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PASSING EVENTS—THE SPREAD OF
SPIRITUALISM.

By BENJAMIN COLEMAN.

WHEN I sit down to put my thoughts on paper upon the subject of Spiritualism, it seems almost impossible to avoid repeating my own or some other person's reflections upon passing events, so that the incidents and the arguments, like "a thrice-told tale," are more or less familiar to the initiated. When this occurs, and the "constant reader" is disappointed at finding nothing new in the facts and philosophy presented to him, he must be charitably patient, and remember that though Spiritualists in this and other countries are now reckoned by millions, we are still but a small minority, and that there are springing up daily a new set of enquirers, to whom our old facts and well-reasoned philosophy are fresh and interesting. All who are in earnest *must*, sooner or later, yield their scepticism, and thus our numbers are steadily multiplied. This is the positive gain to the cause of Spiritualism. But there is a negative gain also which is noteworthy—namely, the absence for some time past of that virulence with which certain members of the metropolitan press have been accustomed to attack our belief, whilst others are gliding into it by indirect admissions, and some writers of fiction who find their most attractive stories are those which are based upon the supernatural. Take for instance an illustration:—

MR. CHARLES DICKENS AND MR. HEPWORTH DIXON.

I am one of the multitude of Englishmen who feel proud of the well-earned fame of Charles Dickens, but I have ever felt a deep regret that he should have allowed the pages of his excellent miscellanies to be marred by the puerilities which have from time to time been contributed on spiritual subjects by his subordinates, and still more so that he should have himself descended to ridicule a truth which he had not investigated, and which as a

consequence he could not understand ; and now, when his acknowledged genius stands above the world's contumely, if he has discovered his error, as I have reason to believe he has, it is painful to think that he has not the moral courage to avow it.

The two best stories of Mr. Dickens's last Christmas number are purely of a spiritual character, and would have found the fittest place in this Magazine—the one entitled "The Signalman," written by Mr. Dickens, and the other "The Engineer," by Miss Edwards. Both appear to be written by confirmed Spiritualists, and as no attempt is made to explain away the spiritual incidents, as in former stories of the kind, the impression is left that both stories are based upon facts, as we who are initiated can readily believe them to be. Miss Edwards's story is especially marked. It will be remembered that the engineer, maddened by a feeling of revenge against one of the occupants of the carriage, has determined to drive the train to destruction, when at the critical moment a third figure appeared upon the engine, took the place of the engineer, and turned off the steam, and this was the apparition of the engineer's dead friend Matthew Price. The story concluded, it was not necessary to make the emphatic avowal of belief which follows, unless the writer wished to impress the reader's mind with the probability that a spirit could so interpose. The engineer is made to say: "I am prepared for the objections that may be made to my story. I expect, as a matter of course, to be told that this was an optical illusion, or that I was suffering from pressure on the brain, or even that I laboured under an attack of temporary insanity. I have heard all these arguments before, and if I may be forgiven for saying so, I have no desire to hear them again. My own mind has been made up upon this subject for many a year. All that I can say—all that I *know*—is, that Matthew Price came back from the dead to save my soul, and the lives of those whom I in my guilty rage would have hurried to destruction. I believe this as I believe in the mercy of heaven and the forgiveness of repentant sinners."

Mr. Hepworth Dixon, the editor of the *Athenæum*, has been a steady opponent of the "great delusion," but he has just visited America, and he has published a book of his travels, entitled *New America*, the most interesting portions of which, as the reviewers admit, are those parts that describe his visits to the Mormons at Utah, and one of the Shaker communities at Mount Lebanon. Mr. Dixon is most favourably impressed with the habits, kindness, and great intelligence of these singular people ; the only blot in the Mormon character is that they are polygamists ; but Mr. Dixon says :—

"Strange as these new sectarians may seem to us, they must

have in their keeping some grain of truth. They live and thrive, and men who live by their own labour, thrive by their own enterprise, cannot be altogether mad. Their streets are clean, their houses bright, their gardens fruitful. Peace reigns in their cities. Harlots and drunkards are unknown among them. In the midst of a free people they have founded a despotic power. In a land which repudiates State religions they have placed their church above human laws. Among a society of Anglo-Saxons, they have introduced some of the ideas, many of the practices of Red Indian tribes, of the Utes, Shoshones, and Snakes. In the nineteenth century after Christ they have revived the social habits which were common in Syria 1,900 years before His birth."

The following remarks in reference to the Shakers I extract from a review of Mr. Dixon's book in the *Times* of January 28th:—

"The Shakers of Mount Lebanon, in New York State, proceed to the other extreme, and practise the strictest celibacy. A man and his wife may join their community but they must dwell apart. They do not act thus because they think, as the Papal Church thinks, that there is any virtue in celibacy, but because they believe that the Kingdom of Heaven is come, Christ has actually appeared on earth, and the saints have become like the angels in heaven, who neither marry nor are given in marriage. The Shakers are not, like the Mormons, an aggressive body, with a spade in one hand, a rifle in the other. They issue no tracts, they send forth no missionaries, no children are born to them, yet their numbers increase. Their chief harvest time is during a Revival. For a full account of this singular sect, of their patient, loving industry, which has converted a wild forest tract into a blooming Kentish landscape, of their gentle kindness, their admirable schools, their practical sagacity, and their perpetual intercourse with the invisible world, we must refer the reader to Mr. Dixon. The Shakers are of English origin; the sect sprang into existence at Bolton, in Lancashire, about 100 years ago. All the peculiar views of Spiritualism are traceable to Shaker teaching,* and therefore we may ascribe a belief which embraces three millions of Americans and thousands of persons in Europe, which numbers in its ranks men of wit, of profound learning, of fervent piety, to the visions

* The present Spiritual movement is not from "Shaker teaching;" it took its rise from the well-known facts which occurred with the Fox family at Hydasville, America, about 15 years ago, and has been taught by direct communications from the spirits of departed persons who have lived upon this earth. Modern Spiritualism is in fact a Revival; its manifestations are identical with those recorded in Sacred History.

of an illiterate factory girl, who, being imprisoned in the common gaol of Manchester for preaching the Gospel in the streets, was visited in her cell by the Lord Jesus, who thenceforward became one with her in form and spirit. Ann Lee is, in Shaker belief, Christ in female form, and though long dead to the world's eyes, she still walks in angelic guise among her disciples."

Now, there is no doubt that Mormonism and Shakerism have their origin in Spiritualism, and that both sects are Spiritualists; mediumship being quite a common gift among them, and the varied phenomena of which we are accustomed to speak, and which our *savans* and *litterateurs* have so persistently denied and ridiculed, are of every-day occurrence both with the Mormons and that "gentle, kind, and practically sagacious people," the Shakers.*

These admissions, made by some of our leading journalists, strongly indicate that a change in public opinion is at hand, and that a belief which, according to the *Times*, "embraces three millions of Americans, and thousands of persons in Europe— which numbers in its ranks men of wit, of profound learning, and of fervent piety," cannot be that "wicked," "irreligious," "delusion," which they have hitherto so sedulously endeavoured to prove it; and I have no doubt that if Mr. Dixon were to relate all he heard, and perhaps saw, of spiritual manifestations, in his travels through the States, it would surpass even that which I witnessed in America, and which I recorded years ago in this journal. The *Pull Mall Gazette* (of February 7), accustomed to cast ridicule upon Spiritualism, makes at the close of a paragraph describing some extravagant proceedings at a convention of Spiritualists in Boston, the following admission:—"It is remarkable that the early American missionaries record demonstrations very much like those of the Davenports as usual among the Indians."

Are we on the eve of another REVIVAL in this kingdom, whose centre shall be this modern Babylon, and its leaders the materialistic writers of the present day?† Are these indeed the

* In Mr. Howitt's most valuable work, *The History of the Supernatural*, there is an account of the Mormons and Shakers, and their spiritual gifts. Mr. Howitt says the Shakers claim their origin from John and Jane Wardly, who were joined by Ann Lee in 1758. A still more extended account of both sects is to be found in *The Two Worlds*, a most valuable book, which should be placed in every man's library. PITMAN, publisher.

† The reader will doubtless recollect the extraordinary scenes enacted in the Protestant county of Ulster about six years since, which, with other religious movements of a similar character in different parts of the world, are recorded in *The Revival*, a book written in a truly philosophical spirit by Mr. Wm. M. Wilkinson (CHAPMAN & HALL, publishers). There was also published about the same time a pamphlet describing some extraordinary facts witnessed in Ireland by the writer, Mr. Benjamin Scott, the City Remembrancer.

days spoken of by the prophet Joel, when the Lord will pour out His spirit upon all flesh? Who shall say, when with God all things are possible? The suggestion of such a possibility will create a natural smile of incredulity. I ask the question, however, in solemn earnestness, for I know of one case, at least, of marvellous character which has just occurred, but of which I am not at liberty to speak at present; and there are doubtless others of which we shall hear in due time. It is a significant fact, too, that there has arrived in this country one of the most remarkable men of modern days—

THE REV. T. L. HARRIS, THE SPIRITUALLY INSPIRED PREACHER.

About six years ago, Mr. Harris made his first visit to England, and preached a series of sermons at the Marylebone Institution which were attended by large numbers, who were at least astonished at the extraordinary eloquence of the preacher, if they were not all enabled to appreciate the doctrines which he promulgated, and which, though not strictly orthodox, were of the purest Christianity.

He claims to receive a divine influx, and speaks extempore under its influence; and certainly the strains of eloquence which he pours forth from the pulpit on these occasions are quite out of the common order.

Since the period of his former visit to London, Mr. Harris has founded a community of Spiritualists at Wassaick, a small village in Dutchess County, State of New York, where some of those, who heard him for the first time in England—persons of high culture and good worldly means—followed him, and are living in perfect peace and contentment. Their habits and general mode of life are of the most primitive character. They carry on various industrial employments, working at trades according to their own choice, having no servants, and, indeed, living somewhat after the manner in which the first followers of Christ are said to have done.

They regard Mr. Harris as a prophet, a great light and chosen servant, a guide and apostle of the New Christian Church, which church, however, they believe will not be developed either in this country or in America.

Up to the moment I am writing, Mr. Harris, though he has been in London for some weeks, has not been seen by any one. He is probably going through one of his periodical spiritual "states," when he is supposed to be receiving instruction for his future guidance, and during which he keeps his bed sometimes for days and weeks together. I am not, therefore, enabled to say what is the special object of his present visit. It is fair, however, to assume that he will preach publicly, and in that

event he is sure to command a large number of attentive listeners, and possibly he will lay the foundation in this country of a new era in Spiritualism, and hasten on the fulfilment of Elder Frederick's prediction as expressed to Mr. Hepworth Dixon.*

A SEER. A LIFE SAVED BY SPIRIT DIRECTION.

A lady with whom I have recently become acquainted is a seeress. Her development has gone steadily on from childhood; her peculiar habits, and strange conduct when under abnormal influences, subjected her to many reproaches from her parents in early life, and ridicule from her young companions, to whom she related her "dreams," many of which came true, and she was accordingly called a witch. On one occasion she described to her friends the following dream, which had no apparent significance, but which I think may, with other similar incidents, have been necessary to imbue her mind with a sense of the reality of her "states," and to feel the assurance that they had something of a super-ordinary character in them, and thus

* Mr. Dixon stayed at the house of Elder Frederick, at Mount Lebanon, who with Sister Antoinette, are the co-heads of the community. Frederick is the public preacher and expounder of the Shaker doctrines. For these two very excellent persons, as Mr. Dixon describes them to be, he has the most profound admiration and respect. Of the Shaker belief, he says:—"To this dogma of the existence of a world of spirits—unseen by us, visible to them—the disciples of Mother Ann most strictly hold. In this respect, they agree with the Spiritualist; indeed they pride themselves on having foretold the advent of this *Spiritual disturbance*" (this word is probably Mr. Dixon's) "in the American mind." Frederick tells me—from his angels—that the reign of this *Spiritualistic frenzy*" (another of Mr. Dixon's interpolations,) "is only in its opening phase! it will sweep through Europe" (and perhaps carry Mr. Dixon with it), "through the World, as it is now sweeping through America; it is based on facts, representing an active, though an unseen force" (this is precisely what we have told Mr. Dixon long ago). "Some of its professors, he admits, are cheats and rogues, but that is in the nature of spirit movements, seeing that you have evil angels as well as good angels."

Elder Frederick, whose name is F. W. Evans, wrote an earnest, practical, common-sense letter, in 1856, to the late Robert Owen, after Owen had become a Spiritualist, in which he fully explains the doctrine of Shakerism, and tells "Friend Robert, that it is a fact that eighteen communities of Shakers are now in existence! That these all claim to be of *Spiritual* origin!—to have *Spiritual* direction!—to receive *Spiritual* protection! Hundreds of *Spiritual mediums* were developed throughout the eighteen societies. In truth, *all* the members in greater or less degree were mediums, so that physical manifestations, visions, revelations, and gifts of various kinds, were as common as gold in California."

"*Spiritualism*," he continues, "in its onward progress, will go through the same *three* degrees in the world at large. As yet it is only in the *beginning* of the *first* degree, even in the United States. It will continue until every man and woman upon the earth is convinced that there is a God—an immortality—a spiritual, no less than a natural world; and the possibility of a social, intelligent communication between their inhabitants respectively," &c., &c.

prepare her for the opening up of her spiritual perceptions, which have developed as she advanced in years, until she has become, now at the age of five and thirty, a very remarkable clairvoyante and spirit-medium.

She dreamt that she had been sent by an old lady to purchase a quilted petticoat of a particular pattern, from the shop of a Mr. Thompson in Oxford-street. Arriving on her errand at the corner of Edgware Road she became enveloped in a dense fog, and it was with much difficulty that she made her way to the shop in Oxford-street, where she was shewn two petticoats of different patterns which made her hesitate as to which she should choose, and she told Mr. Thompson, who she observed had but one eye, that she would rather let the lady choose for herself if he would be good enough to send the petticoats to her house; whereupon Mr. Thompson, to her great surprise, as she was a stranger, pressed her to take them with her, which she did. When she related this dream to her young friends, though indeed it had nothing in it to make it worth remembering, they laughed at the "witch," and said it was a foolish and improbable dream, especially so, as no tradesman would part with his goods in such a manner.

Some months after this she was staying at the house of an old lady, who one day asked her to do the identical thing—namely, to purchase for her a brocaded petticoat, and directed her to go to Mr. Thompson's in Oxford-street; on her way she was overtaken by a dense fog, and on arriving at the shop she was shewn two petticoats by the tradesman, who had but one eye, and being undecided as to which would suit her friend, she was told to take them with her. The whole circumstances of her dream, which until that moment she had forgotten, now burst upon her, and she became so unnerved that she fainted, and had to be sent home in a cab.

Such is the statement made to me by this lady of one of the many incidents of her earlier life which tended to impress her mind and strengthen her faith in the evidences she subsequently obtained of what she believes to be the work of spirits; by whom she is now entirely guided, and upon whose superior intelligence she relies. Being in a delicate state of health some years ago, she was treated and restored by the application of mesmerism, and during the course of treatment she became clairvoyant. This power she has enlarged and cultivated exclusively for medical purposes, and from the practical evidence I have had of her ability to see the nature and seat of diseases of the human body, I would accept her diagnosis in preference to that of the best physiologist I know. She has the faculty too of travelling in spirit to distant places where she has never been in the body, and

accurately describing them—this is another illustration of the “double” of which I have spoken in former papers. Her experiences and description of the world of spirits, which she says is more real to her than our world, are extremely curious and interesting, but as they convey no proof and would be regarded by the general readers as the wanderings of a highly imaginative visionary, I do not think it desirable to record them.* There is one incident however in this lady’s history of a very practical character, and as it can be attested by three persons who were parties to it, I think it worth relating. It proves the remarkable nature of the clairvoyant state, which is an abnormal or mediumistic condition that enables spirits to act through and to influence the seer. This lady says that when she is in the magnetic sleep she always recognises the presence of spirits, and is instructed and entirely directed by them. Whilst on a visit with some friends a few years ago, she made the acquaintance of a well-known professional mesmerist who called to consult her on the condition of a patient of his who exhibited symptoms of insanity.

On the following evening, when in the magnetic sleep, and her eyes as is usual in that state being fast closed, she suddenly started up, and said she must go to this gentleman’s house immediately, and hastily putting on her bonnet and shawl she rushed out of the house into the street followed by the gentleman with whom she was staying, who was at a loss to account for her sudden departure or the object of her errand. She threaded her way through the crowded streets to the house of the professional gentleman whom she had seen on the previous evening. She had never been there before, and did not herself know the street nor the number of the house, which was more than a mile distant from her home. Obtaining an interview with him, she told him that a spirit had desired her to tell him that his patient contemplated committing suicide, and that he had, at that moment, a knife concealed in the sleeve of his coat. It so happened that the individual in question had just arrived at the house before her, and was then in an adjoining room, where Mr. — immediately went, and after a few

* Mr. Dixon says:—“Sister Antoinette, who has just been sitting in my room, asserts that she talks with spirits more freely and confidently than she does with me. Yet I cannot see that Antionette is crazy on any other point, and she certainly makes neat and sensible speeches. You have only to watch Antoinette for a moment when you are not yourself engaging her attention to see by her hushed face, by her rapt eye, by her wandering manner, that she believes herself in another presence, more revered, more august, than anything of earth. Yes! those whom we Gentiles call the dead are with her, and by this ethereal process of belief the brethren of Mount Lebanon have conquered death, and put an end to the grave.”

minutes' conversation, took him by the arm and found a large butcher's knife, precisely as the clairvoyante had described, concealed in the sleeve of his coat.

Let the sceptic ponder this fact,—there are many such upon record, and if he can explain how this young woman should have been impelled to quit her house under the circumstances and conditions I have mentioned, and be made the instrument of averting a premeditated suicide,—how, except by a superior intelligence external to herself.

A REMARKABLE CASE OF CURE BY THE AID OF CLAIRVOYANCE
AND MESMERIC TREATMENT.

It is known to most of my friends and acquaintances, that Mrs. Coleman has been in delicate and failing health for more than a year past. During that period I have tried various remedial measures for her restoration presented by the old and new schools of medical practitioners, and at best she has obtained but partial and temporary relief, until at length, her strength rapidly declining, she bade adieu to the world and prepared herself with most perfect resignation for the expected change.

It was, I believe, considered by all the professional men who visited Mrs. Coleman, that she had disease of the heart, and, therefore, there was but little hope of prolonging her life but for a very brief period.

As a last resource, and when she was certainly at her worst, I consulted a medical clairvoyante; a lady who, guided, as she alleges, and as I have every reason to believe, by the instruction of spirits, alleviates and cures disease by human magnetism aided by homœopathic medicines.

This lady first saw my wife on the 25th of January last, and having no previous knowledge of the case, she was put to sleep, and making close examination of the patient, she at once gave me a diagnosis of the case, as follows:—

“ The heart is the part chiefly affected; but it is not what is commonly called disease of the heart. The heart appears to be pressed out of its natural form, contracting and expanding spasmodically, and hence the distress which is felt in that region, and the difficulty of breathing freely. The blood around it is clotted and black. In some cases which I have seen, the blood is dried up, and that is a worse condition than this; in this case the blood can be made to flow again, in the other it cannot.

“ The liver is not enlarged, but in that, and in the vessels of the stomach and in a lesser degree at the back part of the brain,

the same dark blood exists. There is a want of vitalism throughout, and the whole disease is upon the nervous system, which is greatly distressed by the NERVE CURRENT being broken. This current instead of running freely through the system is impeded and sent back again.

“The nerve current is the vitalizing essence of life. It is a fluid consistent or *gummy* in its nature, and circulates through the nerves as the blood circulates through the veins. In this case it is watery, it wants consistence. There is no gathering or tumour-like appearance anywhere, and no tendency to that kind of thing, the general condition of the body is sound; but the blood is poor, and that arises from the defect in the nerve currents. As far as the general appearance of the body is concerned, I don't think this at all a bad case. You want mesmerism or vitalism to be thrown in from a healthy body to restore the nerve-currents to their normal condition. There is nothing to draw away, there is nothing superfluous but the dark blood, and that will be driven away, and a healthy action given to the heart.

“*Treatment.*—Make passes with the flat of the hand gently from the head downwards to the end of the spine close to the skin, resting on the nape of neck, the centre of the spine, and the lowest extremity where there are three bunches of nerves, and up again. The downward passes regulate the nerve currents, and the upward forces them into the broken places. Half an hour at a time, twice a day.

“*Diet.*—Give her anything she fancies to eat or drink—what you want is strength, vitality.

“There is really nothing in the condition of her body which should prevent her living many years;” and then she added, “the Lord having brought our sister to view the beauty of spirit life, or to realize it over the natural life, will open up another path of usefulness to walk in.”

The description thus given was so entirely satisfactory to my mind, that I at once determined to put aside all other means and to give no medicines, no sedatives (by which we had obtained temporary relief), to do nothing, in fact, but what this lady directed, and I told her that I would trust my wife to her care and under Providence, give to her and her “spirit guides,” the whole merit of a cure, if such should be the happy result. For four days after the commencement of the treatment, varied slightly by direction, there was no marked improvement; the patient was greatly distressed for want of sleep, but notwithstanding that, she appeared stronger in some respects, and the heart was quieter. On the 29th, the clairvoyante made a second examination and said, “I wish you could see her as I do, you

would be much pleased with the improvement. In the upper parts of the body the nerve currents are filling up; they are not so satisfactory in the extremities, but I am sure they will come all right. The heart is in a much better state than when I first saw it, it is now more natural in appearance, more expanded. I am *sure* that the disturbance of the nerve currents was the cause of all her sufferings, for there is really no disease of the body. There is so much vitality in her system, that as soon as the pressure is off, she will start up suddenly into comparative health."

Three days after the foregoing examination and remarks, though the patient obtained but little sleep—not more than five hours throughout the twenty-four—a very decided change for the better took place; all the distressing disturbances about the heart had subsided, she took her food with great relish, the natural functions were surprisingly regular and healthy, and although she still could not get continuous sleep, arising from contraction of the limbs, she was much stronger, and gave all the evidence that she was indeed "starting suddenly into comparative health."

On the 5th of February, the clairvoyante made a third examination and said:—

"The heart is much better—she looks so healthy—the dark blood is nearly gone. I can only see traces of it, but it will all disappear. Don't mind the want of sleep, it would be pleasanter to have it, but she is fast gaining strength without it, and *it will* come. I might be able to put her to sleep, to will her to sleep, but I am told not to do so, it might be dangerous, and in awaking her it would draw out much that we wish her to retain," &c. &c.

I am writing this account—which I may say I do at the request of several friends, who think the case ought to be recorded as a spiritual fact—on the 15th of February, when I have the happiness of saying that my wife is nearly convalescent, and that her restoration, so far, is entirely attributable to the exercise and application of those gifts which the amiable lady in question possesses in a high degree. She modestly declines to have her name published, but I shall have pleasure in giving it to any sufferer who may desire to know it, and to secure her services.

THE DAVENPORTS AND MR. FAY IN RUSSIA.

At length these remarkably gifted mediums have found a resting place, freed from the detractions of baffled materialism and jealous rivalry, in the capital of Russia, where under the patron-

age of the Emperor and Crown Prince, and the leading nobles of St. Petersburg, they have been fully engaged for some time past, having made, as I am credibly informed, many converts, whilst they have reaped, at the same time, a rich harvest in a pecuniary sense.

They have given four public *séances* each week, to crowded and thoroughly appreciative audiences, at the high charges of 12 and 16 francs admission.

At one of their private *séances* there were twenty-five persons present, all members of noble families, and all professed Spiritualists; at the close of the *séance* the Davenports were complimented by many kind expressions of sympathy, and were pressed to explain the cause of their brutal reception in some parts of England. After leaving St. Petersburg, the Davenports and Mr. Fay are engaged to visit Moscow, and from thence it is most probable they will proceed through Turkey, Egypt and Austria, to France, which tour they think will occupy about a year. It is not likely therefore that they will visit England again until the middle of next year, by which time it is to be hoped that the class of sceptics in this country, represented by the Hullys, Cummins and Flaneurs, may have more light, and be prepared to acknowledge their past errors and the reality of that peculiar phase of Spiritualism exhibited through the passive mediumship of the Davenport Brothers.

EMMA HARDINGE.

Mrs. Hardinge has been fully occupied since her arrival in America, by the exercise of her commanding powers before very large audiences, in the cities of Philadelphia and New York.

It will gratify her numerous friends in England to know that after she has fulfilled her present engagements in the Western States, she will return about the close of the ensuing summer to settle permanently in London.

Her motives for this step are to gratify her aged mother, who desires to spend the remainder of her days in her native country, and for the protection of her own health, which is, I regret to hear, somewhat impaired by her great labours in the cause of Spiritualism. Her medical advisers have consequently recommended her return to England, where she may remain in comparative quietude. It is not her intention therefore to undertake any public duties in this country, but so far as her health will permit, she will always be ready to help the cause which is nearest her heart, and which, she says, is the prominent object of her life.

MUSICAL PHENOMENA—A NEW MEDIUM IN AMERICA. .

Dr. Frederick L. H. Willis, Professor of *Materia Medica* in the New York Medical College, has written an excellent and very interesting letter to the *Banner of Light*, in which he describes some very curious spiritual phenomena that he witnessed at the residence of Mr. W. W. Currier, of Haverhill, Massachusetts, through the mediumship of Miss Mary E. Currier, the daughter of this gentleman.

One incident described by Dr. Willis is especially interesting, as shewing the existence of a law by which the phenomena are under *the unconscious control of the medium*, and it tends also to establish the law of *conditions*, which we have always held as necessary for the production of certain manifestations.

Dr. Willis, who is evidently an intelligent observer, says that Miss Currier is what may be termed a musical medium, and takes her seat at the piano whilst the invited guests sit upon two settees, facing each other, with their hands joined. A chime of bells, twelve in number, a large and small drum, guitar, violin, tambourine, trumpet, -triangle and accordion, are placed upon and under the piano, the light being entirely excluded, by closing the door which divides the rooms. The instant that the medium strikes a note upon the piano, and sometimes before there is time to entirely shut out the light, bells, drums, and tambourine chime in, and play harmoniously in concert with the piano. Sometimes a solo was played and effects produced which competent judges, who were present, declared to be marvellous.

Dr. Willis says that he was, on these occasions, a silent observer, or rather listener, and he repeatedly tested the intelligence of the performers by mental requests, which were promptly responded to. The instruments floated about the room, giving effects which he mentally asked for, now upon one set of strings and then upon another.

Dr. Willis gives minute details of several *séances* of a similar character, and adds, "One evening the medium went into the dark room alone, and took her seat at the piano. I was in the sitting room adjoining, the door between was open, the light from which made every object in the circle-room distinctly visible. Scarcely had the medium struck the first note upon the piano, when the tambourine and the bells seemed to leap from the floor and join in unison. Carefully and noiselessly I stole into the room, and for several seconds it was my privilege to witness a rare and wonderful sight. *I saw the bells and tambourine in motion. I saw the bells lifted as by invisible hands, and chimed each in its turn, accurately and beautifully with the piano. I saw the tambourine dexterously and scientifically mani-*

pulated with no mortal hand near it. But suddenly, by a slight turn of the head, the medium became aware of my presence; instantly, like the severing of the connection between a galvanic battery and its poles, everything ceased. Mark this! so long as my presence in the room was known only to the invisibles, so long the manifestations continued in perfection; the moment the medium became aware of it, everything stopped. A wave of mental emotion passed over her mind, which was in itself sufficient to stop the phenomena at once. So wonderfully delicate a thing is mediumship, even the veterans in Spiritualism have no real appreciation of it, nor can they realize that a medium is of necessity an instrument so delicately strung, that the slightest jar, even the vibration of a thought on the mental atmosphere, may entirely disintone it. This incident proved to my mind most clearly that in nine cases out of ten it is the condition of the medium that renders it so difficult for spirits to perform these wonders in the light, rather than any lack of power or disposition on their part." Dr. Willis describes other manifestations analogous in character to the Davenport exhibition, but want of space precludes my giving the whole of his interesting account. Much of the musical display at these *séances* is very similar to an exhibition which I witnessed in Boston, when Miss Lord was the medium (see *Spiritual Magazine*, Vol. II., p. 338).

MUSICAL AIR GIVEN BY A SPIRIT.

IN the second volume, p. 265, of Count de la Réxie's *Traité des Sciences Occultes*, we find this curious statement, which was quoted by the *Gazette de France*, April 15, 1855, in its account of the celebrated violinist, Urham. "This musician recently published a fragment of song which he significantly entitled *Audition*—hearing. Urham is a very pious man, and addicted to devotion; he divides his life betwixt music and prayer. He had composed a melody to the charming words of the poet Reboul—"Angel at the Cradle of the Sick Infant," which is, as we know, his *chef-d'œuvre*. Urham after composing this was walking in the Bois de Boulogne. He was alone in a narrow glade, plunged into profound thought. All at once, he heard in the air a sound which greatly agitated him, and lifting up his head, he beheld a light without form and precision. To the sound which had so startled him succeeded another which was continuous. It was an air commenced—there was no doubt of it, and a voice sung the words of "The Angel and the Infant," but to an air totally differing from the one he had composed.

It was more simple and touching than his own. The melody acquired body in developing itself. Giving an attentive ear, he not only distinguished the air, but also an accompaniment with the accords of an Æolian harp. Astonished, and at the same time seized with a deep sadness at this celestial inspiration, he fell into a kind of ecstasy, and distinctly heard a voice which said to him:—"Dear Urham, write down what I have sung." He hurried home in a state of mind not to be described, and noted down the air which he had heard with the greatest facility: for the notes, he said, scored themselves on the paper. He published his inspirations which he named *Audition*, as we have said, and it is a *chef-d'œuvre* of grace, simplicity, and delicious harmony. It is a similar case to that of the Devil's Sonata, of Tartini, except that it was in a dream that Tartini received it, and that the spirit, the more to strike his attention, had assumed a legendary form of a demon, for assuredly the sonata has nothing diabolic about it, but on the contrary, is a very good composition for the time.

A NIGHT IN THE COW'S HIDE.

MARTIN, in his *Description of the Western Isles of Scotland*, speaking of the different modes by which the inhabitants consulted spirits, says:—"The second way of consulting the oracle was by a party of men, who first retired to a solitary place, remote from any house, and there they singled out one of their number, and wrapt him in a big cow's hide, which they folded about him. His whole body was covered with it, except his head, and so left in this posture all night, until his invisible friends relieved him, by giving a proper answer to the question in hand, which he received, as he fancied, from several persons that he found about him all that time. His consorts returned to him at break of day, and then he communicated his news to them, which often proved fatal to those concerned in such unwarrantable enquiries." (p. 111.)

"Mr. Alexander Cooper, present minister of North-Uist, told me that one John Erach, in the Isle of Lewis, assured him it was his fate to have been led by his curiosity with some who consulted this oracle; and that he was a night within the hide, as above mentioned, during which time he felt and heard such terrible things that he could not express them. The impression it made upon him was such as never could get off, and he said that for a thousand worlds he would never again be concerned in the like performance, for this had disordered him to a high

degree. He confessed it ingenuously, and with an air of great remorse, and seemed to be very penitent under a just sense of so great a crime. He declared this about five years since, and is still living in Lewis for anything I know." (p. 112.)

The date of this edition, the second, of Martin's book is 1716.

GUARDIANS OF STRENGTH.

THE following account of the recent appearance of one of these spiritual beings is worthy of being recorded in the pages of the *Spiritual Magazine*, the manifestation of such spirits being of rare occurrence:—

About the 28th of last November, my friend, Mr. Home, being in a trance, was examining my body with the view of ascertaining the state of health in which it was. All who have seen Mr. Home in this state of trance, are aware how clearly he sees and communicates with spirits that have passed from the body. And marvellous and marvellously beautiful have been the communications made by them, through him, which it has been my fortune to hear. The gestures, the most trivial actions of bodily life, the mode of walking and speaking, the voice, the infirmities of persons who have passed away long before he was born, and concerning whose peculiarities in all these particulars Mr. Home had not the least possible means of obtaining any knowledge, are all repeated by him when in this state with an accuracy of detail which leaves no doubt, either that he is at the moment possessed by the spirit whose earthly characteristics he is delineating, or that he is receiving from them or from other spirits impressive communications which enable him to reproduce them. On the occasion referred to Mr. Home stated that the spirits were saying that there was something wrong in the electrical state of my body, and he added, "They seem to say that glass cups under your bed would be of use." These cups were procured the very next day by those who were anxious about my health; they were, in fact, very thick glass saltsellers, with a cup-like depression in the centre, just sufficient to receive the end of each post of the bedstead; the circle round this depression was certainly one inch and a quarter thick. The object of this apparently trivial detail will appear afterwards. The glasses were placed one under each post of the bedstead on the 30th of November last.

On the evening of that day Mr. Home, who was my visitor, had a *séance* at which five of us were present. After some

defective physical phenomena about the table, the alphabet was called for, and we were told, "We are not able to manifest our love to night. Come to-morrow night at half past nine." We therefore broke up the *séance*. The real and striking manifestations were destined to be made in my bed-room that same night.*

I went to bed at twelve o'clock, having been writing up to that time. As I passed along the corridor of the bed-rooms I had the most distinct intimations of the presence of spiritual beings, and at one moment felt as if I were jostled by a distinct bodily agent. Something of the kind is frequently experienced whilst Home is staying with me by more than one member of my household. I went to bed; but I had just laid my head on the pillow when numerous and loud raps began to be heard in different parts of the room, but especially on the right side of the head of the bed, where hung the portraits of several of those whom I loved and have lost. I have often had trifling manifestations of the kind in my room when Home was asleep in the adjoining room; but these came with a rapidity, strength and multiplication far greater than I had ever experienced. Still they did not discompose me: I knew the raps (all but one) perfectly well; they were those of my father, brother and child; and they gave me a feeling of happiness rather than of agitation. Under this influence I was sinking off into sleep, when all at once I was horribly roused by the noise of two *tremendous blows* administered in rapid succession on the *left* hand post of the head of the bedstead. They were not raps; they were such blows, and produced such noise as if an iron poker had been wielded by some brawny arms and made to descend with all their force upon a large table or on the sides of a large tub. They shook the bedstead violently; and as in all my experiences of spiritual phenomena I had never heard anything which had the smallest approach to this exhibition of power, they shook my nerves also, rousing me moreover, as they did suddenly, from drowsy quietude. I started up in bed, and shouted to Home, in the next room, to come and be witness of what was going on. After four loud calls, he answered; then hurriedly dressed, and came into my room, which was in profound darkness. In a few words I told him what had happened, and begged him to lie down outside the bed and remain to see what further might happen. He had not done so longer than five minutes when two more blows, exactly similar to the former in force and noise, were given upon the *right* hand post of the head of the bed. Upon hearing these Home was, like myself, agitated; but he

* I should say that Home's bed-room was next to mine and separated by a wall of only slight thickness.

told me that he had no doubt that the spirit was one of those protectors of man called "Guardians of Strength;" that every man had such a guardian; that their office was to shield the body from destructive agents, especially from disease; that they were spirits of a very elevated order, and never manifested themselves save on occasions when something threatened the life of the body which they protected; that they never communicated messages and that they had never been known to give more than five raps or blows. Further, he said that in all his experiences of Spiritualism he had only met with this kind of spirit on four occasions. When he had told me all this, all the spirits present gave affirmative raps. I asked, "Does that mean that what Home has told me is correct?" Again affirmative raps from all. I asked my father's spirit, "Who is this powerful spirit?" Answer with the alphabet, "It is your Guardian of Strength." No sooner had this reply been given, than the *fifth* blow was administered as before to the *left* headpost of the bedstead, making the *third* blow at that point, and *two* at the right side. I confess to having felt very great agitation on the occasion of this last blow; my legs became cold up to the hips, and my head hot and throbbing. Home also was not a little dismayed, and became presently still more so when, after a few minutes of silence, he said to me, "My dear friend, I don't like these occurrences at all; my wife's spirit has just said to me, "There is danger." I immediately said to my father, "Tell me what danger there is." The reply was, "Danger to you." I asked, "To body or soul?" "To your body." Whilst all this was going on, we heard the spirits moving articles about the room, and rustling the curtains of the canopy and the silk of the *duvet* which covered the bed. In the thick darkness also we *both* plainly saw, as it were, a wall of luminous matter all along the right side of the bedstead, and I asked, "Are those spirits standing around the bed?" Answer from all, "Yes." "Are you looking upon us?" "Yes, as you are looking upon us." They all gave me their names; but, as I have said, there was one whose raps I did not recognize, and these were very sharp, quick, and merry. I asked this one specially to give me his name; the answer was given, "M. L—," and at the same time a large framed medallion cast of a woman's profile, which for many a year has hung near the head of my bed, was rapped quickly upon the wall. Astonished, I said, "What? is that Margaret L—?" Answer, "Yes; I love you always." "All these thirty-nine years?" "Yes; and I must come *now*." "Because I am in danger?" "Yes." Now, it is necessary that I should let the reader into a private episode of my life. The Margaret L— here spoken of was my first boyish love:

like most loves ours "did not run smooth." We were both eighteen years old when she was taken ill, and I went for the first time to the University. At her urgent entreaty I was permitted to go to her bedside to say "good-bye" on leaving. I never saw her again: a simple illness became complicated, and she passed away six weeks after my last sight of her. I have never forgotten the love and the distress of that time. Years afterwards I visited her tomb and found a very accurate profile likeness of her in a marble medallion on it: I had a cast taken from this, and it has been in my bedroom ever since. It is thirty-nine years since she passed away; and in my experiences of Spiritualism during the last ten years, I have often wondered that she did not manifest herself to me; probably her spirit is in higher spheres and only became manifested to me, like that of my Guardian of Strength, on an urgent occasion. To return. I have said that the spirits in the room were moving about. After the fifth blow of the Guardian of Strength they became still more restless; they pressed our arms and legs, and my child stroked my face lovingly. Yet the air seemed to be charged with magnetic fluid; we could scarcely breathe; as I have said my head was full and hot, and my lower extremities cold. When the whole physical condition seemed to have become no longer tolerable, the Guardian of Strength came upon the bed and I felt him, as palpably and certainly as I ever felt a flesh hand, handle my legs from hips to feet, pressing them firmly but equally all down,—a sort of shampooing, in fact. He continued to do this for nearly a quarter of an hour (I feeling his general form on the bed just as assuredly as I felt his hand on my lower extremities), until the limbs became hot, and suddenly burst into a profuse warm perspiration, which immediately relieved my head. He then passed across the bed, drew the silken *duvet* after him, and we heard it rustle as it fell to the ground on the left hand side of the bed. Home then said to me, "If it be really your Guardian of Strength, and if he will touch us you will find that his touch is icy cold: they always are cold." The operations of this spirit had completely restored my physical and mental comfort, so that I directly said, "If you be my Guardian of Strength, will you touch Home and myself?" In a flash of time Home called out to me, "Oh, his hand is on my forehead like a plat of ice—how cold!" I said "I hope that you will touch me too." Immediately the points of his fingers were pressed upon the crown of my head, which was covered with a cotton nightcap. I observed "I don't find it so cold," whereupon the spirit placed the whole inner side of his hand along the top of my head, so that the finger ends rested on my bare forehead, and certainly no ice could be colder. He rested his

hand so, but also patted my head in the most kindly manner repeatedly. Upon this I said, "You don't mean me any harm, do you?" The answer, "No," was given by pulling the tassel of my cap once. I then said "I dare say you mean me good?" Reply—"Yes," by pulling the tassel three times. After the third pull he drew the cap off my head altogether, though my head was resting heavily on the pillow, and threw it on Home's face, from whence he immediately withdrew it, to throw it at mine. I dare say he thought us very stupid not to understand his meaning hitherto, and in all these manifestations, but it is certain that neither of us had the slightest idea what the danger was, or whence it was to come. I may add that after I had been assured by my father that the danger was not to my *soul*, I ceased to speculate much about it. At the above point the spirit pushed my left shoulder strongly, so as to make me say to Home, "He is driving me towards you for some purpose or other," whereupon Home exclaimed, "and he is pulling me out of bed by the right shoulder;" and sure enough, when I took hold of Home I felt that something was pulling him away from me. These manifestations caused me to say, "It is plain now that we are to get off the bed altogether, in which case I will light the candle," which was done, and it discovered the towel horse moved out of its place, the towels thrown about, the medallion on the wall all awry, slippers and boots scattered about the room, and the *duvet* lying on the floor, giving abundant explanation of the bustling sounds which we had heard in the darkness.

Still, where was the danger? We tried the canopy of the bed, but it was firm enough in its place. At length in looking around and around Home spied the glass cups underneath the bedposts, and asked what they were there for, having no remembrance, of course, of what he had said in his trance two days before. Explaining to him that he had himself suggested them, he asked the spirits present, "Are these glass cups wrong?" Loud affirmative raps from four or five quarters. "Shall we remove them?" The same raps as before. We proceeded to remove them, lifting the bedstead with some exertion, but it was readily done for the two lowest posts and the *right* upper one. The two glasses of the lower posts were complete, but the glass under the *right* upper post, which had received *two* out of the *five* strong blows, was found broken into three pieces. We passed to the *left* upper post which had received *three* blows, but in consequence of a heavy chest of drawers, whose proximity left only a space of five or six inches between it and the bedstead, it was impossible to do more than touch the glass under that post, and quite impossible to lift the bedstead therefrom. As we approached this side of the bed, I holding a lighted

candle, we both simultaneously exclaimed, "There is a large luminous mass in the corner—that must be the Guardian Spirit." I saw it as plainly and undoubtedly as I see the hand that is writing these words. That some powerful agent was there, became evident from what followed. Home said, "We can't get near enough to this glass to lift the bed and remove it," when immediately, without our touching the bed at all the whole mass was raised without any touch of his or mine, and Home withdrew the glass, which had received *three* blows, and which we found to be in four pieces, one of which was almost in a state of powder, so thoroughly had it been broken. This done, we heard and saw no more of the Guardian of Strength; and when, on lying on the bed again to wait for what might happen, we asked about him, the spirits told us that he had gone away. And certainly we might have guessed that some potent agency had left the room, for the atmosphere, from being exciting and stifling (like the air just before a thunder storm), calmed down, and our physical sensations were totally changed from tension to placidity. After which my father said, "Good night; I must go." "Are you all going?" "No: Dan" (my brother) "and Fanny" (my child) "will remain with you." And so after a little more talk about these strange occurrences, Home went to his own room again, having been in mine upwards of an hour and a half. When he had gone I picked up the silk *duvet* and spread it over the bed, into which I got, with the hope of sound sleep, after such tumult. It was not yet to be. During an hour and a quarter I was dozing off repeatedly; but each time I was roused by two or three or four loud raps on the floor of the room. At length, between 3 and 4 A.M., worried and feverish with this frequent awakening, I impatiently threw the *duvet* off the bed. The act was followed by a shower of approving raps. Then, for the first time, I perceived what these awakenings meant; and I said, "Was I to throw the *duvet* off the bed?" Answer, "Yes," and with the alphabet, "Good night." In a quarter of an hour I was asleep.

In subsequent communication with spirits of my own family, I was informed that had I on that night gone to sleep with the electricity of my body isolated by the glass cups underneath the bedstead, and the silk *duvet* above me, I should have had a seizure in the head, and most probably have passed away in it: and that the emergency was very pressing, so as to render the presence and aid of the Guardian of Strength necessary. In answer to questions they also told me that these guardians always had strong sympathy with those over whom they watched: that it was not simply because they were sympathetic that they became guardians; but that they are specially chosen

by God for each individual. Further, I was informed that in a serious illness through which I had passed on a former occasion, this same guardian had been much occupied with me.

The question arises, How came spirits to recommend these glass cups, when subsequently it became necessary to rescue me from them? I never got any decided answer to this; but one night, some time afterwards, my friend Home, in a trance, exclaimed, "Oh, you remember the glass cups and that night? They say that the whole was contrived for your good, and to impress upon you." And most assuredly it did impress upon me; it is impossible to experience anything more real, palpable, visible, audible, than the facts of that night; it is impossible, without the denial of all sense, external and internal, to refuse belief in the intelligent, extra-corporeal agency at work on that occasion. Of the existence of such agency I had long ceased to have any real doubt; but I may have speculated and spun theories to account for spiritual manifestations in some other way, and it may have been to put a stop to these that this marvellous night was contrived for strongly impressing me with the reality of the interference.

Regarding the existence, attributes, and duties of these Guardians of Strength, I have been unable to find any account in any works on Spiritualism to which I have access. M. Kardec has a chapter on Guardian Spirits, but nothing is said of the special act of guardianship over the bodily health by a specially appointed spirit.

M. D.

REFLECTIONS BY A CLERGYMAN AFTER A YEAR'S EXPERIENCE OF SPIRITUALISM.

MR. COLEMAN writes us:—

"I have received the following *Reflections* from a friend of mine, who is a D.D., and attached to one of the principal churches in this metropolis. I differ from the reverend gentleman's statement that there is a reticence on the part of professed Spiritualists, and a shrinking from the work of proselytism, by not promulgating our doctrines boldly. Nor do I think we are open to the charge of want of sympathy and readiness to help enquirers. We who have borne the obloquy of openly endorsing the truth of Spiritualism for so many years have a right, I think, to refuse to put ourselves out of the way to convince men who will not share our responsibilities. But it is a right which many of us rarely exercise. We are ever

ready to make allowance for the peculiar position in which many converts are placed who would risk too much by an open confession. Hence it is that men like my reverend friend, who is as much a Spiritualist as I am, are unable to follow the injunction: "When thou art converted, strengthen thy brethren," which he somewhat inconsistently admonishes us to do; for, as it will be seen, he does not wish his own name to be published, to satisfy "prurient curiosity," and his testimony and reasoning are thereby rendered less valuable. I, however, hail my friend's conversion with extreme satisfaction, and as I know several clergymen and as many M.D's., who are recent converts, we may fairly hope that ere long theology and science will be so strongly represented in our ranks, that these teachers will unitedly resolve to "strengthen their brethren," by an open proclamation of their past errors and present knowledge of the truth of Spiritualism. I will now let my reverend friend speak for himself:—

"Somewhat more than a year ago, I was led to the study of "Modern Spiritualism" by a circumstance of which I do not feel called upon to say more than that it was of that sorrowful character which most commonly turns the thoughts from this world to another; and I hasten, it may seem somewhat prematurely, to set down the results of such study; not by any means pretending to have made an exhaustive examination of the subject, but, on the contrary, believing that the merely rudimentary conceptions I have been thus enabled to grasp may be of use in two ways and to two different classes of persons—first to the public generally, and to those of my own class in particular, who are accustomed (as I was once) to dismiss the whole subject of Spiritualism with a quiet sneer, and secondly to Spiritualists themselves, as pointing out to them the way in which their doctrines present themselves to the mind of an ordinary inquirer, and so suggesting to them the mode in which they should proceed in that work of proselytism, which is perhaps more incumbent on them than they seem quite to realize.

"For I must here at the outset state, that to an outsider approaching the vale of Spiritualism from a suspected quarter, as I did, the difficulties of discipleship are immense. With one or two noble exceptions, which I wish I dared specify more plainly, I have failed to find that sympathy and help from Spiritualists on which I had reckoned, from the peculiarly sympathetic character of the creed they profess. I know well enough whence this reticence proceeds, and can well appreciate the delicacy of its source, *viz.*:—that the higher class of minds which have accepted Spiritualism shrink from the work of proselytism, and dread the imputation of forcing unpalatable

doctrines on the conviction of those with whom they are brought into contact; but I do most emphatically though kindly warn them that they carry this reserve to excess. "When thou art converted, strengthen thy brethren," is an injunction which applies most closely to a belief like that now under consideration.

"Of my own motives and modes of proceeding, let me simply say, that I felt it would supply a terrible want, not only in my own spiritual state at its crisis, but still more perhaps to those whose convictions on spiritual subjects were of necessity more vague than mine, if anything in the way of *demonstration* could be brought to bear, by way of supplement, on those matters which I know well can be properly apprehended by faith alone. So I determined calmly and thoughtfully to investigate the claims of Spiritualism to supply such a deficit. I resolved to commit to writing all the facts that came under my observation, and without bias or prejudice, to give them their proper influence on my mind.* It is true this was not doing much, but it is precisely what most theologians and scientific men refuse to do. I set aside the general public for the moment, and speak only of those who, as preachers of the Bible, *must* be to a very large extent Spiritualists, and those who profess to be guided in their scientific researches by the pure Baconian method of induction; and I say that to be true to their professions, they are bound to do as much as this at least—namely, to look into this subject, and then form their conclusions, not to dismiss it with a foregone conviction as to its falsity.

"And now, perhaps, it will be supposed that I shall set down something very exceptional in my own "experiences," or add a new catalogue of wonders to the many existing on this most marvellous subject. I have simply nothing of the kind to lay before you; though I have something to say, or I should not have obtruded this paper on your notice. With regard to my one special and paramount subject of inquiry I have discovered little; though let me tell those who may be attracted in a like way to Spiritualism, that little has been full of comfort and peace to me. But what Spiritualism has done for me is this—it has added *vitality* to a faith which, however unquestioning beforehand, was too much "from life a thing apart." The natural and necessary result of a study of Spiritualism is to bring the mind into connexion with a higher class of laws than those which are ordinarily seen at work, whilst at the same time (and here is one great criterion of their truth) these laws are

* These facts my friend promises to give me for publication.

seen to be of the same character with all those laws of God whose operations are most familiar to us. I am constrained to say that I believe the study of Spiritualism, with its collateral and subordinate departments of animal magnetism and occult science in general, is the very desideratum for an age intensely material as is the present. And, though I claim no special illumination on the matter, I cannot doubt that God has allowed this subject to surge up to the surface as it has done now, for the very purpose of meeting the special want of an age that walks by sight rather than by faith. I know that the Master's words are still true: "Blessed are they that have *not* seen and yet have believed;" but I put it to the practical experience of any one who looks out on the surface of society whether such is its general characteristic, and whether, therefore, there be not room for some supplementary aid, such as Spiritualism professes to give, to rekindle the often almost seemingly spent energies of Christianity.

"It is for such a purpose (however wrong it may be thought by some,) that I counsel a fair and frank inquiry into the facts of Spiritualism. I am but a novice myself, and I know that my present state of mind would seem heresy to a thorough-going Spiritualist, were he sufficiently false to his principles to have elaborated any test of orthodoxy. For instance, I am at present quite inclined in my own case to accept Jung Stilling's dictum as to the non-advisability of the indiscriminating *practice* of Spiritualism. It is very possible that my own MS. volume of facts which I have just closed with the year 1866, may be the sole evidence which I shall accumulate. Again, I never have been able to arrive at that positive identification of the manifestations which most Spiritualists accept as the very words of their beloved ones from beyond the dark river; so that I shall not lose the confidence of the general public by coming before them with a positive theory with which I am resolved to make all facts square. I see that there is much room for delusion in this matter; in fact, so high a privilege must involve the duty of discrimination. The higher the privilege, the greater the danger of abusing it. But this I must, in common honesty, say, that in a subject so open to deception I have been astonished to find so little charlatanism. Whenever I speak on this topic—which I seldom do—I am, of course, met with the common stock objection to the lowest class of physical manifestations. Such as for instance, that the Davenport's have been exposed; to which I answer, by simply asking when and where, and how their "tricks" were found to be done. This is, in fact, a type of the objections to Spiritualism, consisting in utterly ignoring all facts or examination of statements; and such is the reverse method, which

alone I urge in this paper—a calm, fair collection of facts and honest inference from them.

“At the opposite pole to that materialism which it is no libel to say is the general characteristic of society, what have we? Metaphysical creeds and articles of faith, strictly formulated, but sitting, O how loosely, on professors as well as people! I speak of no one body in particular, least of all would I say a disloyal word of that church in which it is my privilege to minister; but is there not on all hands a losing of great essentials in trivial points of difference? What so likely to fuse and blend all as a clearer recognition of the great spiritual facts underlying not only the religions of the modern, but the mythologies of the ancient world? Shall I be deemed Utopian if I seem to see in this matter the germ not only of that universal charity which ought to be the key-note of all religion, but even of a philosophy of history itself?

“Rudimentary as my method may seem, and is, it is still worth the reiteration with which I am urging it, when I say to my friends, “Try to lay aside the silly childish prejudice we are all too apt to feel against what is new and unfamiliar, especially if it clash with the received traditions of our particular sect or school of thought. Imitate the great thinkers who have struck out new lines of thought by making the mind for the time being a *tabula rasa*, and believing that what shall be written there will be written by the finger of God, if only sought honestly by the aid of that light which He gives us. The days of Faith at second-hand are past and gone. Even the member of an *infallible* church elects to join or remain in that *infallible* church on his own private judgment. It is an age of light, and we cannot if we would remain in darkness except by voluntarily putting from us the light; and let the parable of the talents tell us at what risk we do so.”

“And as I have, I hope modestly, proposed my own course to seekers for truth, so would I also say a parting word to Spiritualists, and to them also observe that what I have here done, of necessity most imperfectly, I think they ought to do, as they could do, far more perfectly, from their own more intimate acquaintance with the subject, *viz.*, hold out a helping hand to truth-seekers, and not leave them to grope their way to facts as I have had to do. Let it be understood, that some of those men and women who have made themselves authorities in other departments of knowledge, and whose names carry far more weight than mine would do if published, are accessible to honest inquirers into that creed they are proud to profess. There need be no dogmatizing, no “organization,” no propagandism. Let it simply be said, “Here am I, a man or woman, whose name is

a guarantee for good faith, ready to answer all pertinent questions, or afford evidence on this subject." Let circles be formed of members thus above suspicion, and names received of those who would like to join them, and I believe the statistics of those who are inquisitive on such subjects would astonish even Spiritualists themselves. I have, from my position, some special means of knowing how far such a spirit extends in quarters where it is least suspected; and, as a final practical hint, may perhaps be allowed to suggest that one legitimate object at least of the Spiritual Athenæum which has just been inaugurated would be this diffusion of Spiritualistic knowledge, either in the way I have sketched in outline, or in such other as may occur to minds more experienced and more practical than my own.

"As I am well aware of the number and nature of those persons, who, in a church based on the right of private judgment, are ever ready to persecute the man who ventures to carry out that church's injunction, by presuming to think for himself, I do not desire that you should publish my name, but if I see a juster cause than the gratification of prurient curiosity, I shall not hesitate to endorse in *propria personâ* what I have written to you."

THE SPIRITUALIST MOVEMENT.

THE *Christian Repository*, of New York, of November 24th, publishes an able and interesting lecture, under the above title, read by the Rev. Charles A. Allen at the Church of the Messiah, Montpelier, Vermont, September 30th, 1866. The candour and liberality with which Mr. Allen treats the great facts of modern Spiritualism, are much to be commended and admired. He refuses to accept, as we, and as most Spiritualists in this country at least, refuse to accept, Spiritualism as a new religion. He asks, as we have asked those who think differently from us in this respect, and without hitherto receiving a reply to the question,—What new truth in religion has Spiritualism revealed? What new truth in the matter have spirits revealed to us? What new truth concerning religion is it possible for them to reveal? Mr. Allen truly says of the spirits, "They bring us no new knowledge of the truths that relate to God and duty, the properly spiritual truths that come to us by spiritual insight and the communion of the soul with the one Infinite Spirit."

We add, in the words of an American critic:—"What truth respecting God and human duty could we expect the highest seraph to bring us, that is not already summed up in Christ's Sermon on the Mount? It is not to introduce *new* truths, but to vitalize *old* ones, that spirits are re-awakening in the human

mind this belief in their nearness and intercommunication. All that Christ himself taught, either in morals or psychology, may be gathered, as scholars are well aware, from the writings and traditions of seers and sages who existed long before the Christian era; but was Christ's mission any the less divine on that account? This summoning of Spiritualism to give us novelties is childish. The province of Spiritualism is to make us recognize and use the truths that saints and seers and sages, in all ages of the world, have been instruments of the divine bounty in proclaiming."

Mr. Allen says, and we think that those who have studied the subject, or who have been brought into such conscious relations with spirits as to know from them of their condition and opportunities, will agree with him that — "The dwellers in another sphere have to learn and to know these *properly spiritual truths* in the same way in which we do; not by looking outwardly upon the scenery and circumstances of their sphere, be this ever so attenuated and refined, but by looking inwardly into the deeps of their own souls. And therefore they are no better able to teach us these truths for their mere change of abode.

"For it is a fundamental doctrine of Christianity, that God pervades all his creation and communes with all his rational creatures through their spiritual nature. No matter in what sphere they may be, the Eternal Spirit is just as near to all, breathes through all, and, little by little, in proportion as they listen and obey, leads all His children into the knowledge of truth. This direct communion with God is the only absolute authority that we can find for any spiritual truth. The thought, the experience, the wisdom which God has taught others, may help us; but it cannot absolutely assure us. All souls are open to God, and can learn immediately from Him. It does not matter in what part of His universe we may dwell. It is not change of abode, but openness of soul, that gives us divine knowledge; for God is just as near to us here, as he will be in the hereafter."

He tells us that—"It is a relic of a gross conception of the relations of this world to the unseen, to suppose that death ushers us into a nearer presence of God than we can here enjoy. It is not whether we live in Vermont or Palestine, in the spiritual or the material sphere, that determines how near we dwell to God; but it is whether the soul is pure and open and heroic. Multitudes there doubtless are in the spirit-world, who can tell us far less about God and the great truths of the eternal life than many an humble Christian heart that still lives with us in this world! multitudes, perhaps, there may be, who are further from God than you and I."

He concedes to the modern Spiritual movement that—"It has broken away multitudes from the pitiless doctrines of Calvinism; taught them glorious thoughts of God's Fatherhood, of the mercifulness of all His penalties, and of the true service to which He calls us in brotherly helpfulness. It has swept away the frightful clouds of fear and doubt that had darkened life and shrouded the grave. And it has given men a true freedom of life and of thought, a true freedom in Christ, because a freedom in the truth and faith of Christ. It has been the means of awakening multitudes to a belief in future existence, rousing them from that practical incredulity in which millions are slumbering whom their neighbours believe to have a true Christian faith; and though it has used a coarse mode of bringing conviction, this was far better than unbelief, and is easily made the threshold of a truly spiritual faith. And it has, also, in many cases, done a true work of Christian conversion, kindling the religious nature, and making men purer and nobler for their belief in an all-encompassing world of the departed.

"And, beside these specific doctrines, we find in the writings and addresses of Spiritualists many excellent thoughts respecting the better ordering of the individual and the social life, the care of health, the importance of ante-natal influences upon character, the early training of children, and the social and political rights of women. Some of these thoughts are comparatively novel, but are assuming the dignity of great reforms. They have been discussed and advocated with peculiar earnestness by certain prominent Spiritualists, and with honourable success."

If modern Spiritualism, in less than twenty years, has done all this, according to the confession of one who is not a believer, we think that Spiritualists have ample justification and encouragement in continuing to bring the facts and principles of Spiritualism as prominently as they can before the public; and this testimony, not from our own ranks, but by an outsider, may be taken as some evidence that the oft repeated *Cui bono* is even now adequately met.

T. S.

MIRETTE.—Under the title of *Mirette*, M. Elie Sauvage has just published, at No. 10, Rue de la Bourse, an interesting and original novel, in which the action is placed alternately in real life and in that beyond the present world, one explaining the other. At a moment when Materialism and Spiritualism are at open war, this work is calculated to excite much curiosity.—*Galignani*.

MR. HOME'S FORTUNE.

THE following appears in an American paper, and illustrates the absurd stories which are going about respecting Mr. D. H. Lyon and his change of fortune, which owes its origin to a more simple and natural cause, namely—the sympathy and kindly feeling of a lady, who wished to place him in a position of independence, in order that he might pursue his high mission without pecuniary cares. We are happy to say that he is now placed by this lady's judicious beneficence not only above want, but in affluence, and that he has at last reaped the fruit of years of unrequited labour in the spread of Spiritualism:—

“A VISION AND AN HEIR.—The press has again interested itself in the fortunes of the clever American Spiritualist, Mr. Home. Assuredly few persons have had more romantic adventures. He has at this moment a law case pending in Russia, involving a considerable property. He enjoys the personal friendship of two Emperors, and many other distinguished personages. But the strangest adventure of his singular career has just befallen him. An aged widow lady of London, of immense wealth, dreamed one night that her deceased husband appeared to her and shewed her the man who was destined to comfort her declining years, and who was worthy to inherit their fortune. The appearance was that of a man she had never seen, but it was impressed upon her so vividly that when Mr. Home passed the house soon after, she rushed to the door and clasped him in her arms, while he, moved perhaps by some presentiment or impression, reciprocated her emotions. The result, in short, is, as recorded in several journals, that Mr. Home has become the lady's adopted son and inheritor of her fortune, taking the name of Lyon. Such an incident has naturally sent up Spiritualistic stock, and people are noticeably more careful of ridiculing what may lead to such tangible realities.”

TABLE-TURNING.—Have the Spiritualists noticed the following extraordinary reason which Jeremy Bentham gives to a lady of Lord Lansdowne's family upon his delay in sending her a note?—“I had scarce put the seal to it when my seven tables, together with your old acquaintance the harpsichord, and the chairs that make up the society, set up a kind of saraband, moving circularly round the centre of the room, but without changing their relative positions. They composed themselves, however, after a short dance, nor have they had any such vagaries since. . . . What was the object of this extraordinary, and by me never-before-experienced interposition, I submit to your omniscience.” Bentham apparently wrote this from a farmhouse at Hendon in 1788 or 1789. See *Bentham's Works*, edited by Bowring, vol. x., p. 187. N. W. T.

BIBLIOGRAPHY.

PART I.

Works in relation to the Agency of Spirits, both good and evil, in the English tongue, prior to the date of what is now called "MODERN Manifestations" (1848).

A CATALOGUE of Books on the subject of his studies is to the enquiring student of the first importance. It saves his time and facilitates his labours by indicating the sources of information, and of the opinions in regard to it held by his predecessors and contemporaries. It is a register of the kind and amount of intellectual activity, as expressed in literature, which that subject has called forth, and which enables him readily to perceive how far it is merely ephemeral—how far it has a perennial interest. By the books pointed out he may trace the changes of opinion in regard to it, and, in a measure, the processes by which these changes of opinion have been brought about, and in some degree as it were, see the facts recorded and weigh the arguments brought forward, as they were seen and apprehended by the witnesses and by the thinkers of the time, and the favourable or hostile reception which their statements and views experienced. By consulting the original authorities on questions relative to the past (a practice by no means common with popular writers), he sees these questions in their freshness, free from the obscuring and deceiving haze which time and other modes of thought, and, it may be, the prejudices of a later age, and the inaccuracies of those who profess to give their sense, have cast around them. By their light the laborious and conscientious student, anxious for the truth alone, may form a more trustworthy judgment of the evidence on which the beliefs of men are or have been based—as to how far alleged facts not within the range of common and daily experience may derive confirmation by their general correspondence with other alleged facts of analogous order in different places, or how far they are discredited by the absence of such testimony.

No complete or even extensive catalogue of works on what is now called Spiritualism—either as regards past ages, or the more recent phases of it with which we are familiar, has hitherto (so far as I know) been attempted. A first, partial effort of this kind must, almost of necessity, be very imperfect. The catalogue now given may, however, it is hoped, be useful provisionally, till a more competent hand shall undertake the task.

In this Part, I have included without distinction, all works known to me bearing on the subject, whether *pro* or *con*—whether presenting it on its divine side, and in its relations to philosophy, and to the hopes and consolations it offers to humanity; or in its lower phases—its ignorant and corrupt perversions, and misunderstanding of what I think the study of “Modern Spiritualism” will lead us to regard as its true nature and work. The date given is generally that of the earliest edition of the book known to me. I had intended to give further annotations on some of the books whose titles are here given, but, from failing sight, am now unable to do so.

There are many works containing incidental narratives and personal experiences and discussions of the question of spiritual agency in some one or more of its phases, but which as this is not their direct subject I have, for the most part, omitted—such as the Journals of George Fox and John Wesley, the Arminian and Early Methodist Magazines, together with many theological works, and biographies of saintly and spiritually-minded persons, both Catholic and Protestant, and works on spiritual mystical Philosophy—such as those of Böhm, Bourignon, Guion, Lead, &c. &c.; though these all, and the two last classes of works especially, touch the subject at many points.

A list—perhaps more than one, of works on allied topics—as Dreams, Second-sight, Mesmerism, &c., may probably be hereafter given. The second part of this catalogue will be as complete a list as I can make of all books, pamphlets, and articles in relation to “Modern Spiritualism.”

T. S.

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- ADY, Thomas.—A Candle in the Dark; or a Treatise concerning the Nature of Witches and Witchcraft; being Advice to Judges, Sheriffs, &c. 4to, 1656.
- A Perfect Discovery of Witches. Shewing the Divine Nature of the Destructions of this Kingdom, and of the Christian World. 4to, 1661.
- Doctrine of Devils, proved to be the Grand Apostacy of these Latter Times; an Essay tending to rectify those Undue Notions and Apprehensions Men have about Demons and Evil Spirits. 8vo, 1676.
- AGRIPPA, Henry Cornelius.—Three Books of Occult Philosophy; translated by J. French. 4to, 1651.
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- ALDERSON, Dr. John.—Essay on Apparitions. 12mo, 1823.
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- ARISTOTLE'S Problems.**—Nature of Ghosts, &c. 24mo, 1719.
- ARNOT, H.**—A Collection and Abridgement of Celebrated Criminal Trials in Scotland, from A.D. 1536 to 1784 (including Trials for Witchcraft). 4to, 1785.
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- AURA LEGENDA.**—(Miracles of the Saints.)
- AVEN, Edward.**—The Strange Appearance of the Spirit of Edward Aven, late of Marleborough, to his own Son, on the 23rd, 25th, and 26th of November last past; with his confession of money he had formerly borrowed of Mr. E. L. and forsworn; and also of a Robbery and Murder committed 39 years ago, of the truth whereof the reader may be satisfied by the carriers of Marleborough, arriving at the Rose at Holborn Bridge, or any other persons lately coming thence, having been attested publicly before the Magistrates of the Town. 1674.
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- Of the Immortality of Man's Soul, and the Nature of it, and other Spirits. Two Discourses; one in a Letter to an unknown Doubter; the other in reply to Dr. Henry More's Animadversions on a private Letter to him, which he published in his second edition of Mr. Joseph Glanvil's Sadducismus Triumphatus, or History of Apparitions. 12mo, 1682.
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- Gleanings of Antiquities, containing a Discourse of Oracles, giving an Account of the *Sibilline Oracles*, &c., some Notes concerning Familiar Spirits, &c. 8vo, 1724.
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- CASE**, Dr. John.—The Angelical Guide. 12mo, 1697.
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- CLANNY**, Dr. W. Reid, F.R.S.—A Faithful Record of the Miraculous Case of Mary Jobson. 8vo, 1841.
(A remarkable and well authenticated case of Spirit Manifestation by voice, sound, and pictorial representation.)
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- CLOWES**, Rev. John.—The Two Worlds. The Visible and the Invisible: their nearness to, connection with, and operation on each other. Elucidated from Reason, and confirmed from Scripture. 12mo.
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——— A Review of the Controversy about the Meaning of the Demoniacks in the New Testament. 8vo, 1739.
——— A Dissertation on the Demoniacs in the Gospels. 8vo, 1775.
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- DEMON OF SPRAITON.—A Narrative of the Demon of Spraiton, in a letter from a person of quality in the county of Devon to a gentleman of London, with a relation of an apparition or spectrum of an ancient gentleman of Devon, who often appeared to his son's servant; with the strange actions and discoveries happening between them at divers times; as likewise the demon of an ancient woman, wife of the gentleman aforesaid; with unparalleled variety of strange exploits performed by her; attested under the hands of the said persons of quality, and likewise a reverend divine of the said county. With reflections on Drollery and Atheism; and a word to those that deny the existence of Spirits. 4to, London, 1683.
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- DENDY, W. C.—Philosophy of Mystery (on the Nature of Ghosts, Demonology, Sleep, Dreams, Mesmerism, &c., &c.). 8vo, 1841.
- DENNIS, Rev. J.—Subversion of Materialism. 12mo, 1826.
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ZSCHOKKE, Heinrich, Autobiography of. Translated from the German. 8vo, 1845.
(Contains curious cases of spirit-reading.)

THE FLOWERS AT MR. WALLACE'S SEANCE.

HAVING received one or two inquiries from friends respecting the account appearing in the *Spiritual Magazine*, of a *séance* at the house of Mr. A. R. Wallace, on the 14th December last. I write a line to say that what is stated perfectly describes the occurrences. I may add that I happened to sit nearer to the table than any other of the party, and that the table was between me and the light, the faint reflection of which was quite evident to me. Almost immediately after our having taken our seats, I noticed something dark, which partly shadowed this reflection of the faint window light, and observing this shadowing to spread over the table, I put out my hand, and to my amazement took hold of a sprig of the solanum, with its berry. I then exclaimed that there were flowers on the table, and we all remained quiet for a few moments further, when the light was turned on, and we found the flowers as stated. I can bear testimony to their having been covered with dew of a frosty coldness, as if they had but just passed through the air of the frosty night. It is also as well to add that on coming into the room everything that was on the table was taken off and the cloth removed, so that we sat by a perfectly bare polished table. The cold dew passed off the flowers in a very few minutes, owing to the heat of the room.

1, Clifford's Inn, E.C.,
22nd Feb., 1867.

H. T. HUMPHREYS.

Mr. HEPWORTH DIXON ON SPIRITUALISM.—When we essay to judge a system so repugnant to our feelings, so hostile to our institutions, as this school of Spiritualism, it is needful—if we would be fair to censure—to remember that, strange as it may seem to on-lookers, it has been embraced by hundreds of learned men and pious women. Such a fact will appear to many the most singular part of the movement; but no one can assert that a theory is simply foolish, or beneath the notice of investigators, which has been accepted by men like Judge Edmonds, Dr. Hare, Elder Frederick, and Professor Bush.