of traveling through a hostile country, they proceeded by unfrequented bypaths; sometimes traversing forests and fording rivers, but the maid seemed indifferent to toil or danger; till arrived on friendly ground, she openly proclaimed her mission, announcing to all whom she met that she was sent by Divine command to relieve the city of the Orleans and to crown the king.

† Domremy, her native place, being on the borders of the Burgundian territory, would, in her time, be distinguished from France proper.

At length she reached the neighbourhood of Chinon, where the king was staying, and surmounting all impediments, obtained that interview with him which we have already described.

Charles had just made a last effort to relieve Orleans, but so thoroughly dispirited were the French troops, that they were completely routed by a far inferior force; and now, he was half persuaded to leave Orleans to its fate and seek refuge in the mountain recesses of Languedoc.

After two months spent in close investigation of the character and abilities of Joan, her spotless purity being satisfactorily established by several matrons of high rank, and her orthodoxy in points of faith having received the approbation of a synod of theologians, it was at length determined to despatch her with relief to Orleans. By direction of the spirit-voices she assumed male attire and a white banner was made for her strewn with the *fleurs de lys* of France, and bearing the figure of Christ in his glory, with the inscription *Jhesus Maria*; and a sword, which she had been told to wear, was found as she described it, marked with five crosses, laying with other arms in the Church vault of St. Catherine, at Fierbois, and at the precise spot which she had mentioned—it is said to have belonged to the redoubtable Charlemagne. The enthusiasm in her favour had, by this time, become so great that the army was now placed under her controul. One of her first steps was to reform the morals of the camp, by expelling all bad characters from it, and by calling upon the soldiers to prepare for battle by confession and prayer. She proceeded on the march to Orleans with unflinching determination, giving such proofs of wisdom, and surmounting such great dangers as confirmed the belief in her being under Divine illumination and protection. The troops now, despite of the circumvallation, penetrated to Orleans, and Joan, with the convoy of provisions, passed up the Loire, and the besiegers abandoning a redoubt at her approach, she entered the city without resistance amid the enthusiastic shouts of the inhabitants. Notwithstanding her fatigue, and that it was nearly midnight, Joan proceeded immediately to the Cathedral, when *Te Deum* was chanted by torch light. According to her usual practice, she selected her dwelling at the house of one of the most esteemed ladies of the city.

Animated by her presence, and believing themselves to be under celestial guardianship, the courage of the defenders revived. At the head of her troops, clad in armour, and carrying the consecrated banner, Joan attacked and defeated the English in repeated sallies, and so successful were the French soldiers under her guidance, or rather, under the guidance of the spirits who directed her, that in eight days from her entrance into the city, the English, who had besieged it for eight months, were, after many fierce and desperate fights compelled to raise the siege. The imminent danger which had menaced it and the French kingdom had passed away. Need we attempt to describe the feeling of the inhabitants—how acclamations rent the air—how bonfires blazed in the public streets and, joy-bells pealed from every church, how the people, of all ranks and ages, flocked to the Cathedral to offer up thanks to Heaven—the solemn *Te Deum* mingling with the joyful sobs and tears of the worshippers. Need we say that when Joan, as she had predicted, returned victorious from the last terrible but decisive conflict before the city, that it was indeed a triumphal entry, and that though renowned generals and great men attended her, the holy maid was the centre of all hearts and eyes. Let it suffice to mention that the city bestowed upon her the title—**MAID OF ORLEANS**—by which she is still chiefly known in France, and that in grateful remembrance of their deliverance, the anniversary of the day (the eight of May) was set apart by them for devotional exercises, and is still held sacred as a holiday in Orleans. * (To be continued.)

* After the siege was broken up to tell you what triumphs wer made in the citee of Orleance, what wood was bunt in fiers, what wyne was dronke in houses, what songs wer song in the stretes, what melody was made in the tavernes, what rondes wer danced in large and brode places, what lightes wer set up in the churches, what anthemes wer song in the chapelles, and what joy was shewed in every place, it wer a long work."—**HALL**.

SPIRITS IN THE FLESH.

"It would be interesting in the history of Science to canvass the reasons why certain large classes of facts have been rejected from time to time. Why, for instance, the church of Rome felt peculiarly aggrieved that the earth should go round the sun and not *vice versa*;—Why certain moderns dislike to live on a planet which took more than seven days for its creation; Why sceptics have a call to blink all evidence for spiritual communications, and afterwards, opening their sockets widely, *complain of the absence of facts*; and why the medical profession fumes and shivers whenever mesmerism is brought forward. In all these cases, as we deem, it is the instinct of self-preservation that, like a skin, defends them against the reception of the facts. They know instinctively that the limitation and egg-shell of their state is in danger, and that if the obnoxious point be admitted they will have the trouble of building a new house on a larger scale."

Is it a truth that Balaam's ass saw the spirit which was invisible to its Master? It would be a valuable study for the Learned Balaams of the present day, to trace the causes which still enable asses to see further than themselves. One of the causes would no doubt be found to be that the ass was content to accept facts as they came before it, and that it was not hampered by a self-made system, which caused it to close its eyes to whatever it did not wish to believe.

It is strange to find what a multiplicity of facts are ready for the men of Science whenever they shall be found in a state of mind to enable them to receive them, to classify them, to reason upon them, and to make them the ground work of a new and larger System. At present, they are driven to the hard necessity of shutting out all such facts! or rather they think that they shut them out, by the easy process of denying them. Were they however to inquire amongst their friends for such, or to let it be known that it was an open subject with them, which they were willing to investigate, they would find, as I have done, that hardly a day would pass which would not bring some important confirmation of the great fact, that it is mind which is the real master of matter, that there are beings and a world about us, and operating through us, which they have shut out from religion and philosophy now alas divided, and the recognition of which would be a new starting point for their re-union in the mind of man.

One of the most recent additions of these facts to my former store of them, I propose to narrate, in the hope that it may induce others to bring forward similar instances within their knowledge. I have long known of many such, but first I will tell how this one was brought forward.

A few days ago I went with a friend to a rural fete at Hendon, a few miles from London, I there found that one of the attractions was the exhibition of thought reading or mental transfer, as one of the phases of mesmeric trance, which may daily be seen at the Colosseum in the Regents Park. Mr. Taylor was there with the well known Middle Prudence, and was surrounded by a large and attentive audience. After a few prefatory remarks on the subject of mesmerism and its phenomena, in which he shewed that during the trance state the mind was not sensible of the presence of the body, and that even the most difficult operations could be performed without pain to the patient, he made a few movements of the hand before the face of Middle Prudence, which had the desired effect. He then drew up the eyelids to shew that her eyes were turned upward into the head, and that nothing but the white was visible, as is, I understand, invariable the case in that state, as it is generally also in hysteria. A bandage was placed over the eyes, and he then descended from the platform amongst the audience who were invited to produce articles to him which he said would be accurately described by the Lady. This was done satisfactorily in every one of repeated instances, and in such a way as entirely to satisfy the company that it could not have been effected by the conjuring mode of conveying to her mind in the question the nature of the answer she was to give. Many of the answers

were given before even the questions were asked, and the whole gave the clearest exposition of the phenomenon of thought reading. Whatever was known to Mr Taylor was instantaneously seen and described by Middle Prudence and this was well shewn in two instances in which he wrongly read a name and a date and the answer she gave copied his mistakes.

Space will not permit to go further into this, than to say that such an Exhibition should be seen to receive the full effect of it, and to inform the reader that he may see the same as I did and apply any proper tests for his own satisfaction any day at the Colosseum on payment of one shilling. I afterwards went with another friend to shew him at the Colosseum this marvel of seeing without eyes and hearing without ears, for I need not say that her bodily ears are as much closed as her bandaged eyes, and there, after seeing similar results to those I have described, the exhibition closed. She had read the number of a pass-port with the name and description of its holder, the number and name on a game certificate, the number and class of a railway ticket and the date, address, and other particulars of a letter from Carlshamm in Sweden to my friend, and Mr. Taylor kindly permitted a lady to place herself *en rapport* with her, when she at once, without a question being asked, described to her her Sister, who was in Russia, and gave her name. I need not say the Lady was no little astonished, and that she was too wise to seek a refuge amongst the learned Balaams of the day.

But now to my story to which all this is but the introduction. My friend and I remained after the company had left, for the purpose of having some conversation with Mr. Taylor. We found him both intelligent and communicative in answer to our questions as to how long he had been investigating Mesmerism, and what he had seen of it and its deeper-self Spiritualism. He soon told us that he had begun many years ago as an entire disbeliever in it, and that after seeing some of the public exhibitions of it, he was so deeply convinced that it was a delusion, that he had publicly lectured against it and had shewn that by sleight of hand and other arrangements he could produce the same results, that in this way he had throughout his lectures deceived even medical men and professed mesmerists but always at the close informed them that it was an entire delusion. But, said he, I was, whilst this was going on, made to see that what I took up as a plaything was a wonderful truth, and I then became even more earnest in advocating its truth than I had been active in denying it, for truth is what I have ever been searching after. I found that all the highest class of phenomena were entirely above my reach or that of any illusionist, and such as you have seen to day, it would be impossible to imitate or approach. I asked him how in his opinion the facts we had seen could be accounted for on any other basis than that of the power of Spirit over matter, in as much as the Spirit of Middle Prudence must have seen through his body, into, and through his Spirit. This he admitted, but he said he was not convinced that any intelligence could be derived from Spirits which had left the body, though he was quite ready to investigate and receive any facts that were accredited in that direction, and that many circumstances had occurred to him in his dealings with mesmeric mediums during the past 12 years which much puzzled him. He then proceeded to narrate to us several of these, and afterwards at my house where I had the pleasure of his company, he told us of very many more, all of the most wondrous kind, and such as I have never heard before from the experience of only one person. His information is not yet half exhausted, and would of itself form a goodly volume, and be a perfect handbook of Spiritualism. One of them only however I can find room for and it is one that deserves the best attention of Science when it shall begin to inquire into the relative values of mind and of matter.

Mr Taylor had just commenced to mesmerize a young woman named Sarah W——, whom he found very susceptible. At this time he slept in a room below stairs with his little son whilst Sarah was in a room upstairs with Mrs. Taylor. Mr. Taylor was in the habit of locking his room door on the inside, and one morn-

ing when he got up he was surprised to find that his door was not only unlocked but wide open. He could no way account for this, but thought it possible he might have forgotten to lock it on going to bed, though he felt almost sure he had locked it. Still it was not a circumstance on which he could form any very decided opinion, until a day or two afterwards, when he was again mesmerizing Sarah, whom he found, at first rather unwilling to be influenced, and as he was holding her hands, she hastily withdrew one of them, and immediately he heard a noise as of a pea, or some hard substance, striking sharply against a glass. He asked her if she had thrown something at it, and she smiled and said, "No, I was resisting the influence and threw it against the glass." Mr. Taylor said, "How is that possible?" to which she answered that she could not tell how it was done, but it was of the same kind as when she opened his bed room door the other night. Mr Taylor was now of course very much surprised, and asked her if she could do it again, and she said she could and would the next time she was mesmerized.

About three days afterwards she was in the trance and he asked her if she could open the door of the Doves cage and take out the bird. Like an honest doubter, Mr Taylor, before going to bed that night, went up stairs and locked the door of the bed room in which Mrs. Taylor and Sarah were, on the outside, and then went to his own room below stairs and locked the door on the inside, and in order that the door should not be disturbed, without his knowledge, he placed against it the scroll back of the sofa in such a position as that it would fall with a clatter at the slightest movement. Then he thought that he would keep awake, and so he did for a long time, but not bearing anything, he put out the candle and fell into that common state of worn out humanity — asleep. About two in the morning he was awakened by his little son who was laying on his arm, saying, "Oh Sarah! Dont pull me away from Papa," and Mr Taylor *felt* as if some presence was between them and trying to remove the boy from his arm. It occurred to him that "this was too near to be pleasant" and he was in no little fear, and at once lighted the candle, by the light of which he found the room door unlocked and wide open, and the scroll pushed back, but without his having heard it moved. He then went to the cage and finding it shut he said to himself, "well at all events she has not opened the door of the cage," when on looking at the floor he found it strewed with the bird's feathers, and the poor bird itself in a terrible fright and looking half plucked or as if it was in the moult.

His first impulse now was to satisfy himself of the whereabouts of Miss Sarah and he therefore went upstairs where he found her bed room door still locked with the key on the outside, and he asked Mrs. Taylor if Sarah was there. She said that she was but that she had been disturbed by her moving about nearly all the night, in bed, as if she was very restless. Sarah then herself answered, and he found that she was in the mesmeric trance, and in answer to his questions, she said that she had seen her spirit leave her body, as she was in bed, and she had been trying to follow it with the body, that she had been down stairs and unlocked and opened the door, and had been trying to get the bird out of the cage;—that she had tried to remove the little boy from his arm in order that she might awaken him without disturbing the child, but that her doing so had made the child speak, and thus awakened Mr Taylor;—that she had seen that he was much frightened and had then tried to bring her body and spirit together that he might see that it was she and not a ghost, but that she could not do so till she had gone upstairs for her body.

I am satisfied that the story has lost much by my telling of it, but these are the chief particulars of it, and they furnish ample materials for a new theory of mind and matter, so soon as the Scientific gentlemen of the age can get rid of such ideas as that "the brain secretes mind, as the liver does bile." Such "mind" as the brain secretes would find it difficult to unlock and open a door, and to meddle with a bird cage.

W. M. W.

DISCUSSIONS ON SPIRITUALISM.

[The following was addressed to Mr. S. Owen, on this subject. We regret that so good a letter has been, from limited space, so long kept from our readers. Ed.]

"DEAR MR. OWEN."—I am glad you have commenced agitating spiritualism in London, where I find that misconception of the subject is prevalent even among the educated classes. Beyond a limited circle, there is scarcely any opinion concerning it except what is gathered from periodicals which generally either denounce it as humbug, or hold it up to the ridicule of their readers. Now and then a slight variation is played on the old tune—a scientific Editor *conjectures* that it *may* be all electricity, or a Clergyman discovers that Satan is at the bottom of it.

But in spite of Editors, Professors, and Parsons, Spiritualism has now maintained its ground for ten years; during which time it has been subjected to innumerable tests, has survived all attacks, outlived all opposing theories, and, according to the last No. of the Westminster Review, at the present time numbers its disciples by millions, including in its ranks men of the highest education, character, talent, position, and influence. Surely if Spiritualism were all humbug, some of these men were as capable of detecting it as any of those who bawl "humbug" so lustily without taking the trouble of enquiry. The truth is, that those who thoroughly investigate the facts never deny their reality, although some dispute their spiritual origin. Those inclined to laugh at the subject may easily find upon its surface food for merriment. We know that there are plenty of silly people in *this world*, and it need not surprise us to find that they do not acquire the wisdom of Solomon immediately upon their entrance into *the next*: especially if we indulge in frivolity may we expect spirits of the same stamp to flock around us.

We shall find probably too, that there is much in Spiritualism which does not accord with our previous ideas of the spiritual world; but as these ideas are mostly guesses in the dark, it is not very wonderful if on some points concerning it we find ourselves mistaken.

It is to be anticipated that many who have heard of the powers of electricity, should, when they witness spiritual phenomena, have a vague notion that that mysterious agent is in *some* way the cause of it. So far as I know, no really scientific man ever countenanced this idea; even Faraday, who thinks that the movements of the table are simply the result of unconscious mechanical impulsion, scouts all thought of their having an electrical origin; while Professor Hare, the great American Electrician, not only satisfied himself, by investigation and experiment, that neither the electrical nor the mechanical theory was the true one, but that the phenomenon was truly, as it professed to be, of spiritual origin. I have myself obtained answers to questions, mental as well as spoken, and also intelligent communications by the movements of a table the top of which was made of a substance of a non-conducting electrical quality.

As to the Devil being prime mover in the affair, I can only say that in that case, his character has so greatly improved that he might be allowed to preach at Exeter Hall without risk of that place losing its character for sanctity; indeed were he to do so, I incline to think he would soon be elected on a mission to the Heathen. Certainly many communications given in my presence breathe a spirit of morality and piety that would eminently qualify him for that office. I do not say that all spiritual communications are equally pure and elevated any more than that all communications made by spirits in the body are so. Let them in both cases be judged by Christ's rule, "By their fruits shall ye know them."

May I venture to suggest that in introducing Spiritualism to a public audience, it should be treated in the most elementary manner, using the utmost plainness of speech—explaining those terms with which people are not familiar, and also the course usually pursued to obtain communications. In narrating facts, I would

quote those of the common place sort (which are sufficiently marvellous) rather than the rare and startling ones. If the latter are instanced, many will expect that they can at once be reproduced, and be disappointed if they are not. I do not think it desirable to make public experiments in proof of spirit-action and for obvious reasons: Every man of science knows that experiments can be successful, only under suitable conditions, and with the finer physics, such as Electricity and Magnetism, some of these conditions are delicate and require to be adjusted with nicety; but with every care they will sometimes be followed with imperfect results. So with spirit-manifestations, some of these, such as table-tippings, are simple enough, and if a suitable medium is present, can generally be obtained with little difficulty, but manifestations involving proofs of intelligence, truthfulness, and personal identity, are dependant, in part at least, upon higher and easily disturbed conditions: I mean conditions mental, moral, spiritual,—sincerity, truthfulness, mutual confidence, harmony of thought and feeling, and spiritual elevation in all present. To expect this amid the confusion, excitement and discordance of a public assembly, is to expect phosphorescent light to be visible in the glare of the noon-day sun. If however, to satisfy your audience that you are acting in good faith, you determine to permit public experiments to be made, I should urge that the circle, formed for that purpose, be advised to seek only the physical demonstrations. If more than this is sought for, the response obtained (if any) will, most probably be unsatisfactory. For obtaining intelligent communications, and proofs of spirit-identity, let those who are so minded, do as I have done; pursue the enquiry at home, in their own families, or among their own friends, where they can fully trust each other. Those very wise people who already know everything, of course need not waste their time in this manner, but if among your audiences, there are any humble, earnest seekers after truth, who are desirous to gain a more positive assurance of the Future Life; or if there are any suffering from bereavement, who would welcome the consolations of the spiritual philosophy; let me from my own experience, encourage them to commence and persevere in this enquiry. I was incredulous, but like many others, I have thus satisfied myself. Let them go and do likewise, "I speak that which I know, and testify to that which I have seen."

Yours, very faithfully,

T. S.

REPORTS FROM CIRCLES, &c.

SPIRITUAL SOCIETY, 101, HIGH, ST. HOXTON.

SIR,

We feel obliged by your attention to orders, and to your interest in the cause.

Our Society has passed through a good deal of experience—even since its short existence—for mediums are everywhere springing up, and we have had great varieties of manifestations; but we find, in common with others, that persons are so anxious to rush to conclusions, that they cannot give that philosophic patience that is necessary to go thoroughly through such a grave and important subject; but when difficulties present themselves, or apparent inconsistencies occur, they feel disgusted at the want of perfection in the Spirits themselves, or in their manifestations, and, perhaps lack courage to go on, because they had previously conceived that a spirit must be able to know everything, and almost to do everything; therefore they have not patience with our as yet imperfect system of Telegraphy.

But I will, with your permission give you an extract from the records of the Society:—

July 25th, 1858.

At the sitting this evening there seemed a gathering of the spirit mothers of all the Ladies present, and seeming with a pure hilarity and joy answered many

questions. A Mr. F. came in who has been toss'd about, with the difficulties of explanation. It was then asked if his mother was present? *Ans.* Yes!

Had she anything to say to her Son? *Ans.* Yes! then was tilted out the following in a very strong and powerful manner:—

"You must turn your mind to have faith, you fear much. With your will you will fail. You must pray to God to turn your heart—to save your soul from sorrow!! Your prayer will be heard. You will be more happy when you believe in Spirit Teaching,—and then you may try to teach your children."

There was in this communication a marked peculiarity of diction, combined with an emphasis and decision that demonstrated—a spiritual individuality—for the spirit would give her own words in her own way."

On a succeeding evening,

July 29th.

After an interesting communication of some extent—"There seemed again a general assembly of the spirit-mothers, who seemed to act in unison; for they toss'd the Table playfully about in all directions. We then asked if they could raise the Table? *Ans.* Yes! Four persons then placed one finger on the rim of the Table and presently it rose, first one side then the other, till the top of the Table, which was a 3ft. 6in. maple Loo, rose as high as we could reach into the air, and then commenced gyrating round and forward from one end of the room to the other, till the persons were quite giddy in following its movements—nor was it till some time that we could get away from the Table—for our Spirit friends seemed so unwilling to say,—Good Night!"

Sir, I give these incidents as extracts from the Society's minutes, to show that our meetings are not devoid of interest, but on the contrary, show us plainly that our dear friends, those that we long thought dead, do, under certain conditions, (consistent with the laws of their existence) come again to claim relationship and to show their love. This is glorious news to many a sad heart.

S. W. Sec.

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REVIEWS.

SPIRITUALISM.—A Lecture. By B. MORRELL; in reply to Rev. W. WALTER'S attack on "Spirit-rapping." Published by W. HORSELL, 13, Paternoster Row.

(From "*The Journal of Health*" of August, a monthly publication, price 2d.

LONDON. W. HORSELL, Paternoster Row.)

SOME years ago the *Household Words* raised a laugh at this subject; and, not very long back, *The Times*, in a leader of its liveliest thunder recalled the slumbering attention of the Newspaper world to it. The *Times'* writer said, Spiritualism might be worth something, if it would help a man to his hat of a morning without ringing for his valet, or if table-power could be applied to grind his coffee for breakfast, or if mediums and clairvoyants could tell what figure the funds would be at three months a-head, or which horse would be the winner at Derby. At all this we, with the world, laughed. But ridicule does not seem to have silenced the advocates of the subject any more than the attacks of some of the clergy, whose pamphlets and sermons have deterred many from looking at it.

Mr. Morrell's object in this lecture seems to be to vindicate the claims of Spiritualism to the attention of thinkers as something of value to humanity; not for performing the works comically suggested by *The Times*, but as affording substantial evidence, required by many minds, of the continued existence of the human being in a spiritual state.

Mr. M. carries his readers with him through the Old and New Testaments, pointing out the passages showing that there were spirit manifestations among

the Jews, and also among the first Christians. He takes a general glance at history, ancient and modern, and says, that he finds there similar evidences. These manifestations may be more *commonly* known now than heretofore, for the same reason that everything else is more commonly known, that is, because of the printing press. Dr. Adam Clark and John Wesley gave their personal testimony to such manifestations; and, in the present day, there is no lack of clergymen to do the same, although some of them—among whom is the Rev. W. Walters—declare such spirits to be evil.

It appears too, that many scientific men, while admitting the phenomena in question, doubt their spirituality, and are engaged in investigating their cause or causes.

Our readers must have heard of the movings, rappings, &c., of tables, we need not therefore quote what the lecturer says about them, but the following may be new:—

“By speaking media, we mean persons who speak, generally, in an abnormal state, without any conscious effort of their own; or, if they speak voluntarily, they merely put forth the ideas supplied without any mental effort of their own. By writing media we mean persons whose hands are used without any effort on their part, either mental or physical, and communications written, sometimes, in the peculiar style and hand-writing of some deceased person, whose spirit it professes to be, or, in some cases, where the matter only is supplied, (the Spirit having control of the brain but not of the whole physical organism.) By healing media, we mean persons who are used to impart health to sickly persons, or to displace apparently immoveable diseases, the process being dictated or controlled by an unseen intelligence. Seeing media, may be said to be equally diversified with any other of the above named. Some, to use the words of St. Paul, have the gift of ‘discerning spirits,’ being able to describe them so minutely as to be easily recognised by persons present as an exact likeness of the spirit’s outward covering when on earth. Others perceive large scrolls, from which they can read fluently the language inscribed thereon. There are also many other phases in the spiritual phenomena, on which, at present, I have no time to dwell.”

We think it not unreasonable, even in the absence of experimental observation, to concur with Dr. J. Campbell—as quoted by Mr. M.—who says, “what was in ages preceding those of the apostles, and what occurred in their days, *may* occur again.”

There is matter in Mr. Morrell’s lecture, which will interest those of our readers who study Mental Science.

A Personal Narrative, BY W. M. WILKINSON. London: CHAPMAN & HALL, 193 Piccadilly.

In the book before us we behold a manly effort, ornamental to a good cause, and worthy of our admiration.

The wide-spread scepticism to everything pertaining to supernaturalism among openly avowed sceptics, and the materialistic views of professing christendom, have combined to make it hazardous, for those who wish to be at large in society, to identify themselves with modern Spiritualism. Hundreds that have been eyewitnesses, or, that have had proof in their own personal experience, of the reality of spirit-intercourse, have hitherto been deterred from a public avowal by the above combined elements.

In England, we have had some few instances of men, eminent for their attainments, in literature or science, who have occasionally stepped forward to testify to the truth of Spirit-intercourse, and, in the work before us, we have another added to the list. The position this writer has taken, leaves the sceptic with the bare alternative, either to condemn the writer and his own immediate family as impostors, or to admit the truth of what he states.

That the reader may know something of the nature of the proofs adduced and of their tendency, we quote the following:—

“In August last, a heavy and sudden affliction came upon us, in the removal of a dear boy—our second son—into the spiritual world. He had passed about eleven years in this world of ours, and was taken from us in the midst of the rudest health to commence his spirit-life under the loving care of his Heavenly Father.

“Some weeks afterwards his brother, then about twelve years old, went on a short visit to Reading, and whilst there, amused himself, as boys of his age are used to do. One morning he had a piece of paper before him, and a pencil in his hand, with which he was about to draw some child’s picture; when gradually he found his hand filling with some feeling before unknown to him, and then it began to move involuntarily upon the paper, and to form letters, words, and sentences. The feeling he described as of a pleasing kind, entirely new to him, and as if some power was within him, apart from his own mind, and making use of his hand. The handwriting was different to his own, and the subject-matter of the writing was unknown to him till he read it with curiosity as it was being written.

“On frequent occasions whilst on this visit, his hand was similarly moved in writing; and afterwards he went to stay with some other friends in Buckinghamshire, with whom he did not make a trial of this new power; but on his return home, after some weeks’ absence, we for about two months watched with deep emotion the movement of his hand in writing and drawing; for sometimes, when he wished to write, his hand moved in drawing small flowers, such as exist not here; and sometimes when he expected to draw a flower, the hand moved into writing. The movement was in general most rapid, and unlike his own mode of writing or drawing; and he had no idea of what was being produced, until it was in process of being done. Often, in the middle of writing a sentence, a flower or diagram would be drawn, and then suddenly the hand would go off in writing again.

“I have not mentioned the nature or subject-matter of the words thus written; nor is it in this place necessary to do so, further than this, that they purported to be chiefly communications from his brother, our dear departed child, and were all of a religious character, speaking of his own happy state, and of the means by which similar happiness is alone to be attained by those who remained here to fight out the longer battle of life.

“The effect of these writings upon us was a deep thankfulness, and a happy calm as to the state of our dear boy; and whatever may be their origin, we have derived the greatest comfort from them, and the assistance not so much of faith, as of the certainty of knowledge of his happiness in the great spirit-world.

“So far, then, we do not seem to have done anything of ourselves which need call down an adverse judgment from the reader. The first manifesting of this power, or faculty, whatever it may be, was not sought by us, nor by our son; and it would not, I believe in my heart, have been either wise or good to have rejected it without trial, as a fact which should have no abiding place in its chosen home. There is the old fable which tells us to be cautious of turning strangers out of our house, “lest we should be rejecting angels unawares;” and there are many such strangers, I trow, now wandering about the world asking for admittance into our hearts and best affections. They “stand at the door, and knock;” perhaps some day by the Lord’s mercy we may let them in.

“Well, then, we made a home for this welcome stranger, and with fond affection my wife tried for many weeks, with pencil in hand, if any movement could be made through her, in writing; but no “imagination” nor effort of the mind produced a movement, nor made her fancy that her hand moved when it did not. For weeks it was resolutely fixed; but at last, on the 8th of January, 1857, a slow and tremulous motion of the pencil commenced, and ended in the initial

letters of our dear boy's name—"E. T. W."—not in her natural handwriting, nor at all resembling it. Then some straight lines were made, and the days work was done. The next day a somewhat similar movement of the hand was made, and on the day following a small and simple, but to us unknown, flower was drawn instead of the writing which she expected: and the following day another flower, very small, but pleasing: then on a half a sheet of letter-paper a large flower was drawn, with tendrils and other parts of it, to form which the hand extended beyond the paper on to the table, and made it necessary to paste an additional sheet of paper at the side, and afterwards two additional sheets were found necessary, to allow room for the completion of the flower. This was the first flower form which was finished. It belongs to no known order, though it is of a beautiful and complex shape, and looks as if it might well have existence in nature, and be no small addition to the floral world. * * *

"The mind was during the whole process of drawing, in an entirely inactive state; and the only condition in which the movement would continue, was by keeping the imagination, and all ideas on the subject of the picture, dormant.

"The influence, whatever it may be, which moved the hand and produced these new forms in this new way, was always afterwards obtainable, and obtained, under that only condition of quiescence of the mind and it produced no noticeable change either in the mind or the body, or any state of excitement, but rather a calm and pleasing feeling, which lasted all the time the hand was being moved, and for long afterwards. * * *

"The power of involuntary writing had by this time shown itself in my hand.

"I had for many weeks at intervals taken pencil in hand, and held it for several minutes at a time with no result, excepting the firmest conviction that it was of no use to try again, for that it was impossible for my hand to move; and my conviction was borne out by repeated failures. It never moved a jot, and though I gave not up the trial, I held the pencil without hope. At last, one evening at my house in the presence of several gentlemen, I again held it, and after waiting less than five minutes it began to move, at first slowly, but presently with increasing speed, till in less than a quarter of an hour it moved with such velocity as I have never seen in a hand and arm before or since. It literally *ran away* in spiral forms; and I can compare it to nothing less than the fly-wheel of an engine when it has "run away." This lasted until a gentleman present touched my arm when, suddenly it feel, like an infant's as it goes to sleep, and the pencil dropt out of my hand. I had, however, acquired the power, and afterwards the same evening my hand gently drew some geometrical and some flower forms."

The author then proceeds to inform us how he himself became a writing medium, and, as specimens of what has been written through his hand, the reader is presented with a symbol or representation of the different drawings.

He then proceeds:—

"I have now said enough to give some idea of the tendency of what has been drawn, and of what has been written, and what means the music that is played. There is much more that might be told, but perhaps there is already more than will be believed or received in a kindly heart. I will close, by stating that the same power, both of drawing and of writing, was shown some months ago in two others of our children, one of nine, and the other of seven years old, and that they have both drawn, curious and beautiful forms, suited to their years, of a holy, symbolic kind. It has not had the least apparent physical or psychical effect upon them.

RECEIVED.—*The conclusion of the Historical sketch of Joan of Arc; "The use and abuse of Spiritualism"; Review of Rev. G. Pugh work on "An old Epidemic" &c.; Proofs for Sceptics, No. II; Mr Duffill's interesting particulars, also some important facts from Portaferry. Our American correspondent's, instructions have been carried out.*