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PHRENOGRAPHY.

By DR. COLLYER.

THE embodiment of thought, or the formation of mental pictures, as a consequence of mental operations, is corroborated by many curious phenomena which are seen to accompany the diseased functions of the brain. The nervous element, which plays so important a part with us, is fashioned into positive forms, representing all the varied impressions received during life through the medium of the senses. The brain is a compound organ, or a congeries of organs, each adapted to a particular function of mentality. Of this fact we require no further proof than the gradual development of the cerebral mass from the lowest orders of animal life, always exhibiting an increased relation with surrounding creation as the organs of the brain become more numerous. It is thus by the successive increase of new organs that from reptiles and fishes the animal chain is elevated to man himself.

The nervous mass is, on examination by a powerful microscope, found to consist of minute globules. These, during every mental act, vibrate, or are put into motion—in fine, motion must accompany every thought. Most of us know the wonderful delicacy with which the auditory apparatus recognises the least discordance in musical sounds, especially when educated to this detection.

The eye obeys the same law only in a much higher degree, each idea having its proper representative in certain vibrations of the nervous mass. In order to illustrate this peculiar function of the forms or images of vibration of the nervous molecules, a case will suffice:—Three persons were sleeping in one room. One of them dreamt that he had fallen into a well; the next woke, and said he had seen him fall into the well; the third had seen the other two drowning. Here is a transfer of thought during the comparatively negative condition of the brain. To explain this, we must resort to the proposition that the vibratory action ex-

tended beyond the immediate scope of the individuals. In the ordinary normal or healthy state this vibratory nervous atmosphere is limited, though much more extended in some persons than in others, depending on the activity of their vital functions. In the highly sensitive, or where there is an increased activity of the nervous system, the functions assume a character which are attended with phenomena the most startling, as seen from the ordinary point of view.

The ear now becomes susceptible of an exaltation, which is not rivalled by that of the antelope, or the most timid of the herbivorous animals. The eye sees objects with a power of penetration far excelling the vulture or the eagle. In fine, this medium or nervous principle is so ethereal that it permeates all things. Magnetism, being a gross element when brought into comparison with this agency, which embraces all the functions of life. If such a thing were possible, would not an accumulation of this, so to call it, organised vital force produce an infinitude of results, and more particularly, should it be capable of direction or guidance?

We have already seen that the image of an object powerfully impressed on the brain, through the senses, may be projected on another surface, so as to leave an indelible picture, as is exemplified in the case of a woman, who, during pregnancy, received so strong an impression as to destroy for the moment all antagonistic thoughts. The swooning which supervened ensured this necessary condition, so that the impressed image alone monopolised the brain, which was thus found transferred to the body of the child. Now, if this projection from the brain of an embodied idea, without the immediate connection of nervous matter, be recognized, where is the limit? Why should it not be able to project these ideas—or, as some might call them, things—beyond itself, under particular conditions, which may only exist under circumstances not under our control? It is certain that etherealized matter has shape. In this connexion, why should not a spiritual existence be recognised, that is if the surface is visually sensitive to that recognition? If the plate had not been prepared to receive and retain the image, the photographic process would not have followed—or, in other words, the recipient must be adequately sensitive or in a condition to receive impressions. When the brain is surcharged with the vital element, and is subjected to the action of concentrated embodiment of thought by a second person, such image is at once recognized, being transferred from the brain of the operator to that of the recipient. Nor is this confined to a mere reflex of the impressions received, for the exaltation or increased sensitive state may, as is often the case, enable the recipient to

extend the sphere of recognition far beyond the limits of the immediate locality.

The report of a lecture and experiments some twenty years since, in the *Boston Daily Mail*, of June 16, 1841, are so corroborative of the action of a brain in the positive or active state, and of two brains in the negative or subjective state, that it must be given in its entirety:—

#### ANIMAL MAGNETISM.

##### DR. COLLYER'S LECTURES AND INVESTIGATIONS AT THE TEMPLE.

“Dr. Collyer's first lecture at the Temple, on Monday evening, was attended by a large and fashionable audience, and the results produced upon the magnetic subjects, were truly surprising. Six or eight experienced physicians were present, and examined the subjects while in the somnambule condition, and all of them agreed in the opinion that it was an abnormal state. One of these gentlemen said to the audience, ‘The boy is in a strange condition—I am unable to explain it.’ Another said, ‘It is very strange.’ Dr. Flint, of Boston, by the particular request of the audience examined the physiological condition of the boy, and declared that in his opinion, ‘he was in an unnatural state, and perfectly insensible.’ Another physician, without the knowledge of Dr. Collyer, thrust a needle three or four times through the fleshy part of the boy's hand, without producing the least feeling or motion, and afterwards informed the audience of this fact, and said he was satisfied that the boy's arms were paralysed and devoid of feeling.

“The boy had been in the magnetic state only a few minutes when he was seized with violent spasms; the Doctor lost all control over his mind, and was unable to perform any experiments with him, or even to bring him out of the magnetic state. This strange phenomenon seemed to prove more conclusively than anything else, the reality of Animal Magnetism, and to convince every beholder of the impossibility of collusion between the magnetiser and the magnetised, as has been so frequently suggested. Several eminent and well-known physicians examined the boy both while quiet and while in the spasms, and declared to the audience that the phenomenon exhibited was new, strange and unnatural. Indeed, so violent were the convulsions, that some of the gentlemen themselves, as well as a large portion of the audience, became alarmed for the safety of the boy, and even the assurance given by the Doctor that these spasms were in his opinion perfectly harmless, did not entirely quiet their apprehensions. After laboring nearly half an hour, the Doctor found himself unable to restore the boy to his natural senses, and he was taken from the stage, and laid in an adjoining room.

“The lady was then put into the magnetic condition, and some fine results were produced. She moved her hands and arms as requested by the audience (in writing) and silently willed by the Doctor standing behind her back. She folded both hands upon her chest, moved one or the other hand to her head, &c., &c. The Doctor asked her various questions, which she answered with remarkable accuracy. All this time, the boy in the adjoining apartment—down one flight of stairs and at least a hundred feet distant—obeyed the Doctor's will, precisely as the lady did; he performed the same movements, and gave similar answers to every question, at the same time. Doctor Flint stood near the boy, during these experiments, and afterwards came in and informed the audience himself of the wonderful correspondence of action exhibited by the boy. Disinterested persons were kept constantly passing from the lady to the boy, as the Doctor progressed with his experiments, and the similarity of the results were thus ascertained on the instant.—The unbelievers in Magnetism were utterly confounded by these stubborn and undeniable facts. One gentleman who has been outrageously sceptical, on this mysterious subject, declared that these extraordinary proofs had (to use his own language) ‘struck him deeply.’ Another person—a cool-headed surgeon—said repeatedly, ‘these things are most astonishing.’

"The Doctor next tried some experiments with the lady, in *tasting*. He first (by request) imagined cordial. The lady said she tasted 'spirit.' The boy at the same moment, in the other room, beyond the reach of a person's voice, unless raised to a high pitch, smacked his lips and said it was 'not good.' Dr. Flint, who was watching the boy, did not even know that Dr. Collyer was then trying an experiment in tasting. Dr. Collyer then, by request, imagined the taste of mustard. The lady said it was 'sour and bitter;' and the boy also indicated the character of the taste as near as one could well imagine it, without really tasting the article itself. The Doctor also imagined the taste of molasses: and the lady said it was 'very sweet like tea.'

"Dr. Collyer then opened the lady's eyes by an effort of will, and exhibited them to the audience. They were both much dilated, strongly fixed, and very glassy. It was found impossible to move them the least particle, by touching the lids, striking at them, or any other movements of a similar character. Everybody appeared to be satisfied that the young lady was truly paralysed in all her exterior senses.

"The Doctor closed his investigation by an experiment more remarkable, perhaps, than any yet exhibited in this city. He raised the lady's left arm to her shoulder, *fixed* and *paralysed* it in that position. Several physicians examined it, and found that the muscles, which in their natural condition should be *rigid*, were *relaxed*, and those which should be *relaxed*, were *rigid*. It was impossible to bring the arm down, from the position mentioned, without breaking the very muscles themselves! The Doctor then brought the lady out of the magnetic condition all but the left arm, which still remained *fixed* and *paralysed*, nor could she move it an inch, any more than if the limb was really dead! A slight effort of the Doctor's will, however, restored it immediately to life! And what is more astonishing than all, the boy who was lying in a state of perfect insensibility in the next room, had his arm raised and paralysed, the same as the lady had, and was brought out of the magnetic state at the same instant, with his arm fixed and lifeless. The arm was also restored at the same time that the lady's was. Dr. Flint stood by the side of the boy all the time; witnessed these wonderful effects, and stated the result himself to the audience. Remember that the boy was out of Dr. Collyer's sight and hearing, in another room below stairs.

"These things are certainly 'passing strange!' We cannot say that we have any positive belief with regard to their character. We consider them more astounding than any phenomena that science has ever exhibited to the world. It impresses deeply upon the mind the solemn truth inculcated in the Scriptures that 'we are fearfully and wonderfully made.' How far man may be permitted to investigate the essence of the immortal soul, and look into the invisible world, we pretend not to say. We are not aware that any bounds have been set to human inquiry."

The great value of these experiments consists in their being unanticipated, and, indeed, the result of the accidental unmanageable condition of the boy. The transfer must have been from the recipient under the writer's control to the one removed at a distance. Of one fact, no mental direction was *consciously* given to the boy, though the nervous communication remained perfect. Another instance equally remarkable and unanticipated occurred before the Boston Committee, composed of the following gentlemen:—Messrs. the Reverend Stowe, Gannett, Greenwood, Murry, Adams, Chapin, Neale, Turnbull, and Jones; Messrs. (Bar.) James, Power, Williams, Denny, Tolman, and Peabody; Doctors of Medicine, Storer, Lane, Morrill, Flint, Dana, Strong, Ingalls, Lewis, Steadman, Adams, and Stone.

June 25th, 1841.—Dr. Collyer performed the customary manipulations on his boy Frederick—which were followed by the usual appearances. Many attempts

were made by the members of the committee to arouse him, such as stretching him upon the floor, and firing two pistols suddenly near his head, but without eliciting any symptoms of consciousness unless it were a spasm of the arm (tetanus), the like of which had been occurring for a quarter of an hour previous, and which happened at one of the discharges. At this time a lad was introduced who was suffering from a severe attack of chorea or St. Vitus's dance. In answer to inquiries if any one knew him, the Rev. M. Stowe said he was a member of his church, and had been for several years, was most exemplary; and moreover—he knew there could be no collusion between him and Dr. Collyer who never had seen him before now. Dr. Collyer having performed the passes for about fifteen minutes, there was a general quiet of the whole system—which before was continually writhed with violent involuntary twitchings and convulsions. It is worthy of remark that while these processes were going on—the first subject, Frederick, who was still asleep, and had been removed to the further end of the platform, *was thrown into strong spasms*. In fine, the chorea had been transferred to him, a distance of some 25 feet! though when brought to his normal state it disappeared.

The nervous emanation must have connected the two persons mesmerised, as in the former instance, where the boy obeyed the will, though directed to another brain. In our ordinary intercourse we influence each other much more than is imagined, merely by the character of the nervo-vital emanation which exists as an atmosphere in every individual;—this extending to a greater or less distance, according to the particular activity, for the time being, of the nervous system. If spiritual intelligent existences make themselves manifest to our physical senses, they must of necessity do so though the medium of vitalised nervous force, which obeys all the laws attendant on etherealised matter, otherwise no manifestation could be effected. The great difficulty which necessarily accompanies these psychical investigations arises from our nearly total ignorance of the conditions most favourable for their production. This information, however, can only be obtained by years of untiring research and comparison of the facts presented. With one fact we are at least acquainted, that the manifestations become faint and indistinct with the exhaustion of the recipient or medium, nor is the state for the development of the highest class of the phenomena of long duration, even under the most favourable circumstances.

The case mentioned in the May number of the Magazine, of my brother who was suddenly killed, appearing at the moment of his death to my mother, at a distance of over fifteen hundred miles, may thus have been an embodied thought at the last moment of existence, projected to the recipient, under favourable conditions, which then happened to exist. The vital element is more subtle than light or magnetism, which travel at the rate of over 150,000 miles in a second of time. In fine, this ethereal principle cannot be analyzed except by phenomena which have been recognized from the earliest periods of man's history under various phases. The development of the "spiritual manifestations" has now, as it were, put the whole subject in a much more

tangible shape than heretofore. The hypothesis advanced however can only in part account for facts of the above kind, and for those which occur in the investigations and experiments in mesmerism, for in these, phenomena occur which transcends all known laws, and all material laws which the most penetrating reason can suggest.

One of the most remarkable conditions which accompany some of the highest and most complete manifestations of spiritual power is the presence of a *cold* current of air. This circumstance arrested my attention above twenty years since, when investigating the mesmeric phenomena. The coldness of "the magnetized" always occurred, and so great was this loss of heat, in some cases, that except in the immediate region of the heart, the surface appeared like that of a body many hours a corpse. Too much emphasis cannot be placed on this abnormal state—one which could not be brought about at will. It is at least a guarantee, if such were required, of the genuineness of the condition induced. The physiologist should not neglect the opportunity of investigating the relation which these cold currents, whether nervous, magnetic, odic, or of some even more ethereal atmosphere, bear to the phenomena. That the functions of life are maintained through the medium of such a force or agency, and that it also plays a most important part in all the varied phenomena of mind is highly probable. It is, however, only during peculiar sensitive states of the system that results are produced, as it were, in bold relief. When the Egyptian magician was asked as to the class of persons who were susceptible of seeing in the mirror of ink, he replied, "A boy under puberty, a virgin, a black female slave, and a pregnant woman." Of these, the last at certain stages of gestation is wonderfully sensitive to any impression, which, if produced alone and in sufficient power, without the interposition or neutralization caused by another thought or impression, and especially if the image of the object has produced a strong mental emotion, then such impression will be conveyed to the most sensitive surface, which is the future offspring. Every thought has its corresponding mental image; not that the process is consciously recognised, though in the first stages of childhood no doubt this recognition exists to a much greater extent than we are aware of. In after years, the accommodation between the act of thinking and other operations of the brain are so rapid that they evade detection. The image of every object is painted, as it were, on the retina, and is so conveyed to the grand receptacle, the brain, which is composed of hundreds of millions of globules of nervous matter. These oscillate and vibrate in correspondence to the impression received. The re-production

of thought or memory is the re-vibration of the class of globules which originally received the impression. This vibratory or undulatory action of the minute rotund particles of matter which constitute the nervous system is in perfect harmony with the rest of the material universe, as man in common with the rest of the animal portion of creation must necessarily hold intercourse in conformity to the laws which surround him. In the ordinary normal state of existence, the functions of the brain are limited to the immediate sphere of the individual; but once derange, or render the nervous functions more sensitive, and then phenomena occur which are recognisable by their apparently marvellous character. In the case of the sensitive pregnant female, the mental photograph is transferred to the child, and although no nervous connection exists between them, the image has been *projected* beyond her nervous system to, and is indelibly fixed upon the child. A few cases will suffice to exemplify this.

General G., whom I met in Nevada county, California, in 1852, shewed me the exact counterpart of a large greenish snake which encircled his body. He informed me that in the Spring of the year the mark gradually became swollen and the colour more vivid, and that during the winter, the period of hybernation, there was hardly any mark left. The cause of this arose from a man who had killed a large snake having, in bravado, tied it round his body, and coming in presence of General G.'s mother during her pregnancy, produced such a powerful emotion as to cause her to faint at the sight.

It may be said, how is it that women do not convey more frequently these images to the bodies of their children? This arises from the antagonism of other impressions, for whenever it happens that the cause is *isolated* and uninterrupted by other impressions, this effect follows, not otherwise.

Another case occurred on the Island of Jersey. A pregnant woman saw a dog destroy a lamb, and she also fainted, so powerful was the impression on her. Her child had a full crop of wool on its back, with a countenance resembling that of a sheep. No doubt many similar cases will suggest themselves to the reader, since probably not less than forty have come within the writer's own observation, the history of each corroborating the view that the impression had been mentally photographed, to the exclusion of all other impressions for the moment, otherwise none, or only a confused result has followed.

The following extracts are made from publications in 1843,\* though the experiments had been made for years previously. In reviewing the feats of the Egyptian Magicians, I remarked:—

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\* *Psychography, or Embodiment of Thought*, by R. H. COLLYER, M.D.

A pure seer, to wit a maiden or a boy under ten years of age, was required; these are constitutionally more sensitive to the narcotic fumes—I find that with little trouble they are easily subdued by the nervous agency,—whereas strong men and old women are seldom found to be so influenced—are never such good recipients or capable of manifesting such lucid powers as those of younger or more susceptible constitutions. The possibility of mental transfer is established beyond a doubt. In New York, February, 1841, I magnetised Miss — found her condition one of the most exalted; at the request of her father (who is one of the most eminent artists in the country) I brought before her spiritual vision the shade of Napoleon, whom she recognised at once, and with whom she entered into a conversation in French on topics which have since been singularly verified)—the spirit of Byron, and of Alexander the Great. The experiments were made with such care as precluded her knowing our intention. The impression produced was similar to that of the photographic process of Daguerre. The only difference between my experiments and those of the Egyptians consisted in one being rendered unconscious—and the brain sentient to the mental image by the nervous agency; while the other was induced by inhaling narcotic fumes—producing in both instances an identical state of brain. The state of the atmosphere has a most potent influence on the condition induced—during a thunderstorm all the manifestations have ceased. There is little doubt in my mind that electricity in some modified form assimilated to the animal economy is the main instrument or medium for producing these extraordinary phenomena—I have often taken a person out of the deepest state by the contact of steel points—have passed through the recipient over 2,000 square inches of frictional electricity without inconvenience—the effect of this on a person in the normal state would be fatal.

In these latter experiments I was assisted by Dr. Hare; and in the experiment, where the spirit of Napoleon was communed with, Professor Mapes, a gentleman of the highest intellectual and scientific attainments, was present.

In a conversation on Dr. Möser's experiments which took place at the British Association, Sir John Herschel called particular attention to the reproducibility of pictures—confirming the fact by drawing one from his pocket, which was then invisible, but might be made visible by being placed over the vapour of muriatic acid. After which he said the image would again vanish, but a re-application of the vapour would bring it back to sight. He observed that it is a remarkable fact that the vapour was perfectly colourless. He then added—“*Might not the retina itself be affected in a somewhat similar manner?*” The impressions made on it were gone in a moment—might not these impressions on the retina be produced by a sort of photographic apparatus? Sir D. Brewster considered the remark of Sir John Herschel as having a most important bearing on the philosophy of the senses. The moment it was mentioned in the hearing of anyone acquainted with the physiological action of the retina, he would see a crowd of facts referrible to it. He should mention one fact which appeared to be explained by it. After being present at a few meetings of the Association—the number of the *élite* was so great as to become impressed on his Sir David Brewster's retina. Each face had three black spots on it, two for the eyes, and one for the mouth. For two days these objects flitted before his eyes. He could not distinguish the whitest face in the company from the darkest. Here was a picture continuing longer than usual, in consequence of the retina being longer impressed. In some cases he had been able to tear off the mask, and fill up these black faces with individual likenesses. These views have since been found to coincide with those entertained by Dr. Möser. That the impressions on the retina are photographic processes is by no means unlikely. Many phenomena—long known—perfectly accord with such an hypothesis. The sixth of a moment is, we believe, sufficient to produce an impression in the ordinary state of health; hence we may remind our readers that a lighted stick, when revolved, produces a fiery circle. A series of revolving figures—though each representing the different positions—still produces but one image on the

retina. Dr. Abercromby says—"A friend of mine had been one day intently looking at a small picture of the Virgin and Child, and had sat bending over it for some time, on raising his head he was startled by perceiving at the further end of the apartment a female figure of the size of life with a child in her arms. The first feeling of surprise having subsided, he at once traced the source of the illusion, and remarked that the figure corresponded exactly with that which he had contemplated—being what painters call a kit-cat figure, in which the lower parts of the body are not represented. The illusion continued for over two minutes. But is it upon the retina—or the retina alone that the impression lingers? In regard to an ocular spectra—says Dr. Abercromby—"another fact of a very singular nature appears to have been first observed by Sir Isaac Newton, namely, that when he produced a spectrum of the sun by looking at it with the right eye, the left being covered, upon uncovering the left and looking upon a white ground, a spectrum of the sun was seen with it also. He likewise acquired the power of re-calling the spectra after they had ceased—by going into the dark and directing his mind intensely, as when a man looks earnestly to see a thing which it is difficult to be seen. By repeating these experiments frequently, such an effect was produced on the nervous portion of the eye, and I may add upon the brain; that he says 'for months after the spectrum of the sun began to return as often as I began to meditate upon the phenomena, even though I lay in bed at midnight with curtains drawn.'" Does not this seem to imply that the impression was made beyond the retina on the substance of the brain itself? There are certainly many psychological phenomena which seem to bear a curious relationship to these images—producing properties of light. The distinct recollection of a fact is generally in proportion to the attention, or the intensity with which it has been contemplated. Suppose *attention* to a greater direction of the electric action of the brain—how closely allied to the photographic phenomena! When attention is languid—or something is said by a neighbour when one is in a state of reverie; you are only conscious that some one has spoken; but in a few seconds or minutes by an effort the words are re-called. May not this be simply an electrical evolution—upon some impressible medium within, before the photographic impression had faded—as it were catching up the shrinking tints.

All the varied phenomena, which are manifested in dreams, exemplify the picture-producing power of the brain. It is a well-known fact, that persons born blind, never dream of things as they appear to others, for their brains cannot reproduce what they have never received. The account which lately appeared in the Magazine of the picture produced by Mrs. French may have some relation to the foregoing physiological facts. But the further elucidation of this subject I must reserve until a future occasion

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## SPIRIT MANIFESTATIONS AT FLORENCE.

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MR. SEYMOUR KIRKUP, who has resided for many years at Florence, and who has had much spiritual experience, gives us an account of some singular manifestations which have happened in his house. A young woman in his house, Emilia, about 22 years of age, a simple ignorant girl, is a trance and writing medium, and, in the magnetic state, sees and describes aloud beautiful visions. In one of her trances she saw a high altar surrounded by nuns, all looking very serious, excepting one who

smiled at her, and promised often to come to her. She gave her name as Maria Giovanna, and said she was then living in the Dominican Convent. She had frequent conversations with her, and in one of them, Maria asked Emilia "for a portrait of herself, with the hair loose, like a Magdalen, on account of the convent." She said that she could only visit Emilia whilst she, Maria, was asleep, and that it was without the knowledge of the abbess or her confessor. Giovanni, the spirit who was frequently with Emilia, was to convey the portrait to the convent. The portrait was painted by Mr. Kirkup, and when it was ready to be sent, Emilia, in a trance, saw her friend the nun on a sick bed constantly attended by the spirit Giovanni. Her illness lasted long, and as she was recovering, Emilia in her turn had a long illness, during which the portrait was forgotten. At last Giovanni told Emilia that he had quarrelled with Maria, and he refused to take the portrait to her. Mr. Kirkup begged him then and subsequently to remove it, if it were only to satisfy him of his power, and which he promised, to do. A short time ago, Mr. Kirkup placed it in a small room with only one small window, and no window in the story over or under it, nor beyond it, for his is a corner house. The side of the house, in which the room is, is a perpendicular height of 60 feet above the river Arno, so that all access to it on that side is impossible. The drawing, in a frame, was placed on a chair in the middle of the room. The door, the only other opening into the room, was then double-locked and sealed, and with twigs put imperceptibly in the hinge, so that it could not be opened without their falling. The key, the seal and the coloured wax were hidden in a secret drawer in Mr. Kirkup's writing desk, which he locked, and of which no one but himself knew. The security of the room, physically, was thus, Mr. Kirkup says, perfect; but when he opened the room, finding the seals and the locks and the twigs as he had left them, *the picture was gone*. Through Emilia in her trance, he asked Giovanni where he had taken it: "I have given it to the nun." "What to another than Maria?"—"Yes." "In the same convent?"—"Yes." Owing to the difficulty of ascertaining what goes on in convents, it has not been possible yet to know what would be so satisfactory, that the picture is there. Perhaps that may yet be found out. In the meantime, this incident may throw some light on the similar fact in Mr. H.'s narrative of the removal of a picture, and also on that in the narrative of Mr. L., of New York, where it is said that material things were for a time "hidden in the atmosphere of the medium." There had been, Mr. Kirkup says, "many previous similar removals of articles, such as pictures, rings, and lockets, and all under the same precautions, from the room from which the picture was taken, as described above.

## REASONS FOR BELIEVING THAT SPIRITS COMMUNICATE WITH MEN IN THE BODY.

By Doctor JOHN F. GRAY.

## I.

PHENOMENA of a physical nature, not referrible to the laws of physical relation, such as the moving of ponderable bodies independent of earthly mechanics; the production of a great variety of sounds in our midst, also independent of any known or conceivable mechanical apparatus; the production of lights of various colors, sizes, shapes, degrees of brilliancy, and duration of incandescence, in every case without the presence of any chemical agents or apparatus known to or usable by man; and lastly, the reproduction of living material bodies, through which extemporaneous, but real and tangible physical organizations, the spirits have reappeared to their friends on earth, expressing their peculiarities of physical form and movement, and likewise their peculiar and distinctive modes of apprehension, feeling and intellection. Through these temporarily organized effigies of their former earth bodies, they have (as I know from several instances of recent date) spoken to and sung with their relatives here, and have given many other equally palpable proofs of their ability to reconstruct and inhabit a physical form.

## II.

Phenomena of a mental nature not referrible to earthly volition and intelligence; such as the contrivance and production of the physical phenomena above cited; the production of writings in various ancient and modern languages, wholly unknown to those in whose presence they have been executed; the utterance of prophecy; the narration of events, and the recital of mental facts that are transpiring in distant places—often across broad oceans; the improvisation and incredibly rapid production of symbolic drawings and elaborate pictures by persons not versed in the pictorial art, and unable to explain the symbols they have executed and combined in such a way as to convey a good lesson of life, or renew a long-buried personal reminiscence; lastly, the felicitous and accurate impersonation of persons long departed this life, and who were wholly unknown to and unheard of by the personators.

The philosophy of spirit-intercourse sheds a mellow light over human history and human science. It finds a positive psychology and teaches where to look for wellsprings of invention and progress; and it reconciles us to the hard ministry of sin and sorrow, of ignorance and suffering.—*Herald of Progress.*

## INTERNAL RESPIRATION.

## GROWTHS AND DEVELOPMENTS.

“ANATOMY teaches that the heart is in the enjoyment of vital motion before the lungs. This experience teaches from cases of swooning and of suffocated persons; also from the foetus in the womb, and from the chick in the egg. Anatomy also teaches that the heart while it acts alone forms the lungs, and so adapts them as to operate in them respiration; and that it so forms the other viscera and organs that it may act—and the rest of the body that it may produce uses corresponding to the affections of love.”—This is an important reference to anatomy, and may serve as the basis of reflections touching the philosophy of internal respiration; for it may be looked at from a psychological point of view. All growths and developments are from centre to circumference—from heart to extremities. The beating of the heart, by the warm current of arterial life, is before, and necessary to, the breathing of the lungs. This analogy is very apparent when we contemplate God as the fountain of existence.

All things in the universe are but emanations from Him who is life itself. Again, in the degree to which created forms are removed from the central source of life, they are in coldness, and in proportion as they are in coldness, their respiratory organs are correspondingly affected. The fish, the inhabitant of the water, the emblematic element of natural life, is our illustration here. It is cold-blooded, and has corresponding feebleness of respiration, finding a difficulty of air for these organs, in the water. Those creatures that are both aerial and aqueous, increase in the warmth of their arterial fluids, and have correspondingly increased powers of respiration. Ascend we higher in the creative scale in the aerial world, and we find with warmth of blood, an increase of strength in the respiral phenomena, with capacity to inhale the life-supplying, heat-generating oxygen. This development increases as we rise from fish to bird, from bird to beast. It has also its analogue in the vegetable as compared with the animal. All nature breathes by inspiration from God, according to forms of life. Plants and trees have their respiratory functions in their leaves. This is respiration in its rudimental state, but full of suggestion and ground for analogy; proceed on, and upwards, in organization, and we will find respiral organs and offices, in keeping with degrees of organic life. A corresponding growth and development mark man's progress, from naturalistic states of thought and feeling, to completeness in the regenerate life, for there is a respiration of spirit as well as of body. Swedenborg says, “Man

has a two-fold respiration, one of body and another of spirit. These two respirations can be either separated or conjoined."—*A. W.*, 417. On the lowest plane of scientific life, man, in his spirit-respirations, is the fish. In spiritual thought and affection, he is the bird and the animal, but when he rises to the celestial he becomes ethereal, and electric, in the respirations of his spirit, and it is in this state, in which the two respirations find their conjunction. The spirit then breathes with and into the body. In the first state man is both the fish and the fisherman, diving with inhaled respiration in the ocean of naturalistic speculation. In the last, natural respiration often relapses into quiescence—the spirit has returned to God who gave it—tranced away in supernal breathings above the air, among the substantial varieties of God's ethereal universe,—like the eagle, which cleaves the aerial regions in his flight, and looks into the very eye of day. He has completed the circle of his breathing powers, and finds them expended and sublimated as he reaches the life sources of his spirit. The vital heat of the regenerated heart enables him to breathe from earth to heaven, from heaven to earth again. Man has become an image of the Lord—God's breath fills all things.

The angel feels the inbreathing of his life-giving spirit, and the tiny leaf of the plant, inhales and exhales, in the order of its life, in the breath of God. So the regenerating man rises from one degree of spiritual respiration to another, until having reached the climax of ethereal, or eternal respiration, he breathes from the highest to the lowest degree of his spirit—yea, to the ultimates of his body, and the body itself, like the bursting buds of Spring, begins to feel the expansion and development of a redeemed existence from all its centres, even to its extremities. The quality and degree of respiration is determined by the renewed will. Its vital motion expands the spiritual lungs, and inflates them with the breath of heaven, and the whole man, even to externals, responds to the resurrection-call of the new spring, and heart epoch of the new church, in change and development.

There is an inseparable relation between the action of the heart and the action of the lungs, as anatomists tell us. There is a similar relation between the play of the lungs and the intellectual faculties in man. We are absolutely dependant for natural thinking, on the kind and degree of natural breathing.

Swedenborg had his attention called at an early period to this fact. He says: "If we carefully attend to profound thoughts, we shall find that *when we draw* a long breath, a host of ideas rush from beneath as through an open door into a sphere of thought; whereas, when we *hold our breath*, and slowly let it out, we deeply keep the while in the tenor of our thought, and communicate with the higher faculty of the soul, as I have observed in my own

person times out of number. Retaining, or holding the breath, is equivalent to holding intercourse with the soul; attracting, or drawing it, amounts to intercourse with the body."—*Spiritual Diary*, 3-464.

Any one may obtain proof of this from experience or observation. He will find himself taking a long breath after a time of suspended thought or attention. We observe the same thing in public assemblies. During an oration, the thought of the entire audience is entranced, and the breath suspended, or rendered still and tranquil; so that, in common *parlance*, you might hear a pin fall; but at the close of the preroration, they take a long deep inspiration in concert, as if the spirit of the congregation, after holding intercourse with the intellectual heaven of the speaker's mind, had fallen back to find relief in having communion with the earth again. Or observe, when any storm of passion rushes across the strings of the heart, how quick, short, and full of gusts is the breathing, tearing the thoughts to pieces in the utterance. This is the reason why the language of the passions is so ejaculatory and sententious—full of exclamation and interjection. Not only is the breathing affected by the condition of the feelings, but the whole body also, from head to foot. Dr. Wilkinson, in his admirable work on *The Human Body*, where this whole subject of the natural breathing, is physiologically, and psychologically discussed, says: "His whole frame heaves and subsides at the time, face, chest, stomach, and limbs are all actuated by the respiration. His sense is that, not only his lungs, but his entire body breathes." As the bodies of men become sensitive, and more highly nervously organized, they will respire from centre to extremities.

Such being the intimate relation between the feeling, thought, and *natural* respiration, need we wonder, that the higher degrees of thought and affection, should have correspondingly their own peculiar respirations. It must be so—peculiar respirations are incidental to every kind and degree of thought and affection. The experience of seership is prolific with proof on this point. Swedenborg says: "My respiration was so formed by the Lord, as to enable me to breathe inwardly, for a long period of time without the aid of the external air, my respiration being directed within, and my outward senses as well as my actions continuing in their vigour." Furthermore, he says: "My breathing was so directed, without my being aware of it, in order to enable me to be with spirits, and to speak with them." This took place, he affirms, "not in any state of mind asleep, but in a state of full wakefulness."

We could adduce many other instances, some of them very wonderful, of peculiarities in the mode of breathing, induced by

interior loves: but those already cited in the *Spiritual Magazine* may suffice.\*

We are in possession of knowledge, which utterly prevents us calling in question, the physical developments in these cases. There is experience of this nature occurring in others which cannot, at the present time, be told. It is thus that regeneration, from descending influx, vitalizes the heart, and reconstructs the organs of the understanding, blending the respiration of body and spirit in one, thereby to effect the regeneration of the external man, literally healing our diseases, and cleansing the physical from the plague-spot of evil, so that to the very *heel* of humanity, the effect of the Divine breath is to be felt in health and life-importing inspirations. The new church descends to reconstitute the entire man, in spirit, in will, in intellect, and *in body*. The life-giving current will flow, from centres to the uttermost extremity, of organic existence. Man is the microcosm, in whom is to be developed the grand possibilities of the original conception of his Divine Creator, when God's tabernacle shall be with man, for man himself will be that tabernacle. His inner eye, and ear, and tongue, and speech, blending in harmony with these natural functions, will bring him into proper relations with nature and with nature's God, *a full-grown man*. But such developments are, in appearance, sudden and instantaneous. Only in *appearance* are they so. They are, in fact, the result of growth in the cause world of the spirit. All unobserved, the change has been going steadily onward to a climax, like the Spring with its foliage and flowers, encased in buds in the lingering grip of winter, waiting for the call of the south wind and the ascending sun. So they come. The warm breath wanders over field and forest, sounding the Spring angel's resurrection-trumpet, and, as if by magic, the buds, wrested from the reluctant grasp of Winter, give forth their leafy treasures, and like a dissolving view, the landscape merges at once from gloom, and shade, and sterility, into gladness, verdure and far-spreading life. Spring, hindered so long in her issue, springs at a bound from the womb of nature, adorned with a mantle of leaves, all jubilant with the cry of an existence, unduly staid in its manifestations.

Continuing our figure, those cases of respiral opening which we have mentioned may be regarded as early Spring birds, on the wing as it were prematurely, but sure harbingers of approaching Summer, when the balmy air will be full of wing, and vocal with solar joy.

RESPIRO.

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\* Vol. II, Nos. 5 and 6.

### TESTIMONY OF MR. HUTCHINSON.

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WE extract the following important letter from the recent work of the Rev. Granville Forbes, reviewed in our last number. Mr. Forbes, having seen a former letter of Mr. Hutchinson, (who was for many years the chairman of the London Stock Exchange, and who is as extensively respected as known through the City of London) in the last volume of the Magazine, wrote to Mr. Hutchinson to have his personal testimony of its truth. The following is his answer:—

“ Dear Sir,—The statement which you have seen in the *Spiritual Magazine* relates *some* only of the wondrous things I witnessed with Mr. Home on that occasion, but the others were of so private (and to me) sacred a character, . . . . . that I cannot publish them. In your printed letter you seem to suppose that what is called Spiritualism, like mesmerism, is produced by an effort of the will. .

“ This is not the case, as the medium is perfectly passive and quite ignorant as to what phenomena may occur, and it sometimes happens that all power seems taken from the medium, and that no, or very weak, manifestations take place. This sometimes, though I believe rarely, happens to Mr. Home, by far the most powerful medium that I have seen.

“ You are quite at liberty to mention my name as one who has witnessed what are termed spiritual manifestations; the facts of their occurrence are now beyond dispute.

“ I have no doubt that they are caused by the spirits of the departed; on this point, I am aware there is great difference of opinion, but the communications which have been made to me do not permit me to question it.

“ I am, dear Sir, yours very truly,  
“ JAS. HUTCHINSON.”

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### A CURIOUS INCIDENT.

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A DISTINGUISHING feature in the mediumship of Mr. Foster is the remarkable readiness with which he gets the relationship and names of persons present. Dr. Ashburner communicates the following incident:—

A gentleman called on him, and, apologizing for the intrusion on his time, begged to have from the Doctor's own lips a corroboration of some of the marvellous phenomena in Spiritualism said to have been witnessed by him. The Doctor satisfied the stranger, who then requested to know where he could obtain a proof of this

extraordinary power. Dr. Ashburner gave him Mr. Foster's address. At that moment a friend of Dr. Ashburner (Mr. M——) entered the room and joined in the conversation, and said he was on his way to pay a second visit to the American medium. The stranger begged permission to accompany Mr. M——, which being agreed to, they at once proceeded to Mr. Foster's residence, but before leaving, Dr. Ashburner told his friend that this gentleman was a stranger to him, that he had asked him many questions, but had not given him the satisfaction of knowing his name. "I hope," said the stranger, "you will excuse me; I have a special reason for withholding my name." "I have no objection," said the Doctor, with characteristic candour; "I care nothing about your name, but I wish my friend to understand that you are a stranger to me." On arriving at Mr. Foster's rooms, Mr. M—— said, "My friend and I desire to have a sitting with you." "Your friend!" exclaimed Mr. Foster, "there is nothing, I think, in common between you; why, you don't even know his name. But," continued he, "I can introduce him to you; his father's spirit stands beside him, whose name was William, and this gentleman's name is R. Ward Jackson." The gentleman took up his hat, expressed himself satisfied, and without asking for further evidence, hastily departed. Some of our sceptical friends will exclaim, "Good guessing!" We respond, "Very!"

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## SPIRITUALISM IN AMERICA.

CONTINUATION OF MR. L.'S NARRATIVE.

*To the Editor of the "Spiritual Magazine."*

SIR,—Since my last communication to your journal I have received the following accounts from my friend, Mr. L., of New York, of further manifestations witnessed by him. It will be seen that the promises made to him by the spirits are being gradually fulfilled. Hitherto he and the medium were the only two witnesses; there is now a third, and, doubtless, we shall have, in a little time others, whose united testimony, *with their names*, will remove all suspicion of these marvellous statements being the result merely of over-wrought imagination. Upon this point, however, for the reasons I have already given, I require no additional testimony. I have in my possession some of the identical cards which were seen to be written by spirit-hands, and they at least are not illusions.

My friend still desires to preserve his *incognito*, until the facts of which he speaks can be supported by a number of witnesses.

This reserve has its advantage. Mr. L. is at the present time engaged as an agent of the Government in conducting large financial operations. Whenever he shall proclaim himself as the individual who has witnessed these extraordinary manifestations, it will be too late for those with whom he has been in constant commercial intercourse to say, as they would now no doubt do, that he is the victim of a disordered brain, and fitted only for a lunatic asylum.

I am, &c.,

BENJAMIN COLEMAN.

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“ *Friday Evening, November 29th, 1861.*—My brother and I and the medium present,—conditions unfavourable,—heavy rain storm. Darkened the room, and immediately afterwards a spirit light rose from the floor. I put on my glove, and my brother did the same. The light soon came in my hand, when I felt that it contained a female hand. It was frequently placed in mine and by me grasped tightly, so that I felt every part of it, both the medium’s hands being at the time held by me. The spirit of my brother’s deceased child also placed his hand in mine, and a large man’s hand, purporting to be that of Dr. Franklin, was placed in mine, seizing and shaking it so violently, that it shook my whole frame, and also the table. My brother also had each of these hands placed in his. Thus three distinct and different sized hands were within a few minutes placed in each of ours, and recognized unmistakeably as, first, a female hand; second, a child’s; third, that of a full-sized man; each with its characteristic weakness or strength. At my request, the folding doors of the room were opened and shut with great force repeatedly.

“ *Saturday Evening, November 30th, 1861.*—At home in my own house—carefully locked the door—conditions favourable—weather clear and cold. Soon after darkening the room, heavy knocks came upon the table with the electric rattle, but without any light. By raps, the encouraging ‘No failure to-night’ was communicated. My cane and hat and a glass of water were called for. A vacant chair by the table moved and got into position without being touched by us. A request was made ‘to close eyes,’ when a sound like drawing a match was heard several times repeated upon the table, with no result. Matches were then asked for; I procured a number of wax vestas, and holding one over the table, it was instantly taken by a spirit-hand, drawn across the table, and ignited at the third attempt. We opened our eyes—the room was illuminated by the burning match, and Dr. Franklin was before us, kneeling, the top of his head about a foot above the table. We looked at him as long as the match burned, and he became invisible as it expired. He was then as perfect, to all appearance, as in life, but emphatically spiritual,

though divested of the actual spiritual splendour visible with the spirit or electric lights. He was dressed precisely as before, but the colours in this instance were perfectly brought out—the brown coat in particular, with the white cravat and grey hair. He thus appeared ten or twelve times, the third time wearing my hat, which had been lying upon the table. The hat was afterwards by him placed upon my head. Considerable delay was experienced with the matches, which ignited with difficulty, and frequently failed to burn. The last time he appeared, the spirit of a female stood leaning upon his shoulder, but the medium made an exclamation of surprise, which disturbed them; the match was dropped, and thus we saw no more.” Soon after the male figure first appeared, the following was communicated by raps:—‘Now, dear son, can the world ever doubt. This is what we have so long laboured to accomplish.—B. F.’ Also, ‘My dear, now I am satisfied.—ESTELLE.’ Upon cards there was subsequently written by the spirit, as follows:—‘This meeting is the most important we have ever had. Long have we tried to accomplish this manifestation, and success has crowned our efforts. You saw that I had only to light the match to shew you that I was as naturally in form as you are. I have long tried to come in an earthly light, and have at last succeeded. The light of your earth diminishes our beauty greatly, and prevents you from seeing the holiness which surrounds us when enveloped in our own spiritual halo. The light of the match, together with the odour, forbade our coming in the sanctity which we wear in our immortal spheres. Still we will come so once more, that you may have another great proof. You can say now that you have seen me with your naked eye, and with the light of earth. When you meet again, have all prepared; your delay takes away our power; your exclamations disturb our coming, and we are obliged to leave before completing all we desire.—B. F.’

“*Thursday Evening, December 12th, 1861.*—In my own house. I had, by direction of the spirits, procured a dark lantern, and covered it with a cloth to prevent the too free escape of light, and placed the same upon the table lighted. After a time the lantern was taken by a spirit, and the cloth partially displaced, so that scattering rays of light escaped, and we were requested to follow, which we did, across the room, preceded by a spirit carrying the lantern, the outlines of the spirit-form being visible, with the white robe falling to the floor. After having traversed the room for about 12 feet, the lantern was placed upon one end of a marble-topped bureau, and we seated ourselves before a window between the bureau and a wardrobe faced with a mirror. We were requested to stand still, upon which the lantern was taken from

its position, and being held by the spirit midway between the wardrobe and bureau, about five feet from the floor, its light was thrown upon the figure of Dr. Franklin, who was now discovered sitting in a chair in the window, directly in front of and against the dark curtain, *the light being reflected in the mirror.* His face was fleshly, his hair white and real, and the light striking full in his eyes gave them a life-like reality, even the whites being visible; but I noticed that his whole appearance, was deadened by the natural light, and lacked the life which is so replete under the illumination of the spirit-light. By raps we were informed—‘Dear Estelle holds the light.’ I was surprised at the length of time during which the lantern was held suspended. It was fully ten minutes before it was replaced upon the bureau, and during this time we were carefully examining the face and figure of Dr. Franklin, who sat in full view before us. Much difficulty was experienced with the lantern, which being so closely enveloped was frequently suffocated for want of air, and had to be relighted some eight or ten times. Occasionally, while being taken up, too much light would escape, when it was immediately placed again upon the bureau, as the light apparently neutralized the force by which the lantern was held. While it remained suspended I adjusted the cloth several times, so as to allow a small quantity of light to escape. The following was written upon cards—‘My son, this is for the benefit of the world. You can now say that you have seen me in an earthly light, and in your own room.—B. F.’ ‘I cannot come so, I can only come in my spiritual light.—ESTELLE.’

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#### MR. RUSSELL, “THE TIMES” CORRESPONDENT.

It is now generally known that the modern Xenophon, unlike the first of the name, is not to be entirely depended upon for his facts—in fact that his powers for writing history, are not so great as for his imaginative descriptions. He appears to have been designed by nature, rather for a novelist than an historian. We hear that amongst his more intimate friends certain poetical departures from fact, are called “Russells,” rather than by the shorter, and more common name. Not knowing so much of this peculiarity, when we met with his description of “healing mediums” and of Spiritualism, in one of his letters to the *Times*, we entered into a somewhat serious discussion with him on those subjects, hoping that his opinions, which it was not likely were taken up at random, might thereby be reformed, by a more careful study of the authorities to whom we referred him. Judge of our surprise, when a few days afterwards, we met in a mixed company, the very gentleman

with whom Mr. Russell was residing when he penned his solemn judgment on Spiritualism, which enlightened the world in the *Times* newspaper. We found that this gentleman had invited Mr. Russell to stay with him on a visit at Racine, and that after exhausting the shooting and other out-door amusements of the neighbourhood, there was an unfortunate rainy day, on which his friend, who is a firm believer, threw down a copy of the *Banner of Light* for the amusement of his guest. From this solitary incident, having previously pronounced Spiritualism to be "a confounded humbug," and upon this trifling stock of information, Mr. Russell allowed himself to mislead the readers of the *Times* into the belief that he was capable of giving them decided results of his careful inquiry into Spiritualism. We have a small opinion of the honesty and thoroughness of the general press in dealing with any unfashionable subject, and we look upon it as a piece of rare good fortune, to have met with Mr. Russell's friend in England, and to have been able to show by his testimony the slender information on which Mr. Russell is content to rely for his opinions.

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## SPIRITUALISM IN RELIGION.

By A. E. NEWTON.

[From an Address delivered in Lamartine Hall, New York, on Sunday Evening, December 15th, 1861.]

ONE great need of humanity is deliverance from theological error and from external authority in religious belief; with the establishment of true religion, and a true church as its embodiment. A vast work has been accomplished in this direction since the advent of modern Spiritualism, but a greater still remains to be done. No more unyielding obstacle does the progress of humanity encounter than is to be found in the tenacity with which mankind cling to religious errors. Nor is this trait to be altogether deplored. It grows out of the innate love of truth and right in the heart of humanity. What men have learned as religious truth, however erroneous, becomes so associated and interwoven with the sense of right and duty, that most minds are slow to distinguish between them. Hence bigotry is often but an intense love of truth, with a narrow intellectual perception of it, coupled with a fear lest the introduction of a new idea may lead to the rejection of some cherished truth.

This tenacity, therefore, should be dealt with tenderly, though firmly. It is the great conservative element of our mental constitutions, as useful on the side of truth as it is harmful on the side

of error. Let us not, then, deal too harshly with the earnest religious convictions of any class of men. Let us not be mere iconoclasts—destroyers of sacred things. Let us not rush to the extreme folly of some new-fledged “progressives,” who can see no truth in the theologies, and no use in the religious institutions of the Past. As if the sun of truth never began to shine until *we* awoke to see it! As if cradles, and small-clothes, and primary schools are and have been of no use to anybody, because *we* may have outgrown them!

Nay, rather let us learn to discriminate, with loyal and reverent minds, between what is eternally true and what is incidentally false. Let us acknowledge the religious nature and needs, aspirations and inspirations, of humanity, to be just as legitimate and imperative as anything else that pertains to the race. And let us seek, through the deepening, broadening, and heightening of our own spiritual experience, to set forth Truth in her wholeness—in the full-orbed splendour of completeness—confident that men will prefer sunlight to flickering tapers, when once it dawns upon them.

But each person must be taught to use his own powers of discernment. The assumption of external authority in religious belief is a mill-stone around the neck of humanity. So long as it prevails, the masses of mankind lie manacled and helpless at the mercy of the priesthood, or the “authorized” interpreters of “the Book.” Nor will their condition be much improved by merely transferring authority in these matters from priest, or book, to some favourite “medium,” seer, spirit, or to the “spirit-world” in general, as many Spiritualists incline to do. The harm that is done by authoritarian teaching results not alone from the positive error that may be taught. It would be scarcely less were nothing but absolute truth inculcated. The harm consists in *the suspension or non-exercise of the learner’s own truth-determining powers*. The consequence is, he becomes dwarfed; his powers of discrimination are left weak, because unused; he becomes destitute of individual inspiration, of self-reliance, and of true manhood—an imbecile and a slave. Men and women must be taught to exercise *their own* God-given powers of ascertaining truth, even at the peril of making some, or even many mistakes—as the child is taught to walk on its own feet, though it catches many a fall. Only as people turn from reliance on external authorities, will they seek inward and upwards to the INFINITE SOURCE of Truth, whose fountains are ready to be unsealed in the inmost of all souls. Thus only can they know what it is to have within themselves “a well of water springing up unto everlasting life.”

And here let it be noted that freedom *in* religion is a very different thing from freedom *from* religion. The rejection of

unreasoning authority by no means requires the rejection of any *truth* which may have been taught by such authority. Religious intuition is a faculty in the human constitution co-ordinate with intellectual perception, and worthy of, at least, equal respect. Both should go hand-in-hand in the search for, and scrutiny of truth. It is a great mistake to suppose that the mental freedom which Spiritualism tends to promote leads necessarily to irreligion, or to a rejection even of the leading doctrines of Christianity. True, the examples and teachings of many prominent Spiritualists, so called, have done much to give currency to such a mistake. Many have imagined that the revelations of spirits in our day have wholly superseded and set aside, as worn-out superstitions, the leading ideas of the Christian teachings. I am obliged to dissent from this view. I deem it a hasty and superficial conclusion, indicating a lack of any deep experience of the spiritual needs of the soul, or perception of the profound significance of those teachings. The religious element of man's nature is as inexpugnable as any other, and the Christian writings contain some of the profoundest expressions of that element, from the intuitive side, which the world has yet received.

So far, then, from setting aside the essential ideas of Christianity, I affirm that modern Spiritualism has furnished illustration and rational proof of them—*such as can be had from no other source*, and such as should elicit the interest and joy of every professed believer in Christianity. Not only do the facts of Spiritualism demonstrate the reality of a future life, of inspiration and spiritual interpositions (miracles, so-called), which are basic facts of Christianity,—but it also gives us the *philosophy* and *uses* of many of the peculiar rites and practices of the Church—such, for example, as baptism, the laying on of hands, the Eucharistic supper, the customs of singing and prayer in public assemblies, of fastings, of invocations of saints and angels, and many others, which have been observed for the most part traditionally and blindly.

More: the facts of Spiritualism and the laws of our spiritual constitutions, which it has brought to light, illustrate and rationally confirm many of the more abstruse doctrines of the Christian system, which have been stumbling-blocks to many minds, both in and out of the Church;—such as mediation, atonement, vicarious sufferings, sacrifices, salvation and justification by faith in Christ, regeneration or spiritual birth, self-renunciation or dying to live, the doctrine of the Cross, the resurrection, the judgment, the divine incarnation, the divine humanity, and hence the divinity of the Christ, the divine trinity, and the existence and agency of the Holy Spirit.

I cannot now undertake to explain these things, but I affirm

that these rites and truths of the Christian religion, and the truths and ceremonials of all other religions, so far as adapted to the needs of the present age, must be conserved, rationally explained, and intelligently applied to uses. In short, a NEW CATHOLIC or UNIVERSAL CHURCH must be instituted, embracing ALL TRUTH, tolerating all honest differences, and wisely fostering all the interests, temporal as well as spiritual, of humanity.

This universal church already exists, invisible, in the hearts of all truly spiritual men and women. *It consists of those, in every sect and persuasion, throughout the world, in whom the love of goodness and truth predominates over selfishness and evil.* It must become visible, by the voluntary coalescing of purified and consecrated men and women into a nucleus or centre of power, for the practical redemption of the earth from its many miseries. This work the churches of the past have failed to accomplish. It is, therefore, a part—in fact, the first and most indispensable part—of the work before us as Spiritual Reformers. \* \* \* \*

The religious or spiritual element in man is that from which outflow all true beneficence, all love of right and justice, all pure devotion to use and good. It is, moreover, the only element in which *oneness* or *unity* is possible. The selfish instincts necessarily sever individuals, making each antagonistic to all others. The intellectual activities tend equally to division and disputation. Where either of these predominate, conflict must exist; but where the spiritual are in the ascendant, peace and goodwill must prevail.

Within the limits of this brief essay, I cannot set forth the details of such an improved social state as must grow out of a truly catholic and vital church. I can only indicate the essential dispositions of mind and spirit necessary in those who would participate in the work of re-construction.

No one can be expected to enter upon this work, except such as are ready to resign all plans and hopes of self-aggrandizement, selfish ease, or enjoyment, and all possession held for merely personal ends. They must literally die to self, and live to universal ends, or “live unto God,” as the old formula has it. They must become possessed and moved by a divine enthusiasm, which shall prompt to the employment of every power, faculty, and possession, for ends of the highest use and good—must be ready and forward to perform any kind of service that may be required—to sacrifice reputation, friends, the dearest relations, if need be, and to submit to any privations that may be required at the outset, for the sake of the good that may be achieved for humanity in the end.

This life of unselfish devotion to use and good, I need not say, is the angelic life—*angelic*, as distinguished from mere *spirit*

life, which may be as base as any grade of life on earth. As the angelic life is introduced into human society, so will the "kingdom of heaven come on earth,"—and only so. In such a society, each caring for others instead of self, all are cared for; and society thus becomes a providence over all its members. In this way is justified the superior practical wisdom of the Christian precept, "Let no man seek his own, but every man another's welfare," over the selfish maxim of the world, "Look out for number one!" The latter always and necessarily defeats its own end, as in our present society. The former must secure universal plenty and blessedness—for all know that "it is more blessed to give than to receive." Under its reign the whole atmosphere in a community becomes one of love and of life—an atmosphere in which angels can walk with man, and all things lovely can flourish and bloom for ever.

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### A HINT ON THE LAW OF SPHERES.

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THE more important practical results of Spiritualism have been gained, not through the verbal announcements of spirits (which I consider of less consequence *per se*, than those of mortals, because, in the former case, we do not know precisely *who* is working at the other end of the telegraphic wires), but by regarding the manifestations from the same simply *scientific* point of view with any ordinary physical phenomena, and judging, just as the natural philosopher judges concerning the latter, of the nature of the forces involved, their relations and bearings on life. If I have learned anything from Spiritualism, it has been by considering it solely in this light. Let us now, for example, consider one of its phenomena. You have all noticed how particular the spirits are in arranging individuals around a table. It may not be till after many changes of position among them that the circle is pronounced so far harmonized. Then its members are directed to recal wandering thoughts, and, perhaps, to join in singing a hymn—and, when all the poles of mind become, so to speak, fused into one, manifestations take place, with, probably, very curious results. But if anything occurs to disturb this harmony, as, for instance, the intrusion of an unauthorized person into the circle, they will cease, and perhaps no others will take place at that sitting.

This is because the spheres of the individual members must harmonize, coalesce and combine, to form a unit, or else the action and reaction between opposing forces will prevent any manifesta-

tion. If this be so in reference to spiritual circles, do you not see it must necessarily obtain, to some extent, in *every* social gathering? It is not, for instance, a matter of indifference where each of you takes his seat in this congregation, for I take for granted that it has a oneness, by virtue of its sphere; and it follows, that each gathering of people, each circumscribed locality, whether in city or country, has its specific polarity. This general proposition may be illustrated by the familiar fact that at a Methodist camp-meeting there is what may be called a charmed circle of praying devotees, from which emanates a mysterious influence, that changes a person brought up to the "altar" in a moment, and seems to transform his whole moral being. One practical deduction from this psychological fact is, that each individual who is in the habit of attending stated public meetings, should be particular to observe the influence he experiences in different portions of the room, and to select and retain that position which is most in harmony with the general sphere of the assembly. The same rule may be extended to the fixing of our places of abode, whether in city or country; and its importance is shown in the phenomena of the disease known in medicine as nostalgia, or home-sickness, which has proved absolutely fatal in not a few instances. The hint of this law of spheres was taken from the mere organization of the spiritual circle; and it is a subject which every Spiritualist should have begun to study, long ago.—REV. WM. FISHBOUGH.

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MR. ROBERT DALE OWEN.

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WE extract the following paragraph from the *Herald of Progress*:

"The Honorable Robert Dale Owen has written to the *Philadelphia Inquirer* denying a story that a medium had deceived him through the agency of phosphorus. He is not busying himself with spiritual researches at present, as his time is entirely occupied in making large purchases of arms and warlike munitions for Indiana, but he intimates that when the war is closed the public may look for a sequel to his *Footfalls on the Boundary of another World*."

Our readers will regret that he too is so taken up with the deplorable war fever, that he cannot find time for an occasional promised article on what is surely a more congenial and Christian subject for his thoughts.

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## MANIFESTATIONS ON THE CONTINENT.

FROM the *Revue Spiritualiste* we learn that Mr. Squire continues the exercise of his mediumship in Paris. His *séances* are attended by many of the scientific and literary there.

M. Debray writes from Nocé (Orne) that he has witnessed, with a circle of five, together with some striking physical manifestations, some direct spirit-writing. "Three sheets of paper," writes M. Debray, "were placed under the table, after being examined and marked by all of the circle, the room being well lighted. In two minutes the papers were taken up; upon one of the sheets, a communication of a dozen words, addressed to one of the company, was found written, as if in ink. On another occasion a communication was written as if by a pencil. Both these writings are almost inimitable from the singular form of the letters.

A M. Spedalieri has made a tour in Calabria (South Italy). He was there invited to attend a *séance* at the house of some relatives of his. A paper and pencil were laid on the table. The medium touched the table's margin with his fingers, and in a few minutes the table began to balance and turn. By this means a prediction was alphabetically made, with respect to an event about coming off in a local court of justice, and which prediction was verified two months after.

Our old friend, M. Jobard of Brussels, writes from Metz—"I cautiously sounded my host as to whether there were any in Metz who gave themselves to table-talking? 'Certainly,' was the answer, 'Metz is a second Paris for novelties. We have here le Comte —, a fine fellow nevertheless, le Vicomte —, le Colonel —, le Professeur de —, le Capitaine de —, and several other honourable and well-informed people, who are so unfortunate as to be believers in such follies; even old pupils of the Ecole Polytechnique, finished mathematicians, married persons even, who had never before shown any signs of mental derangement, who have turned religious, and think they have souls which will be punished or rewarded in another life. It is hardly to be believed what is said about their meetings, where they pray God, like imbeciles, to send them good spirits. What are we coming to? What are we coming to?"

"As soon as I found out one of these," says M. Jobard, "he told others, and presently measures were taken to get up a banquet in honour of the new visitor. I had already been at two *séances*, held at the very functionary's who is charged with looking after secret societies, guarding morals, and locking up the mad.

"The spirit of Lamennais came, and gave them a rap of the knuckles with respect to this banquet—'Is it thus that the early Christians celebrated their first gatherings? Leave to modern

Pagans these absurd feasts, where in one day is devoured subsistence enough for a hundred families. Fie! You ought to be ashamed of imitating such!

“A collection of communications received by these Metz Spiritualists is just published. Spirits, it seems, adapt their teachings to the intelligence of their questioners; no matter what great or fine questions are put to spirits, if they perceive that the medium is incapable of comprehending the answer, they limit themselves to Scripture exhortation—‘*Follow the path of virtue; do good; flee from evil,*’ &c. The tract I speak of will give you an elevated idea of the mediums here.

“I have just passed an evening with a noble and, at the same time, religious family, who for a long time have had communications with spirits. The conversation was entirely on this subject. Among us was the tutor of the family, an abbé. From information received there, I should say that Spiritualism has made great progress in this corner of France. Two communications upon prayer by the spirit of Lamennais having been sent to a curé of the town, who thought them so good and orthodox that he read them from the desk, saying that they could not be the work of a man. You will judge of them in the tract already mentioned, entitled *Spiritualisme à Metz*.

“Spiritualism has made an opening at Havre, the medium being a young American lady. In Belgium we have two excellent mediums now—one French, the other English.”

Among other interesting particulars in the correspondence of the *Revue* is the following:—

“Phenomena of an eminently spiritual order have been long observed in the religious community of La Souterraine (Creuse). Madame Dubourg, the venerable superior, while at prayer, is often raised above a foot from her *Prie Dieu*, remaining suspended in an ecstatic state and unconscious for several minutes. She was raised in this way one day while receiving the communion, to the dismay of the priest, who could not, for his agitation, finish the celebration of the office. Other facts of a similar character take place in this establishment, but they are kept concealed as much as possible, so as not to attract a crowd of curious to the place.

“At la Châtre (Indre), in the Ursuline community, one of the sisters was disabled with hip disease, in which there was dislocation from disorganization of the joint. She has long been laid up, under the care of Dr. Vergne and others. Given up by them, the lady superior had recourse to prayer. A *neuvaine* was commenced; on the last of the nine days, the patient, worn out with her long suffering and prolonged recumbent position, was carried on her couch into the chapel. There, in the presence of

the statue of St. Joseph, and after prayer, the superior cried out in an inspired tone—'In the name of St. Joseph, arise and walk!' The sister arose and walked perfectly healed.

"Dr. Vergne first denied the possibility; but upon seeing that the girl *is* well, he attributes the necessary healing and reduction to—*emotion!*"

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### THE CHILD'S WARNING.

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The stars are out, the city sleeps, the houses each a grave—  
 May saints and angels watch above!—may Christ the sleepers save!  
 The mother dreams a dream of peace, her children two between—  
 The boy in crib, the girl by her—sweet slumber hers I ween.  
 Till Lina starts, with shrill, wild cry—"Wake, mother! bid them go,  
 The lord that holds my brother's hand—the lady white as snow.  
 Quick, mother, save! Ah! now they're gone, those two grand strangers there;  
 I know not how they came—I heard no footstep on the stair.  
 The latch was turned without a sound—I'm sure I was awake;  
 I saw the lamp just as it is—the flame I noticed shake  
 As with a gust, when they went by toward the crib, and drew  
 The covering from my brother's head—it seemed he something knew;  
 For in his sleep he stirred and smiled, and smiling too she swept  
 Past us to him, that lady bright, and kissed him as he slept.  
 I was not all afraid, and yet to speak I did not dare;  
 And would I speak I somehow felt it ought to be a prayer.  
 I did not cry at first, mother, till in my heart I knew—  
 I can't tell how—they came for him; and, oh! what should I do?  
 What should we do without him, though he's too young to play?—  
 What should I do without him if he were ta'en away?"  
 "Nay, nay, my child, it was a dream, be hushed upon my breast"—  
 The mother cries, but her dim eyes will close no more in rest.  
 She lulls her Lina off, and then slides down and trembling creeps,  
 With heaving breast and moan suppress, to where her infant sleeps;  
 She marks his holy slumbering face, heaven's impress lingering still:  
 To paint the living death of sleep what painter hath the skill?  
 His soft round arms above his head are crossed in holy sign,  
 One waxen finger points above as though in trance divine.  
 He saw the land we cannot see—dreamed dreams we may not dream;  
 Had caught of Jesus' voice a tone, of Mary's smile a gleam.  
 A year has past; the stream rolls fast below the churchyard green;  
 Where lilies bloom round many a tomb a new-dug grave is seen—  
 A little grave, and all so fresh, its flowers scarce rooted lie,  
 And droop as though to mourn for one, one thought too young to die.  
 Gleam sharp and high against the bright noon-sky the snowy hills;  
 High in the blue, far out of view, the lark her heaven-song trills;  
 With lusty throat his double note the cuckoo pealoth clear;  
 Through rank grass deep cicadas leap—the month of June is near.  
 The mother stands with clasped hands beneath the happy sky,  
 The mother weeps when all doth smile, and bitter is her cry—  
 "My babe, why sent, one summer lent to us, the next to die?  
 Cold earth give back to me, and light, and summer's golden prime,  
 The life within that grave, for sin the doom—what was his crime?  
 Hush, sinful fear! he is not here; I know now why they came;  
 With them above he dwells in love, spared trial, loss, and blame.  
 It was no dream what Lina saw—it was no dream I felt,  
 When in vain prayer beside him there, to Christ all night I knelt.  
 We must not pray with us to stay, exiled from holier bliss,  
 Whom angels, or it may be more than angels, stoop to kiss."

R.

## PRESENTIMENT.

A GOOD many sensible people (among whom I take the liberty to rank myself) profess a thorough belief in this somewhat mysterious doctrine, and were I ambitious of such distinction, many respectable names might here be quoted in proof of my claims to general credence and respectful consideration; but I seek not popularity, and neither ask nor expect any one to adopt my opinions, but on the most unquestionable evidence of his own senses. As for those who deprecate the doctrine altogether, as partaking too much of the mysterious and miraculous for serious belief, I would only remind them that we are surrounded with mysteries and miracles in this world, as hard to be accounted for by any reasoning faculties we possess, as those I now propound for their belief; and I would, moreover, recommend to them, before they attempt to limit the operations of Divine Providence, to mark more narrowly the voice that speaks from heaven to the soul of man in his common intercourse with the world, and particularly on occasions of extreme emergency. As for those more simple and unlearned objectors, who consider presentiment as some way or other connected with the wild and fabulous science of astrology, I have only to say, that they identify two principles as opposite in their nature and results as truth and error. The constellations have nothing to do with the matter. Neither is it on the tales of tradition, nor yet on the testimony of living witnessess, that I ground my belief, but solely on the conviction of my own individual experience of facts. None of us are without the most unequivocal proofs of these facts; and could I only get people to listen I could such wonderful instances of these facts record, as would extort belief even from the most sceptical. But such is the unaccountable prejudice against this beautiful and sublime doctrinê, that whenever any lengthened detail on the subject is ventured on, I commonly observe the auditor beginning to compose himself in his chair as if prepared to fall asleep. This is provoking enough, and has sometimes led to disagreeable consequences.

Now, although I admit of no uncertainty respecting the actual existence of presentiment, yet, in accounting for it, I profess no infallibility of opinion. My theory is a very simple one, and, as I think, exceedingly rational, being borne out by Scripture in all its principal lineaments. I believe that this world is peopled by invisible agencies both good and bad—the first, angelic spirits, the ministers of grace, whose office it is to watch over the sons of men, suggest to them the will and purpose of the Great Author of their being, in all his various dealings with

them in this life, and often, in cases of extremity, to warn them of approaching danger, and not only to forewarn, but to restrain, overrule and withhold them, even against the bent of their own wills, from impending mischief. I believe that every individual is accompanied through life by one of these ministering angels; and that no evil whatever can possibly happen to any of the human race but through the malign agency of those satanic spirits who maintain a perpetual contest with the others for the soul thus subjected to their influences. I believe there is no moment in a man's life in which he is not acted upon by one or other of these opposing agencies, and often by both at the same time. But I assign to the guardian angel an overruling influence and right of ascendancy, particularly over man's spiritual nature, which often captivates the will, even when the grosser nature is held in subjection to the power of his common enemy. It is this good angel, I believe, who speaks to them in their nightly dreams, and in all their serious musings—it is he who suggests the good purpose and restrains the froward impulse—who points the way to heaven, and repels the downward tendency of their vitiated nature. I also believe that he is the minister of chastisement, and that it is his rebukes which some are wont to call the stings of conscience. And finally, that he is commissioned to abide with men to the last; forewarn them of their approaching dissolution, and animate their fainting spirits with the glorious anticipation of eternal felicity. Such is briefly my creed; but some go so far as to think that almost every important event of their lives is discernible to the attentive mind before it happens; and that it is only because they do not listen to the still small voice of their guardian angel that they are left unprepared to meet the various contingencies of life. This internal monitor speaks in a language which none are at a loss to understand when disposed to give it a hearing. All find themselves impelled or repelled by an invisible power, and that so strongly on some occasions, as to resist and effectually overcome their most determined purposes.

I shall content myself at present with specifying only two instances of the actual operation of this power, in my own experience—the first a complete triumph of this inward monitor over my will and inclination; the second an unhappy failure—with the consequences of both on my life and worldly circumstances.

While stopping on the banks of one of those smaller lakes in Upper Canada whose waters communicate with the Huron, I was invited by a small party to join them in a water excursion across a magnificent bay about six miles broad. It was lovely autumn weather—the lake was as still as a duck pond—the excursion promised much pleasure, and I was ready enough to partake in

it; indeed, I could then assign no reason for not doing so, although it was Sunday morning. But a sudden presentiment of evil at that moment flashed upon my mind, and, in spite of every objection I could oppose, arrested my purpose. In vain I was urged to go; the fine bark canoe lay at my landing-place, in the management of which I knew some of the company to be expert. I had no apology to offer, yet I was inflexible. I felt my inclination restrained by an internal influence for which I could not account. I saw the party leave the shore in high spirits; but none of that party, save one (a young Englishman, who swam three miles for his life), was ever destined to see that shore again. The story told by the survivor was especially interesting to me, whose life, I saw, had been thus miraculously preserved. They had been somewhat merry at the house of their entertainer, and on their return had contrived to upset the canoe. The able swimmers succeeded in righting the canoe, but in attempting to get into it, the less expert had capsized it a second time. The best swimmer was seized with cramp and went down; two others got on the top of the canoe, but how long they continued in that perilous situation was never known: only two bodies were found.

The other instance I alluded to, was attended with very disastrous consequences to me, from which I have not yet recovered. It is briefly as follows: I was still residing in the same premises I occupied when the former event took place. My house stood on an eminence overlooking the lake. I had been invited to dine at a friend's house in the vicinity, on the approaching Christmas-eve, and had promised to go. On the appointed day I happened to be at some distance in the woods, and, on my return, found I had left myself barely time to change my dress. Already my hand was on the apparel; when I found myself irresistibly withheld by a powerful impression on my mind that told me I should not go. I involuntarily drew back, quietly lighted my pipe, and sat down by the fire. I felt that I should not go. I had not sat long ere the blast of a distant trumpet told me the company had assembled at my friend's house. I started, buttoned my old frieze coat, and rushed out of the house; but I had not gone many paces when I was seized with an irrepressible desire to return. I obeyed this impulse, almost without knowing what I was about, and presently found myself standing once more on my hearth, and gazing with most unaccountable anxiety at my nearly exhausted fire. Again the trumpet, ringing through the woods, admonished me that the company were waiting for me, and again I started off, and soon lost sight of that pleasant home I was never to see again. It was a merry meeting; everyone seemed happy but myself; I

was sad, though I could not tell why. About seven o'clock a flickering light was observed playing on the outside of the windows. One of the party went out, and instantly returned, exclaiming, 'Oh, Mr. —, your house in flames!' I rushed out, and beheld a bright column of flame ascending high above the woods, through the dark wintry sky. A heap of smoking ashes was all that met my view on Christmas-morning. All I possessed was gone. The snow lay two feet thick on the ground, and I was in the midst of a wild and homeless wilderness.

Such are the two instances I have selected from the memory of my own experience, of the actual existence and astonishing power of this mysterious agency. Leaving the reader to form his own opinion of them, I shall probably follow them up in another paper, with some instances of the wonderful interposition of Divine Providence manifested in the preservation of life under circumstances of most critical emergency, and where no intimation of danger was apparent.—*Hogg's Instructor*.

[We shall give the other paper referred to, probably, in our next number.]

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## SPIRITUALISM IN THE PAST GENERATION.

[From the *Herald of Progress*.]

I WISH to give your readers a recital of some events in the life history of my revered grandmother. I can assure them that what I write is perfectly true, and there are many persons still living who can attest to the correctness of every statement.

My grandmother was married at eighteen years of age, and immediately after her marriage removed to Illinois, where my grandfather had purchased an immense tract of land. They inhabited a small log cabin, my grandfather having had no time to provide any better residence for his bride. Illinois was then almost a wilderness.

A few days after taking possession of their isolated home, my grandfather found it requisite to take a journey of fifty miles on horseback, to procure workmen to build him a suitable home. On leaving his bride, he said—"Now, Kate, do not get frightened while I am gone. I will return as soon as I can possibly do so; and although I know you will be lonely, you have enough to eat and drink, and plenty of housework to employ your mind." My grandmother bade him be under no uneasiness concerning her, and said she would get along well enough while he was absent; and so she bid him God speed and a safe return. She did not dare own, even to herself, what a coward she was when alone, and indeed did not realise how terrible it was to feel

herself utterly alone in the wilderness, fifty miles distant from a human being, until her husband had passed from her sight. When she had watched him as far as she could gaze upon his receding form, she turned into the lonely cabin with a sinking, trembling heart. Still she tried to encourage her fainting, sinking spirits, by saying to herself—"Why should I fear? God will protect me here as well as elsewhere."

So thinking, she employed the day attending to her household duties, and half forgot her fears; but when night came on, she again gave way to her feelings, and imagined every breath of wind that stirred the leaves of the trees some wild animal about to spring upon her. So, closing the doors and barring them tightly, she knelt down by her lonely bedside, and prayed God to protect her from all harm; then, stirring up the fire in the huge fireplace, she at once retired. She said she lay with her head covered up, trembling with terrible fear, for she heard wolves howling around the house, as if in search of human prey. Sleep was utterly impossible. Perspiration, cold as ice, rolled down her face in streams like water; but all at once *a voice spoke aloud* and said plainly—"Catherine, are you afraid when I am with you?"

She at once ceased trembling; her fears all fled, and she arose from her bed to replenish the fire, which was very nearly extinguished. Finding she had no wood, she fearlessly opened the door, and went out to procure some. As she reached the wood pile, a wolf fled around the corner of the house. She took as much as she could carry, returned to the house, replenished her fire, went to bed, and slept without the least fear until the next morning. When her husband returned, three days after, and she related these circumstances to him, he at once said—"My dear Kate, it was the voice of God himself, and we should both be thankful; we can feel ourselves safe under His kind and protecting care."

From that day my grandmother never feared *anything in her life*. Often, when I was a child, I have known her to get up in the middle of the night, call for the buggy, and start *alone* to go a distance sometimes of fifteen miles to visit the sick. She invariably on these occasions heard that same voice that spoke to her the first time, though no one else could hear it. The voice would say, "Get up and go to such a place; Mr. or Mrs. — is very ill, and will die if you do not assist her or him; give them such or such a medicine." The voice often named the disease of the sick person.

Many times she has been known to get up and start off alone on foot, if the distance was less than five miles, without arousing any one. Her fame became so great that she was often sent

for by strangers, but before they would go half way to her home, they met her invariably on her way to the house of sickness. By the same voice, she always knew if any friend or relative at a distance was dead. I remember distinctly when I was once visiting her—being myself but a child of ten years—she arose one morning weeping. I asked her what she was crying for. She answered me, “My dear sister, and the only living one I had, is dead.” I again asked, “How do you know, grandma?” “God told me,” she replied. I looked ever after on her with the greatest reverence, as one who could converse with God. But it was years before I knew all the circumstances of her benevolent life. The morning she was told of her sister’s death, she sent a servant to the village post-office for a letter which she said was there, giving all the particulars of her sister’s illness. She also told my uncle, with whom she then resided, the date of her decease, her disease, and some other minor particulars. On the return of the servant with the letter, every word was confirmed.

Thus it was all through her life, and she was nearly seventy years of age at the time of her decease. Still, till within two weeks of that time, she went as often as before to attend the sick or dying. No matter how poor and humble one might be, she never refused to attend, and in visiting such she never went empty handed. When taken sick, previous to her death, she remarked:—“This is to be my last of mortal pain or illness; I shall never be able to leave my bed again until the end comes but *one time*—that will be the day before my death, the 9th of next month; then I wish you to carry me out to the door, that I may show you the spot where I wish to be buried.”

Her words proved true. On the afternoon of the 9th, she requested to be carried to the door, and when her wish had been complied with, she pointed to a little hill facing the door, where she was held up in the arms of her weeping children, grandchildren, and great-grandchildren. A large tree grew on the top of this little hill. Pointing to it, she said:—“I picked out that as my resting place long ago; I wish that tree to shade my grave; and you can rest well satisfied, my beloved children, that by this time to-morrow I shall be with Him who has kindly protected me all my life long. You will miss me I know, but you cannot wish to keep me here when my soul longs to soar among the angels. I shall be with them as the clock strikes ten to-morrow morning.”

All the country around had heard of her illness, and none doubted that she would die at the hour she stated. There were dozens of families there next morning, rich and poor, whom she had attended and benefited. The whole house was one scene of mourning and weeping; many were unable to get into the house

until others came out and gave them a chance to bid her a last farewell. She spoke calmly to all, and had kissed her last grandchild as the clock commenced striking ten. She looked up towards the skies, and, with a beautiful smile clasped her hands together, and so gently and softly did she depart, that none could say at what moment the breath left her mortal body. But when the clock had finished striking, her eyes closed of themselves—she was with the angels.

On account of so many, whom she had benefited, wishing to see her after death, her body was kept four days before they laid her in the spot she herself selected. There had never in those days been such a funeral in that part of the country, and, to this day, those who are still living in that vicinity will tell you of the "blessed woman to whom God talked." She died twenty-two years ago, but her deeds and name are still fresh in the memory of hundreds.

What is this but Spiritualism of the most convincing kind? Were she on earth now, she would be called one of the greatest living mediums. Many sceptical persons say Spiritualism is a *new invention of modern sensationists*. The above facts prove, at least, that *it is no new thing*, and were many other life-histories brought to light, as this one of my revered ancestor, we could find sufficient evidence to prove that so-called *Modern Spiritualism* was a fact in religion so far back that none living can tell when or how it first commenced. I say "religion," for I cannot for a moment think that one who is well versed in the opinions of "Spiritualists" can be anything else but charitable, pure, and good in every way, and such an one must be truly religious.

M. A. G. W.

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## Notices of Books.

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### HEALTH OF BODY AND MIND.\*

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THE only man who is omniscient is an editor, and it is but a small part of his business, that he must never be at a loss on any subject. This is our only excuse for reviewing a medical work, and pronouncing a decided opinion in its favour, and thereby recommending it to our readers. It is a small matter to us, that in doing this, we infer that the present orthodox system of medicine is not a true system of Hygiene, and that a man of common

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\* *The Harbinger of Health; containing Medical Prescriptions for the Human Body and Mind.* By ANDREW JACKSON DAVIS. New York: A. J. Davis and Co.; and Bailliere, Regent-street, London. Price 7s.

sense and observation, and more especially a woman, who always possesses these two great essentials, is after all the best household physician. Of course we do not mean that "every man at 40 is either a fool or a physician," though we have known some who, at that age, answered to both those appellations. But there is a broad common sense and eclecticism in healing, which the faculty is more likely than a layman to drop out of his researches. Medicine, like the other sciences, has been regarded too much as an abstract and special study of drugs and chemicals, and of their action on health and disease, and for the purpose of experimenting, the poor patients have been the laboratory, and have severely suffered the penalty. It has been to the patient's intuitions, and not to those of the doctor, that the world is now indebted for the smaller dosing of drugs, and for the disuse of the lancet, and still again the public mind is in advance of the profession, for while each school of medicine is busy in proclaiming its own infallibility, and the quackery of all the rest, our wise world is quietly taking note of the silent tread of the bills of mortality, which the doctors have not yet succeeded in obliterating, and is taking from each system all the common sense it can find in it.

Mr. Andrew Jackson Davis can greatly help them in this good endeavour, and to us it seems, as if each man and woman would better comprehend for themselves the laws of health, and by consequence, those of disease, by a perusal of his *Harbinger of Health*. We are no believers in any occult system of medicine or of theology, which permits of an infallible doctorhood or priesthood, for the medicine being for our proper bodies, and the theology for our own individual proper souls, we claim the privilege of knowing something about it for ourselves, and of telling whether or not it does us good. In saying this, however, we draw a distinction between priests and pastors, and between the dogmatic and the reasoning doctor. It leaves an ample space for the true physician, both of body and mind, and the more he can combine the study of both the higher is his rank in the family of man.

We do not know to what extent the peculiar psychological powers of Mr. Davis were used in the production of the present work, nor for the purpose of pronouncing on its use, is it necessary to settle its origin and genesis. It is enough that here we have it before us. The tone of medical works seldom attracts the general reader. Their language is so technical that it is not often one can gain much definite knowledge from them. But Mr. Davis gives us food of quite a different flavour. Every page of his volume is not only readable but attractive, and there is such a quaintness and humour in his mode of imparting knowledge, and withal he is so hearty and healthy in his tone, that we catch in-

voluntarily his quiet philosophic strain. There is much more than medicine in his work. His first chapter admits you through "the pearly gates of science" to "the philosophy of disease." He tells us there are "no infallible remedies," and that "self-healing energies are better than medicines." We are introduced to "physiological virtue" to "the philosophy of human magnetism," and we are told in another chapter, most difficult of all, "how to do good." Then come "diagnoses and prescriptions" embracing a wide field. It was said of Bishop Berkeley that he began with tar water, and ended with the Trinity. Mr. Davis begins with "spring-time diseases," and ends with "intuitive glimpses of truth." He tells us "how to exert the will," speaks of "man's telegraphic powers," and of "nature's progressive energies," and of "spiritual briars and thorns," "of the cause and cure of impatience," the "marriage of the temperaments," "exhausted primates in man," and "how to balance the system." We find an excellent paragraph on "an orange before breakfast," soon followed by one on the "food of vampires," from which a digestible moral is educed, on "food as a medicine," "magnetic disturbances," "Do infants grow up in heaven?" "treatment for epileptic fits," "remedy for weakness and pain," and "remedy for a multitude of sins." There is "a cure for sick headache," and for an "inveterate dyspepsia;" there is "medicine for a weak stomach," and a "cure for a sour stomach;" "a magnetic treatment of intoxication" is decidedly worth a trial, and "Matilda's objections to deep breathing," should be considered by the few young ladies who are to be found amongst our readers.

We could travel through 300 titles such as these, of which we have only room for the above as a sample, taken almost at random. There is strong good sense in most of them, for Mr. Davis has not rejected truth, whatever school of medicine or of thought it came from. We dare say that there are some crudities amongst his paragraphs, and some that may be at once rejected as founded in error; but although of course we could point out every one of such, in our editorial wisdom, we decline to do it, and prefer that each reader should do it for himself.

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### THE CONCENTRATION OF ORGANIC NERVE-FORCE.\*

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IN this lively and elegantly-written essay the author attempts to solve "the mystery of the spirits," not in a new way, but under new words, and by substituting as a nomenclature the

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\* *A Gleam of the Spirit Mystery*, by WALTER COOPER DENDY. Bickers and Bush, Leicester-square. 6d.

words which we have introduced as our heading. It is a common failing, in our ignorance of a subject, to mistake words for things. As Job says of a similar habit in those olden days, "Who is this that darkeneth counsel by words' without knowledge?" Let our readers ask themselves, after all the phenomena of spiritual forces which are known to them, what is the precise value to them of the following explanation of the essential causation of such phenomena:—"Yet the secret of all this may be simply the concentration of organic force, and the instinctive effort to relieve congestion of blood by intense and often unconscious action." If this be not fully enough to enable you to give a lucid and conclusive explanation of your views of causation, refer again to our author, who enlarges his words, though not our ideas, by the following:—"But how will the light of physiology bear on this most subtle subject? Listen; for you have not studied with me the secret of the nerve and its potent endowment of the muscle, but if you will believe that the nerve-force, before diffused through the system, may be intensely concentrated in one sense or organ, you will learn the secret. You will discover qualities in these organs that were *latent* or in *abeyance*, until, by some special excitement, they have become so highly exalted as to burst forth in the semblance of a *new faculty*. With the credulous this is, of course, the working of a spirit; and it is astounding, EVEN TO THOSE WHO CAN EXPLAIN IT." Certainly, if this is the whole explanation, it is astounding enough, in the sense in which everything is astounding which is inexplicable, but what we are principally concerned in, is to notice the complacency of the author, who on the strength of these "words without knowledge," speaks of himself as one of "those who can explain it." To us, we frankly confess that, if we had to describe to a friend the author's theory, we should be unable even to say what it is. Is it our old friend the old force under a new name? Is it the unconscious cerebration theory of Dr. Carpenter? Is it the reflex action of the mind of Mr. J. D. Morell? or is it, as Dr. Elliotson says, that the brain *secretes mind* as the liver secretes bile? But whichever or whatever it may be, what does it mean? It conveys no idea to our mind which we can communicate to our readers. We know nothing of a nerve-force which can do, or has ever been detected in doing, the wonderful things attributed to spirit. What and where are the qualities, and in which organ or organs are they resident, which were latent and in abeyance until they shewed the new faculty of which the author speaks? Has the author taken the shoes from off his feet at the door of the temple, and reverently and with bated breath, on tiptoe, stolen inside to watch nature in her divine workshop. Did he see the wondrous processes of her work, and

all the essential forces, and holy mechanisms of the man made in the image of his God, and did he then return, and promise to himself that he would disclose the problem to his fellow-man? Ah! how sadly he has lost the great secret of humanity. Like Agassiz, who thrice saw so clearly in his dream the vertebrated process in the fossil, and thrice forgot it when he woke, he can only darken our counsel by words without knowledge. One touchstone which we apply to all these theories, and from which we observe that they intuitively shrink, is the Bible, which is the oldest and fullest record extant of spiritual experiences. We are glad to find that analogies, however remote in degree, are daily more and more clearly traced, between the forms of spiritual power at this day, and those which we find recorded in the Bible, and to pass over the instances which the author himself quotes, of modern manifestations, such as that of the ecstatic girl near Bedford-row, whom we also saw, and which his theory of nerve-force can in no degree account for, we would ask him to apply this latest-born nomenclature to the miracles of our Saviour, to the visions of Peter and of Paul, and to such instances as are collected from the Old and New Testaments, in the article in our last number. "*With the credulous*, these are of course the working of a spirit, and they are indeed astounding, *even to those who can explain them.*"

The great fault of Mr. Dendy, as of all the other small discoverers, is, that they take a part for the whole. Man is in himself an universe, extending through all the degrees of matter, and through the degrees of spirit, and round, and in, and through him, play all the forces of the universe, obedient to his high behests. Extending into this world of sense as to his natural body, as to his spirit or spiritual body, he is even now a denizen of the inner world, and under the necessary conditions he can draw from that inner, into this outer world, his inspirations and intuitions. This is the prophetic gift, or seership, and when analysed, is not difficult either to comprehend or to believe. When looked at in this larger and more philosophic view, one is sorry to find studious microscopic minds resting in the discovery of some one of the links in this infinite chain of causation, and fastening the whole upon that part only. There is a reflex action in the mind. There is automatic and unconscious cerebration. There is the od force. There is the nerve-force. There is magnetism. There is electricity. There is the will power. There is faith. There are spirits. There is a spiritual world. There is a God and Father. We will have no less than all. We will not take one link instead of the whole chain. But let us still welcome the more minute labours of such as Mr. Dendy, for there is in them all the use of the workman, who perfects each link, for the master mind to put together.

## Correspondence.

MR. S. C. HALL AND MR. FOSTER.

SIR,—May I consider myself free to offer a few remarks in reference to Mr. Foster? to whom, I must say, you have not given a cordial greeting on his arrival among us.

I perceive, every now and then, with extreme regret, that Spiritualism does not infer that considerate sympathy which is true "charity," which Spiritualists themselves so essentially require; and it is to be lamented that your Magazine is frequently more prone to irritate than to conciliate. While, however, you do not yourself assail Mr. Foster, you undoubtedly lead to an inference that those who do so are justified in their suspicions, and the charges that thence arise.

If Mr. Foster is in part a dissembler, he is altogether a cheat; but this you do not believe,—although some of your friends suspect, and some of your correspondents proclaim him to be one, and you have given currency to the sentiments of both.

Now, Sir, if it be desirable to make known the marvels of Spiritualism, it is above all things necessary that we should obtain the aid and co-operation of competent "mediums." Unfortunately, there are but few. It is out of the question to send "enquirers," either half-believers, doubters, or sceptics, to persons who, not receiving payments, cannot be intruded on often, or without scrupulous nicety: the very fact of being an invited guest, stills enquiry, forbids searching remarks, and, therefore, rarely convinces or satisfies. Mr. Home is, in the estimation of many, thus circumstanced:—his means are sufficiently ample—he is a gentleman of exceedingly courteous manners: having always mixed in good society, and improved his natural faculties by study and travel, there will be always a reluctance to imply doubt and hint fraud at any *séance* in which he is the prime mover. Of the hundreds, I presume thousands, who are known to you as desiring to enquire concerning Spiritualism, how few there are who can receive instruction! simply because the means are so very limited for sustaining assertion by proof.

It was on that account I rejoiced when I heard that Mr. Foster was coming among us, and it is on that account I lament the innuendoes conveyed through you to his prejudice.

I will therefore ask you to state, that Mr. Foster passed an evening at my house, in the presence of my own family only, excepting one old and dear friend. Mr. Foster was not accompanied by any one. He came alone. I need not intrude upon your space to describe what took place. It has been already

described in your Magazine—although one or two incidents occurred more remarkable than those I have read of there.

I desire to convey to you my entire conviction as to the truth of Mr. Foster's mediumship, and as to its wonderful power. It would have been as utterly impossible for him to have fraudulently done that which he did do, as to convert a diamond ring into an inkstand; and I presume to say the persons present were such as must have detected fraud in any one who dared to practise it—persons who are at all times watchful rather than confiding—who can sift evidence, and are quick to detect, and ready to expose wrong.

The manifestations granted to Mr. Foster's mediumship are as astonishing and convincing as any I have yet seen; and will, I am sure, do very much to confirm and create belief in Spiritualism as a new power.

I will only add that I found in Mr. Foster a gentleman of very agreeable manners, his personal appearance greatly in his favour; of mind, however, more stern and resolute than yielding or conciliating. He seemed however fully aware that all who see him have a right to disbelieve or to doubt and to question; and appeared entirely free from self-sufficiency and arrogance, ready and willing to allow for suspicion, and to respond to all reasonable enquiries fairly and fully, as he undoubtedly ought to be.

Why he did not like the "Doctor Fell" who visited him, I cannot say, and perhaps he cannot tell: probably just now, as an American, he may be peculiarly sensitive. At all events, he is free to do as he pleases. If he had refused a sitting to some man of science or of public repute, suspicion might have more justly attached to him than by his declining to sit with avowed spiritualists, who perhaps did not take the most delicate way in the world of implying their wishes and their doubts.

I must apologise for this letter—so much longer than I intended it to be; but I have felt it my duty to do an act of justice to one, who, if a stranger in England, ought not to be considered a stranger by Spiritualists; and whom I fervently believe to be an honest and upright man, as incapable of fraud as any gentleman in England.

Jan. 18, 1862.

I am, Sir, your obedient servant,

S. C. HALL, F.S.A.

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[We are happy to be able to present to our readers the personal testimony of so eminent a writer and so keen an observer as Mr. S. C. Hall, to the truth of the phenomena of Spiritualism. In these days of denial and ridicule of the facts, it is important to add so honoured a name to our list of believers, and it must make the *Saturday Reviewers*, and *Critics*, and *All the Year Rounds* look on with astonishment, to find that gentlemen better known than themselves do not fear to investigate the

phenomena, and to proclaim their truth. We do not complain of Mr. S. C. Hall's strictures on our frequent want of charity, and on our proneness to irritate rather than to conciliate our opponents. We feel that the charge is true, and our only excuse is that we cannot help it sometimes—*Humanum est errare*; and we find it so very easy, that we cannot resist the temptation. We are not however conscious of doing Mr. Foster less than justice, by our remarks in the last number. We were anxious to explain the position of "a test medium" for two reasons—firstly, because Mr. Foster himself, by his refusal to satisfy the just requirements of the two gentlemen who called on him for a *séance*, seemed to stand in need of our explanation; and secondly, because, as he was the first public test-medium who was likely to attract the notice of large numbers of the scientific and educated classes in this country, we did not wish that Spiritualists should have a less positive and demonstrative method of observation, than would surely be applied by outsiders. It was for these reasons that we insisted on a rigorous and scientific meaning for the word test, and we hope it will be applied by all who intend to draw conclusions, either favourable or unfavourable, from what they may observe. By doing so alone can they give a reason for the faith that is in them. As to Mr. Hall himself, he appears intuitively to have adopted our formula, when he states that "it would have been as utterly impossible for Mr. Foster to have fraudulently done that which he did do, as to have converted a diamond ring into an inkstand." Let each manifestation be investigated, so that the observer may be able to make the same declaration, and then it can be said that the medium is a tested medium. We felt no want of charity, when we asked for this to be done, nor do we think that any can be fairly charged upon us. We should indeed be prepared to argue that in such a test investigation, charity, or its opposite, would be out of place, neither would it be necessary to go into any question of Mr. Foster's character, in order to form a scientific conclusion. It is well known that the physical manifestations in no degree depend on the good or bad character of the medium. We do not agree with Mr. Hall, that Spiritualism is a *new* power, nor that "if Mr. Foster were in part a dissembler, he is altogether a cheat," because we believe it to be lamentably common that real mediums will occasionally "help the Spirits." For the rest of our incriminated remarks, we have only to say that having filled several pages with laudatory testimonies to Mr. Foster's mediumship, it would have been dishonest to omit a few lines of an opposite kind. Both sets of writers were equally respectable and truthful, and from our position as Editor, equally entitled to a hearing in an impartial journal.—ED.]

## A NEW NATURAL HYPOTHESIS.

*To the Editor of the "Spiritual Magazine."*

DEAR SIR,—No intelligent Spiritualist desires to hold opinions that will not bear the most rigid investigation. Any theory, natural or spiritual, that is mundane or super-mundane which will the most satisfactorily account for the now well established and mysterious phenomena, designated Modern Spiritual Manifestations, will, I am sure, be received by every mind that has been fairly opened to receive truth in this matter.

I write as a believer in the spiritual hypothesis, and cannot therefore be charged with any special bias in the direction of naturalism, and yet, if natural mundane laws can fairly be shown to account more satisfactorily, than the interposition of disembodied spiritual agencies, for the phenomena, I am prepared to lay aside the latter, and adopt the former. As the matter at present stands, I believe spiritual interposition alone fully accounts for the phenomena, but I desire, in order to elicit truth, to lay before your readers a natural theory which occurred to me a few days ago, and which I have never before seen referred to or defended. It is a theory based upon the phenomena of sleep and dreams.

The phenomena of sleep and dreams have long been and are yet a vexed and open question with natural and psychological philosophers. What becomes of consciousness in deep sleep? Does the soul sleep as well as the body? Have we a double consciousness, a sleeping and waking one, and do the two consciousnesses trench upon each other's domains? Are dreams the result of partial wakefulness of the cerebrum, when there is great spiritual, mental, or emotional activity?—of the cerebellum when there is great muscular exaltation, as in the cases of somnambulists? Are dreams the mere vagaries of the fancy or are they realities to the spiritual man or soul? Does the spirit or soul in sleep or dreaming, project itself to distant places, and has it power if so projected to produce distant mechanical and psychological effects? Correct answers to all these questions, and many more, are of great importance in the solution of the question respecting the origin of Modern Spiritual Manifestations. Are these manifestations not produced by embodied spirits, when the material organisms to which they belong are locked in sleep?

One thing is tolerably clear,—we do not know what becomes of the soul or spiritual body during the sleep of its envelope, the natural body. It is also clear, if any reliance is to be placed upon the records contained in Mrs. Crowe's *Night Side of Nature*, that not only immediately *before* and *after* death, but frequently when neither death is imminent, nor illness of any kind obtains, persons in a state of sleep visit their relatives and friends at very distant places, and often produce mechanical effects, such for example as opening doors, and making noises in passages and rooms during their transit through them.

If these statements are correct—and few will deny them who have read much on the occult sciences, and the psychological phenomena recorded in such works as those of Sir Walter Scott, Dr. Johnson, Richard Baxter, John Wesley, Mrs. Crowe, and others—may not many, or all the physical and psychological phenomena produced in spiritual circles be the result of unconscious interference of embodied spirits, who have temporarily left their material home during sleep? It is further to be remembered that only one half of the earth is at the same time bathed in sunlight, and that half the inhabitants are generally asleep while the others are awake. May not the sleeping half be unconsciously producing all the effects that the waking half have recently been ascribing to disembodied spirits, the inhabitants of another sphere.

If this theory be added to those based upon the facts of the physical and psychological phenomena which occurred through the instrumentality of Angélique Cottin, Frederika Hauffe, the Electric Girls of Smyrna, Cazonet, and other peculiarly constituted individuals, may not the greater portion of the modern spiritual phenomena be accounted for on merely natural laws? I broach this hypothesis more for the purpose of eliciting opinions than as an expression of my own sentiments, as to its merits as a somewhat near approach to a satisfactory natural theory.

Newcastle-on-Tyne, Dec. 28, 1861.

I am, yours truly,

T. P. BARKAS.

[The very important questions suggested in this letter receive a partial answer in our short notice of Mr. Dendy's book, and of the nerve-force to which he attributes the manifestations. The suggestion as to dreams is well raised in the recent work of the Rev. Granville Forbes. Such cases as those of Angelique Cottin and Frederika Hauffe, it is much more easy to speak of, as spiritual than as natural, for they have in them, particularly in that of Frederika Hauffe, nearly every phase of modern developments. Why should we call them natural, and having so limited them, measure all the phenomena of Spiritualism by them, and then pronounce these latter also to be natural. It is better to reverse the operation, and thus to get a consistent hypothesis. So with sleep and dreams. We consider the state of the mind during sleep to be eminently spiritual, and to furnish one of the strongest evidences in favour of a spiritual body, and of its living in a spiritual atmosphere, and in a spiritual world. There is abundant evidence of the occasional partial separation of this spiritual body from the natural body during life, of its being seen by others at distant places, and even of its having so much reality about it, as to exercise a dynamic action upon material objects. If this be so, it is easy to concede that, after being relieved by the death of the natural body, the spiritual body should be even more active, and have still greater powers of communion with other spirits, both in and out of the body. Dreams, which are usually the imperfect action of the spiritual body through the partially closed cerebrum, are a strong proof of a spiritual existence and power, which one may call natural, because it is common, and another may call spiritual, because he sees that it is so in its essence. There has in all ages of the race been recognised a spiritual causation in dreams. There is even something holy and of awe in looking at a person asleep, as if we knew that the sleeper was in another land. Many prophetic dreams are recorded both in sacred and profane history, and God is said to speak to men in dreams and visions. Dream-land is a spiritual state, and its visions and teachings are therefore enigmatical to the natural or waking mind. Could we truly read the symbolism and corresponding essence of dreams, could we translate the spiritual into the natural, even the most incongruous dreams might be found to have a meaning. Even if the ingenious theory which Mr. Barkas has so well suggested were true, that we get when we are awake the unconscious dream-life of the other hemisphere, we should fail to see in it anything but the most wonderful spiritual action, and nothing at all that was natural, as pertaining to the known laws of matter. We should get Chinese and Madagascar dreams, with an occasional touch of the Patagonian and the Esquimaux. It

would be further very strange to find that each hemisphere, as it once within the twenty-four hours gave its dream-life to the other, told consistently the childish lie in good English, that it was somebody else who was doing it all, and that to prove this, it communicated to us facts known to no one in either hemisphere, but only to the spirit who professed to be speaking with us. We will conclude with the following paraphrase: "Dreams and Spiritualism are very much alike, particularly dreams."—E.D.]

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### SPIRITUALISM IN PARIS.

*To the Editor of the "Spiritual Magazine."*

London, December, 1861.

SIR,—The readers of the *Spiritual Magazine* after the interesting and remarkable papers of Mr. Coleman, respecting the progress of Spiritualism in America, may perhaps receive with indulgence a brief sketch of the condition of spiritual studies in Paris, as perceived by me in a recent visit. Although I have no wonders to relate, I have, at any rate, to report the steady onward march of investigation in France.

The principle advocates of spiritual science in Paris are MM. Allan Kardec and Pierart, and, as may be expected, they each adopt their own peculiar construction of the great problem. M. Kardec has published a series of interesting works, and, in point of date as well as enthusiasm, is entitled to priority. During my visit to Paris I did myself the pleasure of calling upon him, and found him an agreeable and thoughtful man, very strenuous in the advocacy of the doctrine of ultra-mundane communications. In stature he is above the middle height, and his eye is bright and full of playful intelligence, with evident sincerity. On my first call, early in the morning, he was going out, so that we had but time to appoint another occasion for a further conversation. On the next day, being Wednesday, the 4th December, at three in the afternoon, I accordingly visited M. Kardec, and found that a kind of *conversazione* was in progress, at which a few believers in spiritual science were present. As I entered the room, a gentleman who had some three days before, satisfactorily developed himself as a writing medium, was reading to the assembled company, three fluent and well-conceived communications which had been written through his hand. Upon their conclusion he stated that he was convinced that his own will had no share (so far as he could tell) in the production of the messages. He expressed the usual satisfaction which all mediums feel at the fact of having within his power a means of communicating with departed persons, and his determination to proceed in the study of the subject. I should mention that M. Kardec always insists upon the *scientific* rather than the *religious* study of Spiritualism, or as he calls it, Spiritism. After the newly developed medium had concluded his speech, M. Kardec addressed to him a few words of encouragement, commenting in general upon the nature of the communication. A conversation ensued upon the faculty of writing mediumship, which seems to be the method usually employed by the French Spiritualists, although on some occasions they have recourse to rapping spirits, and to trance mediumship. M. Kardec then addressed me and asked very cordially after the condition of Spiritualism in England, and expressed his satisfaction at the increasing attention bestowed upon it both by friend and foe. In reply I gave him as succinct an account as I could of the progress it is making on this side of the Channel, and then proceeded to explain that method of communication with the spirit-world which my opportunities led me to adopt, and my subsequent experience to prefer; the mode of communication by crystals, mirrors, and water vessels. In this subject M. Kardec and his friends exhibited a lively interest and asked me many eager questions; it seems to them quite a novel and desirable method of communion, although they ranked it on the same footing as the rest of the modes known to them. I learnt from M. Kardec that the Spiritists of France are very numerous, and exist wide-spread over the whole area of the

country, and that his correspondence is continually on the increase. He now receives persons desirous to know the state of the subject from 3 P.M. to 5 P.M. on Mondays, Wednesdays, and Fridays, at the office of the *Revue Spirite* in the Rue St. Anne, where the Society for the Investigation of Spiritism also holds its meeting. I was sorry that the urgency of my return to England prevented my accepting M. Kardec's invitation to be present at the meeting on Friday, the 6th December. Although the general method is that of writing-mediumship, the speaking and seeing-mediumships are sometimes used. Books have thus been dictated to very youthful persons, and of these I purchased and brought with me, the History of Joan D'Arc (*Histoire de Jeanne D'Arc*) dictated by herself to Mdle. Ermance Dufaux, a medium aged only 14 years. This work consists of 382 pages and gives an interesting history of the life and acts of the Maid of Orleans, together with the facts in connection with her own intercourse with ultra-mundane beings. It is written in a simple, straight-forward, attractive style, and well repays perusal.

I also purchased a work purporting to emanate from a spiritual source, and entitled *Histoire des Premiers Hommes, ou La Fin des Malentendus* (History of the First Men or the End of Misunderstanding) a revelation written under the dictation of a spirit by Benjamin Mazel. This work is a singular cosmogony, comprising the creation of the universe, the promotion of man, the struggle of the dark angels, and their final fall, narrated in wise and forcible language. M. Allan Kardec is also on the point of publishing several new works, of which I beg to add the titles:—

*Le Spiritisme à sa plus Simple Expression*, a pamphlet intended to popularise the element of Spiritist doctrine. Price a quarter of a franc.

*Réputation des Critiques contre le Spiritisme au point de vue du Materialisme de la Science et de la Religion*. An answer to a pamphlet of M. the Curé Marouzeau.

Several other works are to be issued in the course of 1862, one of which is stated to be of great importance.

While in the shop of M. Ledoyen the publisher in the Palais Royale, I conversed with him respecting Spiritualism. I found him a firm adherent to the doctrine, and vehement in his expression of his belief in it, and his satisfaction at being acquainted with it. Several other gentlemen present joined with him in their praises of the doctrine, and in the assertion of the comfort they derived from it. One gentleman especially, emphatically exclaimed, "*Je me ferai couper en trente-six pièces pour la vérité de la Spiritisme!*" ("I would have myself cut into thirty-six pieces for the truth of Spiritism.") Therefore, we may justly conclude that, were it necessary, the disciples of our growing faith would not hesitate to become martyrs in person, as well as in reputation, for the cause. I communicate this short sketch of what I learnt on my visit, as I think it is likely to show to English Spiritualists that they are in considerable advance, in point of variety of means in communicating, of our Gallic brethren.

Yours truly,  
KENNETH R. H. MACKENZIE, F.S.A.

## SPIRIT-POWER.

*To the Editor of the "Spiritual Magazine."*

15, Basinghall Street, E. C.

SIR,—During the discussion in the *Star* and *Dial* newspaper, in August last, I received a number of letters from persons interested in the subject, urging me to allow them to be present at a sitting to witness the phenomena of Spirit-power. My reply was,—If I were to neglect my profession, and cease to eat, drink, and sleep, there would not be time enough for me to devote to those persons who are desirous for me to oblige them in that way. That, as the Father of us all loved us all, He would send his angels to make us certain of their existence by visible signs, if we were in earnest and would take the proper means to receive evidence. Let the members of the family sit round a good-sized table, in a calm but cheerful spirit, and, in a child-like manner, ask the privilege of witnessing the phenomena—agree to sit at a certain hour, three

times a week for a month or two, and I was sure that in 95 cases out of 100 the result would be, the occurrence of spirit-action in their own families.

Yesterday, I received a letter from one of those I had so written to, and I give an extract from it, with this advice to talkers but non-workers—"Go thou and do likewise."

30th December, 1861.

I am, yours truly,  
JOHN JONES.

*Bayswater, 28th December, 1861.*

SIR,—I wrote to you some time since respecting a séance, as I wished to be present at one; and you replied, that by perseverance at home, the various phenomena would be developed, &c.

Acting on your suggestion, I, with my sister and brother-in-law, commenced trying what could be done for about two months—but nothing particular happened—and getting rather tired of it, we gave it up; but resumed the sittings in about a fortnight, and directly we did so, the desired manifestations took place. We have held five séances from the latter period, beginning on December 15th; each being in advance of the preceding. The phenomena being raps in great numbers on the floor, chairs, and table—intelligent replies by them to questions; table tipping, moving, and the leg of the table rapping on the floor in reply to questions, &c.

It seems my sister is the medium, the raps being heard both day and night, at intervals, wherever she may be.

I take the liberty to be thus diffuse, as having read your work on the "Natural and Supernatural," which work I cannot too much commend, I know I am writing to one who looks at these things from a utilitarian and scientific point of view. . . . My wish is to assist in taking the Spirit-rapping movement out of the domain of mere diversion or curiosity, and give it that position in the popular mind, which its results fully warrant, and which invest it with an importance second to no subject whatever.

I am, Sir, yours truly,

To J. Jones, Esq.:

J. M.....

*To the Editor of the "Spiritual Magazine."*

Southport, 15th January, 1862.

SIR,—The reviewer of Mr. Coleman's *Spiritualism in America*, in the *Saturday Review*, says, "It is one of the tests of an historical fact, that it was not contradicted on its first announcement; but Mr. Coleman's facts are denied—that alone is fatal." The reviewer would probably think himself insulted if his being a Christian was questioned; and yet, to be consistent, he must deny the cardinal point of Christianity, viz., the Resurrection, for that was a fact that was contradicted on its first announcement (see Matt. xxviii. 12-15); and to the reviewer's mind, "that alone is fatal." How then can the reviewer believe the Resurrection, or be a Christian? This shows how far such denial of facts will carry a man.

I am Sir, yours faithfully,

H. B.

### ANSWER TO QUESTION.

WE are favoured with the following answer through the *Planchette*, by Mr. Kyd, to one of the questions asked in the December number of the *Magazine*, page 571:—

"The *Planchette* is of no use whatever to those who are *not* mediums, as these latter can obtain nothing through it by the imposition of the hands. One might as well ask 'Is a pen of any use to a baby of two months old?' The *Planchette* must have mediums, as it is the mere mouth-piece of the spirit or spirits; and the mediums the channel through which they manifest themselves."