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NINETEENTH CENTURY

OR,

SPIRITS AND THEIR WORK IN EVE

OF THE EARTH.

A COMPLETE HISTORICAL CON

OF THE GREAT MOVEMENT KNOWN AS

"MODERN SPIRITUALISM.

BY

EMMA HARDINGE BRITTEN

AUTHOR OF

"History of Modern American Spirituallam;" "Wildfire Club;" "Faith, Facts
History;" "On the Road: or, a Manual for Spiritual Investigators;" "The
"Western Star Magazine;" and numerous Lectures on Re
Theology, Social Science and Reform.

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DEDICATION.

To W. A. and C. J.

Whose Names, unknown on Earth, shine in Immortal Types

in the Archives of Eternity,

This Humble Record of the Mightiest Work ever

Performed on Earth,

Is Gratefully Inscribed by

The Author.

The Limes,
Humphrey St., Cheetham Hill,
Manchester, England.
December, 1883.
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NOTE TO THE ILLUSTRATIONS.

The Author having found it impossible to procure many of the portraits of the various illustrious Spiritualists of different countries mentioned in this work, and a large number having been furnished from Great Britain, America, and one or two other special localities, it has been deemed necessary to preserve the symmetry of the book by distributing the illustrations uniformly towards the close of every other chapter. The reader, no less than the honoured originals of the various portraits, therefore, must kindly allow for this necessity, and be prepared to find the portraits often widely removed from the pages wherein the persons so represented are mentioned.
INTRODUCTION.

Eternity and Infinity are the only words that seem, in our imperfect forms of speech, to embody the conditions of spiritual existence. Time and Space are equally apposite to the state of being we call "material." Whilst therefore, we essay to write of a dispensation which manifests the characteristics of the endless and illimitable, it must not be forgotten that we are yet denizens of a material sphere, bounded in on every side by the limitations of time and space.

The author of these pages would press the above propositions upon the reader's attention, because they may serve to excuse the necessity of secularising a subject, the high religious import of which should command the most sublime forms of expression that language can supply. But as the inspiring intelligences who prompt the production of this volume, mark out the beaten path of verbal simplicity as the best that can be adopted for the reader's benefit, and charge the author to leave to posterity only a brief compendious record of the footprints made by an invisible world of being in this, the nineteenth century, so must our chief aim be to reduce to the plainest possible mode of expression the tale we have to tell. The reader will find then in the following pages, nothing more than a concise historical summary of the spiritual movement as it has transpired in various countries of the earth, from the commencement of the nineteenth century.

There have been certain features of specialty in this "cause" in America, which have given it a prominence there unparalleled in any other country. This remarkable distinctiveness the author has already testified to by publishing a voluminous work embodying the history of the first twenty years of American Spiritualism.* Any student endowed with ordinary powers of observation will soon discover that "the modern outpouring of the spirit" has been just as full in other lands as in America, but no where else has the same freedom of speech been allowed to testify to the facts of spirit communion. No other people have so fully organised the propaganda of the movement by the aid of professional media as the Americans, neither have the inhabitants of any other country so universally systematized the use and culture of "spiritual gifts." It must also be remembered, that the immense mass of spiritual literature put forth through the American press has contributed largely to the popular understanding of the subject. Considering however, the world-wide character of the spiritual outpouring in the nineteenth century, the author has been urgently entreated —by such

* "Modern American Spiritualism: a twenty years' record of the open communion between spirits and mortals." By Emma Hardinge Britten. Published by Colby and Rich, office of the Banner of Light, Boston, Mass., U.S.A.
INTRODUCTION.

dwellers of the life beyond as can make their wishes understood—to supplement the History of American Spiritualism, by one which shall include compendious sketches of the movement all over the earth, as well as continue the record in America from its first twenty years of action to the present date. In carrying out this plan of the work, the author has been strongly counselled by the same intelligences as prompt the undertaking, to write of what pertains to the history of Spiritualism without fear or favour, but to omit, as far as possible, all notice of those excesses which invariably fasten on the armies of reform, in the shape of fraud, imbecility, or such evidences of human selfishness as represent what Spiritualism is not—not what it really is. Whilst then, we would "nothing extenuate, or set down aught in malice," we shall hesitatingly point to any breaches made in the spiritual garrison by human intervention, but carefully avoid giving to the worthless interloper, that notoriety which so many seek to obtain, even at the price of tampering with "the life lightnings," through which the angels telegraph to man; in a word, the cheat, swindler, and parasite, whose genius it is to prey upon any cause strong enough to bear them along on the broad current of progress, may look in vain for opportunities to make capital out of this volume. Whether we send it down the stream of time to the one or the many, we do not propose to disgrace its pages with names which simply represent the darker features of humanity, not the light destined to be shed abroad by the great nineteenth-century spiritual outpouring.

With these impelling motives to our undertaking, we essay its commencement, committing the result to God and the angels, whose work it is, and under whose guidance the author reverently attempts the record.

CONCERNING THE WORKERS AND THEIR WORK.

How far disembodied spirits are the authors of the startling phenomena which have obtained the name of "Modern Spiritualism," how much of the reported marvels are due to the spirit within man himself, or owe their colouring to exaggeration on the part of the narrator, and easy credulity on that of the observer, are questions which are agitating thoughtful minds everywhere, both within and without the ranks of Spiritualism.

That fraudulent manifestations have been given, and in many instances publicly represented as proceeding from spirits, none can deny; but the question of how to discern the true from the false, is of the most vital importance, especially to a writer, whose sole aim is to present a worthy record of a sublime truth, yet to free it from all the misrepresentation which would render such a record valueless.

The chief obstacles which intervene between this purpose and its accomplishment, are the manifestations of partisan spirit, which find their readiest sphere of representation in the columns of the spiritual journals. One set of writers determinately upholds every asserted claim to mediumship, however flimsy, and hurts denunciation against every individual who either presumes to question the validity of that claim, or draws attention to the most palpable evidence of imposture. This injurious spirit of credulity, so often mistaken by the world for complicity with the impostor, is met on the other hand by equally violent denunciation of all which the denouncer cannot himself fully apprehend.

The editors of the spiritual journals are besieged with demands to make their columns the arena of this unseemly warfare. If they comply, they
INTRODUCTION.

disgust and offend the impartial, whilst their refusals to do so, are regarded as tantamount to partisanship, to be construed at the pleasure of the belligerents. But a still worse result of this quarrelsome and self-assertive spirit, is the difficulty which it interposes of arriving at any reliable representation of a communion, which depends wholly for its acceptance on the validity of the facts claimed for it.

The philosophy of Spiritualism, however beautiful in theory, or true in principle, grows out of its facts, for, if spirits are not the authors of the communications received in their names, the whole theory of a hereafter—as demonstrated by Spiritualism—crumbles into the dust and ashes which underlie the unsustained assertions of theology.

To place religion upon the assured foundation of knowledge, and redeem mankind from the tempest-tossed ocean of speculative opinion, we have nothing, unless we have facts and basic fundamental principles. To demonstrate these, and guide our drifting souls into the ports of eternity by the infallible compass of truth, spirits have come to earth.

What then can we say of the remorseless swindlers, who would simulate the personality of these angelic pilots, or the imbecile credulity of those who allow themselves to be duped by their shallow pretences?

Testimony on so weighty and solemn a question as Spiritual existence, can only be admissible when it is proven beyond the peradventure of one or two interested witnesses; in short, the entire intercommunion between the two worlds, must be based on the impregnable rock of truth, or it can never shake the earth with the birth throes of a religion, which claims to demonstrate immortality, as the corner-stone upon which man's faith may rest unmoved.

On the other hand, psychological conditions are subtle, and as yet often incomprehensible, in their working.

Those who attempt to deal with them, whilst they should observe their modes with the closest scrutiny, should yet approach the subject in a considerate and even reverential spirit; always remembering, that they may break or destroy, whilst they endeavour to bend and shape, the invisible force, to suit man's ignorance and presumption. It is certain, however, that discourteous treatment and rude denunciation are not the methods best calculated to evolve psychic phenomena, or ensure results which obviously require calm and harmonious mental conditions. Dean Swift was not far wrong when he said, that "it required a man with brains to write a book, but any brainless ass could criticise it." And this is true of all intellectual processes, Spiritualism not excepted. Whilst the wise and philosophical investigator may take much pains to study out the best means of evolving phenomena, the presence of the boorish ignoramus may be quite sufficient to mar its production. At present, we are profoundly ignorant of all the laws and forces concerned in the evolution of spiritual phenomena; hence, we should be prepared to extend an equal amount of charity both to the medium and the investigator, confident that the spirit of partisanship will never favour the discovery of truth, or promote the integrity of righteous judgment. Many attempts have been made to draw unfavourable comparisons between the value of testimony received from paid or professional mediums, and that obtained through persons whose rank and wealth might be supposed to exclude the hypothesis of motives for practising deception.

Unfortunately for the theory that non-professional mediums alone are reliable, the assumption is not based upon admissible facts, for it can be shown, that a large percentage of the alleged spirit communications
INTRODUCTION.

received through non-professional mediumship, is often tinctured by hallucination, self-deception, and prepossession of opinion, especially upon religious subjects, whilst some of the most notorious exposés that have occurred in connexion with physical mediumship, have involved ladies and gentlemen, whose positions in society, were assumed to be sufficient warranty, to exclude all idea of fraud or deception.

If the difficulty also of testing mediums, when the investigators are simply guests, and the slightest appearance of suspicion would be resented as a mortal affront, be taken into account, the balance, as a whole, may be struck in favour of maintaining professional mediumship, especially for the purposes of investigation and the more general advancement of Spiritualism amongst the masses. In the meantime, there are two forms of spiritual manifestation which are not open to any of the objections above suggested; manifestations, which can be criticised and examined at pleasure, and which always present testimony of an indisputable character. These are, first; spontaneous or unevoked phenomena, occurring without preparation; and next, all such forms of intelligence as cannot be traced, either to the knowledge of the communicants or the mentality of the recipients. Multitudes of both these forms of spiritual agency will be found detailed in this volume; in fact, the author has given the preference, wherever possible, to the records of spontaneous phenomena, because its production is freed from all those equivocal conditions which surround invocatory processes. These, together with the vast mass of supra-mundane intelligence which has been given during the modern spiritual dispensation, are quite sufficient to demonstrate the facts of spiritual agency, and place the cause on a basis of proof, that rises triumphantly over the most injudicious partisanship, or the most bigoted antagonism.

We now trust our readers will understand in what spirit this volume is written, and why its author has withheld a large mass of offered testimony, extravagantly lauded by one party, and equally extravagantly denounced by another. Also, why those names are omitted from the roll-call of the grand spiritual army that have been made the Shibboleth of contending parties, to prove or disprove imposture.

We may often err in the conclusions we attempt to draw, and utterly fail to do justice to the stupendous theme we treat of, but we will never wilfully aid in deluding a generation, seeking to find in Spiritualism, the path to Heaven that no merely speculative faith can point out.

In endeavouring to trace out with all fidelity, the origin of the great modern spiritual movement, it will soon become apparent that though very momentous results were obtained in the Hydesville investigations of 1848—especially in the discovery of a systematic mode of communing with spirits through a set of concerted signals—yet even in America, the land in which Spiritualism has attained to a pre-eminent degree of popularity, spirit communion was demonstrated, long prior to the "Hydesville disturbances"; in fact, it is obvious that this century in the New, as well as the Old World, has been remarkable for the persistence with which spirits have endeavoured to effect a direct method of intercourse with mortals.

The causes before alluded to, which have favoured the marked publicity to which Spiritualism has attained in America, should be carefully considered, and will be found explanatory of the custom of dating the commencement of the modern movement, from the "Rochester knockings" in 1848. One great difficulty in attempting to chronicle the details of this movement, is the very fact that it did not originate in any special locality,
or at any given time, inasmuch as it manifested its influence in a spontaneous and universal outpouring all over the world, coming and going like the wind—few, if any, could say whence, or whitherward. Again; it is because we cannot trace up the history of modern Spiritualism consecutively from point to point, either in time or place, that we find it expedient to take the commencement of this century for our data; and propose to treat of the manifestations as they occurred, independently, in the various countries of earth from which authentic records are obtainable. In pursuance of this plan, we shall commence our researches in Germany, where we shall find abundant testimony to the supra-mundane character of the intelligence derivable from spirit sources, as well as proof positive, that spirits have manifested their presence on earth through spontaneous action and wholly unprepared conditions.
“NINETEENTH CENTURY MIRACLES;”

OR,

SPIRITS AND THEIR WORK IN EVERY COUNTRY OF THE WORLD.

CHAPTER I.

SPIRITUALISM IN GERMANY.

(From the close of the 18th to the beginning of the 19th century.)

William Howitt, that most indefatigable student of every subject on which he chose to exercise his facile pen, in his “History of the Supernatural,” writes in strong terms against the custom of identifying the modern Spiritual movement with America as its birth place, or the “Rochester knockings,” as the opening of intelligent communication between mortals and spirits.

We have already pointed to the reasons which have tended to popularize Spiritualism in America, but we must add, that the very methods so favourable to the diffusion of knowledge on Spiritual subjects, are not in accordance with the conservatism of older countries, especially in Germany, where the prevailing policy has been to discountenance and even forbid associations, having for their aim the investigation of subjects not immediately fostered by the government.

In America, the investigator finds his best opportunities for gathering up knowledge concerning the status of Spiritualism, in public meetings, Sunday services, conferences, children’s lyceums, and the columns of journals specially devoted to the interests of the Spiritual cause.

In Germany, Spiritualism has no publicly defined status. It is not known as a movement, and until the last few years, has had no periodicals devoted to its exposition; yet the higher class of German literature, redolent of Spiritual facts and philosophy, is most voluminous, and a long and brilliant array of eminent German writers could be mentioned, whose works are almost entirely devoted to Spiritualistic subjects.

Take for example the history of Jung Stilling, the famous pneumatologist, whose life-long experiences in seership, inspiration, prophecy, and the gift of healing, no bigot, however prejudiced, can deny. Cotemporary with this celebrated phenomenal character, was the noble Swiss philosopher Lavater, whilst the literature of the period was enriched by the writings of
Eschenmayer, Mayer, Gorres, Schubert, Werner, Kant, Dr. Ennemoser, the author of the most exhaustive treatise on magic, extant; Dr. Justinius Kerner, the renowned magnetist and biographer of the life and experiences of "the Seeress of Prevorst"; Zschocke, the famous seer and mystic; and many others, whose works connect the close of the last century with the opening of the present, and by the profusion of spiritual evidences they bring, unite in one unbroken chain, the modern outpouring, with the Swedenborgian and Paracelsian period; with mediaeval spiritualism, or those forms of influx stigmatised by the ignorance of the times as "Witchcraft and Sorcery"; whilst again; the ghastly records of those dark days reach back in continuous links of connection with the more sublime, because more distant revelations of the Christian, Hebraic, and those other ancient dispensations, during which the foundations of world-wide religious systems were laid.

To return to the immediate subject of this chapter. Germany has made no sensational mark in the form of popular spiritualism, but she has contributed to the age a wealth of recorded facts, philosophy, and high-toned spiritual literature, unmatched by any other nation of our own times. It is to Germany too, that the world owes one of the mightiest discoveries that has ever been made in spiritual science, for Germany was the birth-place of Anton Mesmer, a pioneer in the realms of the imponderable, through whose stupendous revelations, miracle became converted into law, the supernatural into the spiritual, and ancient alchemy into modern magnetism; in a word, it is only in contemplating the great and revolutionary work effected by Mesmer, that we can begin to appreciate the influence of the German mind upon the movement we now assume to be of purely spiritual authorship.

SEERS, PROPHETS, AND MEDIUMS.

A close observer of all phenomena of a spiritualistic character, will recognise, that they require for their production the presence of certain exceptional persons, such as in ancient time were termed seers and prophets; in the middle ages, witches and wizards; and in our own time, magnetic subjects, or spirit mediums.

In the mystic writings of the Orientalists, it is intimated that the wonder-working element displayed in special individuals is latent in the whole human race, and can be brought into action by certain elaborate methods of culture. Now, although the Medieval Mystics, especially Cornelius Agrippa, Van Helmont, and Jacob Böhmen, have professed to give instructions for the unfoldment of magical power, the readers of their treatises have seldom profited by them; in fact, so vast have been the claims for what might be done, and so futile the attempts to realize these claims, that magical processes have long been relegated to the realms shadowy superstition. Not so however, the study of those mysterious forces with which the visible universe is teeming. Whether the affinities of chemistry, and the potencies of light, heat, and magnetism, &c., have anything to do with the "vital principle" in animated bodies, have been a question which often obtruded itself upon the philosopher, though never to such a shape as admitted of practical analysis. Paracelsus, Van Helmont and Böhmen, have hinted at the existence of such a connection, and first named, professed to have made cures by discovering the assimilating force of the magnet to the human system. Still the great problems of the
forces or the *Elixir Vite*, have remained unsolved, and would have continued to do so but for the timely appearance of Anton Mesmer, who, about the middle of the last century, brought the wand of science to bear upon the enchantments of ignorance, and in a single lifetime, broke that spell of mystery which had enshrouded the hidden secrets of life, and the correlated forces in the universe. These may seem large claims to make for one who, in his own day, was denounced as an impostor by the scientific world, misunderstood and deserted even by those he had most benefited, and suffered to die in obscurity by the very followers who should have placed him on the highest pinnacle of fame. But Anton Mesmer is no exception to human procedures in every case, where the mind leaps before its age. Slowly but surely, the world recognises its benefactors, though it may be too late to return their benefits. To those who believe that the immortal spirit is the real man, acknowledgment of blessings received, will never seem too late, even if they are only sped by grateful memory and the pen of posterity, across the pathless realms which separate men from the land of ascended spirits.

In considering the life, work, and influence of Dr. Mesmer, it would seem as if he had been providentially born and prepared for the part he was destined to fill in the history of human progress.

Even in his eighth year, he would absent himself from home and school, to trace up the source of streams, and wander far to collect stones, shells, and minerals, which he would pore over with strange and unchildlike interest.

Educated as a physician, he took his degree as a doctor of medicine, at the Vienna University, where he attracted universal attention by the curious nature of his inaugural thesis, the subject of which was, "The influence of the planets on the human body."

During his residence at Vienna, he became acquainted with the professor of astronomy at the University, Father Hehl, a learned Jesuit, who claimed to be the inventor of certain steel plates, in which he could conserve the virtues of the magnet, so as to apply them successfully to the cure of disease.

Whatever might have been the original merit of Father Hehl's discovery, his friend Mesmer soon improved upon it, and by his own superadded methods, produced such astonishing results in the cure of diseases, that he excited the spirit of rivalry, not only in the mind of his former friend, but also in the entire medical faculty of Vienna.

The strife thus commenced was fanned into fury by Mesmer's continued successes, and though the machinations of his enemies ultimately obliged him to quit the city, opposition only had the effect of stimulating him to fresh energy in pursuing his path of discovery; in fact, from the time when, in 1772, his attention was first called to the curative effects of the magnet, up to the date of his death, in 1815, he never ceased to study, improve in, and practise the art of healing, which has been justly called, after its great discoverer, "Mesmerism."

In his new mode of practice, Dr. Mesmer's earliest efforts were directed towards the utilization of the magnet, and his first cures were effected by the aid of magnetic machines, together with a *baguet* or bath, in which various mineral substances, immersed in water, were brought into connection with his patients. In a very short time, Mesmer discovered that which he had previously assumed, namely, that the chief virtue in his experiments resided in his own organism. It was from the point when he commenced the application of magnetic passes with his own hands, and found that he
could transfer the life principle from himself to his patients, under the
direction of his will, that his system obtained the now familiar name of
"animal magnetism." Our purpose is not to write the biography of Anton
Mesmer; we simply aim to point out the gradations of unfoldment, by
which the true knowledge of occult life forces was obtained. This stupen-
dous result does not appear to have been known to, or anticipated by
Mesmer, although it undoubtedly became familiar to many of his followers.
The extent of this great man's discoveries, and the theorems upon which he
based his whole system, are succinctly described by one of his most
eminent biographers, Dr. Justinius Kerner, from whose admirable work,
"The Life of Mesmer," we shall epitomize the summary of his views in
the following chapter.

CHAPTER II.

SPIRITUALISM IN GERMANY (CONTINUED).

DR. ANTON MESMER.

In the London Spiritual Magazine, Mr. Wm. Howitt, one of its ablest
and most constant contributors, gives a series of papers translated from Dr.
Kerner's life of Mesmer, from which the following extracts are taken:

"During his fifteen years medical practice in Vienna, Mesmer came upon his new
art of healing through observing the origin and career of diseases in connection with
the great changes in our solar system and the universe; in short, with what he termed
'Universal Magnetism.' He sought for this magnetism originally in electricity and
subsequently in mineral magnetism. . . . . It was after this manner Mesmer
reasoned. There must exist a power which permeates the universe and binds toge-
et all bodies upon earth; and it must be possible for man to bring this influence
under his command.

"This power he first sought for in the magnet. He then pondered upon it in
regard to man and applied it successfully to the cure of the sick. This remarkable
result would, in any other investigator, have brought him to the end of his experi-
ments. Not so with Mesmer. Ever accompanied by the idea of a primal power,
which must pervade the universe, the thought occurred to him that the influence
must exist yet more powerfully in man than in the magnet. . . . He thus perceived
that he could not ascribe alone to the magnet which he held in his hands the effects
produced, since he must also, in his turn, influence the magnet.

"Upon this, he cast aside his magnet, and with his hands alone, brought forth
similar and unadulterated effects."

Seifert, another of Mesmer's biographers, affirms that he wore beneath
his vest a shirt of leather, lined with silk, to prevent the escape of the
magnetic fluid.

He also believed that Mesmer wore magnets about his person, with a
view of strengthening his own magnetism.
NINETEENTH CENTURY MIRACLES.

The following description is given by Seifert of the *Baguet* which Mesmer used in the early days of his magnetic practice—

"This receptacle was a large pan, tub, or pool of water, filled with various magnetic substances, such as water, sand, stone, glass bottles (filled with magnetic water), &c. It was a focus within which the magnetism was concentrated, and out of which proceeded a number of conductors. These being bent pointed iron wands, one end was retained in the *baguet*, whilst the other was connected with the patient and applied to the seat of the disease. This arrangement might be made use of by any number of persons seated round the *baguet*, and thus a fountain, or any receptacle in a garden, as in a room, would answer for the purpose desired."

MESMER'S THEOREMS.

The following summary of the twenty-seven theorems which Mesmer published when the French Academy refused to indorse his discovery, are taken from *Mémoire sur la Découverte du Magnetisme Animal*, par M. Mesmer. *Paris, 1779*:

"Animal magnetism is a fluid universally diffused.

"It is the medium of a mutual influence between the heavenly bodies, the earth, and animated bodies."

"It is continuous, so as to leave no void. Its subtility admits of no comparison.

"It is capable of receiving, propagating, and communicating all the impressions of motion. It is susceptible of flux and reflux.

"The animal body experiences the effect of this agent by insinuating itself into the substance of the nerves—it affects them immediately.

"There are observed, particularly in the human body, properties analogous to those of the magnet, and in it are observed poles equally different and opposite.

"The action and the virtues of animal magnetism, may be communicated from one body to other bodies, animate and inanimate.

"This action may take place at a remote distance, without the aid of any intermediate body.

"It is increased, reflected by mirrors; communicated, propagated, augmented by sound. Its virtues may be accumulated, concentrated, transported.

"Although this fluid is universal, all animal bodies are not equally susceptible of it. There are even some—though a very small number—which have properties so opposite, that their very presence destroys all the effects of this fluid on other bodies.

"Animal magnetism is capable of healing diseases of the nerves immediately, and others mediately.

"It perfects the action of medicines, excites and directs salutary crises in such a manner, that the physician may render himself master of them. By its means, he may know the state of each individual's health, judge the most complicated diseases, prevent their increase, and heal them without dangerous effects or troublesome consequences.

"It is continuous, be the age, sex, or temperament of the patient.

"In animal magnetism, nature presents an universal method of healing and preserving mankind."

Nothing in the history of the race is more admirably illustrative of providential methods, than the succession of steps through which great ideas are perfected, from their inception to their fruition.

Thus it is that we find the grand discovery of Mesmer, interpreting the dreams of the mystics concerning the "Philosopher's Stone" and "Elixir Vitæ"; illustrating the theories of Galileo and Newton, and converting the universal realm of gravitation which they perceived, into the soul-force of the universe, which could be made the instrument of annihilating disease and indefinitely extending the life of man. But though Mesmer capped the climax of philosophic research in the direction of blind, non-intelligent forces, his powers of observation extended no farther. He himself perceived that there were unknown realms of knowledge yet to be traversed;
and that as the element with which he was attempting to deal, was itself illimitable, so the paths of new discovery must also be boundless. It has often been urged that Mesmer dared not advance to the verification of the hypotheses which he perceived—let us grant this—still it must be remembered that it was his bold hand which opened the temple door of Life Forces; also, that the great discoverer laboured at first alone and unaided; and when at last he succeeded in drawing round him a cordon of sympathetic minds, he had to bear the brunt of all the persecution, scorn, and even martyrdom, which ignorance and bigotry ever launch against the pioneers of new ideas and progress.

In process of time, the very bitterness of the denunciations that were visited upon the discoverer of animal magnetism, wrought their usual effect of provoking general investigation, and winning over numerous converts to the new system of cure.

Amongst the most enthusiastic of Mesmer’s early followers, was the Marquis de Puységur, a wealthy and influential nobleman of Strasbourg, who, in carrying out the instructions of the great mesmerist, chanced to hit upon the still more remarkable and interesting sequence of clairvoyance, evolved through the mesmeric sleep.

At first, the discovery of a highly-exalted intellectual state in connection with somnambulism, was so amazing to M. de Puységur, that he was inclined to suppose the principle of cure itself, must result from the effect of magnetism upon the spirit. Like Mesmer, he immediately began to put forth theories in this direction, and, like Mesmer, he lived to realise that he had as yet attained only to the first glimmering of truth on these wonderful and occult subjects.

Puységur’s views upon the new discovery, as being connected with phenomena of the most curious and interesting nature, soon began to supersede those of Mesmer, and amongst his most devoted adherents, he had the good fortune to include the celebrated Lavater, through whose talents and influence, many other persons of eminence were attracted to the marquis’s experiments.

Thus it happened, that after the noble-minded Mesmer had laid his theory before the French Academy of Sciences, only to find it scornfully rejected, he returned to Germany, to experience neglect and ingratitude, and find the laurels he had so justly earned, already encircling the brow of another. The truth is, Puységur’s experiments challenged from all observers, the deepest and most absorbing attention.

Mesmer seems to have been aware that sleep-waking intelligence was not unfrequently a result of animal magnetism, but he affirmed this state was full of danger, and he not only steadily discountenanced the practice of deepening the magnetic sleep into waking trance, but he bitterly opposed the new sect formed by Puységur, and disclaimed all alliance with his followers.

It might have been partly as the result of this feud, and partly in contemptible subservience to the opinions of the French savants, that the name of Mesmer, was for a time almost tabooed from the literature of the subject, and it became fashionable to speak of, and investigate the wonders of “Somnambulism,” but carefully to avoid all allusion to the unpopular theme of animal magnetism.

Time, the immutable touchstone of truth, has at length rendered justice to all sides of this vexed question. Puységur, Barberini, Kerner, Cahagnet, Dupotet, Deleuze, and all who have written on, or experimented with these
NINETEENTH CENTURY MIRACLES.

wondrous occult life forces, have each had their day, commanded the fickle mind of the populace for the time being, and aided in compelling the world to acknowledge the facts which were being daily enacted.

Even the verdict of the French Academy has done a work for truth, by proving the incapacity of stereotyped associations to deal with matters outside the grooves laid down for their own action. In the mean time, the rival claims of Mesmer’s various followers, have all been merged in the value of the great fundamental discovery of a demonstrable vital force, and the possibility of its utilization and transfer, as originally proved by Mesmer. Every other name takes rank—where it justly belongs—as secondary to his. Animal magnetism, and all the marvels which follow in its train, are now synonymous with the equally popular term, “Mesmerism,” and the founder of the system, silently but inevitably, takes his place in the annals of fame, as the true alchemist, who discovered and applied to the use of humanity, the “Philosopher’s Stone,” and the “Elixir Vitæ.”

CHAPTER III.

SPIRITUALISM IN GERMANY (CONTINUED).

THE PHILOSOPHER’S STONE IN ACTION.

During Mesmer’s visit to Paris, and pending his efforts to obtain recognition for his new curative process from the French Academy of Sciences, he drew around him many interested followers, amongst whom was M. d’Eslon, a physician of great eminence. This gentleman, who was highly enthusiastic in his adherence to the new science, during Mesmer’s absence from Paris conducted experiments himself, with more delight than skill, and more display than judgment.

It was under the advice of d’Eslon that Mesmer was induced to challenge the French Academicians, and urge them to investigate the working of “animal magnetism.” It was also by aid of his indomitable energy, that the new methods of cure retained their hold upon the popular mind after the unfavourable verdict of the savants had condemned it.

M. Bailly, the French astronomer, justly celebrated in his particular sphere of knowledge, but wholly incapable of pronouncing upon psychological phenomena, was one of those, whose opinions were most adverse to the claims of Mesmer. He gives the following account of the methods pursued by d’Eslon; we quote them here, to show how purely physical they were, and how thoroughly they disregarded all those conditions, which we now believe to be essential to the production of psychological phenomena.

Bailly says:

“The sick persons, arranged in great numbers, and in several rows around the baquet (bath), received the magnetism by means of the iron rods, which conveyed it to them from the baquet by the cords wound round their bodies, by the thumb which connected them with their neighbours, and by the sounds of a pianoforte, or an agreeable voice, diffusing magnetism in the air.”
NINETEENTH CENTURY MIRACLES.

"The patients were also directly magnetised by means of the finger and wand of the magnetiser, moved slowly before their faces, above or behind their heads, or on the diseased parts.
"The magnetiser acts also by fixing his eyes on the subjects; by the application of his hands on the region of the solar plexus; an application which sometimes continues for hours.
"Meanwhile the patients present a very varied picture.
"Some are calm, tranquil, and experience no effect. Others cough and spit, feel pains, heat, or perspiration. Others, again, are convulsed.
"As soon as one begins to be convulsed, it is remarkable that others are immediately affected.

The Commissioners have observed some of these convulsions last more than three hours. They are often accompanied with expectorations of a violent character, often streaked with blood. The convulsions are marked with involuntary motions of the throat, limbs, and sometimes the whole body; by dimness of the eyes, shrieks, sobs, laughter, and the wildest hysteria. These states are often followed by languor and depression. The smallest noise appears to aggravate the symptoms, and often to occasion shudderings and terrible cries. It was noticeable that a sudden change in the air or time of the music had a great influence on the patients, and soothed or accelerated the convulsions, stimulating them to ecstasy, or moving them to floods of tears.

"Nothing is more astonishing than the spectacle of these convulsions.
"One who has not seen them can form no idea of them. The spectator is as much astonished at the profound repose of one portion of the patients as at the agitation of the rest.
"Some of the patients may be seen rushing towards each other with open arms, and manifesting every symptom of attachment and affection.
"All are under the power of the magnetizer; it matters not what state of drowsiness they may be in, the sound of his voice, a look, a motion of his hands, spasmodically affects them."

Let it be remembered that besides the official investigations of the Commissioners, numerous private experiments were instituted separately amongst them, the result of which brought conviction to their minds at least, that "hysteria and imagination," not animal magnetism, as an actual force, were the sources of the effects they observed.

Dr. Mackay, LL.D., in his work on "Popular Delusions," says:

"The report of the Commissioners was drawn up by the unfortunate and illustrious Bailly. After detailing the experiments made, and their results, they came to the conclusion that the only proof advanced in support of 'animal magnetism' was its effects on the human body; that those effects could be produced without magnetic passes or manipulations, and that such effects never transpired without the patient's knowledge, hence, that imagination did, and animal magnetism did not, account for all that transpired."

In justice to the cause of truth it should be observed, that none of that intelligence which often accompanies somnambulic states, such as clairvoyance, &c., seems to have been manifested before the French savants. Possibly the heterogeneous character of the assemblage organised by d'Esln, forbade the unfoldment of psychological phenomena, or any of those curative results which had been claimed for Mesmer's practice. When these disadvantageous concomitants are borne in mind—and we remember the effect produced upon modern witnesses by the spasmodic jerks, gasps, shudderings, &c., not unfrequently exhibited in nineteenth century spirit circles, our astonishment at the imbecility of the verdict pronounced against animal magnetism by the French Academicians may be considerably modified, indeed we may wish we had a few of those illustrious observers present to criticise the reports so freely and unconditionally published to-day, as "notes of spiritualistic phenomena."

The chief difficulty in sifting and describing occult phenomena was then, and is now, the distinction between mere nervous irritability and the genuine effect produced in the physical system by magnetism, or upon the mind by the psychological impress of a second mind, no matter whether that be by a disembodied or embodied operator.

The force which can change a diseased tissue into a healthy one must be a genuine, substantial element, and the transmission of thought from one mind to another, so as to enable an entranced subject to render such intelligence as is wholly foreign to that subject's previous knowledge, is an objective proof of an outside power from which no candid observer can dissent.

It does not appear, from a careful study of M. Bailly's report, that any such testimony was afforded. Tears, laughter, hysteria, and convulsions were prominent amongst the effects produced, and these were naturally enough deemed by superficial observers, to be the result of foreknowledge amongst the patients, who, in a state of expectancy, might quite as well have been under the influence of excited imagination as animal magnetism. It is scarcely to be wondered at therefore, that mesmeric experiments conducted on the crude and wholesale methods described by Bailly, produced no results that might not have been readily ascribed to the influence of diseased imaginations.

Had no other methods been practised by Mesmer himself in the treatment of private patients, his reputation would never have survived the shock produced by d'Esloin's injudicious exhibitions.

But more fortunate results did attend Mesmer's practice, and the many remarkable cures he was known to have effected, served in some degree to counteract the injurious report of the French Academy.

Still more productive of sensational public interest were the phenomena evolved by the magnetic experiments of M. de Puységur.

According to Dr. Mackay's statement in his sketch of the French Magnetizers, M. de Puységur's discovery of the sleep-waking state in connection with animal magnetism, appears to have resulted more from accident than design.

Mackay says:—

"The Marquis de Puységur had one day magnetized his gardener, and observing that he had fallen into a very profound sleep, it occurred to him to address questions to him as he would have done to a natural somnambulist. To his great delight, the man answered him with such surprising lucidity, that he was encouraged to renew his experiments, when he found that the soul of the speaker was enlarged, and brought into more intimate connexion with the hidden things of life and nature, and with himself, M. de Puységur. Very soon too, he discovered that all farther manipulations were needless.

"Without speaking or making a sign, he could mentally impart his will to the patient: in fact, he could converse with him soul to soul, without the employment of any physical methods whatever."

M. de Puységur, who was evidently feeling his way blindly along the new path of occult force, also discovered, that he could impart his own magnetic power to inanimate objects, which, thus charged, would re-act upon those brought into contact with them. Thus, in order to reserve as much as possible the mysterious power with which he felt himself possessed, he proceeded to magnetize a tree, in contact with which he claimed, that any number of patients could receive all the benefit which could be imparted by personal manipulations.
NINETEENTH CENTURY MIRACLES.

Now, although the unthinking "great public" were of course sufficiently prompt to cast all manner of derision upon M. de Puységur's "magical tree," and "the man with the enlarged soul," even the most ill-natured criticisms could not disguise the fact that veritable results of healing and clairvoyance were evolved. M. Dupotet's *Histoire de Magnétisme* bears witness to the multitude of remarkable cures effected by Puységur, whilst his one clairvoyant soon multiplied into vast numbers, from whose entranced lips the most marvellous results of lucidity were constantly obtained. Writing of his first and most celebrated "lucid," the Marquis says, in letters to his friend, M. Cloquet, the Receiver of Finance, and one of his great sympathisers:—

"It is from this simple man that I receive the wisest counsel and the most prudent directions in all great emergencies. Himself one of the most ignorant rustics of the country, in the magnetic sleep he is a peasant no longer. A being who awake, can scarcely utter a sentence, commonplace, illiterate and timid, when magnetized he is a poet, philosopher, and physician. I need not speak either. I have only to think before him and he instantly understands and answers me."

Much more of the same nature M. de Puységur pours forth concerning his clairvoyants, but as the powers then deemed so extraordinary, are now familiar enough to the reader, it would be unnecessary to pursue these quotations farther. Whilst the Marquis de Puységur was making converts in every direction, by his wonderful somnambulists, a magnetizer of a still higher tone appeared on the scene in the person of the Chevalier de Barberini, a gentleman of Lyons, whose magnetic processes, associated with prayer, produced results even more extraordinary than the clairvoyants of Puységur. The Chevalier de Barberini magnetized his subjects both by manipulations and will, but in most instances, the effects he produced, threw the patients into that state now known as trance and ecstasy. Visions of the most exalted character followed. The "lucids" described scenes and persons in the other world; traversed the regions of disembodied souls, and only returned to earth reluctantly, to relate their aerial flights to wondering listeners, and describe to bereaved mourners, the apparitions of friends who had long since passed beyond the grave. *The Continental Miscellany and Foreign Review,* describes "The New Sect of Barberinites," and affirms that in Sweden and Germany, where they were very numerous, "these fanatics were called Spiritualists, to distinguish them from the followers of M. de Puységur, who were termed Experimentalists." In this miscellany an account of the magnetic state by one of the subjects, is given in these words:—

"In such an one, animal instinct ascends to the highest degree admissible in this world. The clairvoyant is then similar to God: his eye penetrates all the secrets of nature; in spirit, he sees through all space; friends, enemies, spirits. He sees all actions, penetrates into all causes; he becomes a physician, a prophet, a divine."

We shall now proceed to consider the final results achieved by Mesmer and his followers in Germany. In such a review we may regard Mesmer, Puységur, Barberini, and their various adherents, as so many index fingers pointing on the well-defined path which leads the investigator through the newly discovered fields of occult force; from mineral to animal magnetism; from their effects upon the body to those of the nerves, soul, and spirit; from the clairvoyant flights of the spirit upon earth to the life beyond, and into realms of being, peopled by spirits with spiritual entities.
NINETEENTH CENTURY MIRACLES.

From the time of Mesmer up to the present date, the practices of the Mesmerists have been continuous, and the results, though variable with the characteristics both of operators and subjects, may be classified after the following manner:—

1. We have unmistakable effects produced in the physical organism, sometimes modifying, and at others curing diseases of various types.

2. Magnetised subjects, when questioned during their sleep, sometimes describe their own states; prescribe remedies of a more effective nature than their physicians could do for them, and occasionally delineate the nature of disease, and prescribe remedies for others.

3. Some magnetic subjects can describe distant scenes, objects, and persons; traverse space spiritually, find lost property, and occasionally, describe past and future events; speak in languages they have not studied, play on instruments of which they have had no previous knowledge, and exhibit other supra-mundane powers.

4. The magnetized subject not unfrequently quits the realms of earth and descends into dark spheres, and ascends into bright ones inhabited by spiritual beings, the descriptions of whom, correspond perfectly with the identity of those who have once been known as dwellers on earth.

5. Besides the effects proceeding as above described from magnetic manipulations, thousands of instances are recorded of persons manifesting one or more, and sometimes all the phenomena described in these specifications, without the agency of any human magnetizer at all. As these persons have claimed that they were under the control of a Spiritual magnetizer, or a soul who had once inhabited the human form, and as the phenomena they exhibited, paralleled in all respects those evolved by the agency of a human magnetizer, the conclusion is inevitable, that the Spirit of the magnetizer, when disembodied, can produce the same effects as when on earth, and that those who are susceptible to animal magnetism, may become equally receptive of the same influence, projected by a Spiritual magnetizer. Finally, it is proved, that a certain class of individuals are not receptive to the influence of magnetism at all, whilst others are by predisposition, operators rather than subjects; and others again, erect psychological barriers of dislike or antagonism to the whole subject, thereby actively repelling the influence. It has also been demonstrated that, whilst some magnetized subjects cannot attain to more than one, two, or three of the states above specified, others may attain to them all; thus the several states may be recognized as degrees to which differently constituted subjects attain, by laws at present but little known or understood by man.

Experience has shown, that the presence of disease, which at one stage of the enquiry was deemed a necessary element for the receptivity of magnetic influence, is now only one of its contingents; hundreds of robust and healthful persons having exhibited all the phases of somnambulic power above described, both with human and spiritual magnetizers.

It will appear evident, that in these successive states, we first trace out what effects animal magnetism can produce when both operator and subject are mortals, and next, show that precisely the same results are obtained when the operator is a spirit and the subject only is a mortal. Whilst spirits, from their superior conditions of knowledge, can effect more wonderful results by magnetism and psychology than mortals, we may assure ourselves that the modus operandi is in each case one and the same thing. Magnetic subjects are the mediums for spirits still in the body, and mediums are the subjects of spirits out of the body. The one is the
stepping-stone to the other. Animal magnetism is the body of the science
spiritual magnetism the soul; but as animal magnetism most general-
prepares the organism of the subject for the reception of the higher an-
more subtle force of spiritual magnetism, so it is evident, that the unive-
sality with which animal magnetism has been practised all over the civilise-
world, during the last century, has prepared the organisms of multitude
of susceptible persons for the influx of spiritual magnetism, beside
stimulating and preparing the minds of men for the unfoldment of occur-
phenomena. In this view of the question, the great alchemist, Anto
Mesmer, may well be regarded as the human founder of the New Spiritu:
Dispensation; whilst the work he has effected has already advanced fro
matter to force, from thence to mind, and from mind again onward t
spirit, and realms of purely spiritual existence.

AUTHOR’S DEFINITION OF BODY, SOUL, AND SPIRIT.

BODY—MATTER. SOUL—FORCE. SPIRIT—INTELLIGENCE.

MAN—a Trinity of Body, Soul, and Spirit.
A SPIRIT from the earth spheres—a duality of Soul and Spirit.
AN ANGEL from the celestial heavens—Pure Spirit.

( Teachings of some Oriental occultists.)

CHAPTER IV.

SPIRITUALISM IN GERMANY (CONTINUED).

WONDERFUL NARRATIVES BY DR. JUSTINIUS KERNER.

AMONGST the most important contributions to modern German spiritua
literature are the writings of Dr. Justinius Kerner, especially a volum
published in 1834, entitled “Geschichten Besessener neuerer Zeit.”
This work contains numerous narratives of what is commonly called
“obsession,” but what the learned writer uncompromisingly designates as
“Demoniacal Possession.”
Taking the ground that all haunting spirits have once inhabited the
human form, Dr. Kerner throws an immense flood of light upon the dark
regions of “supernaturalism,” proving conclusively the modes in which
unhappy earth-bound spirits afflicet mediumistic sensitives, and by their
strange and repulsive acts of possession, give rise to the frightful superstition:
that have heretofore been called “Witchcraft and Diabolism.”
NINETEENTH CENTURY MIRACLES.

Many of the cases narrated by Dr. Kerner came immediately under his own supervision.

It was to his residence, that the afflicted peasant Grombach brought his unfortunate daughter Magdalene, a young girl who, from the weird notoriety obtained by her state of obsession, was named in the records of the time, "The Maid of Orlach." Of this case we must now give some details, as they afford a striking evidence of the difficulties which attend the investigation of psychological phenomena, unless it be understood that spirits can control susceptible human beings magnetically as well as mortals.

Kerner's narrative, considerably condensed, is as follows:—

"In the small village of Orlach, in Wurtemburg, lived a peasant named Grombach. He was a good Lutheran Protestant, and an honest, respectable man. He had four children, of whom his daughter, Magdalene—a lively, healthy, industrious girl—was one. In February, 1831, strange disturbances began to occur in the cow-house. The cows were found tied up in unusual ways and places. Sometimes their tails would be found plaited all together, and that with as much skill as if the finest lace weaver had executed the work. For some weeks these occurrences were repeated, but the most incessant watchfulness could never detect any human agency at work.

About this time, Magdalene, whilst sitting milking, received a smart box on the ear, and her cap was struck off with so much violence, by invisible hands, that it flew against her father, who was attracted towards her by her cry. On several occasions, strange cats and birds came and went in the cow-house, no one knew from whence or whither.

"On the 8th of February, 1832, whilst Magdalene and her brother were cleaning out the cow-house, a clear fire was suddenly found to be burning in it. No combustible matter whatever was known to have been near the building; and though the flames were soon extinguished by the help of the neighbours, the origin of the fire was entirely unknown.

"The sudden bursting out of flames was repeated on the 9th, 10th and 11th of February, until—at the urgent request of Grombach—watchers were stationed in and around the premises day and night, notwithstanding which, flames broke out in different parts of the dwelling, obliging the poor family to empty it of all furniture; still the burning continued from time to time in the dismantled cottage.

"A few days after the last burning, Magdalene saw in the cow-shed, about eight in the evening, the grey shadowy form of a woman, whose head and body appeared closely swathed. Before she had time to cry for help, the figure said to her—in a strange, distant, though clear voice—'Remove the house; remove the house! If it be not removed before the 5th of March of next year, great misfortune will befall you. The house has been set on fire by an evil spirit; but unless it be pulled down before the 5th of March next year, I cannot protect you from great misfortune. Promise that the house shall be destroyed.'

"The girl, who seems to have rallied under the sense of a benign and protecting influence in this apparition, gave a promise to that effect. Grombach and his son were present at this interview. They heard Magdalene's words, and the sound of some distant voice as if in conversation with her, but they could neither distinguish what was said nor did they see the apparition. From this time, the female spirit frequently appeared to Magdalene, and always brought with her a sense of strange strength and protection. Magdalene loved her, and conversed with her without the slightest sentiment of fear. The spirit said she had been born at Orlach, in 1412; that she had been made a nun against her will, and had been guilty of many crimes, of which she could not then speak. She seemed very religious, but very sorrowful. She could read the girl's thoughts, but refused to tell why the house should be pulled down, or what was the cause of her grief. She often referred to a 'black spirit,' by whom she was bound in some mysterious way, and alleged that he was endeavouring to work great evil to the family, which she desired to prevent. This 'white spirit,' as Magdalene called her, often foretold events truly, and manifested a tender interest in all that concerned Magdalene.

"On St. John's day, when all the family were at church except Magdalene, who remained at home to prepare the dinner, she was startled by a loud explosion in the cow-house. She was about to rush out to see what had occurred, when she beheld close to her, on the hearth, a heap of yellow frogs.

"She was on the point of gathering them up in her apron, as a curiosity to show her
parents on their return, when she heard a voice seeming to call up to her from the ground, 'Magdalene, let the frogs go,' when instantly they vanished.

"After this, a terrible time of persecution ensued. Magdalene was pursued everywhere by voices, scornful laughter, and frightful apparitions of animals of different kinds,

"At length, in mid-day, whilst she was haymaking, she encountered the apparition of a black man, who said to her, 'What does she want who comes to thee? Do not thou speak to her; but speak to me, and I will give thee the key to the cellar beneath thy house. There are eight firkins of wine there, and many rich things.' Then he laughed contemptuously and vanished. For several days during the season of hay-making, this black spirit appeared to the girl, trying to tempt her to answer him, and threatening her with all sorts of woes if she conversed any more with the white spirit, whom he spoke of as that 'bag of bones.' He tried to induce her to have mass said to keep the weather fine, though Magdalene and her family were all Protestants. He seemed to be dressed as a monk, and often alleged that he was one. He could imitate the voices of her neighbours, and often did so to induce her to answer him when he called her, but she was always conscious of his presence and mockery, and by the advice of her 'white angel' never answered him. He often jeered about her old father carrying a bible with him, and told her 'the mass was much finer and grander.'

"No language can do justice to the persecutions which the poor girl suffered from this terrible spirit. His voice was frequently heard by others as well as herself, mimicking the tones of her family or friends, and always calling upon her for answers: but her peculiar sensitiveness enabled her so to distinguish his voice, that she never answered him. He often predicted the future truly, and on one occasion promised to give her some money in proof of his friendship. The next evening, Magdalene and her sister being in the cow-house, a small bag fell suddenly from a beam, and on opening it they discovered several thalers and eleven gulden. No one could give any account of how the money came there, or who owned it. In the evening of the next day, the white spirit told Magdalene that her persecutor had placed the money there in fulfilment of one of his promises, but that she must not keep it, but give it to various charities.

"The spirit then added, that she should be rewarded for her obedience by having money really given her, with which she advised her to buy a hymn book. The day after this interview, Magdalene, with her father, hastened to the town of Hall to dispose of the money to the orphanage, and as she returned she was accosted by a shopkeeper, who enquired if she were not the wonderful peasant girl of whom he had heard so much.

"Magdalene modestly informed him of her name, when he begged her acceptance of a gulden to buy a new hymn book with."

Many incidents of this kind are given in Kerner's narrative, showing the singular and antagonistic intelligences by which the young girl was besieged.

"At length her persecutor appeared to her in such frightful and monstrous shapes, that she frequently swooned from excessive fear, and it was in one of these cataleptic attacks that a new and most distressing phase of her enemy's power was made manifest. The girl affirmed, that a black and frightful monster would come and lay a cold icy hand on the back of her neck previous to the attacks, which now became frequent. Sometimes she would remain unconscious, cold, and rigid for hours. At others, she would strike violently at everyone who approached her, with the left hand and foot, which were icy cold, whilst the entire right side of her body was warm and quiescent.

"Her parents sent for doctors and clergymen, but all without effect. When questioned she would cry out, 'The black spirit! it is he that plagues me.' 'Where is he then?' the doctor would enquire; for answer, she would invariably strike at her left side with her right hand. That some most inexplicable but powerful effect was produced in the girl's system, all the reports of the medical men who were called in to attend her testify. Generally, the left side was cold, stiff, and unmanageable; the right warm, and perfectly natural. These states increased in strangeness and violence as the year progressed, until at last, according to her own account, the black spirit would enter her lifeless body, and cause her to rise up and speak in a hoarse bass voice, language that was only worthy of a demon.

"The doctors who were first called to attend her, treated her according to their custom with bleeding and leeches. In her somnambulic states she would frequently say to them, 'This will do no good. I am not ill. No physician can help me.' It
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was asked, 'Who then can help thee?' Then she would awaké suddenly, and joyfully cry, 'I am helped; the white lady has helped me.'

Dr. Kerner's report on this extraordinary case seems free from the exaggerated horrors of other narrators; yet his descriptions are sufficiently appalling. We quote his own words literally in the following statements.

"From this time"—about the 25th of August—"the white spirit told her in connection with many comforting texts of Scripture, that the black spirit must for a time gain full possession of her body, but that she would always be with her and conduct her soul to a place of safety, whilst the black spirit remained.

"Magdalene's own account of her frightful persecution was this:—She would see, even in the midst of her work, the outline of a monk's form, clothed in black; the face she could never clearly discern. Then she would hear him say, 'Wilt thou still give me no answer? Take care, I shall plague thee.' Then she would feel him press against her left side, and seize the back of her neck with five cold fingers.

"This was always her last conscious memory. From this time, she only spoke with the hoarse man's voice, and demonical speech of her tormentor. Generally, she lay with a face as livid as death—her eyes closed, the pupils when examined turned inwards, and the left foot and hand constantly moving up and down or extended to strike or menace. These attacks lasted from four to five hours, and on awakening a struggle of an extraordinary character would appear to ensue between her right and left sides. It must be noticed that the left side was always icy cold, though in constant motion, whilst the right was warm and quiescent.

"She never seemed to have any knowledge of the language used on these occasions, but would declare that she had been to church, and prayed and sung with the congregation.

"After this condition had lasted five months without alleviation, at my request, the poor girl was brought to my house,

"Whatever I might myself have thought, I never encouraged the idea to her parents, or the various physicians who examined her case, of 'demonical possession,'

"Still I felt compelled to pronounce her sufferings beyond the ordinary means of relief from medical treatment.

"I only prescribed for her myself, prayer, and spare diet. The magnetic passes which on a few occasions I tried to make, were immediately neutralized by the demonical power which impelled her to make counter-passes with her own hand.

"Thus mesmeric, and indeed every other mode of treatment, were unemployed by me, who recognized in her a demonical magnetic condition, and confined in the divination of the white spirit, who foretold her recovery on the 5th of March.

"Thus believing, I allowed her without anxiety, to return to her parents, convinced by long and careful observation, that there was not the slightest shadow of dissimulation about the young girl, nor was it possible to exaggerate the extraordinary, and obvious character of her attacks. I earnestly advised the parents to make no exhibition of their daughter's preternatural condition; to keep her attacks as secret as possible, and call no one in to witness them. I believe it was not owing to any negligence on the part of the parents, to whom their daughter's condition was a great loss, as well as a serious affliction, but to the curiosity of the outer world, that crowds of inquisitive people streamed to the hitherto unknown village of Orlach, to see and hear the miraculous girl. In this, there was at least one good result, which was, the observation and testimony of so many astonished witnesses.

"One of these was an intelligent and scientific man, Pastor Gerber, who saw Magdalene in several of her attacks, and printed his observations on her case in the Didascalia.

"On the 4th of March, whilst workmen were in course of pulling down the house, as the white spirit had incessantly commanded, that apparition suddenly stood before Magdalene. This time she was so radiant, and attired in such dazzling white robes, that the poor girl could scarcely dare to look upon her. She made a confession of her earthly sins through Magdalene's lips, alleging that she had been seduced by a monk, the 'black spirit,' and become the partner of his fearful crimes. She spoke through the entranced lips of Magdalene, of her centuries of suffering, penitence, firm reliance on the atonement of her Saviour, and the final termination of her long and weary penance. After a most affecting and ecstatic prayer, the White Spirit left her, and for the last time as it seemed she was possessed bodily by her soul tormentor. . . . From Sunday night until Tuesday at noon, the girl took no food, and remained unchanged, with the same signs of demonical possession before described.
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During the Tuesday, an immense multitude assembled in Orlach, to witness the final demolition of the house, and question the demon. His language though still uttered in a man's bass voice, was religious and full of hope of redemption. He prayed in affecting terms, acknowledged that he had committed fearful crimes, but his term of earthly imprisonment was nearly ended.

He described castles, and scenes in the country, of which the girl could have had no knowledge, and the accurate description he gave of the ancient monastery of Kralisheim, on the site of which Grombach's cottage and farm had stood, was pronounced by an antiquary present, to be perfectly correct. It was half-past eleven in the morning when the workmen engaged in the demolition of the house, came to an extremely ancient piece of masonry, which, on being removed, disclosed a large dry well, filled with rubbish, mixed with human bones, amongst which were the remains of several infants. These tokens, coupled with the confessions of the spirits speaking through Magdalene excited the most profound interest in the community at large.

Magdalene herself had been removed to the house of a neighbour at some distance from the scene of her former home, but the crisis of her attack kept constant and faithful pace with the progress of the work, and just as the above-named ancient piece of masonry was discovered, the vivid appearance of her face entirely changed to a bright and healthful glow. Her eyes opened, and never shall I forget the astonishing transformation she exhibited. Confused and amazed at seeing herself surrounded by so many strangers, the poor girl covered her face with her hands, and began to weep; she soon recovered however, and became at once and entirely free from the monstrous obsession to which she had been subject for more than eighteen months.

"No return either of this obsession, nor the faculty of ghost-seeing was ever experienced. Mind and body alike were instantaneously restored to their normal condition of health and strength, and but for the theory of demoniacal possession, the case has been and must ever remain a paradox which the ordinary experiences of the physician can never explain."

Besides the curious facts connected with this case, Dr. Kerner relates many others of an equally striking character.

Of course it will be understood by every well-informed reader of Spiritual literature, that the most extraordinary illustration on record of German Spiritualism, or indeed of any country, is to be found in the history of Kerner's renowned "Seeress," Madame Frederica Hauffe of Prevorst, whose mediumship was not only spontaneous and wholly undesired, but whose philosophic teachings and doctrine of the spheres, deserve far more attention than has been generally accorded to them; in fact, they antedate in some respects, and far excel in others, that all of which has since been demonstrated in the modern Spiritual movement.

The continual recurrence to the experiences of this famed Prevorst Seeress, in the writings of nearly all Spiritualistic authors, would render their repetition here tedious and unnecessary. We cannot close Dr. Kerner's invaluable record however, without adding one more narrative in which he was interested, although for special and private reasons it was not published among his other collected cases:

SCENES FROM BEYOND THE VEIL.

"Some ten years ago there resided in New York, U.S.A., an aged lady of German birth the widow of an eminent American merchant, by name Madame Walter. This lady having become deeply interested in Spiritualism, communicated to Mrs. Harding Britten the particulars of her own early experience, at a period of her life when she had been a patient of the renowned German physician, philosopher, and writer, Dr. Justinius Kerner. The circumstances of her case were so remarkable that Dr. Kerner had noted them down with a view of incorporating them with other narratives of a kindred character, in a forthcoming volume. At Madame Walter's earnest request, her experiences, which seemed to her at that time too sacred to be entrusted to a cold materialistic world, were simply recorded in MSS. but not published. At the time when the strange tale was communicated to Mrs. Britten, the narrator deemed it her solemn duty to offer her record as a contribution to an age, better prepared than formerly to receive it. It need only be added,
that in addition to the high and unimpeachable character of the venerable lady from whom Mrs. Britten received the history orally, she is also in possession of Dr. Kerners MSS., from which she has already drawn some details for her published sketches, and which she now deems worthy of being presented in more complete form.

"Dr. Kerners stated that it was in the year 1827 that a medical friend of his, residing in the neighbourhood of Weinsberg, expressed a wish that he, Dr. Kerners, would take charge of a singular and interesting patient, a young lady who had been placed under his care for medical treatment.

"To this proposition Dr. Kerners assented, and thus he became acquainted with Mlle. Olga Schwartzensberg, the daughter of the Baroness M— , of Vienna.

"At the age of twenty, Mlle. Olga had become the victim of a severe nervous and epigastric disorder, which had determined her mother to send her to Weinsberg, to the care of her trusty family physician.

"The mother herself was a gay, heartless, fashionable widow, who had just contracted a second marriage with an immensely wealthy, but very aged man, the Baron M— , who had become captivated with the fair widow's remarkable personal attractions.

"At a very early hour the next morning, Dr. Kerners was summoned in haste to attend his patient, and he then received from her pale lips the following astounding statement:—

"'Dr. Kerner,' she said, 'the sleep in which you left me must have been of very short duration, for the moment after your departure I became so wide awake that I heard, and could have counted the number of your retreating footsteps. At the instant that you closed the door behind you, I felt irresistibly impelled to rise from my bed, throw on a dressing gown, and seat myself by my writing-table. Whilst I sat, abstractedly gazing at the still blazing fire, to my unspeakable astonishment, my door was opened noiselessly and my mother entered the room, and without attempting to salute me, took a chair, and sat down by the fire on the opposite side to myself.'

"'If I was astonished at her unexpected appearance, I was still more so at the extraordinary change manifested in her person.'

"'Her dress—the splendid lace in which she was married to the Baron M— gave me the idea of a cold so intense that it froze my very marrow to look at her; indeed, I felt—though she did not complain, or shiver—that she was perishing with cold. I had always been accustomed to hear my mother spoken of as a very beautiful woman, and I had often gazed at her my self in admiring wonder; but oh! what a contrast did she now present to the loveliness which had so fascinated all beholders! Her hair was loose and hanging around her shoulders in disorder; but to my amazement I perceived that it was nearly all false, and from its lack of arrangement failed to conceal the grey locks which it was designed to hide. One cheek was coarsely patched with rouge, whilst the other was deathly pale. A set of false teeth was in her hand, and her neck and arms were only half smeared with enamel.'

"'I had never seen my mother at her toilette, and these disclosures fairly overwhelmed me, yet all this was forgotten, totally overlooked, whilst gazing on the unutterable expression of woe which marked every lineament of that wretched face. I had never seen despair, rage, and remorse so awfully depicted on a human countenance, nor did I deem it possible that those passions could find such a feebly vivid expression.'
"I seemed to see, moreover, and wonderful it was for me to perceive it,—mother's entire past history, all written. I could not tell how or where,—yet impressively upon her, and obvious to every eye. And oh! Heaven may I never again with the naked deformity of an ill spent life, thus indelibly imprinted on the form!"

"Aghast and speechless, I listened in silence, whilst my mother spoke to me! but very long were changed, and instead of the soft silvery accents of other days, her voice hollow and faint; and seemed to come from an illimitable distance off, and in me to proceed from the formless figure that sat before me. It said: "Olga! I have come to tell you of a very, very terrible dream I have had, a dream you ought to know, and which, if I had wished &c., I should have been happier—happier now!" She sighed and added, "what a sight of anguish was that! then motioning me to the writing table, she said, she bade me take down the words she was going to speak."

"Mechanically I obeyed her, when she continued as follows, speaking so slowly with so many pauses, that, though I never seemed to possess the courage to address I was enabled to transcribe her words faster than she uttered them:—"

"I was dressing, as you see, to go to court, when a sudden faintness seized memory fad, and consciousness only returned in the form of this horrible dream."

"How a shudder of agony seemed to shake her frame, and a long pause ensued."

"I found myself on the brink of a dreary, high cliff, overhanging a wild and desolate country. The air was thicker and warmer than night; yet it was not night. All was I well, black, and dreary. It seemed as if I had stood in that awful solitude for ages when I first became conscious."

"Suddenly, the wind cooled and parted beneath my feet. Striding in a wily, it came, and struck me to the very roots of the earth. I tried to say my words, shouted, but I could not utter a sound, nor could I lift my hand."

"The feelings of my soul were consumed by the keenness of every word, and in the end were extinguished, and the soul of my soul was extinguished. I saw my fate!"
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haste I sped on to find a priest. With the wish came the realization. A celebrated minister of the Christian Church, long dead and gone, started up suddenly in my path, alive again, and offered me a crucifix. But, oh, horror! As I gazed upon this man I saw he was worse than I was. He was a hypocrite, a base deceiver, and his changing form was marred by the wild, despairing images of thousands of shipwrecked souls whom his false teachings had misled. Still, a shadowy hope was left. I would cling to the crucifix. Pictures of faithful believers thus redeemed flirted before my eyes; but even as with out-stretched arms I strove to clasp the image, it spoke, and in sweet, though relentless, tones it said, "Not everyone who saith unto me, Lord, Lord! but he who doeth the will of my Father, who is in heaven, he shall be saved." Then I shrieked out, "Is there then no salvation?" The answer came, "Work out thine own salvation." "But how!" "In action." "But," I cried again, "I am dead. There is no hope, no repentance after death." "There is no death," answered the voice, so still, so soft, yet so full of power that it seemed to fill the spaces of infinity. Confused and overwhelmed, yet still aroused and stirred by the strange new thought that there might be progress even beyond the grave, I asked, "Where, then, is hell?" No answer came, but yet I felt that answer, and it impelled me to look anxiously through her mouth and towards the bleak and barren prospect, and the dreary and tenebrous forms of beings on whose faces I read images of mis-spent lives like my own. Then I cried, "Lo, I am in hell, and I myself have made it!"

"Then I thought, but did not dare to ask, of Heaven.

"Thought in spirit life is action, reality, and with the thought came a view! Oh, that I could speak of the radiant visions that one brief glance presented!

"The brightest and highest lights of reality on earth fell short, far short, of that blooming, sunlit land, and the happy, lovely people that inhabit it. And yet I saw what they had been, as clearly as I saw the evil lives of my associates. Some had been crippled, blind, starved, worked to death, or worn out with cares and toils, but all had been true and faithful unto death, and good to one another. All those that dwell in those heavenly spheres, those lands of light and beauty, that even to look at for a single instant is worth a thousand years of suffering, had been kind, patient, brave, or helpful.

"Oh, what a glory it was to look upon the good! Oh, that I had been good, ever so little! Oh, that I had left some record behind, to bless mankind! that single blessing would have saved me! But whilst I sighed in heaviness, with Milton's fallen angel, "Me miserable!" the sweet soft voice breathed in my ear: "Up and be doing! prepare, and commence thy life anew. Work out thine own salvation. Arise, and go to thy Father." I thought, for it was but a dream, Oiga—I thought and said, I will arise: and I did go, and I came here, as the first fruit of my new life and new resolution, for I found, that is, I thought I found, that the only way to help myself was by helping others, and so I came hither to warn my child; to tell her that not in church, in pulpit, or in the good deeds of another, does the path to heaven lie, but in her own strivings after good; in her deeds to her fellow mortals; in pure thoughts, good acts, kind words, and the motives for good which move us through every second of our mortal pilgrimage. Heaven and hell are states, my child. No foot can tread the path by which we reach them but our own; no mouthing hypocrite can teach us how to find the way, or save, or guide us, only the impulses to good and truth which God has given to every human soul, if we would but heed them. These are our saviours, Oiga. Arise! and save thyself!"

"She ceased, and gaining self-possession from the cessation of the agonising tones that had so long rung in my ear, I cried out—

"Oh, mother! tell me one thing more. In the name of heaven, tell me how and when you came here!"

"Raising my eyes as I spoke, I sought to meet her glance, but I gazed on vacancy. The empty chair alone remained; the pen, ink, and sext writing inscribed with the fearful tale were the only mementos that remained of that awful interview!"

"The lady concluded her narrative by adding, that after the disappearance of the apparition, she remembered no more until she found Dr. Kerper and her maid bending anxiously and solemnly over the terrible figure. Dr. Kerper stated that the Baroness M—— died at Vienna, on the very night in question; she had been found at her toilet half dressed, but covered with blood. The sudden rupture of a blood vessel had robbed her of life, in the very act of preparing to enamel all hearts in the meshes of her unreal charms.

The appearance of the corpse in all respects corresponded to the apparition witnessed by the daughter, even to the set of false teeth still clutched in the hand of the mute but eloquent dead. It need only be added that to the last day of her earthly life Madame Walter's terrible vision bore fruits in her chastened spirit, by inciting her to ceaseless acts of benevolence, holy thoughts, and words of tender sympathy, which made all who knew her in life, and remembered her after death, rise up and call her blessed."
CHAPTER V.

SPIRITUALISM IN GERMANY (CONTINUED).

WONDERFUL PHENOMENAL PERSONAGES.

During the progress of the Spiritual movement, the desire to satisfy the many marvel seekers who crowd its ranks has no doubt induced those journalists whose business it is to administer to popular taste, to ransack the literature of the past for proofs of Spirit intercourse.

Thus there are very few well-attested cases but what have already found their way into print, and helped to seed man’s craving appetite for additional wonders from the Spirit world.

At the risk of reiterating some experiences that have been already worn threadbare, the scope of this compendium obliges us to reprint such cases as will illustrate various phases of our subject occurring in different countries.

It is with this view that we now proceed to give a brief notice of the remarkable cures effected through the instrumentality of the celebrated Prince Hohenlohe, Archbishop of Grosswardein, in Hungary, and Abbot of St. Michael’s Monastery at Gaborjan.

It must be understood that this eminent ecclesiastic attributed his great powers of healing to the special interposition of his “Lord and Saviour Jesus Christ.” The excellent and amiable Arabian gentleman, Nathaniel Aymar, of whom Bayard Taylor and other Eastern travellers make mention, attributed cures just as remarkable as those of which we are about to write, to the influence of Mahomet. A very successful Chinese doctor of California, “Ah Sing,” claimed to heal diseases only under the influence of Fo, and Dr. Valmour, a negro, of New Orleans, performed the most astonishing feats of healing solely through what he assured the author, was the influence of his father’s spirit, who was a physician before him. The most renowned healers of America cite the names of divers spirits as the sources of their astonishing powers, and any number of Buddhists of whom the author has cognizance make cures by the influence of their Godman Buddha. To the one-ideal sectarian of any shade of opinion it is necessary to preface our account of Prince Hohenlohe’s cures with these remarks, lest we should be instrumental in deluding our readers concerning the real sources of that remarkable man’s beneficent powers. The true scientist will be at no loss to find a common origin for all spiritual and magnetic potencies, and that independent of sect, creed, or clime.

The following particulars are taken from the autobiography of Prince Hohenlohe, of which a fine translation has been rendered by William Howitt. From this we learn that the Prince was born in 1794, and being destined for the church, filled many clerical positions of distinction in Olmütz, Munich, and Bamberg.

In 1820 he became acquainted with a peasant named Martin Michel, whom he met at a watering-place in the Duchy of Baden, and from whom he learned that the power of healing, “through the name of Christ,” was
constantly practised by him, and could be exercised equally well by any other true Christian. The Prince relates the first cure he effected under the influence of his new friend Martin in the following terms:—

"At the commencement of the year 1826, I proceeded to Hapfort, to pay a visit to Prince Louis, heir to the crown of Bavaria. There finding Martin, I invited him to journey with me in my carriage to Würzburg. On the morrow I paid a visit to Baron von Reinchach, and when we were about to dine, the domestics carried in the young Princess Matilda of Schwarzenburg, who for eight years had not the power of walking, through paralysis. Touched with compassion for the poor cripple, who was placed at my side, I bethought me of Martin, who had cured me of a violent sore throat, and I said within myself that probably, if the Princess had firm confidence in the help of the Saviour, Martin could cure her likewise.

"On the 21st of June, after performing mass, I felt myself irresistibly impelled to hasten to the Princess, and tell her that if she had a firm reliance on the promise of Jesus Christ she could be healed. I went to the Princess, accompanied by Martin Michel, and leaving him in the ante-chamber, was shown into the apartment of the Princess, whom I found reclining on a bed, enveloped as it were in a mass of machinery. After the usual salutations I said to her, 'My dear cousin, God is able to help you through Jesus Christ His Son, and I have brought with me a pious peasant, at whose prayer God has already succoured the afflicted. If you are willing I will call him in, that he may pray for you.'

"With all my heart,' replied the Princess, whereupon I called Michel.

"After some words addressed to the invalid, Martin commenced praying, but it is necessary to have seen him to have a just idea of the depth of fervour with which he prayed. I avow on my own part that I threw myself on the ground in supplication also. The prayers ended, I felt a secret power which I could not explain nor resist, which impelled me to say in a loud voice to the Princess, 'In the name of Jesus Christ arise and walk!'

"As I pronounced these words, ever memorable to me, the Princess was not only able to rise, which she had not done for eight years, but to walk with perfect ease and strength.

"The rumour of this event was quickly spread, and I was surrounded by invalids. I say nothing of the number of such facts as then took place, for it is not for me to speak of them.

The Princess it seems walked to church on the following Sunday, to the astonishment of the whole community, and in sight of multitudes who for years had been accustomed only to see her reclining in a carriage, or borne in the arms of attendants.

The next notable cure was performed by the Prince alone, and it took place on the person of Louis, Crown Prince of Bavaria, the well-known monarch of that country, and the liberal patron of arts and sciences in Munich.

The following letter, although it has often appeared in print before, is selected for quotation in this place, because it bears a testimony which none can question to the powers of the celebrated Therapeutist. It was written by Prince Louis of Bavaria, and is as follows:—

"TO THE COUNT VON SINSHEIM.

"My Dear Count,—There are still miracles. The last ten days of the month the people of Würzburg might believe themselves in the days of the Apostles.

"The deaf hear, the blind see, the lame freely walk, not by the aid of art, but by means of a few short prayers, and the invocation of the name of Jesus Christ. The Prince of Hohenlohe demanded only faith in Jesus Christ to heal the sick; but this faith was an indispensable condition.

"On the evening of the 28th the number of persons cured amounted to more than seventy. These were of all classes, from the humblest to a prince of the blood, who, without any exterior means, recovered the hearing which he had lost from his infancy. This cure was effected by a prayer made during some minutes by Prince Hohenlohe, a priest of only twenty-seven years of age.

*Prince Louis here speaks of himself and his own cure.*
NINETEENTH CENTURY MIRACLES.

"... In my ante-chamber, the Prince twice unsuccessfully pronounced his prayer for a woman who had been blind for twenty-five years, but at the pressing solicitation of the woman, he prayed a third time, and she recovered her sight. ... "

"The inhabitants of Würzburg have testified by the most lively acclamations the pleasure which my cure has given them. You are at liberty to communicate this letter, and to allow any one who wishes it to take a copy of it."

"Bruckenau, July 3rd, 1822."

"Louis, Prince Royal."

Whilst no honest reader can fail to admire the manly candour with which Prince Louis testified to those marvels, which many a cowardly ingrate would have kept secret, and many an interested bigot would have tried to smother up, the scientist might suggest the pertinent enquiry, why the Prince's prayers could not cure the blind woman mentioned in the above letter until the third repetition.

It could not have been for lack of faith on the part of the patient, because it was at her pressing entreaty that the third prayer was offered.

Was the good healer's "Saviour" harder to be entreated in this poor woman's case than in that of the Crown Prince, who was cured instantaneously, and upon the strength of the first prayer offered?

If we were called upon to solve such a problem through magnetic and psychologic laws our difficulties would be explained at once. We should perceive in this, as in many other instances, that special and continuous applications of the good healer's force were required, whilst in the Prince's case a mere shock, or primary exertion of will, was all that was needed.

Meantime, those who insist upon calling in "the Lord Jesus" as the sole agent of cure, could not deny that he was somewhat partial, and not always just, for the memoirs of Prince Hohenlohe prove that there were occasional failures, although all that came appeared to have been "full of faith and the holy spirit."

Professor Onymus, of the University of Würzburg, himself an eye-witness of Prince Hohenlohe's wonderful operations, has given the following account of them:

"Prince Hohenlohe cures the sick by his prayers. From all sides they bring the sick, the blind, the lame, deaf, and dumb to his door. The victims of every evil that afflicts humanity besiege the house where he stays, and it is not without great trouble, and by the assistance of the police, that you are able to get to him. Notwithstanding, he never seems fatigued.

"He never refuses his aid to any one, even to the poor, or mendicants with the most disgusting complaints.

"When he quits the house, it is not to carry alleviation to the palaces of the great; he goes in preference to the cabins of the poor. When he prays we see that the prayer comes from the bottom of his heart, and that with so much fervour, that he oftentimes seems ready to sink with exhaustion."

As we cannot do justice to one tenth of the laudatory notices that were written of the Prince's marvellous cures, we must conclude by selecting a few of the notable cases recorded by Legation Councillor Scharold, who, like many other distinguished personages of the time, wrote of what he himself was an eye-witness to.

"Elizabeth Laner, cured of a rheumatic affection of the nerves, which made her a helpless cripple of twenty-five years' standing.

"Captain Ruthlein, of Thundorf, seventy years of age, and Fraulein Fogelin, upwards of seventy, both cured of total paralysis, and able to use every limb and organ freely.

"Michal Disensbacher, aged twenty-four, for three years suffered dreadful agonies
with an abscess of the chest, and carries of bones. Patient of hospital, cured on the spot, and at work in the fields the next day.

"Two lame men, carried in arms into the house of Aulic Councillor Martin, total paralysis,—cured on the spot.

"The widow Balzano, and another woman of Narstadt, blind; one for twenty-five, another, nineteen years; cured at the Legation office of Counsellor Scharold."

It would be needless to pursue this list farther.

Prince Charles of Bartenstein, in a letter to his father, dated August 18, 1821, expresses his amazement at the cures which he himself had witnessed in the chapel at Bruckenaau, where he declares, "four hundred blind, deaf, dumb, and paralytic people &c., &c., were instantaneously and completely cured." A vast number of thoroughly attested cases were collected and published in 1825 in the German papers.

At the solicitation of the medical faculty of Germany however, the Government at length forbade these operations; and Prince Hohenlohe retired to Austria, where he continued his divine work until his death, which took place in his fifty-fifth year, at Böslon, near Vienna.

Among the great variety of manifestations recorded by the American Spiritual journals, none have excited more interest than the appearance of letters, names, and figures on the flesh of the mediums, thus affording incontrovertible evidence both of the intelligence which arranges the characters, and of a new and wonderful phase of chemistry, involved in their production.

Not to depreciate the value of such a curious form of supra-natural agency, but to show its accordance with some unknown law at work in various directions, we point to one or two remarkable cases of "stigmata," many of which have been indisputably attested on the Continent of Europe. Our German illustration of this singular phase is the celebrated Katherine Emerick, the nun of Dülmen, of whom we give the account published by Herr Clemens Von Brentano, who visited the Ecstatic, and observed her case for many years. He says—

"The most remarkable feature of this case was—a bloody crown encircling the head; marks of wounds in the hands, feet and side, and two or three crowns on the breast. These, and the mark round her forehead, often bled, the latter usually on Wednesday, and the former on Friday, and with such obstinacy, that very often heavy drops ran down. This statement has been subscribed to by numerous physicians, and others also who have visited her.

"In 1820 the Ecclesiastical Board visited Dülmen several times, and found the facts more or less to agree with the published reports.

"On the breast was found a double crown, in red connected lines. The bleedings had developed for years, and all accounts agree that they could not have been produced by any known applications from without. They have been continually watched for days, and washed by physicians, but never varied in appearance, nor could they be accounted for on any known physiological cause. Katherine appeared to have been a highly sensitive devout person from childhood.

"In one of her numerous visions she informed her confessor that she had a vision of the Saviour, who appeared to her as a radiant youth, offering her a garland with the left hand and a crown of thorns with the right. She seized the latter, and pressed it to her brow, but on regaining outward consciousness she felt a severe pain encircling her head, accompanied by drops of blood. Soon after this, in 1802, she entered the convent at Dülmen.

"About 1814 her case became generally known, through a pamphlet published by her attending physician. Still later she submitted—though reluctantly—to an official investigation, and though she always desired most earnestly to be left in strict retirement, she yielded patiently to any form of investigation that could throw light on her wonderful case."

The celebrated naturalist, Count Stolberg, visited Katherine in 1831,
and from his account we learn that for many months at a time, her whole nourishment consisted of water and small portions of an apple, plum, or cherry, daily. She was subject to trances, and fasts prolonged for incredible periods of time. She often spoke in trance, in strange and beautiful language. Her previson, knowledge of character, distant events and places, was astonishing, and her cheerfulness, piety, and resignation excited the admiration of all around her. Early on the Friday morning, the thorn wounds on her head began to bleed; later in the day the eight wounds on her hands and feet commenced bleeding. No artist could have more accurately painted the crown and crosses, and no matter what pains were taken to wipe off the drops of blood, they continued to flow throughout the entire day. She had many remarkable spiritual gifts, and besides the phenomena already described, her clairvoyant perceptions were constant and most penetrating. Ennemoser, in his "History of Magic," relates many other equally remarkable and well attested cases of Stigmata, none of which are more striking in the persons of religious ecstasies than that which has recently attracted the attention of the Continental world, in the person of a poor servant girl of Belgium, of whom the following account is rendered by Father Johann Weber, a Dominican physician, who was sent by the Bishop of the Diocese to the village of Bois d'Haisme, in Belgium, to investigate the case:—

The Dominican's visit is described in the Roman Catholic Tablet of 1869 in the following words:—

"He arrived at the village of Bois d'Haisme, at the house of the Lefans, about one o'clock in the day. Louisa was at that very moment in one of her mysterious trances; but the venerable Provincial was only disposed to doubt, since her appearance was perfectly natural. However, the parish priest who accompanied him soon convinced him of the reality, by shaking her violently, and then sticking pins into her arms and legs without producing the smallest effect upon her; nor did blood flow from the punctures, though they were deep. Finding that she was entirely insensible, they proceeded to examine her hands and feet, in which they found the distinct marks of the stigmata. There were also marks of the crown of thorns round her head, but there was no trace of blood in any of the wounds. After about a quarter of an hour's observation, the priest recalled her to consciousness by the simple words, "Well, Louisa." She opened her eyes quite naturally, and then saw the Provincial. The priest explained to her that he had been sent by the bishop to investigate the matter. In answer to his enquiry as to what she had seen in her ecstasy, she replied that she had been assisting in the bearing of the cross. He was very much struck both with her simplicity and ignorance. She was merely a peasant girl, and nothing more. The priest having left the house, the Provincial resolved to remain and watch the case; but that he might not appear to be doing so, he took out his breviary and began to say his office. He remarked only that she turned to the east, and that her expression was one of singular modesty and reflection. At a little before two o'clock she gave a deep sigh and lifted up her hands. Soon her watchers perceived a stream of blood to issue from the wound in her left hand, which could not have been caused by any instrument or other agency, as she had not moved from her armchair, and her hands did not touch each other. Tears flowed from her eyes and fell unheeded on her cheek. Her expression changed to one expressing great anguish, a kind of foam escaped from her lips and filled her mouth. At a quarter to three she fell, her arms being extended in the shape of a cross. Her sister ran to put cloths under her head and feet, the former being lifted with great difficulty. Her face was warm, but her hands and feet were icy cold as if dead, while the pulse apparently ceased to beat. At three o'clock she moved, crossing her feet a little, and assuming exactly the attitude of Christ on the cross. Thus she remained until four o'clock, when she suddenly awoke, knelt with clasped hands, and seemed to pray with the utmost fervour. Her body during this time appeared as if it scarcely touched the ground. After about ten minutes she seated herself again in the arm chair, assuming her attitude of modest recollection, and the Provincial thought she would soon be herself again; but the most curious phenomena were yet to come. After a few seconds her expression became painfully distressed; she lifted her arms again in the shape of a cross, sighing heavily, and greenish foam again escaping from her mouth,
while the mark of the crown of thorns on her head became more and more distinct. Suddenly she burst forth in a loud cry, and bowed her head. At that moment her body had all the appearance of death; her face was deadly pale, and even cadaverous; her lips were black and livid; her eyes glassy, open, and apparently without life. A few moments after, the colour returned to her cheeks, and her face assumed an expression of intense beatitude. The parish priest came back at this moment, and taking a lamp of petroleum, put it close to her eyes without her perceiving it. The Provincial pricked her feet, both on the soles and on the upper parts, without her feeling it in the smallest degree. At a quarter past six she suddenly became perfectly natural, the pulse began to beat as usual, and she was "herself" again. She had no recollection of anything she had herself done during her ecstasy. She seemed to think little or nothing of these extraordinary visions, and did not attribute to herself any merit or holiness in consequence. She is a tertiary of St. Francis, but knows very little of his history. In answer to some questions which were put to her, she replied that she had never been spoken to by Our Lord, and that she had seen the evil one under various forms; when she mentioned him she was filled with great fear.

"The following morning she was at the parish church, and received the communion at the hands of the Provincial with great reverence. The priest's housekeeper being absent, she came to the presbytery to prepare breakfast. The Provincial was struck with her brisk, healthy appearance, and could scarcely imagine that he beheld in the bright, simple servant girl the mystic who, in a few hours, probably, would be again undergoing the mysterious conformity to the Passion above described."

Of stone-throwing, hauntings, or the disturbances which in Germany are commonly attributed to the "Polter Gheist," we have so many accounts, and the manifestations so nearly resemble each other, that it would be tedious to repeat them.

Almost every reader of Spiritual literature is familiar with the accounts published by Brevior, Howitt, Owen, Mrs. Crowe, &c., concerning the hauntings in the Castle of Slawensik, in Upper Silesia, especially those which occurred to Councillor Hahn and his friend Cornet Kern.

Dr. Dörfel, a physician resident at Hamburch, quite recently sent the author a numerous-signd document, containing accounts, known to and witnessed personally by the signers, of manifestations which tally almost exactly with those in the Castle of Slawensik. These hauntings followed the family of Dr. Dörfel for a period of more than three years, during which he removed from Darmstadt, Berlin, and Bonn, in the hope of avoiding them. They came in the shape of frightful apparitions, groanings, shrieks, poundings, throwing of missiles, movements of heavy furniture, &c., and had been witnessed by Madame Dörfel and her two daughters, besides about one hundred different persons, neighbours of the suffering and afflicted family, who had been called in at various times and places in the vain hope of exorcising the persecutors who tormented them.

In answer to Dörfel's statement sent to the author, the latter advised him to form circles, and endeavour to communicate with the invisible persecutors, on the generally pursued system of American Spiritualists. This advice being followed, proved successful.

During the year 1870, the harassed family succeeded in communicating by raps and planchette writing, with the Polter Gheist, and a number of his weird associates. In this way they learned a terrible history of crime and wrong, involving persons of high position, of whom it would now be injudicious to write. The spirits represented that they only attached themselves to the doctor's family because they found in its members the requisite medium power. The communications soon grew orderly; the criminal spirits manifested penitence and desire for progress, after which the hauntings entirely ceased. In all probability, hundreds of similar cases would be thus explained and terminated, if those who are cognisant of
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them, would only enter upon a systematic method of communing with the invisibles, on the plan of the modern spirit circle.

From the reports of M. Kalodzy, the author of several valuable works on mineralogy, mining, engineering, &c., we have received a curious collection of narratives concerning the knockings which are so common in Hungarian and Bohemian mines. M. Kalodzy says, these knockings have been repeatedly heard by him and the pupils that he—as a teacher in the Hungarian School of Mines—has introduced there, and that many of the miners are so accustomed to the signals of their "Kobolds" that they would not like to work in any direction against which the knockers warn them. In Northern Germany, these knockings are quite common in mines, and are attributed to the *Berggeist*, or spirits of mountains and mines.

From Mdme. Kalodzy, the writer of "Rambles in the Hartz Mountains," and "The Clock Makers of the Forest," &c., the author of this work has received the following account of these "Kobolds" or spirits, as witnessed by Madame Kalodzy and three companions, who spent a week in the hut of a peasant, one Michael Engelbrecht, in whose family the Kobolds seem to have been perfectly familiar:—

"On the three first days after our arrival," said Madame K—, "we only heard a few dull knocks, sounding in and about the mouth of the mine, as if produced by some vibrations of very distant blows, but when on the third evening Michael came home from work, he brought us the welcome intelligence that his friends, the Kobolds, had promised by knockings to make us a visit. This we were right glad of, as Dorothea, our Michael's wife, had expressed her fears that they might be shy of so many strangers, and would not appear, unless we spent some hours in the mine.

"We were about to sit down to tea when Mdle. Gronin called our attention to a steady light, round, and about the size of a cheese plate, which appeared suddenly on the wall of the little garden directly opposite the door of the hut in which we sat.

"Before any of us could rise to examine it, four more lights appeared almost simultaneously, about the same shape, and varying only in size. Surrounding each one was the dim outline of a small human figure, black and grotesque, more like a little image carved out of black shining wood, than anything else I can liken them to. Dorothea kissed her hands to these dreadful little shapes, and Michael bowed with great reverence. As for me and my companions, we were so awe-struck yet amused at these comical shapes, that we could not move or speak until they themselves seemed to fit about in a sort of wavering dance, and then vanish, one by one."

The narrator went on to say, that she and her husband have since both heard and seen these little men, who always come and go very suddenly; appear as above described in the shadowy image of diminutive black dwarfs about two or three feet in height, and at that part which in the human being is occupied by the heart, they carry the round luminous circle first described, an appearance which is much more frequently seen than the little black men themselves.

Mr. Weske, a wealthy and intelligent German gentleman of San Francisco, has related to the author a graphic account of his discovering a fine gold lode by aid of these knocking mining spirits. Mr. William Howitt, in an article on the *Berggeist*, written some years ago for the *London Spiritual Magazine*, says:—

"We know that the miners of Germany and the North have always asserted, and do still assert, the existence of Kobolds and other *Berggeist* or spirits of the mountains and mines, and that they assist or thwart their exertions in quest of ore, as they are irritated or placated."

The miners describe them as short, black, and declare that when they are
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attached to certain miners they go before them in the solid subterranean rock, knocking with their hammers, and thus indicating the presence of metal and the devious course of the vein. If it is lost by a break in the strata, or “fault” as they call it, the sound of the Berggeist’s hammer directs where again to seek it, and when there is a busy and energetic thumping of many hammers, it is the certain announcement of abundant ore. Not caring in this plain matter of fact compendium to enter more fully into the vexed question of sub-human spiritual intelligences, we shall treat no more on what is termed by the Occulists “elementary existences.” As abundance of testimony on this question can be found in other writings, we must return to our narrative of phenomena which may be attributed to the agency of human spirits, or originate in the realms of magnetism and psychology.

It may not be uninteresting to the student of Spiritualistic phenomena to learn, that besides the instances of levitation recorded of Mr. D. D. Home, and other physical media of the New Dispensation, several spontaneous cases of this kind are on record.

The following brief article is selected from many other illustrations of this phase of spirit power, because it comes from respectable and authentic sources.

A correspondent in the Journal de Frankfort, of September, 1861, writes as follows:—

To the Editor of the “Spiritual Magazine.”

“We read in the Oeconomat of Vienna that a Catholic Priest was preaching before his congregation last Sunday in the Church of St. Mary, at Vienna, on the subject of the constant protection of angels over the faithful committed to their charge, and this in words of great exaltation, and with an unction and eloquence which touched profoundly the hearts of numbers of the congregation. Soon after the commencement of the sermon, a girl of about twenty years of age showed all the signs of ecstasy, and soon, her arms crossed upon her bosom, and with her eyes fixed on the preacher, she was seen by the whole congregation to be raised gradually from the floor into the air, and there to rest at an elevation, of more than a foot, to the end of the sermon. We are assured that the same phenomenon had happened several days previously at the moment of her receiving the communion.”—Journal de Frankfort, Sept. 6, 1861.

This remarkable occurrence was also testified of by the late Baron de Palm, who was present on the occasion, and himself related it to the author. In connection with this event, Baron Kirkup, of Florence, a well known and esteemed correspondent of the London Spiritual Magazine, writes to the Editor in the following terms:—

“This is a confirmation of my friend Mr. Home’s repeated elevation, of which there are a thousand witnesses. I possess eight engravings from different copperplates of a similar elevation of Pope Pius VII. There is this inscription:

Savone in Ecstasy iterum rapto die Assumptionis B. V. M.
16th August, 1811.’

“I have two ancient prints of different risings in the air of St. Catherine of Sienna; one inscription is:

‘Sublime per ecstasis rapto divina arcana contemplatur,’ &c.

“I believe many of your friends know

“Florence, 15 October, 1861. "Your obedient servant,

SEYMOUR KIRKUP.”

From the letters of an esteemed Spiritualist of Baden Baden, Col. Kyd, a gentleman who, in connection with his amiable lady’s Planchette writing,
has done much to stimulate investigation into Spiritual matters throughout many of the most fashionable circles of Germany, the author learned accounts concerning a certain Pastor Blumhard, which have since been verified by several persons who have visited that gentleman, and published details of his wonderful achievements. Pastor Blumhard resides at Boll, near Gappingen in Württemberg, and is a noble-minded enthusiast, whose life, in a more limited sphere than that of the excellent Pastor Oberlin, still greatly resembles it. M. Blumhard performs many marvellous cures by the laying on of hands, having in one instance cured completely an unfortunate woman, a parishioner of his, of an immense wen. The report of this extraordinary case attracted so much attention to the good Pastor, that he was visited from far and near, by great numbers both of the curious and afflicted of earth. M. Blumhard not only cures the sick, but he administers to the miserably poor, of whom his parish is full, by presents of fruit, vegetables, wine, and provisions of all kinds. These his narrow means could never enable him to purchase, but all his great benefactions, though procured through human means, are generally brought to him by entire strangers, and always in answer to prayer. Hundreds of persons report that they have been compelled by a power they could not resist, to send presents of clothes, or food, to Pastor Blumhard. On these occasions it is invariably found that some poor needy parishioner has besought the prayers of the good Pastor for precisely the articles sent in. Like Müller, of Bristol, England, the philosophy of this life of prayer and faith is easily understood by the student of magnetism and psychology, but as in Müller’s case, Pastor Blumhard’s religion alone is held responsible for the Divine response. Be it as it may, a good work is accomplished, and an humble German priest is the instrument through whom it is wrought. A few such evidences of Christian faith in action, would do more to prove the truth and value of Christianity, than the Pope of Rome and all his Cardinals, or the barren fruitless sermons of the whole Bench of English Bishops.

CHAPTER VI.

SPIRITUALISM IN GERMANY (CONCLUDED.)

To the writings of Kerner, Ennemoser, Eschenmayer, and their contemporaries, we must refer our readers for further details concerning the subjects treated of in the last chapter, meantime it needs no reiteration to show that all the spiritual phenomena now so generally known throughout the world, were quite familiar amongst the Germans during the entire of this century.

Even the inspiration exhibited on the public rostrum, for which American Spiritualism has been so specially and justly celebrated, has not been wanting in the nineteenth-century marvels of German Spiritualism. In proof of this we cite the case of the celebrated Baroness Von Krüdener, a Prussian lady of high birth, who for more than twenty years, during the
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stormiest days of revolutionary strife on the Continent of Europe, that is, from 1793 to the period of her death in 1824, deemed herself called upon to quit the brilliant life of the salon, and the attractions which her rank and station offered, in order that she might preach a gospel of peace and purity, in the presence of warlike and violent men, many of them the contending generals, princes, and potentates who ruled the destinies of Europe.

A prophetess and orator of the most remarkable power, this beautiful and accomplished lady pursued her mission in despite of threats, dangers, and captivity.

The following anecdote will suffice to show the great power she wielded over the most influential personages of her time.

In William Howitt's charming biography of the Baroness Von Krüdener, when describing the chaotic state of Europe during the Napoleonic wars, he says:—

"One evening the Emperor Alexander of Russia who had been making his way across Bavaria wearily for days, through crowds of exulting people who looked upon him as a saviour, entered an hotel at Heilbronn borne down by fatigue." "He shut himself up in his room, filled with deep and painful reflections.

"Alexander is supposed to have been aware of the intended murder of his father, the Emperor Paul, and despite his wish to become his people's benefactor, he could not rise above the dark memories that haunted him.

"He himself relates that he had just exclaimed aloud, "Oh, that some holy soul might be sent to me, who could solve the great enigma of my life and destiny!" when the door opened, and Prince Wallonsky, entreating pardon for the intrusion, announced, that Madame Krüdener waited without, and would insist upon seeing His Imperial Highness.

"'Madame Krüdener,' replied the Emperor, 'then surely she comes in answer to my prayer; let her enter.' Madam Krüdener had met the Emperor before, and won his confidence by her marvellous spirit of prophecy, fearless love of truth, and simple piety.

"For three long hours the noble lady counselled with the tempest-tossed soul of the monarch.

"He himself declared, 'she spoke music to his spirit, and brought him a peace which no other on earth could give.' Before she quitted him, she declared, she had come to plead the cause of the starving peasantry of Russia, famine-stricken and perishing, from the ravages of the armies that had passed through the land, and consumed all their means of subsistence.

"The representations of this admirable woman were effectual, as Alexander exhausted his resources in sending provisions to the sufferers, and relieving to the utmost extent of his power those, for whom the good Baroness had so ably pleaded."

Referring to Madame Krüdener's subsequent residence in Paris, in the eventful year 1815, her biographer says:—

"Here then we reach a point in our heroine's life, which fixed upon her the eyes and wonder of all Europe.

"Three times a week, she held religious meetings, which were attended by all the princes, nobles, and great generals of Europe. There, in a simple black, or dark blue dress, with her hair cut close, and although past fifty, retaining traces of her former singular beauty, she addressed the assembled potentates in the most exalted strains of eloquence.

"She exhorted them to put an end to the horrors of war, and inaugurate true Christianity, by peace on earth, and good will to men.

"It was a strange spectacle, to see those who commanded the destinies of Europe sitting humbly at the feet of this inspired woman.

"Madame Von Krüdener, by the wonderful fulfilment of her predictions, and the inspiration of her preaching, had herself become one of the powers of Europe, and for a time, there is no doubt, that she actually directed the movements of the allied princes."
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Few who read this description will fail to recognize in it, the characteristics which—with all due allowance for difference in surrounding circumstances—distinguish the “trance-speaking mediums” of America, who, like Madame Kruidener, have become an irresistible power in the circle of their special ministrations.

Up to the last quarter of a century, despite the universality with which spiritual gifts were manifested in individual cases, the tendency to materialism on the one hand, and intolerance on the other, succeeded in repressing the public advance of Spiritualism in Germany. No better illustration of this Teutonic conservatism can be given, than the antagonistic reception that was accorded to Baron Von Reichenbach’s brilliant discoveries, in what he termed “Odylic or Od Force.”

Although Reichenbach’s treatises on “Od Force,” have been made familiar to English readers by Dr. Ashburner’s fine translation, it may not be amiss to explain in brief the nature of Reichenbach’s discoveries. This indefatigable scientist procured the aid of a large number of “Sensitives,” or what would now be termed, clairvoyants or spirit mediums.

These persons he placed in dark rooms, and then submitted to their spiritual sight, magnets, shells, crystals, minerals, animals, human hands, and a great variety of animate and inanimate objects, known only to himself, but detected by the Sensitives, through the flames or luminous appearances, that each substance gave forth.

These flames differed in colour, size, and intensity, according to the nature of the object examined, but as large numbers of persons fully corroborated each other’s observations, and the Baron’s experiments were conducted for years, with the most persevering attention, he conceived himself justified in arriving at the conclusion, that from every object in the human, animal, vegetable, and mineral kingdoms, there emanated a force which could be detected under favourable conditions, as flames, or luminous appearances, and whilst some observers were disposed to regard these as the universal life of things, he (Reichenbach) for special reasons defined them in his writings as “Odylic,” or “Od Force.”

Whatever name or style Von Reichenbach, Mesmer, Galvani, Volta, Newton, Paracelsus the Rosicrucian, or Geber the Alchemist, may have thought proper to give to the “force,” or “element,” of which they discoursed, the intelligent reader will be at no loss to correlate all such forces, and resolve them into the one all-pervading life principle of the Universe.

It would be needless to enter upon further details of Von Reichenbach’s discovery, to which no mere summary could do justice; it is enough to say that when he first gave the result of his researches to the world, instead of winning the applause and gratitude of his countrymen, he simply drew down upon himself an amount of insult and contempt, of which the most unenlightened age might have been ashamed.

In 1865, the first regular journal devoted to Spiritualism was published in Germany, under the title of Psyche. A contemporary French paper makes the following notice of this periodical in connection with the Baron Von Reichenbach’s discoveries.

“Psyche is the only German paper treating of Spiritualism, odic force, and other kindred subjects. It is published monthly, and its chief editor is H. A. Berthelea, D.M., Zittau, Saxony. Since this excellent little periodical was commenced, many fine works have been contributed to the treasury of spiritual literature, prominent amongst which stands a noble spiritual journal conducted by the eminent Russian Councillor Hon. Alexander Aksakof, entitled, Psychische Studien. It was first
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published at Leipzig, in 1874, since when it numbers amongst its contributors the honoured names of the Baron and Baroness von Vay, Prince Emil Wittgenstein; Professors Maximilian Perty, Wagner, Fichte, and a long list of potentates and scientists of high standing and distinguished ability."

For a more detailed account of its editor Alexander Aksakof, and the great services he has rendered to the cause of human progress, we must refer our readers to our section on Russian Spiritualism.

Amongst the most distinguished supporters of the movement in Germany, we would again mention Baroness von Vay, a highly-gifted seeress; also Colonel and Mrs. Kyd, of Baden Baden; His Imperial Highness Nicholas, Duke of Leuchtenberg; the late amiable and lamented Princess Alice of Darmstadt, the Barons Holmfield, Guldenstubbe, and de Palm, and many other celebrated Spiritualists of distinction.

Still, Spiritualism as a cause, made but little public progress until the advent of the Davenplits, Henry Slade, and other mediums from America, who, by their professional announcements, compelled the press to notice the subject, and draw forth investigators from the privacy of the salon, to the arena of public discussion.

There are many reasons for believing that the demonstrations that had already been published abroad, in the shape of hauntings, obsessions, &c., had tended to repel rather than attract investigators.

Thus, about 1865, when Spiritualism had completely captivated the American, and British mind, and in France, no less than six spiritual journals were liberally supported, Germany could only boast of the periodical before mentioned, called Psyche.

About 1867, several works in exposition of Spiritualism were put forth at Vienna, and found a rapid sale in the establishments of Lechner and Wenedikt.

Reports of American spirit photographs being taken, and stirring accounts of the phenomena produced through the mediumship of the celebrated Mr. D. D. Home, and Rollin Squire of America, were published in tract form, and widely circulated.

The séances of the above named gentlemen being given non-professionally, were of course limited only to the favoured few with whom they were guests. Still the accounts of the marvels enacted in their presence, stimulated public curiosity to the highest pitch. About this time, several other works on the subject of Spiritualism were put forth, amongst them, a fine treatise on the Science of Soul, by Dr. Epps. This brochure became so popular, that the publishers could hardly keep pace with the demand.

Private circles too began to multiply rapidly, but the chief impetus given to a wide-spread interest in the cause of Spiritualism, was unquestionably due to the agency so much, and so unwisely denounced by many leaders of the Spiritual ranks, namely, professional mediumship.

The distinguished services rendered to the cause by Mr. D. D. Home, were, as above remarked, confined to such influential personages as sought this gentleman's society, in the character of a friend and equal.

The deliberate investigation of the subject, requisite for scientific experiments, could not be conducted in the presence of monarchs and princes, neither could the guest of such exalted personages be examined, with the severe scrutiny to which the Davenports, Messrs. Foster, Slade, and other professional mediums, have felt called upon to submit.

Strictly speaking then, it is in a great measure due to the services of professional media, that Spiritualism has at last conquered the stolidity of
German conservatism, and made itself known and acknowledged throughout the length and breadth of the land.

With a view of rendering equal justice to both sides of the question, and to show how both public and private mediumship appeals each, to its appropriate class of minds, we shall present notices of each phase, commencing with a sketch taken from the book reviewer's notice in a recent number of the Banner of Light, concerning the mediumship of the gifted Baroness von Vay. The extract is as follows:—

"VISIONEN IM WASSERGLASE," ETC.

"We have received from Baroness Adelma von Vay, of Gonobitz, Austria, a copy of a work of some hundred pages, printed in the German tongue, in which a marked and novel phase of her mediumship is practically set forth to the reading world. In her preface, this talented writer and worthy lady presents the object of the brochure as follows:—" "In my book, "Studies of the Spirit-World," I have mentioned my visions witnessed in a glass of water. For the benefit of the reader who has not perused that work, I here present the following explanation of those visions from the "Studies," page 85:—" "Our spirit guides advised me to make the attempt to see visions in a glass of water. They disclosed to me one day that I possessed the gift of being able to see spirits without becoming somnambulic. They said I was to fill a glass with water, and look therein, and they would then produce spiritual representations in the same. Upon making the trial, I immediately saw all kinds of objects in the water. At first the water seemed to be agitated; by degrees the pictures appeared at the brim of the glass. I perceive these visions only in the evening, never by day, and I must feel disposed thereto through an earnest desire for the same. I am in a normal condition—i. e., in full consciousness of what I observe and say. The desire of others to see this or that picture has absolutely no influence upon me. These pictures often remain a long time in the same place, others again disappear instantaneously. They often appear to be much larger than the surface of the glass would seem to permit; sometimes appear like photographs, then again in colors, or like brilliant light cloud pictures. As I perceive the visions in the water I dictate the view to my husband, Baron Eugene von Vay, who transcribes it, and it is then explained by my guides. "ADELMA VAY.""

For some time previous to the breaking out of the Russian war with Turkey, Professor Boutlerof, and M. Aksakov, both eminent Russian scientists, had agreed with their immediate friends, to engage Dr. Slade, of America, to assist them in a series of experiments on the subject of physical force mediumship, in which direction, Dr. Slade bore a high reputation.

The disturbed state of Russia in consequence of the late war, measurably interfered with this project, and though some satisfactory séances were conducted, the investigation did not assume the character originally intended.

During Dr. Slade's tour through Europe however, he was induced to give a special course of séances, to some of the Professors of the Leipzig University, the result of which was, that six of that distinguished body, gave in their testimony to the truthfulness of Dr. Slade, and signed a document, absolving him from the slightest implication of fraud or personal agency in the manifestations.

Now if report speaks truly, at least five of the savants have yielded assent to the claim of a spiritual origin for the marvellous effects they witnessed, whilst the sixth, now to the grief of his many friends the late Professor Zoellner, issued a work, entitled "Transcendental Physics," in which, though attempting to show that the wondrous phenomena he described, were due to the interference of "a force," which he vaguely defined, as,
‘a fourth dimension in space,” he yet fully endorsed the truthfulness of Slade, acquitted him of any attempt at imposition; described the supermundane character of the results produced, and challenged the world of science to account for the same, on any hypothesis, save the spiritual one alleged by the Medium, or his own (Zoellner’s) theory of “a fourth dimension in space.”

The amazing statements put forth by authorities so eminent as Zoellner, and the other Leipzig professors, have not only awakened universal interest throughout Germany, but they have also attracted world-wide attention, and amongst other unlooked for effects, provoked a curious discussion in America, to which it will now be in order to make some allusion.

A certain blatant preacher and lecturer, one, Rev. Joseph Cook, of Boston, America, during a course of what he announced as “Scientific Religious Lectures,” made the Leipzig professor’s investigations, the subject of several addresses. In these, he read aloud, numerous extracts from Professor Zoellner’s book, and commented freely on the astonishing phenomena there recorded.

Whilst the Rev. Joseph Cook was thus making converts to the Spiritual cause, of all those listeners who were prone to believe on the authority of others, he seemed to have forgotten, how far he was committing himself, in the opinion of those clerical brethren, to whom Spiritualism has been the grand bête noire of the age. Beginning to realize possibly that he had gone too far, yet unable to unsay what he had already said, or explain away the marvels on which he had so freely descanted, he undertook to beat a retreat in the following creditable (?) fashion.

In a lecture to be given by him at Saratoga, New York, for the benefit of some Christian Church, Mr. Cook announced, that he would take that opportunity of setting himself right, on the question of Spiritualism. Feeling possibly, that the “ism “ itself, as underlying the entire structure of the religion he, and all other Christians profess, was too much for him to grapple with, Mr. Cook proceeded to set himself right, before an immense audience, including a large number of highly respectable Spiritualists, by pouring forth upon the latter, as a class, such a string of vituperation, and abuse, as to call the blush of shame to the cheeks of every listener present.

At the request of the indignant Spiritualists of the place, the author, who was one of the Rev. Joseph Cook’s audience, gave a review of, and answer to this address, in a lecture delivered the following evening. Thus the whole subject was re-opened, and from the reports taken down on that occasion, graphic accounts of what actually occurred in the presence of the Leipzig professors, as detailed by Mr. Cook himself, were placed side by side, with the vituperations which he had just poured out against those who believed in the facts he had been at such pains to relate. Without any farther preface we shall quote as much of the author’s lecture, as will re-state Cook’s account of the Leipzig investigations. Mrs. Hardinge Britten said:—

“In the Journal of February 21st, of this year, I find a report of a lecture delivered by Mr. Joseph Cook in Boston, on the 3rd of that month, in which he gives a full account of some noteworthy experiments of six distinguished German scientists, whose spiritual investigations with Henry Slade, the American medium, were published in a work written quite recently by Prof. Zoellner, Professor of Physical Astronomy at Leipzig University. Without attempting to reiterate experiments which seemed as amazing to Mr. Cook and the Leipzig scientists, as they are familiar, and
their recital stale and uninteresting to experienced Spiritualists, I must still commend to your attention the following extracts from Mr. Cook’s lecture. He says:—

“Six renowned German names to their own credit or discredit can now be quoted in the list of believers in the reality of the alleged facts of the modern psychical or spiritual manifestations. They are Profs. Zoellner, Fechner, and Scheibner, of Leipzig University; Prof. Weber, of Gottingen University; Prof. Fichte, of Stuttgart, and Prof. Ulrici, of Halle University.”

“After detailing minutely what is the standing and reputation of these eminent scholars, and describing with equal care the phenomena they witnessed, he, Mr. Cook, goes on to descant on the high moral character and intellectual ability of a certain Signor Bellachini, Court Conjuror of Germany. This gentleman, he shows, having called on Henry Slade, and witnessed many of his manifestations, given both at Slade’s lodgings and the conjurer’s own apartments, tendered to Slade a sworn affidavit to the effect that no conjuration known to him could account for the extraordinary demonstrations of occult power and intelligence he had thus witnessed. Bellachini, like a true man, as well as a true artist, commends Mr. Slade’s manifestations to the respectful consideration of science, and deprecates any unfavourable judgments that may be passed upon it hastily, or without thorough investigation. This manly testimonial, legally witnessed and duly filed, Mr. Cook read out in full.

“His next noteworthy remarks are as follows, and are given verbatim from a work on ‘Psychography’ recently published in London by M. A. Oxon.

“Henry Slade having proceeded to St. Petersburg to fulfill his engagement with Mr. Aksakov and Prof. Boutlerof, and to present the phenomena of psychography to the scrutiny of a committee of scientific experts, has had a series of successful sittings in the course of which writing has been obtained in the Russian language. At one recent sitting, writing in six different languages was obtained on a single slate.

“On Wednesday, February 2oth, accompanied by Mr. Aksakov and Prof. Boutlerof, Slade had a most successful sitting with the Grand Duke Constantine, who received them cordially, and himself obtained writing on a new slate held by himself alone.”

“Mr. Cook next goes on to describe a fresh set of experiments, remarkable enough to early investigators, but sufficiently familiar to us as the phenomenon of writing obtained in closed slates, &c. Mr. Cook also read out in detail the account of a very curious phenomenon, being no other than the sudden disappearance of a small table in a light room, which for several minutes was thoroughly searched in vain to find it. Whilst the amazed Prof. Zoellner, was continuing his fruitless attempts to account for the disappearance of this ponderable body, it appeared as suddenly as it had disappeared, floating in the air just below the ceiling—the legs upwards. From thence, it floated down and was laid by invisible hands gently on another piece of furniture. In commenting upon this extraordinary manifestation Mr. Cook says:—

“‘The mechanical theory of matter is exploded if Zoellner’s alleged facts can be proved to be real, but here are grave experts who unite in assuring the world that these events occurred under their own eyesight. [Then how dare Mr. Cook insert his presumption if in this category?] Here is the Court Conjuror who says he can do nothing of the kind. I hold in my hand a volume by Fichte, and he says, quoting these experiments, and naming the professors who witnessed them, that he could himself, if he were authorised, give in addition to these names many others in Germany who have been convinced at Leipzig, have been convinced of the reality of the facts and of their worthiness to be made the subject of scientific research.’

“But Mr. Cook does not stop here. He gives yet more facts, details yet more of the Leipzig experiments and after the recital of one remarkable bomb-shell thrown into the camp of materialism, breaks forth into the following bombastic burst of oratory:—

“‘If this single instance attested by the Leipzig professors is a fact, it blows to the four moons of Jupiter the whole materialistic mechanical theory of matter. The materialism of ages is answered by a simple fact like this. But here we have these six men agreeing these Leipzig assertions are worthy of credence. Save and except the insolent imbecile of, with which Mr. Cook commences this paragraph, and the possibility which that of implies, that the six Leipzig professors who have investigated, don’t know as much by aid of their senses, as he, Cook, does, who had not then investigated, without the aid of his senses; this paragraph alone shows that when he was dealing with grand dukes, eminent professors and men of higher rank than he could have ever before dealt with, the manifestations were worthy of all credence, and blew opposing theories to the four moons of Jupiter. But when he, Cook, feels the hand of clerical pressure hard upon him, and he is in his own country, and amongst his own circle of grumpy-worshiping priests and deacons, he is accused of believing that which his spiritual pastors and masters desire him not to believe, grand dukes,
emperors, statesmen, kings, queens, princes and princesses; nobles, potentates, professors without end; magistrates, lawyers, doctors, ladies, gentlemen, mechanics, operatives, clergymen, peasants, for all these grades and every other unamed, make up the tens of millions of European, Asiatic, Australian, Indian, and American Spiritualism—all these become at once vermin, reptiles, toads, frogs, snakes, monsters, wretches, &c., together with every other hard and vulgar name, which this truly Christian man's vocabulary can supply."

We must apologize to our readers for the insertion of the above choice collection of epithets. All we can say is, that the language—although strangely out of place in this book—was used by one who called himself a "gentleman," and a Christian minister; the author only repeats it, for the sake of giving the paragraph, in which the present status of Spiritualism is summed up, in its entirety.

We have now brought to a close, all that our space will allow us to give, concerning the progress of Spiritualism in Germany, during the nineteenth century, up to the present date.

Germany! The land of Anton Mesmer, the modern discoverer of the true Elixir Vite, and the master mind from whom Puyssegur, and Barberini, derived that inspiration, which proclaimed to the world the power of the soul to transcend the barriers of time and space! Land of Zschocke, whose sensitive spirit detected the invisible soul of things; of Kerner, that brave and good physician, who dared the sneers of materialism, and the threats of dogmatism, in proclaiming abroad the stupendous facts of the soul's return, beyond the grave. Land of Schubert, Werner, Kant, and Fichte! Land where the soul enfranchised by the wand of magnetism, was first made free to soar away into the realms of the illimitable, and bring back tidings from the shores of the eternal beyond!

Germany! The country from which the noble Aksakof could freely send abroad the message of spiritual light and life through the columns of a high-toned press! where sages and schoolmen, princes and potentates, listen in reverend silence, to the oracles of inspired utterances. Germany! The land bound up in the external fetters of cold materialism, but inwardly illuminated by spiritual gifts of such wondrous potency, that it only needs to remove the barriers of social and conventional restraint, liberate the mind, and permit the soul and its possibilities free expression, to make it the church of humanity, from which all the rays of spiritual sunlight shall stream forth, to illuminate, bless, and elevate, the entire family of mankind.

CHAPTER VII.

SPIRITUALISM IN FRANCE.

Although the sameness which prevails in reports of all phenomena arising from a common source, must to a great extent mar the interest of the present record, there are two features of compensation even in this respect which must not be overlooked. The first is, the circumstantial evidence which this very sameness affords, to the unity of the source from whence "Spiritual manifestations" are derived. And next; we cannot fail to
observe, that certain characteristic features of variety are impressed upon those manifestations by the peculiarities of the people to whom they are addressed.

Turning our lens of observation from Germany to France, we find the same historical proofs that the phenomena derived from the practices of animal magnetism, which antedated the unfoldment of Spiritualism in the one country, are just as strikingly demonstrated in the other. The impressions produced upon the people of these two lands, however, were totally different.

In Germany, the physical and scientific aspects of Spiritualism have found more favour than its religious tendencies. In France it is otherwise. There, the national characteristics are impulsive, and emotional, hence Spiritualistic teachings have promoted the formation of new sects, and inspired its votaries with a deep religious sentiment. Mesmer, with characteristic caution, never sanctioned any advance beyond the physical results of his discoveries, whilst his followers Puységur, and Barberini, soared away into the spiritual realms to which the enfranchised souls of their somnambulists pointed the way.

Very soon after public attention had been drawn to the subject of magnetism in France, by Drs. Mesmer and d'Eslon, several gentlemen distinguished for learning and scientific attainments, followed up their experiments with great success.

Amongst these was the Baron Dupotet whose deep interest in the subject of magnetism induced him to publish a fine periodical which, under the title of Journal du Magnétisme—still forms a complete treasury of well collated facts, and curious experiments in occult force.

From this work we learn, that the Baron's investigations commenced in the year 1836, since which period up to 1848, he chronicled the production of the following remarkable phases of phenomena, the occurrence of which is testified to by numerous scientific and eminent witnesses.

Through the Baron's magnetized subjects was evolved, clairvoyance, trance-speaking, and healing; the stigmata or raised letters and figures on the subject's body; elevation of somnambulists into the air; insensibility to fire, injury, or touch. In the presence of the magnetized subjects also, heavy bodies were moved without human contact, and objects were brought from distant places through walls and closed doors. Sometimes the "Lucides" described scenes in the spirit world, found lost property, prophesied and spoke in foreign languages.

In these séances, styled by the Baron in later years, magical, apparitions presented themselves in crystals, water, mirrors, and often in forms, tangible alike to the sight and touch of all present.

Amongst the witnesses to these séances were Messrs. Bertrand, d'Hunin, Seguin, and Morin; men whose position in the world of science rendered their testimony absolutely unquestionable.

In 1840, Baron Dupotet writes that he had "rediscovered in magnetism the magic of antiquity." "Let the savants," he says, "reject the doctrine of spiritual appearances; the enquirer of to-day is compelled to believe it, from an examination of undeniable facts." "If the knowledge of ancient magic is lost, all the facts remain on which to reconstruct it."

The Baron after summing up the phenomena named above, challenges the world of science either to account for, or disprove them.

But of all the revelators to whom French Spiritualists are indebted for indubitable proof of super-mundane intercourse, none stands more prominent
in truthfulness and worth, than M. Cahagnet, the well-known author of "The Celestial Telegraph," a work translated into English in 1848.

M. Cahagnet was an unlearned mechanic, a man of the people, and though a sensible and interesting writer, was neither well read, nor highly educated. He affirms that he was a "Materialist" when first his attention was attracted to the subject of animal magnetism, but being of a thoughtful nature, he determined to devote all the leisure he could spare to a thorough examination of its possibilities. When he found that he possessed the power to induce the magnetic sleep in others, he proceeded on the plan then generally adopted by mesmerists, namely, to try how far he could succeed in biologizing his subjects, that is to say, to substitute his own senses, mind, and will, for those of the sleeper.

In the course of these experiments M. Cahagnet discovered, that he could effect remarkable cures of disease, and being naturally of a benevolent disposition, he determined to bend all his energies in this desirable direction.

He soon found however, that he was destined to realize the aphorism, "he builded wiser than he knew." A new and most perplexing obstacle arose to confound his philosophy and scatter his theories to the winds; this was the fact, that some of his subjects, instead of representing what simply he willed, or manifesting—in accordance with his views of biology—merely the influence of his mind, began to transcend both will and mind, and wander off in space, to regions they persisted in calling the "land of spirits," and to describe people, whom they emphatically affirmed to be the souls of those, the world called dead.

For a long time M. Cahagnet strove vehemently to combat what he termed these "wild hallucinations," but when he found them constantly recurring, and vast numbers of those who had come to witness the experiments in magnetism, recognizing in the descriptions given by the somnambulists, the spirits of those whom they had known on earth, and mourned as dead, conviction became inevitable, and the magnetizer, like his visitors, was compelled to admit a new and wonderful phase of lucidity, and one which carried the vision of the clairvoyant from earth to heaven, and pierced the veil which separated the mortal from the realms of immortality.

It was after a long series of carefully conducted experiments of the above description, that M. Cahagnet was finally persuaded to give the results of his wonderful séances to the world, under the name and style of "The Celestial Telegraph," or, "Secrets of the Life to Come."

The following extract from the introduction to the second volume of these "Secrets," which will give the reader some idea of the cautious spirit in which this excellent investigator established the authenticity of his revelations. He says:

"When in January 1848, I presented the public with the first volume of the 'Secrets,' I was unable to verify the facts therein contained by any testimony but my own.

"My position as a simple workman—my very confined social relations, absolutely null in the scientific world,—could give no weight to the statements I had propounded. I felt that despite their truth, I ought to support these revelations by honourable testimonials. To attain this end, I have given apparition sittings to persons who solicited them, and now I can surround my own name with multitudes of others whom the public venerate as authorities. In this second volume, I present to the world a vast number of testimonials to apparitions obtained, recognized, and testified of in writing, as true, by princes, nobles, generals, pastors of many churches, merchants, men of letters, artisans, personages of all classes, and many not whom are ready to confirm by verbal testimony the acknowledgments at abode."
NINETEENTH CENTURY MIRACLES.

About the year 1848, M. Cahagnet, having become very familiar with somnambulistic revelations from the world of spirits, through several of the most remarkable and lucid subjects of the age, received a number of communications affirming the fact of the soul's existence anterior to its appearance upon earth. Whilst denying emphatically any belief in the doctrine of Re-incarnation and declaring against it in the most positive terms, the communicating spirits uniformly alleged that, when freed from the trammels of matter, they all remembered having lived in an anterior state of purity and innocence as spirits; that they perceived how truly and wisely their earthly lives were designed for probationary purposes, and meant to impart vigour and knowledge to the soul; but that once undergone, it was never again repeated, and the return of the soul to its former spiritual state was never interrupted by re-incarnations on earth. These spirits, too, alleged that the sphere of eternity afforded the souls of evil or unprogressed men all the opportunities necessary to purify them from sin and its effects, through innumerable stages of progress.

As being peculiarly apposite to the subject discussed in this chapter, especially in commenting on the great French magnetists, who may be justly ranked as the John Baptists, who ushered in the Messianic Spiritual movement of the nineteenth century, we call attention to the following quotations from the recondite work entitled "Art Magic." On page 433 the author says:

"The narrow conservatism of the age, and the pitiful jealousy of the Medical Faculty, rendered it difficult and harassing to conduct magnetic experiments openly in Europe within several years of Mesmer's decease. Still such experiments were not wanting, and to show their results, we give a few excerpts from the correspondence between the famous French Magnetists, MM. Deleuze and Billot, from the years 1829 to 1840. By these letters, published in 1836, it appears that M. Billot commenced his experiments in magnetizing as early as 1789, and that during forty years, he had an opportunity of witnessing facts in clairvoyance, ecstasy, and somnambulism, which at the time of their publication transcended the belief of the general mass of readers. On many occasions in the presence of entranced subjects, spirits recognized as having once lived on earth in mortal form—would come in bodily presence before the eyes of an assembled company and at request, bring flowers, fruits, and objects, removed by distance from the scene of the experiments.

"M. Deleuze frankly admits that his experience was more limited to those phases of somnambulism in which his subjects submitted to amputations and severe surgical operations without experiencing the slightest pain. . . . In a letter dated 1831, M. Billot writing to Deleuze says:—

"'I repeat, I have seen and known all that is permitted to man. I have seen the stigmata arise on magnetized subjects; I have dispelled obsessions of evil spirits with a single word. I have seen spirits bring those material objects I told you of, and when requested, make them so light that they would float, and, again a small boîteau de bonbons was rendered so heavy, that I failed to move it an inch until the power was removed.'"

"To those who enjoyed the unspeakable privilege of listening to the 'somnambules' of Billot, Deleuze, and Cahagnet, another and yet more striking feature of unanimous revelation was poured forth. Spirits of those who had passed away from earth strong in the faith of Roman Catholicism—often priests and dignitaries of that conservative Church, addressing prejudiced believers in their former doctrine, asserted that there was no creed in Heaven—no sectarian worship, or ecclesiastical dogmatism there prevailing.

"'They taught that God was a grand Spiritual Sun—life on earth a probation:—the spheres, different degrees of compensative happiness or states of retributive suffering;—each appropriate to the good or evil deeds done on earth. They described the ascending changes open to every soul in proportion to its own efforts to improve.

"'They all insisted that man was his own judge, incurred a penalty or reward for which there was no substitution. They taught nothing of Christ, absolutely denied the idea of vicarious atonement—and represented man as his own Saviour or destroyer.'
NINETEENTH CENTURY MIRACLES.

"...They spoke of arts, sciences, and continued activities, as if the life beyond was but an extension of the present on a greatly improved scale. Descriptions of the radiant beauty, supernal happiness, and ecstatic sublimity manifested by the blest spirits who had risen to the spheres of paradise, Heaven, and the glory of Angelic companionship, melts the heart, and fills the soul with irresistibile yearnings to lay down life's weary burdens and be at rest with them." 

It seems unfortunate for the good people who insist upon making a heaven or hell to suit themselves, and whose strong sectarian bias, induces them to banish every spirit from their presence who presumes to deny their views, that Caagner's revealing angels would neither endorse Catholicism, Protestantism, or Re-incarnation.

Having shown that Spiritualism arose in France as in Germany from the awakening of soul powers evolved by magnetism and traced the footprints of the great temple builders who have laid the foundation stones of the mighty Spiritual edifice in the human system, and steadily worked upwards from matter to force, and from thence to spirit in every gradation of sphere, life and progress, we recall the pithy words of the Baron Dupotet, who, addressing the would-be leaders of public opinion in his splendid essay on the "Philosophical Teaching of Magnetism," says:

"You savants of our country; you have not shown yourselves better informed than the Siamese.

"For these sixty years it has been shouted in your ears, The magnetisers march to the discovery of a moral world; all the phenomena they produce indisputably prove its existence.

"You have declared that they were impostors, imbeciles, and the most illustrious amongst you, have only pronounced a verdict which will attest to future ages your ignorance or your insincerity.

"Before the soul is disengaged from matter, it can, and does, converse with pure spirits. Already it can gaze prophetically on its own future destiny, by regarding the condition of those who have gone before,—but a step,—yet one, which the eye of spirit alone can measure, and if men are spirits already, who can stay the eagle glance of the soul into the land of its own inheritance?"

In following up the history of Spiritualism in France, although we find it has gained an immense foothold, and exerted a wide-spread influence upon the popular mind, it is nevertheless evident, that one of the chief obstacles to its general acceptance has been its lack of internal unity, and the antagonistic sentiments which have prevailed amongst its acknowledged leaders.

Two of those who have figured most prominently in the grand drama of French Spiritualism, and in all probability exerted more influence upon public opinion than any other members of its dramatis persona, were M.M. Allan Kardec and Pierart the respective editors of the two leading Spiritual journals entitled La Revue Spirite and La Revue Spiritueliste. These gentlemen may be also regarded as the representatives of the two opposing factions known as

SPIRITUALISTS AND SPIRITISTS

the former teaching, that the soul of man undergoes but one mortal birth, and continues its progress through eternity in spiritual states, the latter affirming the doctrine of Re-incarnation, and alleging that the one spirit in man can and does undergo many incarnations in different mortal forms.

It will be understood that M. Kardec and his followers represent the "Spiritists" or re-incarnationists—M. Pierart leading the ranks of the opposing faction most commonly called Spiritualists.
NINETEENTH CENTURY MIRACLES.

To M. Kardec has been generally attributed the merit or demerit—as the case may be—of originating the doctrine of Re-incarnation,—at least as that doctrine is taught in this century. This is quite a mistake, as will be shown by the following extracts, taken from a paper published in the London Spiritualist of 1875, and written by the accomplished scholar and statesman, the Hon. Alexander Aksakov. As the duty of a faithful historian is rather to record facts, than enunciate opinions, we shall make no apology for introducing M. Aksakov’s paper to the attention of the reader, however much it may seem to savour of partisanship. It is entitled

"RESEARCHES ON THE HISTORICAL ORIGIN OF THE RE-INCARNATION
SPECULATIONS OF FRENCH SPIRITUALISTS:—"

"In view of the approaching publication of translations in the English language of the works of Allan Kardec, of which the principal volume, "The Spirits’ Book," is already out, I feel it my duty to lay before the English public the result of my researches in the direction of the origin of the dogma of Reincarnation. When "Spiritism," newly baptised with this name, and embodied in the form of a doctrine by Kardec, began to spread in France, nothing astonished me more than the divergence of this doctrine from that of "Spiritualism," touching the point of Reincarnation. This divergence was the more strange because the sources of the contradictory affirmations claim to be the same, namely the spirit-world and communications given by spirits. As Spiritism was born in 1856 with the publication of the "Book of Spirits," it is clear that to solve this enigma it was necessary to begin with the historical origin of this book. It is remarkable that nowhere, either in this volume or in any of his others, does Kardec give upon this head the slightest detail. And why was this? The essential point in all serious criticisms being to know before all things how such a book came into existence? As I did not live in Paris, it was difficult for me to procure the necessary information; all that I could learn was that a certain somnambulist, known by the name of Colin Japhet, had contributed largely to the work, but that she had been dead for a long time. During my stay in Paris in 1873, I explained to a Spiritualistic friend my regret that I had never met this somnambulist in life, to which he replied that he had also heard that she was dead, but he doubted whether the rumour was true; also that he had reason to suppose that this was nothing but a rumour spread abroad by the Spiritists, and that it would be well if I made further personal inquiry.

"He gave me the former address of Madame Japhet, and what was my astonishment and joy to find her in perfect health. When I told her of my surprise she replied, that it was nothing new to her, for the Spiritualists were actually making her pass for a dead person.

"Here is the substance of what she was obliging enough to give me.

"Mlle. Celina Bequet was a natural somnambulist from childhood. About sixteen years of age she was mesmerised for the first time by Ricard. In 1841 she was attacked with a serious illness which confined her to her bed for twenty-seven months.

"Finding no relief from medicine, she was put into the mesmeric sleep by her brother. She then prescribed the necessary remedies, and after six weeks, could leave her bed, and walk by aid of crutches. At last, after about eleven months, she entirely recovered her health.

"In 1845, she went to Paris to search for M. Ricard, and made the acquaintance of M. Roustan at the house of M. Millet a mesmerist.

"She then, for family reasons, took the name of Japhet, and became a professional somnambulist under the control of M. Roustan. In this position she remained till about 1848. Under her assumed name, she gave medical advice by the direction of the spirits of her grandfather, Hahnemann, and Mesmer, from each of whom she received a great many communications.

"In this manner also the doctrine of re-incarnation was given her, by the spirits of her grandfather, St. Teresa and others. As the somnambulic powers of Madame Japhet were developed under the mesmeric influence of M. Roustan, it may be well to remark in this place, that M. Roustan himself believed in the plurality of terrestrial existences. (See Cahagnet’s Sanctuaire au Spiritualisme. Paris, 1850. p. 164. Since dated—1848.

"In 1849, Madame d’Abnour on her return from America, desired to form a circle for spiritual phenomena, of which she had lately been a witness. For this purpose
she called upon M. de Guldenstubb, by whom M. Roustan and Celina Japhet were asked to become members of his spirit circle.

"This circle was joined by the Abbé Chatel, and the three Demoiselles Bauvrais; it consisted of nine persons, and met once a week at the house of Madame Japhet, 46, Rue des Martyrs, afterwards, almost up to the time of the war of 1870, it met twice a week.

"In 1855, the circle was composed of M. Taillandier, M. Tillman, M. Sagia (since dead) Messrs. Sardou father and son, Madame Japhet, and M. Roustan, who continued a member of it until about 1864. They began by making a chain, American fashion, in form of a horse-shoe, round Madame Celina, and they obtained spiritual phenomena more or less remarkable; but soon Madame Celina developed as a writing medium, and it was through that channel that the greater part of the communications were obtained.

"In 1856 she met M. Denizald Rivail, introduced by M. Victorien Sardou. He correlated the materials by a number of questions; himself arranged the whole in systematic order, and published 'The Spirits' Book' without ever mentioning the name of Madame C. Japhet, although three-quarters of this book had been given through her directions from the rest was obtained from communications through Madame Bodin, who belonged to another spirit-circle. She is not mentioned except on the last page of the first number of the Revue Spirtite, where, in consequence of the number of reproaches that were addressed to him, he makes a short mention of her. As he was also attached to an important journal, L'Univers, he published his book under the names which he had borne in his two previous existences. One of these names was Allan—a fact revealed to him by Madame Japhet, and the other name of Kardec was revealed to him by the medium Roze. After the publication of the 'Book of Spirits,' of which Kardec did not even present one copy to Madame Japhet, he quitted the circle and arranged another in his own house, M. Roze being the medium. When he thus left, he possessed a mass of manuscript which he had carried off from the house of Madame Japhet, and he availed himself of the right of an editor by never giving it back again. To the numerous requests for its return which were made to him, he contented himself by replying, 'Let her go to law with me.' These manuscripts were to some extent useful in the compilation of the 'Book of Mediums,' of which all the contents, so says Madame Japhet, had been obtained through medium communications.

"It would be essential in order to complete this article to review the ideas on pre-existence and on reincarnation which were strongly in vogue in France just before 1850. An abstract of these will be found in the work of M. Pezzani on 'The Plurality of Existences.' The works of Cahagnet should also be consulted. As I am now away from my library, it is impossible for me to give the relative points exactly.

"In addition to the foregoing supplementary details, bearing upon the origin of "The Book of Spirits" and the different points connected therewith, testimony ought to be obtained from living witnesses to throw light upon the conception and birth of this book, such as Madame Japhet. Mdlle. de Guldenstubb, M. Sardou, and M. Taillandier. The last continues up to the present time to work with Madame Japhet as a medium; she is still in possession of her somnambulic powers, and continues to give consultations. She sends herself off to sleep by means of objects which have been mesmerized by M. Roustan. I think it a duty on this occasion to testify to the excellence of her lucidity. I consulted her about myself, and she gave me exact information as to a local malady, and as to the state of my health in general. Now is it not astonishing that this remarkable person, who has done so much for French Spiritism, should be living entirely unknown for twenty years, and no notice or remark made about her? Instead of being the centre of public attention she is totally ignored; in fact, they have buried her alive! Let us hope that reparation which is due to her will be made one day. "Spiritualism" might, in this matter, offer a noble example to "Spiritism."

"Now to return to the question of Reincarnation. I leave it to English critics to draw their deductions from the facts which I unvelled by my researches, incomplete though they be; I will do no more than throw out the following ideas: That the propagation of this doctrine by Kardec was a matter of strong predilection is clear; from the beginning, Reincarnation has not been presented as an object of study, but as a dogma. To sustain it he has always had resource to writing mediums, who it is well known pass so easily under the psychological influence of preconceived ideas; and Spiritism has engendered such in profusion; whereas through physical mediums the communications are not only more objective, but always contrary to the doctrine of Reincarnation. Kardec adopted the plan of always disparaging this kind of mediumship, alleging as a pretext its moral inferiority. Thus the experimental method is altogether unknown in Spiritism; for twenty years it has not made the slightest
intrinsic progress, and it has remained in total ignorance of Anglo-American Spirituality! The few French physical mediums who developed their power in spite of Kardec, were never mentioned by him in the Revue; they remained almost unknown to Spiritists, and only because their spirits did not support the doctrine of Reincarnation! Thus Camille Bredif, a very good physical medium, acquired celebrity only in consequence of his visit to St. Petersburg. I do not remember ever to have seen in the Revue Spiritiste the slightest notice of him, still less any descriptions of manifestations produced in his presence. Knowing the reputation of Mr. Home, Kardec made several overtures to get him upon his side; he had two interviews with him for this purpose, but as Mr. Home told him that spirits who had communicated through him never endorsed the idea of Reincarnation, he thenceforth ignored him, thereby disregarding the value of the manifestations which were produced in his presence. I have upon this head a letter from Mr. Home, although at the present moment it is not within reach.

"In conclusion; it is scarcely necessary to point out that all that I have herein stated does not affect the question of Reincarnation, considered upon its own merits, but only concerns the causes of its origin and of its propagation as Spiritism."

"Château de Krotoska, Russia, July 24, 1875."

Without attempting to offer any comments on M. Aksakov's narrative—the plain facts of which speak for themselves—it may be remarked, that in most magnetic operations, it is generally found that the first effects produced, are deep somnolency, or a sleep-waking state. The next is most commonly the biological condition, in which the subject represents the mind, will, sense, &c., of the magnetizer; and the next succeeding that, is a condition beyond and independent of the operator, in which an invisible spirit often takes control, and substitutes his mind, will, and sense, for that of the earthly magnetizer. This last named degree is now recognised, as "Spirit Mediumship." It is one which may or may not be induced by human magnetism, but whenever it does ensue, the power of the human mind ceases to operate, and that of the spirit controlling takes its place. Now whilst we have abundant historical testimony to show that this condition of spiritual control was attained by the "lucides" of Messrs. Billot, Dupotet, and Cahagnet, we have no such evidence of independent spiritual influence operating upon Madame Japhet, whilst she was the magnetic subject of M. Roustan. How powerful this gentleman's magnetism must have been, and how completely Madame Japhet was dependent upon his control, we learn from her own acknowledgment to M. Aksakov, namely, that she still gives consultations, and sends herself off to sleep, by means of objects which have been mesmerized by M. Roustan.

What stronger proof can we have that the controlling spirit of Madame Japhet was M. Roustan? and that "The Book of Spirits," emanated far more reasonably from his biological impression, than from the saints, apostles, martyrs, and other historical celebrities, to whom it has been attributed?

Still it may be asked by the devotees of the re-incarnation theory, of what consequence is it whether this doctrine was first taught by Roustan, or Kardec, so long as it is true? Aye even so! So long as it is true! That indeed is the main question; but ere it can be answered, another arises, and that is, How can the truth of this doctrine be tested? and again; Can we arrive at any veritable knowledge of spiritual existence except from spirits themselves, and that in communications given under conditions which preclude the possibility of human interference or bias?

To this it may be objected, that no such independent conditions exist, the general opinion being, that spirit communications are always more or less tinctured by the characteristics of the medium through whom the intelligence is given.
Whilst we admit the force of this objection to a certain extent, we still insist that there are some conditions far more favourable for the transmission of spiritual revelations than others; such for example, were the circumstances under which spirits influenced the visions of Messrs. Puységur and Barberini's clairvoyants, and subsequently gave direct communications through the "lucides" of Messrs. Dupotet, Billot, and Cahagnet. In all these cases, the magnetizers themselves were wholly unprepared for the nature of the intelligence rendered, in fact they were at first disposed to reject it, because it conflicted so strongly with their own preconceived opinions. The same independent character pervaded the spirit communications first received in America, they being in general, not only new and strange, but totally opposed to the views of many of those who received them, and it is a fact worthy of the gravest consideration, that in all these early and unbiassed revelations, no word of the doctrine of re-incarnation was ever given, except to individuals who had already cherished the belief.

If we add, that in the most independent form of spiritual revelation, namely through physical mediumship, few if any instances are known wherein spirits have taught the doctrine of re-incarnation, we deem we have proved that the theory in question has not originated from authentic and reliable spiritual sources, but is in reality one of those Oriental ideas which other philosophers besides M. Roustan cherish. The author is even now well acquainted with a gentleman who appeals to every person inhuman enough to ill-treat dumb animals, imploring them to desist, on the plea, that they may, in all probability be abusing one of their own ancestors. Thousands of such erratic opinions have been in vogue and that without any reason for attributing them to spiritual sources.

As a result of M. Akakof's researches into the origin of the modern French re-incarnation doctrine, those readers who have had any experience in psychological experiments, will neither be surprised to find Madame Japhet reflecting the powerful idiosyncrasies of M. Roustan, or M. Kardec impressing his equally strong opinions upon the susceptible individuals with whom he came in contact.

It must be remembered also, to account for the great prevalence of this remarkable man's doctrines on the Continent—that he was the only notable writer who distributed works in the French language on this subject, and maintained its propagandism with untiring zeal.

In respect to the question of testimony, it must be remembered that M. Kardec derived his communications chiefly from those writing and trance mediums who might have proved the most susceptible to his influence, and is said to have persistently banished from his circles, not only Mr. Home, M. Bredif, and other physical mediums, but all those who did not endorse his favourite dogma through their communications. Having now presented the historical view of one side of the question, it becomes necessary to call attention to some of the representative writings of the opposite faction, distinguished from the followers of M. Kardec by the soubriquet of "Spiritualists."

To do justice to this portion of our subject, we must now introduce M. Pierart, the editor of the opposition paper published in Paris, of which mention has already been made, under the title of La Revue Spiritualiste.

Although it seems something of an anomaly to commence our record of a noble life by treating of its close, we find we cannot present to our readers a more compendious view of M. Pierart's good service in the cause
of Spiritualism, than by republishing his obituary notice, written by M. F. Clavairoz, Consul General of France at Trieste, and copied into most of the English and American Spiritual journals. This gentleman says:

"The valiant champion whose last work, 'The Primitive World,' I noticed a short time ago, has been struck down by death. It was, alas! so to speak, the last flame bursting forth from the soul of this apostle. He corrected the proofs upon his bed of suffering, where my hand pressed his. M. Pierart succumbed to the malady with which he had been afflicted for several months, but of which he had hoped to be cured. The cause of Spiritualism has suffered a great loss; but progress is not arrested because a combatant falls in the strife. Without being in any way discouraged in our aspirations, our regrets follow beyond the grave those whom we have known and loved, and whose courage has sustained us in our efforts in the struggle. He whom we have just lost is stamped with the seal of brave soldiers of the truth. Born in an humble condition, he valiantly made himself what he afterwards became. M. Pierart received his first education at the College of Avancé; entered the grammar school of Douai, which he quit with the diploma of teacher, and subsequently became professor at the College of Maubeuge. While there he was chosen by Baron Dupotet to be his secretary, and they worked together several years. In 1858 he founded La Revue Spiritualiste, at which time it required courage to propagate the new facts which had opened up an unknown field for speculation concerning the soul. His magazine reported the psychological phenomena which began in America, and it was continued by M. Pierart until he substituted for it the Concile de la Libre Pensée, which was stopped in 1873, in consequence of clerical influence. Afterwards he resumed his spiritual labours by publishing the Benediction de St. Mér., which he continued until the last. It is not only in the treatment of spiritual phenomena that M. Pierart has shown the power of his ardent soul, which was so captivated by all that is great and generous, for he published a number of historical works. No labour was too great for him when what seemed doubtful required investigation, and no consideration ever caused him to hesitate to divulge what he considered to be true. An indefatigable worker and careful investigator, history and archaeology attracted him as much as mesmerism and the occult sciences. He penetrated the arcana of Druidism, and studied the origin of the most ancient religions. His style—always precise, clear, and enlightened by clairvoyance—gave to his words a real authority. No one had more knowledge than he of the mysteries of the past, and death came upon him just as he was preparing to publish the result of his investigations. M. Pierart has for twenty years fought for the cause of Spiritualism, loved by all who knew him, and appreciated by all who read him. His death will leave a great gap, and the work he has left undone will be difficult for another to accomplish. His faith supported him in his earthly struggle against poverty, and the secret persecutions by which he was beset. As for Spiritualists, who know that death is only a transformation, we believe that Pierart's soul will be with us and continue to interest itself in a cause which so occupied him during his earthly sojourn."

In order to make our readers still better acquainted with this admirable champion of Spiritualism, and show some of the curious intrigues by which a great cause may be sacrificed to human ambition, and selfishness, we shall present a few extracts from an article published by M. Pierart in 1878, a translation of which was sent to the English Medium of London, by F. Tennyson, Esq., of St. Ewolds, Jersey.

The article is headed—

**APPEAL OF M. PIERART.**

*To the old readers of the Revue Spiritualiste, and the Concile de Libre Pensée, and all those who love the truth, in connexion with Morality and Philosophy.*

"*FRIENDS AND BROTHERS,—*It is now many years since our voice which won your sympathies, has made itself heard, but the day has come when we entertain the hope that its tones will once again rally you round the banner of truth which for fifteen years we upheld with unflinching resolution and zeal.
“In the year 1858, when we started our journal, we also established a focus of re-union where you could all meet for the discussion of those consoling verities which were our delight, and the common subject of our most earnest meditations. This association continued until 1864.

“It was then that we quitted Paris, and withdrew into the country keeping up however at intervals our intercourse with those who remained faithful to us, and our cause.

“Many among you have asked why we quitted the capital, to bury ourselves in the woods, and we have given reasons which we must now reproduce, for doing so.

“Paris is a sink of corruption, and the man who does not lend himself to it, leads a life anything but agreeable. There is no room in this Babylon for upright, courageous, and liberal ministers of Truth. To obtain intellectual distinction, one must cringe to the powers that be; a degradation we would not sink to.

“Besides, we encountered not a few such men as are described in the gospel of St. Matthew—chap. 10, ver. 17 to 27.

“We were desirous of raising the question of Spiritualism on the ground of facts, and critical analysis, trusting that the phenomena would eventually prove themselves. But in this we were unsupported, left alone, and misunderstood. Clever psychogogues launched out into wild guesses; published catechisms, and foolish articles of belief, the results of ill-digested compilations, yet of a nature to impress the simple-minded... What is more, the enemy wormed himself into the heart of our unpretending society in order to paralyze its action.

“Mediums deceived us. Others introducing themselves through our journal, availed themselves of this opportunity to alienate our readers and set up opposition organs.

“It was then, that profoundly discouraged, we proceeded to take up our permanent abode in the country; to live the life of a hermit, alone in the society of our beloved books, in presence of the works of God, and the surroundings of Nature, which, at any rate, do not sadden or deceive the spirit open to their influences.

“At length the Jesuits interfered to obstruct our work. In 1873, about the time the ‘Gouvernement de Combat’ was installed; in direct violation of all law, our journal, which had never busied itself with politics, was suppressed. It seems that, in spite of its obscurity and slight importance, it troubled the slumbers of the ecclesiastics. It was regarded by the prelates and politicians of this same ‘Gouvernement de Combat’ as extremely dangerous. Our just appeals for its reinstatement were disregarded. Even to this day the suppressed numbers are in the office of the Minister of the Interior, and we have never been able to recover them. Our letters have received no answers. Thereby hangs a tale which may be better understood by the following letter, sent to the republican journals in the month of February, 1876:—


“‘Mr. Editor,—The abuse of the state of siege in regard to the political press, has been recently animadverted upon from the tribune and in the journals: but nothing has been said of the outrages which the periodical and non-political press has had to endure. I am myself a victim of this new-fangled torture; and my case is so perfectly unprecedented, that I can no longer keep silence.

“‘I started a journal, which I called the Revue Spiritualiste, devoted to the examination of philosophical questions and religious exegesis. This paper was succeeded in 1870 by the Concile de Libre Pensée, which continued to discuss the same subjects. It cannot be alleged that this publication was atheistical, or that it propagated evil principles, or stimulated bad passions.

“‘Unceasingly it pleaded the being of a God, the immortality of the soul, and carefully avoided entering upon political and social questions. The Empire, though by no means favourably disposed towards the Press, had left it alone. Not so the men of the ‘Gouvernement de Combat,’ whose rise, three years since, France beheld with astonishment. It was then that my journal was suppressed.

“‘When I requested an explanation they did not desig to answer me. After waiting two years, I wrote to the Director of the Press to know whether, if I bound myself by entering into recognisances and agreed to publish my paper in a department not subject to the state of siege, I might be permitted to continue it. The answer was that under no conditions whatsoever, and in no part of France, would it be suffered to appear. Why? Not the shadow of a reason was assigned on this any more than on the previous occasion.

“‘I began to publish, about this time, a work entitled ‘Revelations and Commentaries on the History of the Early World.’ I found that after several pages had
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been printed, the proofs were seized at the post-office, and I never heard any more of them, so that I was constrained to discontinue the work.

"'Now, what elements of sedition were there to be found in my work on "The Early World"? They could not assert that it was the spark to fire the powder magazine of social and political passions. But it opposed the cosmogony and chronology of the Bible. Besides, it demonstrated the wide difference between actual Catholicism and primitive Christianity, and had perpetrated the unforgivable sin of exhibiting in new points of view the abuses of the confessional and the celibacy of the priesthood.

"Such are the noted facts, as unquestionable as they are incredible.'"

It would be unnecessary to republish M. Pierart's eloquent comments on what he considers these "incredible" facts in farther detail, there being few Spiritualists of any experience who could not parallel, and in some respects exceed them; but we shall yet claim the reader's attention for a few more extracts from this gentleman's voluminous writings. The following sketches of his power as a prophetic Seer being both original in style and characteristic of French Spiritualism:—

EXTRACTS FROM THE "CONCILE DE LIBRE PENSÉE"

(Book Ⅾth and Ⅼth).

"The year in which visions of great contemporary events followed close upon one another was 1860.

'I anticipated the war which terminated in the bloody battle of Sadowa. The night before the battle, I had a vision of a Lancer whom I recognised by his uniform to be an Austrian Uhlán. He held a lance with a black pennant, and was singing a mournful air which I remember to have heard in my youth sung by the veterans who witnessed the disaster of 1812 and 1813. It commenced thus—

'They lie and sleep on the ground,
And the drum shall wake them no more!'

This vision made a painful impression upon me in my waking hours, but its significance was soon explained by the arrival of the telegram which announced the defeat and slaughter of Sadowa.

"Towards the end of 1867, I saw in vision vast multitudes of armed men approaching Paris from Germany, and the French Empire tottering beneath their heavy tread."

"This prophecy was soon sadly realized in the fall of the Second Empire, already often predicted by a host of mediums.

"Before the advance of the Black Prussians and the carnage of Champigny and Villiers-sur-Marne, I saw their approach in a cloud of black ravens which swooped down before the place where I was sitting.

"Shortly after this, I had a distinct vision of myself returning from the north of France to Paris. On the way I encountered cavalry officers in foreign uniforms, one of whom thrust me aside with the point of his sabre, ordering me in an imperious voice to stand off. Very soon after, this scene was enacted in all its minutiae, for on quitting my native place to return to Paris, I encountered suddenly a party of Prussian soldiers who represented exactly the persons and scenes of my vision.

"Just before the war, when all was apparently peaceful and calm, for more than fifteen days, every morning quite early, as I was dressing, I heard a dull sound as of a cannonade, which seemed to come from Paris, and its environs. At first I imagined there was some émeute in the great city, to the tune of artillery practice on the esplanade at Vincennes, but I soon learnt that there was nothing of the kind. Whence came this noise of cannon firing, which only I myself could hear, but at regular intervals, and unmistakably? I could not account for it. It was not hallucination; I was in perfect possession of my senses, and laying my ear to the ground I heard the sound intensified. Even now I ask myself how ever this audible phenomenon could be. Was I to understand it as a prophecy of the dreadful cannonade which was soon to thunder in Paris and its environs? At this present date I should so explain it. About this time I had a letter from my friend M. Clavairoz. He asked me what my spirits said about the war. As for his spirit, in whom he had perfect confidence, he announced nothing but disaster,
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"A few days after this an English friend of mine paid me a visit. It was Mr. S. Chinnery, a very sensitive man, and good seer, whose presentiments rarely deceived him. He, no more than myself, had faith in the coming triumphs of France. He related to me a scene he had just witnessed in the gardens of the Tuileries, by the fountain nearest the Palace. A man—his dress in disorder, wild-looking, and hollow-eyed—had come there to weave a sort of incantation and denounce prophetically the potente who resided close by. Laying coals on the edge of the basin and turning toward the Tuileries in an attitude of malediction, he thundered out these words: 'Napoleon, thy days are numbered, thy kingdom is coming to an end. Witness these coals, which have been sent me by one in the last stage of phthisis, whose death is close at hand.'

"After giving the particulars of this scene, which had made a strong impression on him, Mr. Chinnery recounted various prophecies and presentiments, of which he had made a collection, and which convinced him that France was about to pass through a very lamentable crisis.

"I was in Belgium at the time of the disaster at Sedan. Before leaving, I had offered to the Virgin of the Martyrs, who dwelt at Joinville-le-Pont, on the other side of the Marne, the use of my apartment, in case the tide of war should reach Paris and its environs. I knew the enemy would not cross this stream in the teeth of the forts which protected it, but the left bank was in great danger of being ravaged. The members of this family, though they had no faith in my predictions, were very soon only too glad to accept my offer.

"But I have now to relate the most wondrous of all the phenomena of that grievous period of terror. I was far away, but my good genius guarded my home. As I had quitted home in a hurry, everything had been left in confusion; but when they took possession, everything was found in the most perfect order. Certainly no mortal hand could have accomplished this in an apartment under lock and key. Who then, could have put everything to rights? If it was a spirit, the new occupiers saw nothing of him; but their dog no doubt saw him, for no sooner had the animal entered than he began to tremble all over, and to howl, so that they were obliged to open the door for him, and find him quarters in the garden. A luminous spirit seemed to go out from the house and to soar over it in the open air, with outstretched arms in sign of protection, at the moment when the enemy's cannon announced the investment of the Marne.

"From that time I pursued in the journals every detail of the siege with the greatest anxiety. As the enemy's projectiles were aimed at the heights which crowned the approaches to the river, I dreaded lest they should force the passage, or a cannonade come down upon the lofty building that contained my apartment, which was close by the church, on the highest point of the locality, and therefore could not fail to be a target for them. One morning I had a vision—it seemed to me that a bombardment had commenced, and they were stowing away my books in safe hiding places. I afterwards ascertained that this vision was true.

"I had had a thousand proofs of the action of the spiritual world on the natural. My good genius, above and over again had saved me from great misfortunes. To turn aside the balls once fired off seemed to me impossible even for him, but I believed it might be in his power to act on the organs of a human being, so I besought him, in case the house should be in danger of bombardment, to exercise his influence on the visual organs of the artillery officers who pointed the cannon. I had no hope except in this.

"I was not deceived. For six weeks an iron hail of shells buried over the centre of the village of St. Maur. The houses all round mine were burnt, but mine remained intact. This so astonished the Wurttemburg artillery officer who directed the firing, that at the time of the armistice he came to see it, and declared, in presence of the assembled villagers who had returned, and the brave Flamant family, that 'the house must either be the devil's house or the dwelling of a sorcerer, as he had tried to set fire to it for six weeks, and had not succeeded.' At the same time it cannot be denied that the good dames of the neighbourhood attributed this fact to the agency of 'Our Lady of Miracles' of St. Maur; but, at all events, Our Lady might as well have preserved the other burnt houses while she was about it.

"Whether people believe in these things or not, and however they explain them it is not the less certain that they are facts; and we have our own way of looking at them, undreamt of in their philosophy."

"Z. T. PIERART."
CHAPTER VIII.

SPIRITUALISM IN FRANCE.

SPIRITISM AND SPIRITUALISM (continued).

It must not be supposed that the schism which divided the two leaders of French Spiritualism was confined to the immediate sphere of action in which they moved. Scattered sympathisers with the writings of Allan Kardec may be found all over the Continent of Europe and in small numbers in America also. Few people who read works put forth with authoritative pretensions, have the faculty of thoroughly digesting what they read, hence, when M. Kardec's books were translated into the English language, and it became the publisher's interest to aid in their circulation, they found more readers than thinkers, and their plausible style attracted more admiration than sincere conviction. In France, no doubt M. Kardec's personal influence and strong psychological power, admirably fitted him for a propagandist, and when we remember how readily any doctrines eloquently advocated will command adherents, especially amongst restless and excitable natures, we need be at no loss to discover why M. Kardec's writings have become so popular and his opinions so generally accepted by his readers. Little or no Spiritual literature was disseminated in the French language when Allan Kardec's works were first published. He possessed that indomitable energy and psychological influence in which his much harassed rival Pierart was wanting. Thus in a measure, the field of Continental Spiritual propagandism was his own, nor did he fail to make use of his great opportunities.

The successes achieved by Kardec's journal La Revue Spiri, communicated a wave of influence also, which propagated journals of a similar character all over the country. Thus in 1864, there were no less than ten Spiritualistic periodicals published in France, under the following titles: La Revue Spiri, La Revue Spiritualiste, and L'Avenir, Paris; four Spiritist journals published in Bordeaux, which, in 1865, became merged into L'Union Spiri Bordelaise; La Medium Evangelique, Toulouse; L'Etoile d'outre Tombe, Marseilles; and La Verite, Lyons.

The editors of these journals are said to have been all followers of Allan Kardec, with the exception of M. Pierart, editor of La Revue Spiritualiste.

How far the Re-incarnationists were in sympathy with Spiritualism proper, may be gathered from the fact, that they never noticed an opera published in 1865 in M. Pierart's paper, said to be the production of spirits, through the mediumship of Dr. C. Maldigny, entitled "Swedenborg."

Several persons of literary talent pronounced this opera a very meritorious work, but as its publisher M. Pierart was a Spiritualist, amongst a host of Spiritist journalists, not one contributed to popularize it, by a single word of comment.

This is but one out of many kindred facts which tend to prove the total lack of sympathy existing between the opposing parties.
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It must be remarked that the doctrines of the Re-incarnationists, although defended with great ability by their propagandists, who included many of the most capable minds of France, were not suffered to pass without severe castigation on the part of their English neighbours; and as we are pledged to represent the history of the movement, rather than our own personal predilections, it becomes necessary to note how the French spiritual schism was received on the other side of the Channel.

In the *London Spiritual Magazine* of 1865, the editor, in commenting on the ominous silence of the *Spirite* journals concerning Dr. Maldigny’s opera of Swedenborg says:—

“It is worthy of note that the journals of the Kardec school, so far as we have seen them, do not take the least notice of this opera. The *Avenir* of Paris which appears weekly, but greatly wants facts, has not a word to say about it. . . . It is greatly to be regretted that the main object of the Kardecian journals, seems to be, not the demonstration of the constantly recurring facts of Spiritualism, but the deification of Kardec’s absurd doctrine of Re-incarnation.

“To this doctrine—which has nothing to do with Spiritualism, even if it had a leg of reason or fact to stand on—all the strength, and almost all the space of these journals is devoted.

“These are the things which give the enemies of Spiritualism a real handle against it, and bring it into contempt with sober minds. Re-incarnation is a doctrine which cuts up by the roots all individual identity in the future existence. It desolates utterly that dearest yearning of the human heart for reunion with its loved ones in a permanent world. If some are to go back into fresh physical bodies, and bear new names, and new natures, if they are to become respectively Tom Styles, Ned Snooks, and a score of other people, who shall ever hope to meet again with his friends, wife, children, brothers and sisters? When he enters the spirit-world and enquires for them, he will have to learn that they are already gone back to earth, and are somebody else, the sons and daughters of other people, and will have to become over and over the kindred of a dozen other families in succession! Surely no such most cheerless crotchet could bewitch the intellects of any people, except under the most especial bedevilment of the most sarcastic and mischievous of devils.”

In the January number for 1866, a still stronger article on this subject appears from the pen of Wm. Howitt, who writes the following fearless words of protest against the doctrine of Re-incarnation:—

“In the *Avenir* of November 2nd, M. Pezzani thinks he has silenced M. Pierart, by asserting that without Re-incarnation all is chaos and injustice in God’s creation—‘In this world there are rich and poor, oppressed and oppressors, and without Re-incarnation God’s justice could not be vindicated.’ That is to say, in M. Pezzani’s conception, God has not room in the infinite future to punish and redress every wrong, without sending back souls again and again into the flesh. M. Pezzani’s idea, and that of his brother Re-incarnationists is, that the best way to get from Paris to London is to travel any number of times from Paris to Calais and back again. We English that the only way is to go on to London at once. . . . As to M. Pezzani’s notions of God’s injustice without Re-incarnation, if souls were re-incarnated a score of times, injustice between man and man, riches and poverty, oppression and wrong, all the enigmas of social inequality would remain just then as now.

“In noticing these movements in the Spiritist camp in France, we should be doing a great injustice if we did not refer to the zealous, eloquent, and unremitting exertions of M. Pierart in the *Rome Spiritualist*, to expose and resist the errors of the *Spirites* to which we have alluded. The doctrine of Re-incarnation M. Pierart has persistently resisted and denounced as at once false, unfounded on any evidence, and most pernicious to the character of Spiritualism.”

Again he adds:—
"What are the fruits which this serpent doctrine of Re-incarnation have already begun to produce in the South of France? There the medium Hillaire, having run away with his neighbour’s wife, it is stated that the unhappy husband appealed to their leader Kardem to use his influence to bring back the fugitive wife with the money which she and her paramour had carried off.

But the answer is stated to have been from Kardem, that he could do no such thing, as the husband was no doubt punished for a similar crime in some former state of existence."

M. Pierart in commenting on this notorious case says in the Revue Spiritualistes, 8th vol.:

"In the south of France a people has only awakened from the death of materialistic belief, to the death of all virtue, sense, morality, and reason.

The medium himself has repeatedly heard enunciated the doctrine, that it is necessary to tolerate theft and adultery, because these crimes can only happen as the punishment of like sins in a former existence."

M. Pierart concludes a scathing article on this case in the following words:

"Away then, with these doctrines destructive of progress, negative of the spirit which ought to reign in humanity! Away! and it is high time; for seduction and blind error are arising and spreading themselves on all sides like a leprosy, which it will soon be too late to attempt to cure. They go on originating fanatical impulses, made obstinate by the force of ignorance and the absence of a critical spirit. And no one calls attention to the danger! and we ourselves stand nearly alone and unable to vanquish the hydra. But we shall at least have done our part. Our warnings have been heard from time to time, and if they remain without response, we shall at least enjoy the consciousness of having performed a great duty."

Again William Howitt writes:

"We may regret the necessity—one which amounts to a duty,—of devoting so much space to a doctrine which assails, and would uproot if permitted to flourish, the most vital principles of Spiritualism, amongst which are—

1. The Immortality of the Soul—utterly annihilated if an individual known as such on earth, is not himself at all but somebody else in past life and will be somebody else in the future.

2. It negates Eternal Progress, if the soul is to return to this weary earth for endless births as somebody else, instead of marching on through the decades of eternity in unchanged, and ever strengthening individuality.

3. It crushes out for ever the sweet ties of Family Affection—if, for example;—the blessed mother whom we have known and adored, is not our mother, but we are the verbs—her great grandfather, and she may be presently born again as the child of our worst enemy!

4. It wholly discredits the facts of Spirit Communication upon which alone the foundations of Spiritualism rest; because Spiritualism came to us as a stranger, and before we had begun to pervert its revelations or interpolate them with our own wild theories, it declared that the soul moved on for ever, but never retrogressed back into its material shell of mortality. It showed us the worst of spirits, progressing through the spheres of Spiritual existence, growing brighter and fairer beneath our very eyes, but never returning to be born in strange households, to the distraction of all kindred ties, and the annihilation of that divine sentiment of love for one another, which is the redeeming element in the lowest depths of humanity."

"Can you give me any indubitable proof the soul’s Reincarnation in matter is true?" asked communicating under test conditions so well touching that spirit’s personality impossible. "Indubitable proof," replied the spirit, "that an ascen-
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an oak, ever becomes an acorn again, or the eagle having once given birth
to its young, ever becomes again a germ egg?"

Who cannot follow out these living pictures of Nature’s harmonious and
unbroken laws, from plant and animal life to man, nor dwarf the intellect
down to the measure of M. Roustan’s dreams, filtered through the lips of
his somnambulic subject, even though they be stamped with the mighty
genius of M. Allan Kardec?

And now that same Allan Kardec is a spirit! He passed from the scene
of his earthly pilgrimage on the 31st of March, 1869.

Whatever might have been the impulse that led him to promulgate a
doctrine fraught with so much that many Spiritualists deem false and
injurious, it is impossible that he could have exerted over his own imme-
diate sympathizers so unbounded an influence as he wielded, without
being a man of powerful intellect, and indomitable energy. It is also
impossible that he could so long have remained the centre of a large
circle, without becoming known for what he truly was, and as all his most
intimate associates pronounce upon him the verdict of superior excellence,
who shall venture to visit a stupendous intellectual misconception, upon
the heart and intention of the man?

That he had the elements of greatness, let us cordially acknowledge.
Meantime, whatever he may now be in sentiment and knowledge, we
are assured he is in the land of light, where he will no more “see as in a
glass darkly, but face to face,” with divine truth.

Were it not for the vice of the age, which rejoices to represent greatness
through the sham of mediocrity, we might hope to learn from the lips
of the enfranchised spirit himself, how it fares with him, and how far his
spiritual eyes have been opened, to the realities of his new sphere of
existence. Still again, we are consoled by the assurance, that all progress
for all living souls, is but a question of time, and that sooner or later, he
will join the mighty armies of progression, whose watchword through
eternity is, Excelsior!

It should be stated in this brief notice of a memorable man, that the
followers of Allan Kardec are accustomed to assemble annually at his tomb
in Père La Chaise and celebrate with all the love and interest which his
memory excites, their continued affiliation, in spirit at least, with their great
leader. Until within the last twelvemonth, these touching anniversary
services have been participated in by the venerable Madame Kardec.
Quite recently however, the noble widow has gone to join—as we faith-
fully believe—the husband to whom she seemed to be bound by ties of
tenderness and personal affection which strangely contradict her cherished
philosophy of Re-incarnation.

Madame Kardec leaves a munificent bequest behind, in aid of the fund
designed to publish and disseminate her husband’s writings, and it seems
to have been in view of her noble character and earnest endeavour to act
out her highest sense of right, that her obsequies were attended by crowds
of persons distinguished alike for their literary and social eminence. The
reader cannot fail to be interested in the following excerpts which give brief
accounts of one of the anniversary gatherings held at the tomb of the
celebrated French Spiritist.

The Daily News of London says:—

“...The other day a solemn conclave met in Paris to do honour to a name which,
although a borrowed one, has in the sp... han twenty years made the
circuit of the globe, and founded a school of religious philosophy in which its adepts seem to find the meeting point of Mysticism and Methodism. Allan Kardec, whose imposing tomb at Père La Chaise cannot fail to have attracted the attention of the most careless visitor to that city of the dead, was the son of a French lawyer, and was born at Lyons in the early years of the century. His real name was Hippolyte Léon Denizard Rivail, and with it for more than fifty years he was content to live a life of obscurity. Some few years however, after the establishment of the Second Empire, Spiritualistic manifestations were imported into France from across the Atlantic. It fascinated Rivail’s mind, long given up to the study of the mediæval Mystics. In 1858 he had gathered around him so many fellow-believers that a ‘Société des Études Spiritistes’ was constituted, and a few months later their organ, the Revue Spiritiste, appeared. Both the Association and the organ still survive, and claim to be making important progress, not only in France, but in every Continental country.”

Writing of the same occasion, one of the American papers remarks:—

“In the evening many were present at a banquet and concert. About three hundred brothers and sisters in belief met at the rooms of the Society for continuing Allan Kardec’s work, in the Rue des Petits-Champs. The rooms are now too small for the growing Society. The evening was devoted to oratorical, poetical, and musical tributes to the memory of the venerated founder.”

Those who are familiar with the writings of R. D. Owen, Shorter, Howitt, and other celebrated European Spiritualists, will have read with absorbing interest, accounts of the marvellous phenomena which frequently occurred in the presence of the late Baron de Guldenstubb, and his gifted sister. The speciality of the Baron’s mediumship was, the production of writings executed by the hands of spirits themselves. These writings the Baron, Mdlle. Guldenstubb, and their friends, obtained in the following way. According to certain theories of his own, the Baron de Guldenstubb believed, that tombs, altars, statues, and other objects consecrated to the memory of the illustrious deceased, were imbued with special magnetic properties, which aided in attracting the spirits to whose memory they were dedicated. With this impression he was in the habit of placing blank papers in concealed niches of remarkable monuments, and under the most crucial test conditions, obtained spirit writings, drawings, and hieroglyphics of the rarest interest. A volume could be filled with descriptions of these wonderful productions, the genuine character of which it is impossible to question. As some facsimiles and elaborate accounts have been published by several well-known authors, of these writings, we shall ask our readers to satisfy themselves on the present occasion, with two short narratives, both of which are selected, as much for their unquestionable authenticity, as for their rarity. The first is written by Dr. G. L. Ditson for the Banner of Light of 1881, and reads thus:—

“Following the above is an account, from the pen of Mons. Leymarie, of a visit made, by order of the spirits, by Baron Guldenstubb to Versailles. He was required to go with certain ladies named, whom he was to invite, and evidently for a special purpose. While in the gallery at V. the Bishop of Orleans, M. Duprasloup, passed on his way to celebrate mass in the chapel. Knowing the ladies referred to above, he
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I addressed them, and also the Baron, to whom he expressed his regrets as a follower of Luther, who would suffer in purgatory for the division he in the true Church. The Baron replied that he did not think that in purgatory or in hell, and as a proof of it, if the Bishop would place a of paper on Luther's portrait, there would come some evidence of his belief. The Bishop tore a piece of paper from his register, and placed it down. After a few moments he took it down and found written upon it:

"In vitta festis eram Papa,
In morte mori ero. "Luther."

as a trial to the Pope; dead, I will be his death.) They were all greatly The Bishop extended his hand to the Baron and his sisters (both using permission to visit them in Paris. The permission was obtained, unthly availed himself of it subsequently.

the signatures of royalty which the Baron obtained by direct writing in St. Denis was that of Marie Antoinette, which resembled hers while she leath, as the Director of the Gobelin tapestry manufactory declared—for he her letters. Baron Guldenstubbke, as is well-known, held a high position in science, and his sister is perhaps hardly less distinguished. The led by the art, also, by animal magnetism. M. Leymarie refers to the Guldenstubbke as a lady devoted to the cause of Spiritualism as well as to

and last notice which we can give of Baron de Guldenstubbke printed in the Daily News, of London, in 1859, and has been ed into some of the Spiritual papers. It reads as follows:—

the most famous 'mediums' now here [Paris] is a German, the Baron de, and his sister. The Baron is a nobleman of well-known status and good a wife is a firm believer, but is not a 'medium,' while his sister—said to ber and amiable, but the most weird, unearthly, elfin-looking little creature—shares her brother's gifts, and even surpasses him in this line. The his sister, with a number of friends, have been in the habit for two years ng to the churches here, placing bits of paper and pencil on the tombs, messages written on the papers by the spirits of those whose mortal beneath the marbles; those who have been to the scene of operations say German lays a bit of paper and pencil on each tomb from whose occupant they her, and retires a few paces from them; that in the course of ten minutes approach the tombs and take up their papers, when messages are found the latter. The papers are examined carefully before they are laid on the are known to be innocent of all trace of writing; the visitors remain paces of them, so that no one could approach without being seen; and ne papers are taken up, they are found to contain writing, always distinctly week or so ago Madame S— caught a violent cold; the white of her eye s it were, to a piece of red cornelian. It was frightful to look at, andpected that she would find herself "in for a long and painful attack." attack had come on Madame S— had been desired (by the "spirit" of orman knight, with a very romantic name, who came to her one evening on's house) to go on the following Friday to Sèvres, to place a paper and he middle of the public road, at thirty paces from the entrance to the ma manufactory, and to wait there for a message from him. Though her inflamed as to compel her to relinquish all invitations, Madame S— did d, protected by a thick veil, to go to Sèvres at the time appointed. She d, having counted off the thirty paces, held a bit of blank paper over the ed for a few minutes, "to magnetise it," and then laid it on the ground ill, covering them with some stones, so as to prevent the wind (which was id) from blowing the paper away. Madame S— says that she hardly hope the writing would take place, as Baron Guldenstubbke, who had been ompany her, took no part in the thing, but walked about with his sister in actions, looking at the building and fine prospect. Presently the two came S— and offered to place the paper for her. k you," she said, "I have placed it myself; it is under those stones yonder." "Well, I have heard no message," returned the Baron. "you are not yet and it would have been better to allow me to help you."
"'Perhaps so,' replied Madame S——,' but I felt an impulse prompting me to try my own power. I have magnetised the paper before putting it under the stones, and by-and-by we shall see what is the result.' At that moment M'dle. Guildenstubb suddenly went off into a sort of cataleptic vision, throwing up her arms, which grew rigid, and declaring, with a face of horror that she saw a man in armour where the stones were; a javelin had struck him under the arm, between the joints of his mail, and the blood was flowing in torrents.

'He will not die of his wound,' she cried, 'but he suffers dreadfully; he begs Madame S—— to take the paper from under the stones; he has written upon it, and says she must place the paper, as though it were a plaster, on her eye to-night when she goes to bed, and it will cure her.'

'On going to the spot, and lifting off the stones that covered the paper, the latter was found to be marked with a single letter—an L or an S—very indistinct, but so firmly traced, that the paper was raised by the pressure of the pencil, and under it was a queer mark, much better traced, which appeared to be not a letter, but a caballistic sign. Intensely delighted with the success of the experiment, the party returned to Paris; and on retiring for the night, Madame S——laid the paper on her inflamed eye, tying it carefully in place with a handkerchief. Next morning, to her great satisfaction, the eye was cured! Now, it is certain that Madame S——, however much she may unconsciously deceive herself, is quite incapable of attempting an operation of the kind; and as to the fact of the sudden and inexplicable cure of her eye, numbers of her friends, are witnesses to its reality; but what is one to think of such an occurrence? In this case good seems to have been done.'

We shall close this chapter by a brief account of a wonderful healer who is even now effecting cures by spirit power, as remarkable as any one recorded during the present century.

Our subject is an excellent mechanic—a watchmaker by trade, by the name of Hyppolite; and the following sketch of his noble work is translated for the columns of Light (London) of this current year, 1883, from an account written by M. Ch. Fauvety, President of the 'Scientific Psychological Society' of Paris.

M. Fauvety says in the Society's Bulletin, for the new year:

"In one of the poorer quarters of Paris, cures have been, and are still being, performed, by imposition of hands, &c. The subjects, many of them have been treated unsuccessfully at hospitals. The healer asks for no payment. What good he does is, he says, for the love of God and humanity. Orthodoxy practitioners could gain nothing by prosecuting a heterodox therapist like this, so he goes on in his work unmolested.

"The healer's name is Hyppolite. He is between forty and fifty, and is in the business of a watchmaker with his father, a hale and upright man of eighty.

"In the room at the back of the shop early every morning Hippolyte's daughter is ready to receive sick visitors, giving to each a number in the order of which each will be attended to. At nine o'clock Hippolyte begins and keeps at his work of healing until past noon, and then he goes to the watchmaking and mending by which the household is supported.

"With respect to his method of treatment, Hippolyte says that as soon as rapport is established between the patient and himself—which seems to be pre-requisite—he has impressions as to what is out of order and what he has to do; sometimes his hands are used to make passes; sometimes somnambulic sleep comes on, in which communications are made through the patient about his case, to help in the cure. In chronic cases the method generally pursued is evidently calculated to arouse into activity the will and organic forces of the patient, in aid of which Hippolyte uses manipulations, in these he declares he is moved by his 'spirit guides.'

"Various persons have watched Hippolyte's treatment, and all concur in recognising positive cures or palpable amelioration.

"The maladies we saw cured included paralyses, neuralgia, gouty and rheumatic affections, diseases of joints—some condemned to amputation at hospitals—spinal disorders, &c. As many as thirty patients came some days, of both sexes and all ages. The following few cases will illustrate some of Hippolyte's modes of proceeding; they are from a note containing more written for me by him:

"A youth suffering from epilepsy was brought to me after much orthodox treatment. As I spoke to him he went into a fit of fearful severity. I felt myself moved
to lay my hands upon him, my right to his heart, my left to his head, and to direct my gaze to his throat. He presently came out of the fit, passing into the somnambulic sleep. Then, in answer to questions, he said, that the exciting cause of his fits was fright occasioned by some mischievous companions; he then predicted the day and hour of the next fit, and said he would be well and would not need treatment until then. When he returned to ordinary consciousness he had no memory of what had been said through him. I got his promise to come on the day named. He came in accordance with the promise and went into a similar fit, but less strong, exactly at the predicted hour. My hands were applied as before; the fit lasted but a few minutes, he passing again into the somnambulic sleep; in it came another prediction that the next fit would not be until after twenty-one weeks, and date and hour were named; that the fit following that would be at a still longer interval and would be the last.

The fulfilment of these predictions is looked forward to with complete confidence.

"'A Delavigne came, after long and fruitless treatment by the faculty, with chronic articular rheumatism and cold swelling of wrist, and hand, and fingers, quite disabling her from her work of lace-making. While treating her I felt the impulse to put a wooden roller under her hand, and upon this roller, without her own volition, and without any aid from me, her hand was exercised for three hours with intervals of rest. This was repeated at every treatment. Sometimes the bare hand would be made to beat the table forcibly with blow after blow, without any effort of her own, as if to rouse the internal parts of the limb into action. She completely recovered and returned to work.

'"A neighbouring tradesman asked my attention to the case of a lady-customer of his. Three weeks previously she came to his shop to make purchases, and while doing so her little boy, who accompanied her, fell down some cellar-steps. Thinking he must be killed—but he was not hurt—she fainted and fell. She was carried home, for it was found that all power had left her lower limbs. She had been under medical treatment ever since, but with no good result; she was getting very weak, had lost desire for food, and was almost sleepless. She came in an invalid's chair and was carried in.

"'After the first treatment of twenty minutes she was able to walk to her little carriage. The next day, while under treatment, she passed into somnambulic sleep. In it she spoke of her internal condition and predicted coming pains, from reaction, and their duration. At every subsequent treatment she passed into the sleep, assisted with directions, and predicted her full restoration. At the end of a few weeks, her visits having become less and less frequent, she felt quite well. Her last visit was to tell me, with radiant and grateful countenance, that she had been invited to a soirée danseante, and had found that her limbs had entirely regained their full strength and activity.

"M. Fauvety says that although people not poor find their way to Hippolyte, the greater number are very poor, as may be judged from the circumstance that on the table were always tickets for bread placed at Hippolyte's disposal by the Conseil de Bienfaisance of his district; there was also a wooden bowl to receive the small contributions of the less poor for him to distribute among those who needed better nourishment than their own means afforded, or to pay omnibus fares for those unable to walk."

A large number of additional testimonials both printed and in MSS., have been sent to the author concerning the beneficent gifts of this noble healer, and the excellent uses to which he devotes his powers. Our space forbids any more extended notice than a hearty "God speed," words which will find an echo in the hearts of hundreds, whom this man's Christ-like work has already blessed and benefited.
CHAPTER IX.

SPIRITUALISM IN FRANCE (CONTINUED).

OF

PHENOMENAL AND EXPERIMENTAL SPIRITUALISM.

THE CURÉ D'ARS, JACOB THE ZOUAVE, AND OUR LADY OF LOURDES.

Notwithstanding the fact that the experimental method of receiving communications through physical mediumship was not in favour with M. Allan Kardec and his followers, (the ruling party in the modern movement in France), there is an abundant amount of phenomena of all kinds recorded in M. Pierart's excellent journal La Revue Spiritualiste, also in many other European journals devoted to the subject. From this treasury we are about to select such facts of a representative character as will give a general view of French Spiritualism in the nineteenth century.

Pursuant to the plan of this work, we shall first record a case of spontaneous spirit power or one which gives unmistakable proof of spiritual influence without the aid of invocatory processes, and the illustration we are about to introduce, is the celebrated "Curé D'Arès," the founder of the D'Arès "Providence," and many other noble works of charity.

Jean Baptiste Vianney, was born in the vicinity of Lyons in 1786, in an humble sphere of life.

His natural capacity was by no means remarkable, and at school he was only remembered as a somewhat dull scholar.

Circumstances having opened up the way for his becoming a priest, although he had only Latin enough to say mass, and no learning beyond the routine of his profession, yet his amiable nature and unaffected piety won him friends wherever he went. After some changes of fortune and the rejection of two good offers of rich positions, which in his extreme humility he did not deem himself fit for, he accepted the pastoral charge of the little agricultural village of D'Arès, now in the arrondissement of Trevoux.

This place, the scene of his life-long labours was almost as stagnant and full of ignorance as good Pastor Oberlin's famous valley of Ban de la Roche.

When M. Vianney became its Curé, his deep devotion, fervent preaching, and the genuine interest he displayed in the happiness and welfare of his flock, soon won their confidence, and placed him in the very centre of their hearts and affections.

Although he was wholly dependent for subsistence upon the small pittance he received for his pastoral services, he managed to live upon such meagre fare that he was enabled to disburse nearly all his salary in charity.

Very soon his reputation for beneficence drew around him a much larger circle of poor dependents than he could provide for, and then it was that he commenced his extraordinary life of faith, supplicating in fervent prayer for whatever means were necessary to carry out his divine
mission of blessing to his unfortunate fellow creatures. In this way the sphere of his benevolence and the wonderful results of the means he employed to maintain it, reached proportions that could scarcely be credited.

Amongst other great undertakings he built three chapels, and established a "Providence" or home for destitute children, to which he added another for friendless women. When the number of his poor pensioners exceeded his means of accommodation, he devoted one room after another of his own humble dwelling to their use, reserving only the garret for himself. All these undertakings involved not only incessant labour but vast expense. The Curé had not a franc of his own to devote to these purposes, for he gave away in casual and daily charities nearly all his means, sometimes even depriving himself of his small allowance of bread and milk to feed the hungry.

He gave away the bed on which he lay and cheerfully substituted for it a couch of straw, which he declared was quite good enough for him. He often robbed himself of the decent clothes provided for him by admiring friends and administered to the wants of others in fluttering rags.

Always cheerful, contented, indomitably active; planning his own buildings and helping to raise them himself; preaching incessantly and never weary of speaking words of good cheer and consolation, this wonderful being became the life and soul as well as the founder of the most gigantic enterprises.

When the orphans of poor dependents wanted bread he prayed for it, and it was sure to come. When the treasury was empty and food and fuel must be purchased he prayed and the money came pouring in from all quarters. When the work on his buildings came to a standstill and the workmen would not tease the good father for help, he knew exactly what they wanted—and prayed accordingly—food, money, building materials, and clothes, were sent just as certainly as they were needed, but not until the good pastor had put up his fervent petition for the same.

Kind helpful women tendered their services as teachers and seamstresses, whereupon he opened schools for the children and established clothing depots for the destitute.

The idea of his "Providence" too became contagious, and numbers of other institutions of a similar kind began to spring up in different provinces of France.

M. l'Abbe Monnin, whose biography of this wonderful man occupies two bulky volumes avers, that his "Providence" was established fifteen years before that of Müller in Bristol, England, both being supported in the same miraculous way by faith and prayer.

M. Monnin relates endless miracles of the good Curé, the recital of which could add but little to the reader's interest in the astonishing facts already narrated. Here were three chapels erected, four or five houses built and endowed, countless numbers relieved, and upwards of one hundred poor women and children regularly maintained, and all by a man without a penny in the world, and a stipend barely sufficient to provide for the daily wants of one person.

But now a still more wonderful thing was to happen in the enchanted region of D'Ars.

Persons afflicted with disease began to experience sudden cures, whilst praying before the altar, or making confessions to the Curé.

The fame of this new miracle soon spread abroad, until the Abbé Monnin
ONE HUNDRED AND NINETY-SIXTH CENTURY MIRACLES

In the course of each year about 30,000 persons annually came from Germany, France, Belgium, Italy, Spain, and even from England, and that in less
than six months what amounted to an average of 6000.

Tens of thousands had been previously numbered were dissimi-
lated in crowds.

The incomparable Cure gave himself up to the work heart and soul.
His usual mode of life was day and night and the immense crowds that
surrounded him were obliged to wait for hours and sometimes days to reach
the good man.

No one was allowed to take precedence of the rest except in cases of
extreme poverty or extreme wickedness. Women, babies, and great ladies,
then drove up in swarms to the church in grand carriages, and
manifested the simplest religiousness when informed that notwithstanding
their rank they could not be admitted except in time.

The Cure only permitted himself to take four hours sleep, namely from
eight to twelve, and when he came to the procession again, the church
and all the approaches to it were crowded with those who had waited all
night to reserve their places.

Opus Dei were established to convey patients from Lyons to D'Arta, and
the whole was covered with boats full of anxious pilgrims.

Among thousands of reported cases of wonderful cures, there was one
well known to Mr. White, a biographer of the Cure D'Arta's biographers, relates in
the following touching terms. He says:

A poor woman came from a great distance, carrying on her back a boy of eight
years, who had been in bed for a long time. For five and twenty hours the poor
mother perseveringly endeavored to get near the Cure. At length he put his hands
on the child and blessed it, saying some words of comfort to the mother. On
returning next morning for the sick boy said, "Mother, buy my sabot, for M. the
Cure promised me I should walk tomorrow." The words of the Cure had not
come true, but the child had such faith in him that he felt confident of
success. The mother went and bought the sabot, and sure enough, on the morrow
the child was cured and ran through the church crying joyfully, "I am cured! I am
cured!" The mother was overwhelmed with tears and emotion.

We cannot conclude this brief notice which does but poor justice to the
subject as detailed by the Abbe Monnin, without making the following
additional extracts from Mr. Howitt's interesting account of the Cure. He
says:

"Numerous letters are found in these volumes [Abbe Monnin's biography] from
people, detailing the circumstances of their ailments and their cures, and many others
from well known persons soliciting the prayers of the Cure for themselves and friends.
All this time the Cure was not only expending superhuman exertions in church services,
but year to year, giving himself but a short pause for a very meagre breakfast and
dinner, but he was receiving large sums from all sides and bestowing them as
promptly in relieving distress, assisting poor pilgrims, and sending relief to distant
places. When somebody asked him the secret of obtaining such great supplies of
money, he replied that it was by simply giving it away again as fast as he could, to
those who needed it. Not only at the same time could be more unassuming, unostenta-
tious, and unselfish. He expended everything he had, money, prayers, strength, as
long as he had any; and this he continued till within four days of his death, in
August, 1859, at the age of 75.

One of the most remarkable features of the Cure d'Arta was the spiritual
calmness to which he had attained. By his extreme abstemiousness, his intense
exertions, and his ardent piety, he seemed to have purged away almost all fleshly
impressions between the invisible world and himself. Notwithstanding the constant
throng of people that surrounded him so that he had difficulty to pass amongst them in
his church, or to and from his house; though they were coming and going continually,
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he seemed to know them, their names, their connections, and circumstances as soon as he cast his eyes on them. He would pick out particular individuals in the crowd, tell them the cases he knew were pressing, take them into his confessional and speak to them of their wants in a manner that filled them with astonishment.

"Seeing a young Savoyard lady in the congregation, he told her in passing, that he would see her on the morrow. As she had but just arrived and was a perfect stranger she thought he had mistaken her for some one else, but on the morrow when she was admitted to his confessional, he told her her most secret thoughts; amongst other things of which she had never spoken, of her desire to enter a religious house, of the sisters she had left at home, and their special characters, all of which was perfectly correct.

"Another lady from a distance, he advised to look after her property and dispose of it at once to her relatives as she had no time to lose. Although in middle life and perfect health apparently, she died suddenly, almost immediately after following his advice. This the lady's relations, grateful for his judicious council, informed him of.

"Le Fère Nigre who was planning in his own mind a soldier's home at Tourbières, when pulpit, that he had just been to D'Arts, when the Curé, to whom he was a stranger, accosted him by saying, 'Well, father, how go on your plans for the soldiers' home? Come; when will you have done thinking of it, and begin building it.' 'Now,' said the preacher, 'though this thing was in my mind, I had never spoken of it to a living creature, yet he knew all about it.'

"During the excitement of the Revolution of 1848, many persons consulted him about the safety of their families. He bade them rest in peace for there would be no blood spilled except in and just round Paris.

"During the Crimean war he was asked to pray for the safety of a soldier there, and a sister ill at home. He replied, 'The soldier will return quite safe; the sister is ripe for heaven.' He was quite right in both cases. A young lady, during the Italian war, was in great terror for her husband. 'Tell her,' said the Curé, 'that she has nothing to fear. Peace will be made directly.' This was on the 25th June. The news of the interview of Villafranca came directly afterwards.

"A man who had a little land, offered it for sale to the Curé; he advised him whatever he did not to part with it. Very soon after, a mine was discovered in it, which secured the proprietor two thousand francs annually. On the other hand, a director of mines consulted him on investing in a new mine lately opened, and which promised to pay richly. He counselled him by no means to do it. Twelve days after, the mine was flooded with water and became unworkable, besides causing the death of various persons.

"The Curé, like many of the old saints, believed himself terribly assailed by the devil, and no doubt he was, but perhaps not to the extent that he supposed. But let us see what phenomena surrounded him, for actual spirits were busy about him; and let us take their proceedings from his own point of view. From the moment that the Curé opened the orphan house at D'Arts, six years after his going there, and thence to the end of his life, he was beset by the continual evidences of what he deemed satanic influence. At nine o'clock one evening, as he retired to rest, he was startled by three loud knocks at his outer gate, as if they would drive it in with a huge club. He arose, threw open the window, and asked who was there. No answer was given. He returned to bed, but was scarcely asleep when he was roused again by other blows, this time not on the outer gate, but on that of the staircase leading to his chamber. He arose and called out, but again there was no answer. Imagining that they were thieves who came to steal some valuables belonging to the Viscomte d'Arts, he had two stout men to come and sleep at the parsonage; these men heard the same noises, but were unable to discover any one, and soon came to the conclusion that they were produced by no human power. They continued their watch for several nights, still hearing the noises, but discovering no one. A snow fell in the night and hid his footsteps. The front door, the Curé descended quickly, thinking this time he should be able to trace them by their footmarks in the snow. To his astonishment there were no marks at all. He was now quite satisfied that the men were right, that they were no mortal disturbers. Some young men of the village, however, formed themselves into a guard over the house during the night, and a party of his neighbours came and slept in the room adjoining his own. The cartwright of the village came, carrying his loaded gun with him. At midnight there came a terrific noise, and the furniture of the room in which this poor man was stationed, resounded as if with a storm of blows. The cries for help caused the Curé and other watchers to rush in, but nothing was either to be seen or heard.

"These disturbances continued with more or less violence for a period of over thirty-five years. Sometimes there were heard sounds as if a wild horse were rearing
in the hall below the Curé’s room throwing his hoofs to the ceiling and then plunging with all four feet on the tiled floor.

"At other times a gendarme seemed to be ascending the stairs in his boots, and stamping loudly as he ascended. Again it seemed like a great flock of sheep passing above his head, and making sleep impossible by that monotonous patter of hoofs.

Catherine Lassagne in her notes of her life at the Providence at Arès, relates many such things, and says that every one who knew the Curé, knew that he would sooner suffer death than state an untruth. He said to her one day that when the flock of sheep seemed running over his head, he has taken a stick and struck smart blows on the ceiling to cause them to be silent, but to no purpose. Just as he would be dropping asleep, ‘Grappin,’ as he called the devil, or the grappling iron, would begin, as it were anew, hooping a cask with iron hoops, and with a tremendous din.

"All this things, remarks the Abbe Monnin, are precisely what happened to the ancient saints, and which are to be found in abundance in the *Dioleische Mystik*, of Gores, B.V., chapters xxi. and xxii. On the occasion of the Curé going to Saint Trivier-sur-Moignans to preach, at a great jubilee held by the missionaries, he was much teased by his brother clergymen about these hauntings. They were very witty about them, telling him they all came of not living well enough; that they were rats, and a dozen other things. The Curé took it all in good part, bade them good night, and went to bed. At midnight these gentlemen came rushing to his room in terrible array. The house seemed turned topsy-turvy; the doors banged, the windows rattled, the walls shook, and ominous cracks appeared to announce their fall. ‘Rise! rise!’ they cried to the Curé, who was lying quietly, ‘the house falls.’ ‘Oh! I!’ said he, ‘I know very well what it is; go to your beds: you have nothing to fear.’ An hour after a bell rung: there was a man at the gate who had come several leagues to confess to the Curé. He always expected when these disturbances took place that some one was on his way to seek consolation from him; and it never failed to prove so. He believed the demons made the uproar out of envy of the good he was about to do.

The clergy, however, were cured of laughing at him, and one of them made a vow never again to jest on apparitions and nocturnal noises. Another night the devil, the Curé said, had amused himself by pushing him about his chamber all night on a bed on castors; and the next day when he entered his confessional, he felt himself lifted up and tossed about as though he had been in a boat on a rough sea.

"But was the devil really engaged in all these transactions? The truth probably is, that M. Vianney had so reduced his body by fasting, penance and enormous exertion, that he had opened himself to all kinds of spiritual impressions, in which the devil was sure to have his share. But most likely many of these ghostly visitors were merely spirits of a low order who liked to amuse themselves, as they found the Curé accessible to them. Many, no doubt, like those who visited the Seeress of Prevorst, would have been glad of his prayers, had he not been so completely shut up on that head, by his catholic demonophobia.

"Nothing, however, is more certain than that the worthy Curé d’Arès was actively beset by spirits of one kind or another for upwards of thirty years. He exercised several persons who were possessed, and records dialogue with these demons in which they assured him that they often said mass.

"Altogether the biography of the Curé d’Arès is one of the most remarkable of modern times. Miracles of the highest and lowest kinds were in active operation round him for a long course of years. They were exhibited before thousands and tens of thousands of people of all classes and ranks and of many countries.

"What had been reported from all past ages by men of the highest character for veracity learning and talent, was repeated at Arès for thirty-five years in all its powers. . . . Yet we are told that all this time the press of France preserved a profound silence on the matter as though no such things were taking place."

To the well-informed Spiritualist, all comment on this strange history is unnecessary. The greatest miracle of the good man’s life is the fact that the stolid scepticism of a cold materialistic age can still exist, after events of such astonishing and world-wide celebrity have testified to divine and spiritual interposition in human affairs.

Another phenomenal personage of whom the world has heard much, was a soldier commonly known as Jacob the Zouave, a healer of remarkable power, and one who during his brief mission performed many wonderful cures.
In 1866 or 1867, he first became publicly known whilst yet attached to his regiment, for his curative as well as clairvoyant powers. From childhood he seemed to have been endowed with spiritual gifts of which those around him had little understanding.

Without any instruction, he often executed beautiful drawings of strange fruit and flowers which he said grew on the planet Venus. He could readily detect the nature of obscure diseases and read the character and lives of strangers—in a word, he exhibited constant proofs of clairvoyant powers up to the time when he became famous amongst his military associates for "curing sick people by magnetism, sympathy, and in other strange ways."

As soon as it was known outside his regiment that he possessed these gifts, he was followed everywhere by solicitations to exercise them. Amongst those who heard of and appealed to the famous Zouave, was a talented young gentleman studying at one of the universities, but who was obliged to relinquish all his hopes of name and fame on account of a confirmed sciatica which settled in the right hip and obliged him to walk painfully on crutches for four years. This gentleman, M. Marney, informed the author he paid but one visit to Jacob who held his hands, stroked his body a few times and then bid him walk—he did so, and never after experienced the slightest sense of pain or lameness. This marvellous cure wrought on the son of a wealthy landowner, attracted so much attention that the barracks at Versailles where M. Jacob was quartered became thronged with visitors.

The officers and men were plied with entreaties for permission to see the healer, and the place—to use the words of one of his superior officers, when describing the scene to a company in which the author was present—"resembled a bear garden." Order and discipline were interrupted, the annoyance was unendurable, and the wonderful Zouave was informed he must either give up his profession of killing or curing, for the two were incompatible. After much effort on the part of his friends and admirers, the Zouave's release from the army was procured, and he commenced his career in earnest as a healing medium. Many of his most astonishing cures were effected whilst he yet remained in the army, but when he was emancipated from that restraint, the enthusiasm which followed him knew no bounds.

Doubtless, many of the reports concerning him were exaggerated, and many understated, according to the predilections of the narrators. Certain it is, that his cures were often remarkable enough to be called miraculous, although he himself told the author in an evening visit paid to her in London, that he never professed to cure every one, and indeed many he felt from the first moment of their approach so strongly repelled from, that he knew instantly they were no subjects for him. On this same occasion he explained to those present, that he saw the diseases of those who came to him, and very often realised that they had sick friends or relatives whose condition, if time had permitted, he could have described accurately. To prove this, he undertook to describe a young lady well known to the author, and then a resident of America.

He gave an excellent account of this lady's personal appearance, but insisted that she was the victim of a disease which would terminate fatally in a given period of time, a prediction which was actually fulfilled, although the disease itself was unknown at the time. He (M. Jacob) added, that he almost always saw spirits busy in ministering to the patients who called upon him, and helping him in his modes of treatment.
Many persons complained that this soldier-doctor was brusque and abrupt in manners, hence that he was not generally popular with those even whom he had most benefited. Whether M. Jacob deemed it prudent to imitate the rough, repulsive, manners adopted by so many of our most popular English doctors, under the impression, doubtless, that it is Abernethy-like and imposing, or whether the complainants asked too much of an humble private soldier, when they required polished manners, in addition to a gratuitous cure, we need not take the trouble to enquire. That which we do know is, that the lame walked, the blind received their sight, and the deaf heard, and all this and much more than any ordinary chronicle can record, was done without money and without price, for the Zouave would neither accept of money or presents for his great services, and beyond a pittance franc, paid by those who chose to buy his photograph of his father, who stood at the door with them for sale, this generous and magnanimous creature never received aught for his services, beyond the consciousness of the priceless good he was performing.

Although the readers of the Spiritual journals on both sides of the Atlantic have become familiar with the name of Jacob the Zouave, and the methods of his cures have been too frequently described to need reiteration, it is but justice to this noble and self-sacrificing worker to insert at least one testimonial from a grateful patient, and that in relation to a cure, which may be taken as an illustration of the Zouave's usual mode of procedure.

The letter in question was addressed to the Patrie newspaper. It was written by the Count Chateau Villard, residing at 60, Rue St. Lazare, Paris, and was introduced by the editor in the following words:—

"We have several times alluded to the Zouave Jacob, garrisoned at Versailles; but who comes to Paris to effect his marvellous cures.

"What is the secret of all this, and has he any? Is he gifted with a degree of magnetic influence unrecognized until now? How are the various cures of suffering people to be explained? We can give no opinion; all we know is, that the house in which he operates is continually attended by invalids; one after the other takes his ticket in order to arrive in turn.

"We must add that the Zouave will receive no money, gifts, or thanks; he will accept literally nothing! All these facts are attested by an honourable witness in the person of the Count Chateau Villard, residing at 60, Rue St. Lazare, who writes as follows:—

"Sir,—Reading in the newspapers that I had offered a part of my private residence to the Zouave Jacob, I beg of you to be so good as to insert, that I have made the offer only in the event of his being forced to quit his quarters in the Rue Roquette.

"God knows that I have no wish to take him away from the poor afflicted who will know well where to find him; I have made the offer in gratitude, and for the benefit of humanity.

"I had heard such extraordinary things of the Zouave, that, paralyzed as I was, I had a desire to attend one of his séances; I took my lady with me, who has been a continual sufferer also, and I here state what actually occurred.

"On arriving in the Rue Roquette, where there was a stoppage, I alighted from my carriage with the aid of my valet, and a kind working man who hastened to take my other arm. These two assisted me to the workshop of Monsieur Dufayet. In this condition I arrived at the door, where a person who could not be bribed, refused me admission without a numbered ticket; my secretary, who by a fortunate accident happened to know the principal clerk of M. Dufayet, beckoned to him, and he seeing my state of impotence allowed me to enter into the court, crowded with sick people.

The arrangements of the Zouave are that those who are at the worst, should be treated first.

"My lady began to weep at seeing so much misery. There was a lady who had brought her daughter; she stated that the child was being treated within; that she herself was not allowed to assist, inasmuch as the doors are only open to actual
NINETEENTH CENTURY MIRACLES.

invalids. I observed after, the young girl come out, and walk to the vehicle which had brought her, followed by her mother. This same girl had been taken to the place carried by a man.

"I also noticed a man with a distorted back, unable to walk, make his exit jumping with joy; whilst the plaudits of the crowd, and persons from that quarter of the town who recognized him, joined in.

"We were introduced at last to the chamber, which may really be designated the miracle chamber. I saw there a human being frightfully afflicted, paralyzed and incredibly ill, brought in by M. Dufayet and his assistants, and placed in chairs closely packed one against the other.

"As soon as the apartment was full, the Zouave entered and said, "No one must speak unless I interrogate him, otherwise I leave you." Here the greatest stillness reigned. He then went round telling each one what was the matter with him, and without touching them he said "Rise up!" and those that had been paralyzed arose; I am one of the number and raised myself without the slightest effort.

"At the end of about twenty minutes, he told us all to retire and amidst profound silence each one left. My wife, more polite than I, wanted to thank him; he immediately imposed silence and said, "Other sufferers await me; you are cured, let that suffice, begone!" On going out I was much crowded upon by persons asking me affectionately of what had occurred, and I regained my carriage without help, walking upon a very badly paved street where the best man might find it awkward.

"From that time forth, my wife also has been marvellously well.

"There is an extraordinary fact connected with this strange circumstance which it gives me pleasure to relate: the street is crowded with sick people; not only one is desirous to give a helping hand, but all seem to forget their ailments in their interest to help others.

"Can it be, that this immense charitable influence spreads itself from one source into the hearts of all?

"I am, &c.,

"(Signed), Chateau Villard.""

"Paris, August, 1867."

More than one half of the columns of the Petit Journal, a paper of the largest circulation in Paris, was occupied for several days the following September with Jacob's past and present history. One of the editors of that journal made the Zouave's acquaintance at the camp at Châlons in August 1866, where his fame created as much excitement as it subsequently did in Paris, and the editor vouched for a wonderful cure of a long standing complaint effected for a woman who was a servant in his family.

The crowds that assembled daily round Jacob's tent at Châlons, obliged the officer in command to put an end to Jacob's practice of his great and undoubted gift of healing.

The phenomenon of healing by magnetic or spiritual methods has been by no means an uncommon one in France.

Many mediums less distinguished than Jacob the Zouave, but not less successful in a more limited sphere, have practised their art throughout the land with excellent results. Amongst the records of remarkable cures, it has often been questioned, how far the reports of "healing miracles," attributed to the celebrated shrine, grotto, or fountain of "Our Lady at Lourdes," may be relied on as genuine. As many of our readers may not be familiar with the current accounts rendered of this famous spot, we deem it in order to conclude this chapter with a brief narrative furnished from a distinguished writer, who himself visited the scene of the reputed miracles, brought away with him a small phial of the healing water, and left behind a severe ulcer which for many months had fastened on his arm, without his being able to obtain any relief from the ordinary course of medical treatment. This gentleman who was obliged to conceal the little
The Curé D'Ars.

take advantage of a translation made by Dr. Carter Blake for one of the London Spiritual journals, which reads as follows:—

"M. Dauzac had both his legs broken by a heavily laden cart passing over them. The doctors in consultation declared amputation necessary, so shattered were the limbs. M. Dauzac’s son, who is a medium, retired from the sick room, and prayed fervently that advice might be given him from the spirit world, and in particular that a good spirit, known to him as Dr. Demewe, might be sent to help his father. The following words were then written through his hand:—‘Do not consent to the amputation, your father will recover; he will be able to walk and attend to his affairs again. I will mesmerise him spiritually, and give him strength to bear the operation, which I will perform myself; after much suffering he will be delivered from this affliction.’

"The doctors came, but pronounced against amputation as useless to save the patient’s life. He was in a high state of fever, and already doomed. They replaced the bandages and left the house. Immediately Demewe, aided by a band of spirits, began his operations. M. Dauzac says—

‘I was placed in a position in which I could not have held myself without iron supports; I then felt a hand rubbing me so hard that I cried out; everything seemed to be unwound and displaced; I believed that I was suffering from cramp, for my son had invoked the beneficent spirit unknown to me. In about ten minutes, when I was quite exhausted with pain and fatigue, I was allowed to rest a little; and what ease I felt! Ten minutes later I exclaimed, ‘There it is again! It is in the other leg! Everything is being undone.’ The watchers declared nothing had happened; the operation was repeated five times on each leg, at intervals of ten minutes; after that I slept the whole night.

"The following morning the son consulted his spirit-friends, and Dr. Demewe declared that bones, tendons, veins, and fibres had all been duly laid in proper order, and that the cure would be effected. The legs would be slightly shorter than before, but the patient would not be lame, though he would sometimes suffer pain. A dangerous crisis followed, consequent on the extraction by the doctors of a portion of detached bone; nevertheless, young M. Dauzac, encouraged by the assurance of his spirit guides, would not give up hopes of his father’s recovery. One evening he was told, ‘To-morrow he will begin to mend, and will steadily improve until restored to health.’ The next morning the doctor inquired of a neighbour, before entering the house, whether M. Dauzac were dead. ‘No, he is better,’ was the reply, ‘I am astonished,’ said the doctor, ‘this change must be the precursor of death.’ A fortnight later he told his patient, ‘You may now get up; but be careful, for only one in a thousand could have lived through this: whether this cure be of God or the devil I do not know, but there is something in it which I cannot understand.’ M. Dauzac replied, ‘You only see in disease a disorganisation of matter; when you have learned the part played by the soul and the perispirit in the physiology of man, and the relations between spirit and matter, this fact will be no longer a mystery to you, and you will make many more remarkable cures.’ The doctor had nothing to reply, except that M. Dauzac would certainly never walk again. He went on crutches for a fortnight, and was then able to dispense with them altogether.

‘The record from which the above is somewhat condensed is signed by M. Dauzac, his son, and thirteen other persons, and is dated Naujean par Brâme, Gironde, January 18th, 1877, and is published in the June number of the Revue Spirite.”

As professional mediumship is little practised in France except when patronage is bestowed upon visitors of that class from other countries, we do not feel at liberty to name the various media through whom the members of private circles have the opportunity of witnessing phenomena, still we have personal evidence of the fact, that hundreds of circles are held in Paris and various parts of France, at which phenomena both of physical and mental types are produced in great abundance.

There can be no doubt that the first well marked impulse which experimental Spiritualism received through the invocatory processes of the circle, in France, as in many other countries of Europe, was due to the visit of Mr. D. D. Home, the celebrated, non-professional, physical medium
and subsequently to the large influx of professional mediums who found in France an excellent field for the demonstration of their peculiar gifts.

Of Mr. Home's séances it would be superfluous to write, he himself having related them in two volumes published at different periods of his career, and his many admiring friends having sufficiently described the marvels of which they were witnesses in numerous magazine and newspaper articles.

Mr. Home's manifestations were given in France almost exclusively to personages of rank or those distinguished by literary fame. He was a guest of royalty, the nobility, and persons of the highest position. During his residence in Paris, under the Imperial régime, he was a frequent and ever welcome visitor at the Court of the late Emperor, Louis Napoleon. A record of the manifestations produced through his mediumship was kept by command of the Empress, and frequently read to her favoured friends. Amongst these memoranda is one which went the round of the papers at the time of its occurrence, hence there can be no impropriety in alluding to it now. It stated that on one occasion a séance was held at the Tuileries, when none were present save the Emperor, the Empress, the Duchess de Montebello, and Mr. D. D. Home.

On the table were placed pen, ink, and paper, and presently a spirit hand was seen, which dipped the pen in the ink and deliberately wrote the name of the first Napoleon, in a perfectly facsimile of that illustrious monarch's handwriting. The Emperor asked if he might be permitted to kiss this wonderful hand, when it instantly rose to his lips, subsequently passing to those of the Empress, and Mr. Home. The Emperor carefully preserved this precious autograph, and inscribed with it a memorandum to the effect, that the hand was warm, soft, and resembled exactly that of his great predecessor and uncle.

From personal knowledge of Mr. Home, the author is able to testify that his powers were most unique, and his mode of exhibiting them clear, candid, and unaffected.

None but the most wilfully blind or prejudiced observer could attach the idea of fraud or deception to Mr. Home.

The author has been present in brilliantly lighted salons, when the spirits have impelled Mr. Home to take burning coals in his hand, and lay his head upon a blazing fire without the slightest injury to the tissues of the skin or hair; when his body was elongated several times, from five to eight inches beyond his usual height without the least perceptible motion on Mr. Home's part; when he was floated in the air above the heads of all present; also, when delightful strains of music were played on an accordion untouched by human hands.

These, together with loud rappings, spirit music, motions of heavy bodies, entrance, speaking in various languages, the apparition of many hands, in a word, every form of spiritual manifestation exhibited through other media, have all been produced through Mr. Home, without the equivocal conditions of darkness, cabinets, or the smallest show of deception, or desire to evade any proposed test. It is no wonder that the phenomena abundantly produced, and freely given under such circumstances, should have created an immense sensation in the circles of privileged witnesses and excited a corresponding amount of bitterness and antagonism amongst the enemies of Spiritualism, especially those who were not favoured with an entrée to the scene of the marvels.

Thus it was, that certain disreputable members of the press, scribblers
whose speciality it was to pander to the lowest appetites of the vulgar, and slander those whose positions were beyond their reach, began to pelt Mr. Home and his friends with the parricide peculiar to their calling.

Disgraceful lampoons were directed against him, and libellous charges freely circulated. The total absence of justice which marks all judicial proceedings in which Spiritualists are concerned, deterred Mr. Home from attempting to seek redress for these harassing attacks, meantime their effect was confined to those who wished them to be true, Mr. Home's personal friends being too well satisfied of his work to be affected by slurred.

Another efficient labourer in the spiritual vineyards of France, was Mr. Rollin Squire, a young American gentleman, now an eminent lawyer in Boston, who visited Europe about 1860, and passed some months on the Continent. Mr. Squire was a physical medium endowed with an extraordinary amount of the power which enables spirits to lift immense weights, and perform feats of strength impossible to a giant, much less to a fragile youth like the medium.

The young American soon became highly popular, and as he never received any payment beyond the pleasure he felt in obliging those who fêted him, his motives were of course, placed beyond suspicion of self-interest.

In 1865 the work of experimental Spiritualism was greatly aided by the introduction of the celebrated American mediums, the Davenport Brothers, who were induced to visit Paris at the instance of Mr. Samuel Guppy, a wealthy English gentleman, devoted to the study of Spiritualism and its phenomena.

During their stay in Paris, the Davenports were called upon to give a specimen of their peculiar power in presence of the Emperor of the French. Mr. Benjamin Coleman, a steady adherent of the Spiritual cause in England, furnished the following account of this séance for the London Spiritual Magazine:

THE BROTHERS DAVENPORT AND THE EMPEROR OF THE FRENCH.

"The French special correspondent of the Star announced that the Davenports had performed at St. Cloud in the presence of the Emperor, Empress, Prince Imperial, and all the Court! The facts of their visit I have from one who was present, and they are as follows:—

"On the arrival of the Davenports at St. Cloud, accompanied by their confidants, Mr. Wm. Fay, they found to their surprise that all the preliminary arrangements had been made for the dark circle. Two strong common chairs were placed in the salons, and the fires had been put out to secure the necessary condition of complete darkness. The cabinet being erected in the presence of the Imperial party, under the closest scrutiny, the exhibition commenced; as it proceeded, the Emperor showed that he was not only intensely interested, by repeated ejaculations of 'How extraordinary! How wonderful!' but he readily complied with every condition, and insisted upon perfect order being kept. Two persons who were laughing and making sceptical remarks, were reproved, and reminded by him that if they felt no interest in the exhibition they might find more amusement in the billiard room. The Marquis de Grange having entered the cabinet with the Davenports, he extended his arms, and was fast bound to each of the brothers in the usual way. The instant the doors were closed the noise and confusion which was heard within the cabinet surprised the Imperial party extremely; when the doors were thrown open and the Marquis was seen with his cravat removed, a bell stuck in his waistcoat, the violin and guitar fantastically arranged about his person, and the tambourine upon his head, the Emperor threw himself back in his chair and laughed heartily at the grotesque appearance of the helpless and somewhat frightened Marquis, who on his part seriously and emphatically assured the company that the brothers had not moved a muscle."
"During the dark circle the Emperor and Empress frequently exclaimed, 'A hand is touching me.' A watch being held by the Emperor in the palm of his hand, it was at his request given to the Empress, and upon her asking that it might be taken to the Prince Imperial it was instantly conveyed a distance of 60 feet to the young Prince, who threw it from him exclaiming, 'It was so hot, he could not hold it.'

"When Mr. Fay's hands were tightly bound behind his back, the Emperor gave his seal to impress the wax with which the knots on Mr. Fay's wrists were secured. In an instant Mr. Fay's coat was whisked from his back, and was seen flying through the air. The Emperor satisfying himself that the cords and seal were still intact upon Mr. Fay's wrists, he exclaimed again and again, 'Most wonderful! most extraordinary!'

"At the close of the séance the Imperial party asked many questions, the Emperor saying he was not surprised at the excitement which such an extraordinary exhibition created in a large assembly. It was, he thought, imprudent to attempt to show such phenomena to many persons at one time, who could not test for themselves their reality. After many expressions of their entire satisfaction the Imperial party withdrew at half-past one in the morning, and the Davenport party sat down to a sumptuous supper which had been provided for them at the palace.

"On the following day the Emperor marked his further appreciation of the exhibition by sending to the Davenport party an unusually munificent gift for their services.

"At the Davenport's suggestion the Emperor sent for M. Houdin, who exhibited his imitations, and without any comment being made by the Emperor, he was dismissed and paid the usual fee of 500 francs, and his expenses."

Since the advent of the Davenports in Paris, many celebrated American and English mediums, such as Messrs. Chas. Foster, Henry Slade, Herne, Williams, Eglinton, Miss Fowler, Miss Nichol, Miss Cook, and others, both in a professional and private capacity have visited Paris and the principal cities of France, and stimulated investigation by their remarkable mediopathic powers.

As there is very little variety in the demonstrations of clairvoyant or physical force mediumship and the public for years past has been fairly surfeited with magazine and journalistic accounts of séances, half a dozen of which will exemplify thousands, we forbear to offer the reader any detailed description of the phenomena produced through the various parties above named. Suffice it to say, they have collectively demonstrated beyond a peradventure to many thousands of believers, the solemn affirmative of the question, "if a man die shall he live again?"

There are a few incidents which break the monotony of ordinary circle representations, of which the following examples may not prove unacceptable.

In the Gazette de France of 1855, we find a curious anecdote related by the Count de La Resie, Author of Traité des Sciences Oculistes concerning the mode in which the celebrated violinist Urham, received his charming morceau entitled Audition—(hearing). The Count says:

"Urham was a very pious man, and addicted to devotion; he divided 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'œuvres. 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 sang the words of 'The Angel and the Infant;' but to an air totally different to 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 accents 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."

The author, being deeply interested in the progress of musical art, and learning that the following remarkable incident had occurred in the experience of one of her most intimate musical acquaintances, took much pains during a visit to Paris to ascertain the exact circumstances connected with it.

It was stated by M. C. S. Bach that he had sent the account of his relative’s experiences to *Le Grand Journal*, which gave the narrative in terms of which the following is a translation, furnished by Mr. B. Coleman, of England:

"On the 4th of May, 1866, M. Leon Bach, of No. 3, Rue Castellane, great grandson of the celebrated Sebastian Bach, purchased a spinette of antique fashion admirably carved. After carefully examining it, he discovered on an interior board an inscription stating that it was made in Rome in 1564. He passed part of the day contemplating his precious spinette—he thought of it as he went to sleep, and it is no wonder that he had the following dream:—He saw a man stand at his bedside, who had a long beard; shoes rounded at the toe, and large bows at the instep; large full breeches, a doublet with slashed sleeves, stiff collar, and a hat with pointed crown and broad brim. This person bowed to M. Bach, and spoke as follows:—‘The spinette that you possess belonged to me. It frequently served me to entertain my master, King Henry III. When he was very young he composed an air with words, which he was fond of singing, and which I frequently played to him. This air and these words he composed in memory of a young lady that he once met with in a hunt, and of whom he became deeply enamoured. They took her away, and it is said that she was poisoned, and that the King was deeply distressed by the circumstance. Whenever he was sad he hummed this song; and then, to divert his mind, I played on my spinette a sara-band of my composition, which he much loved. Thus I came to confound together these two pieces, for I was continually playing them one after the other.’

Then the man of the dream approached the spinette, and played a few notes, and sung the air with such expression, that M. Bach awoke in tears. He lit a candle, noticed the hour—two o’clock—and again fell asleep. Now it was, that the extraordinary scene took place. In the morning, on awaking, M. Bach was no little surprised to find on his bed a page of music covered with very fine writing and notes quite microscopic. It was with difficulty that he could decipher them by the aid of his eyeglass, for he is very near-sighted.

‘He then tried the air on the spinette. The song, the words, and the sara-band were exactly as the person of the dream had represented them. Now M. Bach is no somnambulist; has never written a verse in his life, and is a complete stranger to the rules of prosody.

Here are the three couplets as we have copied them from the MS.:

"Une jour pendant une chasse lointaine,
Je aperçus pour la première fois,
Je croyois voir un ange dans la plaine
Lors je devins le plus heureux des roys!

"Je donnerois certes tout mon royaume
Pour la revoir encor un seul instant;
Près d’elle assis dessous un humble chaume
Pour sentir mon cœur battre en l’adorant.

"Triste et cloistriée, oh ! ma pauvre belle,
Fut loin de moy pendant ses derniers jours,
Elle ne sent plus sa peine cruelle;
Icy bas, hélas ! je souffre toujours.

"
"In this plaintive song, as well as in the joyous saraband which follows, the musical orthography is not less archaic than the literary orthography. The notes are of a form different from those of the present day. The bass is written in one key and the song in another. M. Bach has obliged me by playing to me these two pieces, which have a melody simple, naive, and penetrating."

"The Journal de l'Etoile says that Henry III. had a great passion for Marie de Clèves, the Marchioness d'Isles, who died in the flower of her age in a convent, the 15th of October, 1574. Was she 'la pauvre belle triste et cloistree,' who is mentioned in these verses? The same journal says that an Italian musician, named Baltazarini, went to France at that epoch, and became one of the favourites of the King. Did not the spinette belong to Baltazarini? Was it not the spirit of Baltazarini who wrote the song and the saraband?"

The necessity of passing on to other scenes compels us to limit the closing notices of this chapter to two or three extracts, for which we are indebted to the columns of the journal once so admirably conducted by the late M. Pierart, La Revue Spirituaistes:

"Paragraph 1. M. Debray writes us from Nocé (Orne) that Spirituality in the experimental mode is making rapid progress. There are, he says, several circles held, at one of which—Madame Hermione P—being the medium—direct writing is obtained from spirits who address each of the company by name, and write in small but almost perfectly finished characters, resembling copper-plate."

"Paragraph 2. At the trial of Jean Lameniere, for forgery, the Judge gave sentence against the prisoner, but our friends at the Bordeaux circle, on the previous night had spelled out the exact words in which the sentence was given, and the number of years of the conviction. Our medium Catalina N—was present with us; could the Judge have read our minds?"

"(Signed)"

Dr. J. Vernay.

"Paragraph 3. Our old friend Jobard writes from Metz—'I cautiously sounded my host as to whether there was any table talking there.' 'Certainly,' was the answer. 'Metz is a second Paris for novelties; we have here several Nobles, Professors, and other celebrities, who are so unfortunate as to be believers and practitioners too of the table talking art.' Even old pupils of the Ecole Polytechnic, finished mathematicians, and others, who have never before shown signs of mental derangement, turn religious, and put up prayers to God to send them—what would you think?—good spirits to be their guardian angels! What are we coming to next? Some of us may be heard by-and-by talking of the Spirit land instead of Heaven or Hell, and inviting our deceased ancestors, to a déjeuner à la fourchette.'"

Continuing to write of the Metz Spiritualists M. Jobard says:

"A collection of communications received by these Metz Spiritualists is just published. The tract I speak of will give you an elevated idea of the mediums here. 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 Pris 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 people 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 newcomer was commenced; on the last 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!"

As an evidence of the wide popularity to which the subject of Spiritualism had attained in 1869, M. Pierart quotes in one of his numbers of that year, an article from the *Sibyl*, a leading paper, but one which had hitherto contained many notices inimical to Spiritualism. The writer, M. Eugène Bonnemère, says:

"Although Somnambulism has been a hundred times annihilated by the Academy of Medicine, it is more alive than ever in Paris: in the midst of all the lights of the age it continues, right or wrong, to excite the multitude. Protean in its forms, infinite in its manifestations, if you put it out of the door, it knocks at the window; if that be not opened it knocks on the ceiling, on the walls; it raps on the table at which you innocently seat yourselves to dine or for a game of whist. If you close your ears to its sounds, it grows excited, strikes the table, whirls it about in a giddy maze, lifts up its feet and proceeds to talk through mediumship, as the dumb talk with their fingers.

"You have all known the rage for table-turning. At one time, we ceased to ask after each other's health, but asked how your table was. 'Thank you, mine turns beautifully; and how goes yours on?' Everything turned; hats and the heads in them. One was led almost to believe that a circle of passengers being formed round the mainmast of a ship of great tonnage, and a magnetic chain thus established, they might make the vessel spin round till it disappeared in the depth of the ocean, as a gimblet disappears in a deal board. The Church interfered; it caused its thunders to roar, declaring that it was Satan himself who thus raised the devil in the tables, and having formerly forbade the world to turn, it now forbade the faithful to turn tables, hats, brains, or ships of huge size. But Satan held his own. The sovereign of the nether world passed into the new one, and that is the reason that America sends us mediums: beginning so gloriously with the famous Home, and ending with the brothers Davenport. One remembers with what a frenzy every one precipitated himself in pursuit of mediums. Every one wished to have one of his own; and when you introduced a young man into society, you did not say, 'He is a good walker'; but 'He is a medium.' Official science has killed and buried this Somnambulism a score of times; but it must have done it very badly, for there it is as alive as ever, only christened afresh with a new name."

Amongst the many distinguished adherents of Spiritualism in the department of French literature, none have more bravely asserted and defended their belief than Camille Flammarion, the celebrated astronomer, Messrs. Victor Hugo, Alexandre Dumas, and Victorien Sardou, the renowned writer of French comedy. M. Sardou has been himself a medium of singularly happy endowments. Some years ago he executed a number of curious drawings, purporting to represent scenes in the spirit world, amongst which was an exquisite and complex work of art, entitled "The House of Mozart."

As the author is the fortunate possessor of a fine etching taken from this drawing, we may venture to say it is at once a design of singular imagination and extraordinary execution. The *tout ensemble* of the sketch suggests the face of a highly-ornamented organ, every marking, to the finest hairlines, being made up of musical notes, bars, and staves. The effect of the whole is striking, original, and highly suggestive.

As a writer of comedy, the following tribute, copied from the *Cornhill Magazine*, will give an idea of Sardou's ability, and the mode in which his successes have been aided by invisible dramatists:

"M. Victorien Sardou is known to many as the drawing medium, through whom were produced, many years back, the *Maison de Mozart*, and several other curious
drawings. Since that time he has become, perhaps, the most successful and celebrated of modern dramatists in Paris. The court of France is at this moment entertaining a distinguished company at Compiegne, where a series of theatrical representations are given, and the first play selected, entitled *La Famille Berton*, has been written by the hand of Sardou. He has publicly announced that not a line of his comedy is the genuine production of his own brain, but, on the contrary, he asserts that it is entirely the inspiration of the spirits of departed dramatic celebrities, with whom he is in constant communication. If this were not true, why should he deprive himself of the honour of being the author of the most successful of modern dramas, as *La Famille Berton* has proved to be?"

We cannot draw this chapter to a better close than by quoting the noble words of M. Jaubert, Vice-President of the Civil Tribunal of Carcassonne, in a letter written by him to the editor of *La Vérité*, in reference to some scandalous slurs cast upon Spiritualism by the Bishop of Barcelona. The letter is dated September, 1864, and reads as follows:—

"I have lately read the charge of the new Bishop of Barcelona on Spiritualism which contains amongst other the following passage:—'It is his object to create a religion which, renewing the wild errors and aberrations of paganism, threatens to conduct Society—greed of marvels—to madness, extravagance, and a filthy obscenity.'"

"If I had the honour of speaking with the Bishop of Barcelona I would say to him, Monsieur, permit me to cast a glance backward, perhaps it may carry us a step forward. Spiritualism has launched itself into space; it has passed the sea on a ray of light. France has received its cradle. I have had the honour to assist at some of its first rockings. I have seen it lisp by aid of that instrument known under the name of the *table parlante*. It has spelt through the planchette; to-day it writes with a pen which is at your service and mine. It writes sufficiently well, though it has not been spared chastisement; the child has been mocked, buffeted, covered with mud, crowned with thorns. The hatred shown it, has produced a monstrous alliance, such as history has not recorded the like. The Materialists and the 'servants of God' are leagued together, the first to disdain or deny it, the second to affirm it, but only to spit in its face, and endeavour to strangle it."

"And the child has nevertheless suffered no injury. It plants one foot on each world. It embraces in its little arms, France and her colonies; Belgium, England, Russia, Germany, Italy, and Spain. It has its organs multiplied in Paris, Bordeaux, Lyons; Antwerp, Turin. The domestic hearth serves as a sure and impeneetrable asylum to myriads of its friends.

"In your turn, Monsieur, enter the lists against it; teach all the world that Spiritualism is not only a resâme of filthy obscenity. Ah! without doubt, the evil is immense. Descend with us, Monsieur, into the reformatories and the prisons. The picture of our miseries is vast; 4,990 accused before our courts of assize; 176,456 prisoners judged by our correctional tribunals; 3,767 suicides, and every year the same gulf is opened to receive its fresh prey. Spain undoubtedly, in this point of view, has no reason to envy us. Behold the filthy obscenity! but believe me, Monsieur, the Spiritualists are not there!"

"Do you wish to learn the cause of all these evils? I will tell you. I do not draw my proofs from anger nor from vain declamation, I find them in the general account of the administration of our criminal justice. Misery, reverse of fortune, loss of employ, losses at play, sorrow caused by the ingratitude and misconduct of children, adulteries, jealousy, debauch, drunkenness, idleness, disgust of life, immoderate desire of riches, political exaltations, love of power, ambition, religious terrors. Do you comprehend, Monsieur? This leprosy which dooms us, Spiritualism destroys; it does what you have not been able to do. You know very well that Spiritualism is not a religion,—it leaves all religions just where they were. The great mission of the dead is to prove that they are not dead; that they live and influence our actions. The spirit is certain of its future life; it expects from the Eternal that justice due to all his works; it combats his enemies not by crushing them but by raising and loving them. It does not sacrifice to the kingdom of this world. Anxious to discharge all its duties, it gives to Caesar the things which are Caesar's, and to God the things which are God's. It conspires not in the dark, but in full daylight, and for the happiness of mankind."

"Reassure yourself, Monsieur of Barcelona; reassure your friends in France! In your turn become a Spiritualist! Affirm to your people that man never dies, that
his immortality is proved, not by books, but by material and tangible facts, of which every one can convince himself; that anon, and our houses of correction and our prisons will disappear; suicide will be erased from our mortuary tables, and nobly borne, the calamities of earth shall no longer produce madness. But if you prefer it, Monseigneur, persist in your insults, strive not to teach as to forget then, the treasures of love and charity."

CHAPTER XI.

SPIRITUALISM IN FRANCE (CONCLUDED).

The two extraordinary narratives we are now about to present to our readers are furnished by A. J. Riko, Esq., of the Hague, and although their substance is to be found in several printed records, Mr. Riko's plain unvarnished descriptions correspond so closely with the accounts given orally to the Author by an eye-witness, that we prefer to transcribe—as far as possible—our kind correspondent’s own words. The first case is headed:


One of the most interesting records extant on the subject of Spirit power is an account of the disturbances which took place at the above-named Roman Catholic Abbey in the year 1835. On October 1st at eight o'clock in the evening, a great many stones were thrown at the window of the Presbytery. Several witnesses were present, and numbers of others were called by the priest to watch the proceedings. The stones were thrown by no visible agency, and struck the window panes in showers, without breaking any.

October 2nd. A box filled with dirt and refuse, was found in the place usually kept for the bread, which was thrown on the ground close by. Stones were thrown all that day at intervals, but though the windows were struck in showers, no glass was broken.

October 3rd. At three in the afternoon, all the doors of the Abbey being shut, a quantity of ashes—sailed plants, spoons, coals, and rotten fruit—fell about the floor and furniture of the Presbytery, also in several of the other rooms, every door and window being shut. The showers continued falling till ten o'clock, when one of the witnesses,—the Curé of Alix, said jokingly, that money would have been more welcome than stones. As he spoke, every one in the room was pelted with 'lards.'

October 4th. The fire irons—brought without noise from the Priest's private room—were found in a locked chest. Pieces of butter and knives used in the larder, were found in another locked chest. As the Abbé was passing out to go to service, a pot full of sand was tossed into a pail of water before his eyes. No disturbance took place in the church, but when he returned, chalk from the walls and ceiling, coals, ashes, fruit, bread, and all sorts of objects were thrown hither and thither through the house, and the stones were flung from outside against the windows all day.

October 6th. The bedding in the Priest's room, and those of several of the inmates, were pierced with round holes, and the pieces taken out were found in distant closed rooms.

October 7th. At nine o'clock the servant maid retired to her room, but found everything displaced, and the furniture in such disorder that she swooned from fear. That night one of the Priest's relatives whom he requested to pass the night in the same room with him, called out in great terror, that his legs were being tied together. When the Priest succeeded in getting a light, he found the young man thrown into a corner, with his legs tightly bound together above the knees with a cord nine feet in length.

October 14th. The cook found pieces of coal, sweepings, dust and filth in every article she was using to prepare the meals, in fact she could not put a dish or saucepan out
of her hand, but what it was instantly but noiselessly filled with rubbish. The same was found in all the pots and kettles. Watchers stationed in all directions failed to find any visible agent.

October 17th.—Stones were thrown in larger numbers and were incessantly thrown. Fires were lighted on hearths in empty rooms. The young man before mentioned—the priest's relation—had his cap taken from his head and it was afterwards found in a chimney in a distant part of the house.

October 18th.—A violent noise being heard in the Presbytery, the party who rushed to the spot found a ball of paper containing a large quantity of gunpowder. The ball was tied with a string, and a hole was cut in the wrapping; close by was a match. Soon after this the disturbances increased, and the garden walks were found marked with marks of huge claws, not belonging to any known animal. Heavy blows and sounds as of trampling feet were now heard during the night in the corridors. As a large number of watchers were stationed day and night within and without the Abbey, it soon transpired that similar disturbances had occurred several times within the last thirty years, though never with such violence as now.

October 22nd.—The cook was pelted with stones, coal, &c., wherever she went—nothing struck her, though objects fell in showers around her. The Priest, on going to bed, found the wood which had been laid in the grate ready for lighting, taken out and all arranged on his bed in the form of a cross. In the morning his clothes were found stuffed tightly in a large pitcher full of water—and this, though the door was locked inside, and the window made fast.

Mr. Riko follows up this narrative with a long list of witnesses' names, many of whom were persons of high respectability, holding official situations. It may be added, that in the course of three months, the disturbances died out, though no cause could ever be discovered for their occurrence. M. Riko's next narrative is the well-known case of the disturbances at CIDEVILLE—Seine Inferieure, France. The author is in possession of two French newspapers containing reports of the trial in this celebrated case. To save the necessity of a fresh translation, we will again resort to M. Riko's concise narrative. He says:

"In the spring of the year 1849, the Curate of CIDEVILLE, having called to see one of his parishioners who was sick and attended to his bed, found at the bedside a man who had the reputation in the neighborhood of being a Spiritist, and was asked for a fellow of very bad character. As a friend of the Curate's he had been detected by him and died under his hands—as the neighbors alleged, by evil practices—the Curate drove him from the house and warned him not to return again. Soon after this the Spiritist was arrested for some malpractice, and was now in prison. There he uttered some messages against the Curate, and swore he would have revenge. Seeking his opportunity to get back to CIDEVILLE, he cut a locket with the Curate for education, happening to be at an auction at the place. The owner, who was a friend, and said to be "the devil" and full of the Spiritist, did not want to hear about his broken_gap, and by the Curate. There he was heard to swear he would have revenge for his master's imprisonment. When he got to the children at the auction, he approached them, and it was whispered that the hand was on one of their heads, and moved when they did not understand.

"Immediately after their return to the Abbey, strange things were heard in the walls, floors, ceilings, passages, and in every part of the building. Sometimes these sounds were so heavy as to make the inhabitants fear the walls would collapse. Numbers of persons passing near the Abbey stopped to listen, and what was the wonder? After these sounds had been given for several days, and it was now the vain day and night, it was found that the windows would open, even though they were closed, and that the furniture, without being touched, would move to the most distant parts. These disturbances were without any frightful force.

"Officers of justice were sent for, and people gathered everywhere. The windows were everywhere, and the eaves of the roof were torn down, and the heavy furniture broken into the smallest fragments and moved. A woman who was there at the moment was seized by the Spiritist, who, on one occasion was seen to be heavy at the top, that is, lower end was very light. As he sat down, he felt a soft hand stroking and parting the affected part until the sensation instantly ceased.
NINETEENTH CENTURY MIRACLES

Amongst the miracles and their witnesses pulled, and their arms and faces gently worst. A man named was seen amongst them with wide eyes seemed to be greatly astonished, and yet him to answer, or to move of stones was wished. All this was done in the sight, and in the presence of crowds of witnesses. Time was that this was, and was witnessed by the and several others described a hand of a great wonder which seemed to be very numerous the moving objects. Very often two or three were the names of the witnesses, and anything they wished to express their wonder at once, the intelligence that rendered it always a secret. In a number of cases the stones were seen winding through the rooms, and disappearing is wonder at their speed. Cows, horses, and the running of milk were the next events. One day the chil...
NINETEENTH CENTURY. MIRACLES.

"The stones begin to fall at dusk, and the shower continues until morning. They seem to come from all directions, and their collision leaves deep indentations upon the walls and doors of the farm-house. No one has ever been wounded by them, however, and the intention seems to frighten rather than to seriously injure."

"The rural guards and the armed police of Montbazon have for many nights watched in ambush around the Lioniere without discovering any marauders. The stones fall around them in the darkness in their hiding-places. One of the police, who was crouched upon the roof of the house, was hit upon the shoulder, though very lightly. Companies have been organised, with the assistance of the farm hands and neighbours, to thoroughly beat about and search the place. Nearly a hundred persons gathered at the farm and scourred it in every direction. Nothing suspicious has been seen. During the going and coming, the projectiles have not ceased to whistle by the ears of the investigators."

"The dwellers at the farmhouse of Fontaines, commune of Rouzière, have been awakened almost every night by singular and varied noises. Sometimes it is like the noise of a heavily-laden wagon. The jolting of the wheels in the rut of the road, the clash of the iron treads against the stony obstructions are heard, as also the prolonged cracking of the whip. The walls of the house tremble as by the passing of some heavy vehicle."

"Sometimes dancing music is heard—sound of a violin accompanied with stamping, like the noise made by iron-nailed boots striking against the floor in beating-time. Again a noise is heard in the well, like the fall of some heavy body, that on striking the surface of the water chops and spatters it about with a splashing sound, but no one has ever been able to discover the cause of these noises. In vain have the farm people, reinforced by their neighbours, placed themselves upon the watch at night—in vain have they used every strategy they can invent; they are still ignorant of the cause of their annoyance."

"The manager, M. Ronnin, who has been but a short time in this part of the country assures us that he used to hear the same noises and sounds in Vendée.""

"An extraordinary medium has been found at Agen. She is quite young—a Mlle. Honorine—and when the spiritualistic phenomena occur through her, her hands are tied together with a handkerchief and she is placed upon a bed. Cards are placed under her pillow, or are pinned to the bed-curtains, and mental questions are asked, with the desire that the answer shall appear on said cards; and there indeed the correct answer is found. The 'Marseillaise' is then drummed out, the 'Dame Angoulême' the 'Chant du Départ', the 'Retreat'—in fact, anything called for. The sound of the horses' feet as the cavalry retreat, is perfectly represented. Musical instruments are played upon and carried about the room. An officer of the army placed a ribbon under the pillow, and invisible fingers tied a knot in it. Money laid outside of a closed tobacco-box was found within it. The bed was drawn across the room, or, as the child-medium said, 'was pushed.' The direct writing obtained, manifested familiarity with the pen, whereas Honorine can scarcely write or read."—Revue Spirite, December, 1881.

"The Revue Spirite has from time to time made mention of a young girl residing at Saint Marie-de-Campan, in the province of Bagnères-de-Bigorre, among the Pyrenees mountains, under whose mediumship wonderful phenomena have taken place, and which have attracted the attention of the French secular press generally."

M. Aviragnet, writing to the Editor of the Revue Spirite, says:—

"On the 21st of January, 1882, the young girl from Ste Marie-de-Campan, Marie Alexandrine Torné, of whom we have spoken, and who has created a sensation in all this Department, came to me and is with me still. She reads a book without looking at it; she plays dominoes with her eyes closed. I had hardly formed an idea of tying her hands behind her back than they were tied and untied by invisible hands. I desired to have something brought to me, and yesterday evening I was presented with a flower that does not grow in our gardens. They (the spirits) have manufactured for me a flower of a beautiful red colour, and to-day after dinner, the young girl came to my bedside with a flower in her hand, which immediately disappeared."

It must be stated that M. Aviragnet was a chronic invalid and had been confined to a bed of sickness for a long time. The general impression of this excellent gentleman's friends was, that the medium—quite a young child—who came of her own accord to the house, was sent to redeem a promise of M. Aviragnet's spirit guides that they would cure him. M. Aviragnet continues his narrative as follows:—

"Marie Alexandrine returned to her home shortly after the phenomena that I have detailed to you. At the end of some six days, having received the order to come to me
again for an urgent necessity, she set out before day, quite uneasy, fearing to be too late for the operation, which consisted in removing other parasites from my ear. On Sunday morning she came to my bed, and a hand was formed in her presence. She made passes over my heart, and infused a mild fluid into my ear and over my eyes. . . . On Monday the medium was forbidden to eat anything. She was ordered to fast for three days and two nights, and she gave herself up to prayer. I was told not to be uneasy, that the child would be in no danger; that the angels would sustain her. I would soon have shared the sufferings of the child, but loud knocks upon the table made by the friends said 'No.'

"On Tuesday evening at seven o'clock the child was permitted to take refreshment. Vaporous forms became manifest all around her. These forms approached me, took me by the hand, patted my face and my breast."

Without following out M. Avignonet's diary any farther, it is enough to say he was raised from the sick bed he had so long and hopelessly occupied, and testified before a number of officials in his district that without the aid of medicines, or any other means than the presence of this extraordinary medium and her attendant spirits, he was entirely restored to health. In the issue of La Revue Spirite, of December, 1880, is the following:—

"A new writing medium has appeared in France, in the Gironde, who attracts no little attention from the fact that, of himself, he knows nothing about the art of penmanship. Our friend and brother in the faith does not know how to write, and in opposition to his parents in 1887 he was incited to write mediumistically through the spirits two letters which contain forty-eight lines, have many antique words, and combination of words that must awaken interest, while their sentiments are lofty and impressive. It seems also that he now speaks as if learned, and has the gift of healing.

"A new rapping medium has also been discovered in the village of Chauvry, Cote d'Or—a little girl about thirteen years of age. The noise begins when she retires to bed; sometimes it is like a scratching with the finger nails; then it increases in volume till it resembles the sound of revolving mill-wheels. The clergy and gendarmes have, as usual, been called in, but cannot account for the phenomenon—which continues when the feet and hands of the girl are held fast, and which has now for about two months and a half defied the scrutiny of all her visitors."

In the same journal, of date 1877, we find a large number of cases describing various kinds of phenomenal mediumship. Amongst them the following:—

"The spirits of the people of the 'barricades' seem not to forget in the spirit world those exciting scenes by which, some of them at least, passed beyond the confines of our sphere; indeed it is in France, above all other countries with which we are acquainted, stone-throwing by the invisibles is most common. Some years ago in Paris, near the Pantheon, as reported by the police, a house was peited with stones, some of which were so large that the doors and windows, secured by heavy timbers, were demolished. The missiles descended with mathematical precision, but whence could not be discovered by the police, though stationed on house tops in the immediate neighbourhood. Quite a number of like cases I have since recorded. Now, M. Parjad writes that at Onet (Haute Garonne), at the house of M. Vimény, the same phenomena have been taking place; the furniture, crockery, cooking utensils were tumbled into confusion, while stones flew in every direction. 'These facts,' says the writer, 'have excited all the inhabitants of the canton, but no one but the Spiritualists could discover the cause; they are identical with those of Tabanac in the year 1872.'

"The Spiritualists of this region,' he continues, 'evoked the spirits and reasoned with them; the daughter of M. Vimény was restored to health, and the phenomena disappeared.'

"In confirmation of the above, Mons. Vimény wrote himself to the editor of the Revue, and says: 'By our appeal and by prayer, these spirits came to us and promised to listen to our counsel: my daughter has become perfectly well, and the disturbances have ceased completely.' The letter is signed by sixteen witnesses."

The Revue of October, 1880, gives an interesting account of still another physical medium, quite celebrated in the Spiritualist circles of Paris, but known only under the sobriquet of Amélie.
NINETEENTH CENTURY MIRACLES.

The phenomena obtained in the presence of this young girl are very varied. The following is a brief narrative of one séance detailed by Dr. G. L. Ditson, the foreign correspondent of the American Banner of Light. This gentleman says:

"In June, 1875, at a séance, the spirits caused the musical box to play, stopping and starting it at will. When visiting a Mme. X., a letter which should have been sent to him some time previous, but had been lying in a receptacle with many others, was brought by the invisibles and placed in his hands.

"One evening," he says, "Amélie's hands were drawn behind her and fastened very firmly with a cord, whose ends were carried down and 'fixed solidly' to the leg of her chair. The spirits also essayed a duet on the harmonica and tambour, and themselves gave the signal for applause produced seemingly by the hands of little children. The following was given by direct writing: 'We love these séances, and will do our best to materialize.' In the next month flowers were brought by the spirits—une massue des petites plantes—blue flowers, moist, with fresh earth. Their name however had been forgotten. Amélie took a pencil and wrote: 'Forget me not.'"

Dr. Ditson adds the two following narratives, translated from the Revue Spiritiste of the same date as above:

"Of Mme. Sardou in lethargic sleep and her voyage in space I must quote a little. Mme. S., sixty-two years of age, made the following statement to the narrator:

"About twelve years since I was in the hospital at Lyons, and died, to all appearances, and so remained for twenty-four hours. I had no consciousness of what was passing around me. During this time I went up, up, till the earth appeared blue, like the heavens, and then was out of sight. On I went. Finally I arrived in front of a magnificent chapel, gleaming with indescribable beauty, and in which there was a light of surpassing brilliancy. Attempting to enter, I was warned that I was not yet pure enough; that I had to return to the earth and suffer much, and then I should be admitted to this paradise. I then went on without knowing what impelled me, till I looked upon a vast, arid, boundless field. There I saw a prodigious quantity of persons all bent towards the ground, which they were scratching vigorously with their two hands, as a dog scratches with his paws. I saw here priests of all ranks; people well and ill-dressed. I was astonished. Looking on one side I saw une dame blonde; it was a very beautiful woman. There is none upon earth like her. She did not speak to me, so I said: 'Madame, what is this, all this multitude?' 'My child,' she replied, 'this is Purgatory.' 'Where then is hell?' I asked. 'There is none,' was the reply; 'it is here that penitence is made. See, my child, these had upon the earth all they needed, but were never satisfied, wanting always more, and never doing any good to their fellows. Look yonder,' she said, extending her arm, 'see those down there, down there afar off; it is two thousand years they are there, two thousand years!' When some dissent was expressed to Mme. Sardou respecting her vision, she replied with much vivacity, 'Oh! but I saw it!' (She had once before made a like observation when some doubt had been expressed.)

"These earnest replies," continues the writer, "prove abundantly the sincerity of her recital. When the spirit of Mme. Sardou returned to her body and awoke it, she found her friends were about unwrapping it for its final disposition. She screamed and drew many persons about her bed. To these she related her voyage and experience, and was assured, that she had seen the Virgin Mary. She suffers, as was predicted by the angel; and, not unmindful of her vision, she says sadly, when she sees a person in affliction witholding a farthing from the needy, 'See still another who is going to scratch the earth.'"

"Suffice it to say, the woman was persecuted for her faith, and even threatened by the clergy; and her house, No. 54, Rue de la Reine, was named the 'Folle Bretonne.'"

Within the last two or three years a young person who will quite compare with any of the most powerful physical mediums of America or London, has come prominently before the Spiritual investigators of Paris, by name "Madame Babelin." From a large number of reports of séances with this medium, we select the account given by Dr. G. L. Ditson, who writes as follows to the Banner of Light, of October, 1882:

"Last week, at a Mme. Babelin's, where I was introduced by the courtesy of Mme. Leymarie, I was very satisfactorily entertained. About fifteen of us, joining hands,
encircled Mme. B. the medium, who, at her own request, was tied to her chair. 'Universal scepticism,' she said, 'requiring it.' The medium's hands were intricately bound, and tied intrinsically to the chair, the ends of the cord being taken by one of the circle, which formed itself around the table, the medium sitting near it. On the table were two musical boxes, three fans, a hand-bell, a child's whistle, a toy barking-dog, and a box of lozenges. On taking seats the candle was extinguished, the circle interlinked little fingers and sang. After a little, there were various manifestations, more than one always occurring at the same time; detonations in, on, or under the table; overhead were heard, moving hither and thither, the musical boxes, the bell, whistle, and barking toy, all in rhythm; the air was kept in motion by the fans, which were also rubbed against our heads; our faces, shoulders, and hands were patted with soft warm hands.

Each one was also favoured with a large bunch of wild flowers. A bunch of them was forcibly arranged beneath my vest, and later some were put between my neck and collar. Phosphoric lights were then seen floating about, coming sometimes, as it were, from under the table and going into the laps of different parties. There was also seemingly an attempt to illumine a figure that stood close to me—at least, some drab drapery was near me, enveloping apparently a human form. This effort was unsuccessful. A small part of a human figure was however, quite well developed, and there was a persistence in showing me this. At first I thought that only a simple ball of phosphoric light was before me, but as its action was peculiar, I regarded it attentively, and saw unmistakable fingers of two hands that were manipulating the phosphoric ball, taking light from it to show themselves. When I expressed aloud to my neighbour the fact, the two hands separated, one going to the right of the circle, the other to the left—an unmistakable proof that they pertained to no human being. In response to a mental request, some fingers pressed my forehead, and in asking the question mentally, if a loved deceased cousin were present, my cheek was several times smoothed as if by the gentle hand of affection.

At a sitting last evening, at Mme. Huet's, where I had been presented by M. Lacroix, we had the levitation of a heavy table, and those unmistakable raps which are so very characteristic of the Fox sisters' circles.

At a séance at Mme. Chavée's we were also, through raps, favoured with several interesting messages from the promised land. Though a stranger to almost every one present, I received, in English, the first communication. My brother, who died in Natchez in 1838, not only spelled out his entire name, but expressed his relationship to and supervision of my son, in such terms as to make it a moral certainty that no other than my brother William was actually giving the welcome sentences that at this moment so unexpectedly were being recorded by one (a French lady) who knew nothing of the meaning of the words she penned.


G. L. Ditson.
NINETEENTH CENTURY MIRACLES.

In an article written for a scientific paper of Paris, by M. Chas. Huc, editor of the journal—Prosperité Agricole et Commerciale—there is a long account of a mediumistic couple who have lately excited much interest in Parisian circles. M. and Mdm. d'Alesi are the parties alluded to, and M. Huc says, writing of the husband:—

"The medium is a young Hungarian of brilliant education, but who, through many misfortunes, has been reduced to poverty. His young and estimable wife shares with him heroically his ill-starred existence, and when under magnetic influence, proves to be also a clairvoyant, able to see and describe spirits and give good medical advice. M. Hugo d'Alesi sits at a table in a room so dark that it is almost impossible to see the figure he is sketching. He seems to pay but little attention to what he is doing, executing rapidly, and in the space of a few minutes accomplishes a remarkable work—the head of a woman, for instance—wonderful in respect to finess e d'execution. He has thus in pastel produced a striking likeness of Fuss IX., and in aquarelle a magnificent land-scape. The latter bore the signature of Diaz, a fine artist, who passed away about a year since. Most of M. d'Alesi's productions bear the initials T. D., which, on account of the general style, are attributable to Donato, who contributed in his day largely to the resurrection of sculpture in Italy."

It was in the summer of 1882, that the author, then a guest of Madame La Duchesse de Pomar (Countess of Caithness), at Paris, had the pleasure of witnessing M. d'Alesi's remarkable mediumship as an instrument for artistic spirits. The séance was given in a brilliantly lighted library, in presence of about half a dozen persons, including the Duc and Duchesse de Pomar, the author, Dr. Britten, Madame and Milde. Leymarie. M. d'Alesi occupied about ten minutes in sketching a large crayon drawing. During the performance he was engaged in lively conversation with the company who stood around him, and the author and her friends can all testify that he scarcely ever glanced at his drawing, his hands appearing to move with lightning speed and occasionally with some violent, though unknown impulse, without any apparent volition of his own. When the drawing was finished, M. d'Alesi gracefully presented it to the noble mistress of the mansion, the Duchesse de Pomar. On first regarding this sketch, nothing was discoverable but a mass of uncouth crayon scratches without apparently a vestige of design. On placing the paper against a distant wall, the rude scratches resolved themselves into a fine and spirited likeness of the beautiful Marie Stuart, whom the Duchesse de Pomar not only resembles strikingly in person, but who has been reported through numerous sources to be the "guardian angel" of the Duchesse. This lady had, during the day, expressed to the author her earnest wish that the gracious Scottish Queen would favour her with her likeness through the artistic medium who was that evening expected: but this wish was entirely unknown to M. d'Alesi, neither could he have had the slightest idea of the spiritual relations existing between the Duchesse and her much-loved spirit guide.
NINETEENTH CENTURY MIRACLES.

During a recent visit to Paris, the author had the privilege of inspecting the fine collection of spirit drawings, and the splendid library, possessed by the "Psychological Society of Paris," and arranged at their rooms by M. and Madame Leymarie, with the taste and elegance peculiar to the French character. Many of the drawings are as wonderful for their artistic excellence as for their occult mode of production. Amongst these are the drawings of M. d'Alesi, and those of M. Fabre, formerly a blacksmith, who, with a marvellous gift for spiritual art, and a romantic history too long to cite in this place, has produced, amongst other marvels of spirit influence, a splendid copy of Raphael's famous Bataille de Constantin, the original of which is now in the Vatican. When it is remembered that the Medium, "Fabre," was an uneducated blacksmith, who, by no possibility could ever have seen Raphael's magnificent picture, and that the work executed by this man is an almost faultless copy of the grand original, something of its real merit may be conceived. The author has only to add, that, through the courtesy of M. Leymarie, one of M. d'Alesi's wonderful crayon sketches, and a fine photograph of Fabre's Bataille de Constantin, now grace the walls of the study where these lines are being penned.

The mention of M. Leymarie's name, calls for some notice of the invaluable services rendered to the cause of Spiritual progress in France by that gentleman and his noble wife. Although the author by no means sympathises with the teachings of Allan Kardec on the subject of Reincarnation, no candid mind can deny the vast ability displayed by that eminent man, nor the wide-spread influence which his writings have diffused over the Continent of Europe.

The Society founded by M. Kardec, and the paper which he so ably conducted, entitled La Revue Spirite, are now in charge of M. Leymarie, and it must be owned, that the followers of Allan Kardec have been fortunate in securing such a successor to their great leader in his immense work. M. Leymarie is a man of the most undoubted probity and sincerity. Pure minded, unselfish, wholly devoted to his work of propaganda and the best interests of what he believes to be right, a nobler or more self-sacrificing evangelist, does not live than M. Leymarie, and even the most determined opponents of his belief, among whom the author is one, find their hands stayed, when they would raise them to strike a blow at what they deem to be a stupendous fallacy for fear of wounding the admirable spirit of the Reincarnationist leader M. Leymarie. It is worthy of note that this noble gentleman has himself been called upon to suffer martyrdom in the trial for fraud, in producing spirit photographs, by a certain pair of conspirators, one of whom claimed to be a medium for spirit photography. Writing on the subject of his trial before its conclusion, the Hon. J. L. L. O'Sullivan, formerly U. S. Consul at Madrid, who was in Paris at the time, and warmly interested in Mons. Leymarie, gives the following version of the case to the London Spiritualist:

"My previous letters will have prepared your readers for a very mockery of justice in the trial of our friend Leymarie before the Seventh Chamber of Correctional Police, but not for the length to which it has been carried. Leymarie, that devoted and conscientious Spiritualist, successor of Allan Kardec as editor of La Revue Spirite, and managing director of the Societe des Spiritistes, has been sentenced to a year's imprisonment. Leymarie's crime is the prominence of his position in Spiritualism, his zeal, activity, and the usefulness of his labours, to the cause to which his soul is devoted. Happily, imprisonment for opinion and its propagation is too common in France, and has been the penalty paid by too many honourable men for the social crime of having a conscience and a fearless spirit, to involve any real disgrace."
“Lachand’s speech in his defence was one of the most brilliant and convincing efforts of forensic pleading I have ever listened to. His thesis was simple. Leymarie was a minor ascetic, deceived by Buguet, and honestly parading in his Review, as proofs of his doctrine and cause, the spirit photographs produced in hundreds of which the resemblance was recognized and attested by the sitters. He had no complicity with Buguet, and it is impossible to condemn him on the authority of such a manifest liar saying that he had. This, I repeat, was a simple thing, and it was developed in a most masterly manner by Lachand. He exhibited the man living an honest and honourable life, labouring from rise of sun till the hours of sleep, on a mere pittance of income; blameless in all domestic relations as husband and father, working off a balance of debt resting on him from an old failure in business which had grown solely out of a too confiding character, and having, with aid from his family, nearly accomplished it, and allowing himself no personal indulgence till he should have fully done so. He then showed how he had not accepted Buguet’s spirit photographs until he had put them and him through a series of test investigations with the aid of persons the most competent to detect fraud or error. He referred to the hundreds of letters of attestation of resemblances from sovereign princes down to the humbler strata of society, all of which continued to confirm Leymarie in his sincere conviction of the genuineness of Buguet’s pictures. And finally he produced a series of letters from Buguet himself the very day before his arrest, on the face of which stood manifest, as though in large print, Leymarie’s perfect good faith and total absence of any sort of complicity in deception. And yet with all this, Leymarie is sentenced for Swindling, to the penalty of a year’s imprisonment! It is enough to take one’s breath away in the telling of it. I have never known anything more monstrous in the worst courts of injustice.”

[The prosecution was initiated by the police, and none of Buguet’s customers or dupes appeared in support of it. M. Leymarie had recently written some severe criticisms on the Archbishop of Toulouse, and many think this had something to do with his persecution. The general opinion amongst Spiritualists is, that some of the earlier photographs produced by Buguet were genuine, but a desire to make money prompted him to commence the manufacture of fictitious ones.—Ed. Spiritualist.]

Our review of French Spiritualism must end here. Mediums still continue to arise, and in accordance with the spirit of European conservatism thousands of eminent persons become indoctrinated with the truths of Spiritualism, who still shrink from giving their testimony to the world. La Revue Spirite, like the American Banner of Light and Religio Philosophical Journal, holds its own against all comers, and many another journal appears and disappears on the hemisphere of public opinion, when its work is demanded and its mission is fulfilled. There are at this present time of writing, about ten Spiritual journals published in the French language, but there are many more that have been the useful and influential ephemera of the hour. It seems certain that M. Leymarie’s paper, La Revue Spirite, will never go out in darkness, however much it may be eclipsed by circumstances and the force of public opinion, so long as its noble and self-sacrificing editor remains on earth to print and distribute it.

The waves of human thought on the subject of Spiritualism continue to rise and fall, as it is the nature of elastic fluids to do; but no ebb has yet set in from the shores of earth, and when it does, all things seem to predicate that it will only return with additional force, to ebb and flow between the coast lines of mortality and immortality, till time shall be no more.

It may be asked why in this review of French Spiritualism we have omitted to notice the illustrious name of Eliphas Levi (the Abbé Constant) and his magnificent contributions to the realm of occult literature such as the great work on Haut Magique, &c., &c. The attempts which have lately been made by many writers of eminence to draw sharp and even impassable lines of demarcation between the facts and teachings growing out of spirit communion, and the theories put forth in the name of “occultism” render it impossible for the author to combine the two subjects in this work.
Through teachings received also from individuals, who of all others, merited the name of occult adepts, the author has been led to consider that Occultism is in theory the revelation of that which was hidden, or the occult powers and potencies in the animate and inanimate realms of being; whilst Spiritualism is the demonstration of the same occult forces manifested from a super-mundane state of existence. The modern writers who have assumed for themselves the name of "Occultists," are not contented with this position.

Their interpretation of what and who "Spirits" are, and what is the work which this volume has been written to record, will be briefly described in our section on India; it must suffice for the present to say, that the author's definitions would appear in connection with the theories of "the Occultists," as worthless and shadowy as the spirits of whom we write appear, in comparison with the inconceivably high presences, or "144th embodiments" of exalted "egos," of whom the "Occultists" write. Eliphas Levi, without soaring into the extraordinary flights of revelation assumed to be authoritative by these same modern "Occultists" still occupies ground that takes no direct part with the spontaneous developments of spirit power manifested in the modern outpouring, nor yet with the simple formulæ of the spirit circle.

The day will come when true Occultism and "common place Spiritualism," will be recognized as being built upon earth and founded in man himself; leading to heaven, and culminating in the personality of angels.

In that day when theories shall be scientifically formulated from facts, and facts will not be scornfully derided to suit theories, Eliphas Levi and many another profound writer, whose words are now "Kabbala" to the multitude, will be recognized as the prophets of the grand Spiritual science of the future. Till then, it would be unphilosophical to give "that which is holy to the dogs."

CHAPTER XII.

SPIRITUALISM IN GREAT BRITAIN.

One of the chief difficulties which besets a writer who would attempt to give a faithful account of the Spiritual movement in Great Britain, is the very "embarrassment of riches" with which the subject is loaded. Spiritualistic experiences having become so universal that the author's requisition for evidence is met by an influx of responses which make the task of selection too herculean for the purposes of this volume. Still another subject of perplexity arises from the characteristic reserve of those with whom the phenomena of Spiritualism are very generally associated in this country.

In America, where the sources of popular power are derived from the people, Spiritualism may be found more generally represented by the rank and file of Society, than among the wealthier classes.
THE COUNTESS OF CAITHNESS.
Duchesse de Pomar.
In Europe on the contrary, where the governing power centres in an hereditary and influential aristocracy, the people derive their opinions as they do their laws and fashions, from the ruling classes, and it is chiefly amongst these that Spiritualism flourishes.

It is not claimed that this wonderful movement is confined to any class in either hemisphere. It will be found in the hut, and the palace; in the mining camp, and the halls of legislation. Nevertheless its greatest prevalence is ever with the ruling power. Since then Spiritualism in Europe takes the deepest hold of those whose rank and station induces them to shrink from subjecting their personal experiences to public criticism, the author too frequently becomes the recipient of valuable testimony which cannot be made available, because the communicants insist on withholding their true names and addresses. "Miss E." and "Mrs. D.;" "Captain A." and "My Lord X. Y. Z." are impersonals, whom no one puts any confidence in. There is no satisfaction in offering such shadowy testimony to those who are asked to believe in occurrences of an unprecedented and often startling character. Resolving as we have done, not to demand credence for phenomenal incidents upon any testimony open to the charge of unreliability, we feel obliged to relegate an immense mass of interesting matter of this kind to the obscurity which unauthorised statements justly incur.

It would seem as if the Spiritual founders of the great outpouring had been experimenting with the forces at their command, and seeking to open up communion with the two worlds in many places, before they succeeded in systematizing the direct telegraphy which has marked the American phase of the movement.

Those who have perused the author's work entitled, "Modern American Spiritualism," will remember that a statement to this effect was made through the lips of an entranced subject magnetized by Dr. Hallock, of New York. If this hypothesis is admitted, it would account for the great prevalence of Spiritual phenomena which has marked this century in many parts of the world, prior to the disturbances in America known as "The Rochester Knockings." Thus it seems that Scientific Spirits, desirous of founding a Spiritual telegraph between the mortal and immortal realms of being, were instrumental in promoting the phenomena which occurred at Epworth Parsonage, in the family of John Wesley, and influencing Mesmer and his followers in the discovery of the life principle of magnetism.

The wonderful "preaching epidemic in Sweden;" the obsessions in Morzine; the uprising of Mormonism, Shakerism, the gift of tongues amongst the Irvingites, and the great revivals in Ireland, are all unmistakable fruits of the same mighty contagion of Spiritual forces, surging through an age specially prepared for their reception.

Let any candid student of Pneumatology peruse with attention the array of facts collected by Kerner in Germany, Cahagnet in France, and Mrs. Catherine Crowe in her English work, "The Night Side of Nature." Let him remember that these eminent writers contributed their vast mass of Spiritualistic testimony in advance of the "Rochester Knockings," and it will be impossible to evade the conclusion, that the widely separated lines of evidence all diverge from one powerful spiritual centre. Commending to our readers' attention Howitt's exhaustive "History of the Supernatural," the writings of R. D. Owen, Thomas Brevior, Kerner, Ennemoser, and Mrs. Catherine Crowe, for a wealth of detail not attainable in this work, we shall
now lay before our readers some of those striking spiritual way marks which antedate the introduction of the modern spiritual telegraph in England.

The first representative case of spontaneous spiritual manifestations we select, occurred in the village of Sandford near Tiverton in Devonshire, about the year 1812. Quoting from an account published by the author some years ago, the particulars of which were derived partly from the newspaper reports of the time, but chiefly from the testimony of Mrs. Floyd—the author's venerable mother who was an eye witness of the scenes described, we call attention to the following details which we give in the language before published.

"It was about the year 1812 when my mother, then a young single lady, went with her parents to visit friends at the town of Tiverton, Devonshire.

"It was summer time, and during her first evening's residence she remarked, with surprise, the throng of private carriages which all seemed to be passing one way, and coming forth at one special time. Upon inquiry she learned that the object of this remarkable exodus was to proceed to a village some four or five miles distant, where a number of clergymen—of whom there were many residing in the town—together with the mayor and the principal physician of the place (both personal friends of my mother's family) were going to 'lay the ghost' which had, for a long time, haunted a certain old-fashioned residence in the village of Sandford. The 'trouble' which attached itself to this house, consisted in unaccountable noises, the ringing of bells, pattering of footsteps, lights proceeding from no human source, and other forms of preternatural disturbances.

"The house had been occupied for many years past by different tenants, none of whom had been able long to endure the terrors of their weird surroundings. Every effort made by the owner of the property to detect a mundane source for those annoyances had proved unsatisfactory. At the period when my mother visited the neighbourhood, the house was tenanted by a family who had been induced to occupy it rent free, and who devoted the lower part to the business of a general shop.

"The presence of this family, however, seemed to have no effect, for the disturbances were as constant as ever. Even in open day passers-by could hear the knocking resounding 'like the tap of a shoemaker's hammer.' After nightfall the timid inhabitants of the village carefully avoided even the precincts of the place, whilst doctors, divines, politicians, and officers from the neighbouring garrison, assembled nightly to hold colloquies with the invisible tormentors.

"It seems that the order of these midnight conclaves was as follows. A large wooden table was placed in the centre of the room which the ghosts most commonly affected. Round this the assembled company would seat themselves, and question the raper in much the same manner as we adopt in our modern investigations.

"For example: Several coins would be placed upon the table, and their number be indicated, upon demand, and always correctly, by knocks. At times the number of persons present, even their ages and professions, would be correctly told by signal raps. Had the sitters of seventy years ago been instructed how to anticipate the formula of the modern spirit circle, they could not have depicted its modus operandi more faithfully. Through the medium of certain signal raps, the sitters were always informed that the knocker was a spirit, a female, and one who had terminated an evil career by a violent death.

"Now although the united wisdom of a neighbourhood famous for its learning and pious pronouncements through the press the solemn verdict, that 'a tremendous imposture existed somewhere,' yet for ten years, during which the house perpetually changed inhabitants, and was the subject of unceasing examination, the said 'imposture' was never brought to light, nor could any mundane origin for the mysterious disturbance be detected.

"The mixture of ignorance and conservatism which prevailed amongst those who investigated this subject may be judged of from the following circumstances.

"Mr. Colton, a clergyman well known in the literary world as the author of 'Lacon' and other metaphysical works, had been a constant attendant upon the ghostly sances, and finally gave it as his opinion 'that the affair could never be cleared up on mundane grounds.' No sooner was this statement circulated, than the journals of the day inferred, that Mr. Colton must know something more of the causes than he chose to tell; in fact, who knew but what the whole thing might have proceeded from him, as a clever ventriloquist? Not until Mr. Colton's departure for a foreign land, and the continuance of the hauntings, was the theory abandoned, that he, who dared to hint at a supermundane origin of the
mystery must himself be its source. Again, the magnates of Tiverton pitched upon a poor soldier of somewhat questionable character, who had returned from the war and was glad to share with his parents, the shelter of a place obtainable rent free, as the cause of the trouble. These wiseacres forgot that the disturbances had preceded the soldier’s presence for two years; however, in order to test the validity of their theory, they spirited him out of the village, and shipped him to a foreign land. But all was in vain. Neither the absence of the learned scholar nor the ignorant soldier affected the Sandford invisibles except—as if in mockery—to increase the force of their harassing demonstrations.

"The tenants who had been found bold enough to occupy the haunted mansion at the period when my mother’s family came to visit Tiverton, were a poor shopkeeper with his wife and several children.

"Amongst the latter, a little girl of about ten years of age seemed to be the special theme of the ghost’s malevolence.

"The child often complained of an ugly old woman whom she could see crouching in a corner of the room, making faces at her, and who would wake her up at night, and almost scare her into fits. One day this child was found lying dead upon the hearthstone. A coroner’s inquest was held, and the verdict of the jury left it doubtful whether the poor little creature had been struck by lightning, died in a fit, or by the visitation of God. One thing was certain, namely, that the child had perished in the haunted room, and that she, above all the rest of the household, had been the victim of the ghost’s malignity. A calamity of such a nature was too much even for the hardihood of the present tenant. He requested upon an immediate removal, and would have put his determination into effect, had he not been delayed by the premature confinement of his wife, whose period of trial was hastened by the tragic circumstances of her little girl’s decease.

"Pending the recovery of the sick woman, the physician, at whose house my mother and her family were temporary visitors, was called in to attend the woman. He was also requested to send a nurse competent to assist in such a case. Dr. Guffet, although well acquainted in his professional capacity with all the poor women of the neighbourhood, was unable to induce any one however necessitous to take service in the ‘haunted house’.

"Having at length obtained a suitable attendant from a long distance off, the doctor flattered himself that his patient’s case was progressing favourably. He soon found however that he was reckoning—in this instance at least, without his ghost—for it became evident that the stranger nurse was as much an object of the invisible’s malignity as the deceased child had been.

"Having been put to sleep for convenience in the room where the child had so mysteriously died, she became the target for an incessant system of persecution. She was unable to obtain rest by day or night, and one morning when Doctor Guffet was summoned to attend her, he found her confined to her bed, from the effects of the severe beating she had received during the night from invisible hands. Her body was completely black with bruises, and these she testified before a magistrate, she had sustained from some invisible source which came and went without any known means of access to the chamber. The woman affirmed, that she felt a hand belabouring her, as if with a stone. The room was uncurtained, and the brightly shining moon made it as light as day. She testified upon oath in her examination, that no human hand was in the room, nor could she discern a single creature near her. When at length her cries for help aroused the other inmates, and brought them to her room, the whole party heard a heavy bumping sound, as if something was falling off the bed, and moving of its own volition across the room, out at the door and down the stairs. The chief witness to the truth of this strange story was the doctor himself, who not only testified to the pitiable condition in which he found the poor nurse’s body, but he added, ‘the woman whom I sent to that house, hale, hearty, and stout, only a fortnight ago, is now an emaciated object, worn to a very shadow, and so distraught by fear that it would be murder to keep her there one hour longer.’

"The next incident which I have to record of this terrible abode, occurred at the sale of furniture which ensued, the very first hour that the mother of the family became convalescent.

"The auctioneer, who was related to Dr. Guffet, with whom my mother and her parents were visiting, informed them that as he was making an inventory of the goods, previous to the sale, he passed into the ‘haunted chamber’ about noon, and there found an old lady rummaging a wardrobe which stood partly open near the door. Deeming it one of the members of the family, although her dress pointed her out to be a person of some distinction, he proceeded with his work for some minutes, until he heard the voice of the landlord calling to him to come to dinner. Bowing to the old lady as he passed her, he stood at the door to see if she would go first; but as she continued her occupation without noticing him, he descended the stairs, and having taken the seat placed for him, proceeded with a courtesy peculiar to himself, to put another chair for
the lady whom he had noticed above. On being questioned why he did so, explanations followed, and the family in haste ascended the stairs to see if any human being could really be found. All was in vain. Every nook and corner was searched without result, and when the auctioneer, at request, described the appearance of the strange visitor, it was universally admitted that the description corresponded exactly to the detestable vision which had tormented the poor deceased child.

"After these persons quitted the house it remained tenantless for many months. The noises could be heard for a considerable distance, and lights were seen flashing at the windows at all hours of the night.

"Workmen were employed to rip up the floors and pull down the walls, in the hope of discovering concealed springs and trap doors. All was to no purpose, however. During these researches, two windows at opposite ends of the long chamber—the principal scenes of the hauntings—were pierced by a bullet or missile of some kind, projected with such skill, that two perfectly round holes were found in corresponding panes of glass. The wind was felt of the passing missile, and the shiver of the glass heard by the workmen, yet nothing was seen, and as the room was on the second storey, without a ledge or the slightest foothold for any human being without, it might be inferred that the haunters desired to prove that no human agency could be at work in these manifestations. At length the sounds became so frightful that neither free tenants nor workmen would enter the place by day or night. It was ultimately abandoned, fell into decay, and what remained of it was pulled down. The papers of the time were full of reports, doubtless much exaggerated. Sages and scientists were alike baffled. Magistrates blustered and threatened, and several officers of the army, who had volunteered to sit up during the night, abandoned their watch, and refused again to enter such a ‘veritable Inferno.’"

Remembering how many respectable witnesses testified to these facts,—how many years their continuance was a source of horror to a whole neighbourhood, and loss to the proprietor of a once splendid mansion, recollecting moreover, that one of the eye-witnesses is now living, and is a venerable lady incapable of falsehood, we have as good a right to admit this narrative into the category of historical records, as any well attested event of ancient or modern times.

We now turn to another form of haunting, selected from numerous other cases, because some of the witnesses are still living, and holding positions of the highest respectability. We refer to the unaccountable and persistent ringing of bells, which occurred in the house of Major Moor, a gentleman till lately residing at Great Bealing, near Woodbridge. These disturbances commenced on February 2nd, 1834, and continued at intervals with more or less violence till March 27th. The phenomena consisted of incessant ringing, sometimes of two or three, and not unfrequently of a whole row of nine bells at the same time—they rang day and night; at times when Major Moor, his servants, and friends, were facing them, when the doors were locked within, and the house was guarded without; when the wires of communication were cut, and nothing but the bells remained. The ceiling and walls were dented by the violence with which the bells were dashed against them, and despite the stringent measures taken to discover imposture or trick, this strange disturbance continued without evidence of human interference, for a period of fifty-three days. At the end of that time, it stopped as suddenly as it had originated, leaving its cause involved in impenetrable mystery. From a pamphlet published by Major Moor on this subject, entitled "Bealing Bells," also from some accounts printed in the Ipswich and other journals, we learn, that during the continuance of this persecution, Major Moor's investigations were assisted by several of his brother officers, some scientific gentlemen, and not a few clergymen who were attracted by the accounts which appeared in the papers of the day.

Amongst the persons who addressed letters to Major Moor, alleging that similar phenomena had occurred in their own houses, were families in
Cambridge, Ramsgate, London, Oxford, Windsor, Ipswich, and numerous other places. Mr. Wm. Felkin, Mayor of Nottingham, and Mr. Ashwell, a gentleman of high standing in Chesterfield, gave accounts of the mysterious bell ringings occurring at their residences. But one of the most marked cases reported by Major Moor, in addition to his own experience, was that of Lieutenant Rivers, one of the officials of Greenwich Hospital. This witness stated that he had detailed thirty-seven watchers by day and night in the attempt to detect fraud in vain. He employed a bellhanger and his assistant to cut the wires of every bell in and about his premises, and then, in the face of the men and the presence of many neighbours who had come in to witness the wonder, the entire set of bells all over the house began ringing at once, and kept up incessant peals for several hours. The bells in some of the other officers’ apartments in the Hospital were rung in the same way, and when Major Moor himself visited the place, he not only received the personal testimony of a large number of witnesses, but examined carefully the locality, and was made aware of the impossibility of the ringing being effected by any human agency.

The publicity which Major Moor gave to these circumstances, called forth a flood of testimony to events of a preternatural character, from various sections of the country. Then it appeared that bell-ringing was not the only form of disturbance prevailing. Hauntings not unlike in character those of the “Sandford Ghost,” were reported from many quarters.

The Rev. Mr. Stewart, Incumbent of Sydenstere near Fakenham, Norfolk, wrote in a letter to Major Moor:

“Our noises are of a graver character. Successions of rappings, groans, cries, sobes, heavy trampings, and thundering knocks in all the rooms and passages, have distressed us here for a period of nearly nine years, during the occupancy of my cure. They still continue, to the annoyance of my family, and the alarm of my servants. I am enabled to trace the existence of these disturbances during a period of sixty years past.”

Mr. Stewart said that in 1833 and 1834, his predecessors in that house opened the doors to all respectable persons who desired to satisfy their curiosity or wished to investigate the hauntings, but he adds: “Their kindness was abused, their motives misinterpreted, and even their characters maligned. We therefore,” he says, “shut our doors, and they remain hermetically sealed.”

In closing these curious narratives it may not be amiss to give a few extracts from the records of a spirit circle which was held not long since, in which some parties present were commenting severely on the “unmeaning character of such manifestations as bell-ringing and knocking.” At this juncture one of the communicating spirits interrupted the conversation with the following pertinent questions:

“Spirit—Pray, sir, what do you do when you want to enter a house and find the door closed?

“Mortal—Well! If we really want to get in we knock or ring.

“Spirit—Then, don’t you suppose it probable that those who have been knocking and ringing in your houses for the past half century are trying to get in too?

“Mortal—Why, what can spirits want to get into our houses for? Having left the earth, it seems strange that they should want to get back to it again.

“Spirit—Most of those who knock and ring in your houses have never left the earth, and would far rather get away from it than remain in it. But higher and wiser spirits wish to call the world’s attention to the actual facts of spiritual existence, and the real conditions under which life beyond the grave is continued. Spirits of a very ethereal nature cannot affect material substances, and yet, in order to call the world’s attention,
and waken humanity up to what they have to say, they use the methods so familiar to yourselves—they knock and ring; and those who cannot do this for themselves influence the earthbound spirits, who are magnetically chained to the scenes of their earthly misdeeds, to do this for them.

"Mortal—May we regard these hauntings, then, as transpiring under the direction of superintending spiritual wisdom?"

"Spirit—Everything in the universe outworks the conditions of the being that belong to its state, and providential wisdom avails itself of different states to convert evil into good, and evolve uses out of the worst of abuses. Ten thousand preachers on the human plane of existence could not demonstrate the fact of spiritual existence so conclusively as a spirit who rings a bell in response to a human voice, or answers a question by knocks, when no mortal is near to produce the sounds heard." *Verbum sap.*

As a final example of hauntings, especially of that kind which subsequently connected itself with the intelligence manifested at Spirit circles, we shall cite a history furnished to the author some years ago by a party of her personal friends, amongst whom was a gentleman of probity and scientific acumen, well remembered amongst dramatics writers and musicians, as Mr. Lenox Horne. This gentleman being in somewhat embarrassed circumstances about the year 1829, took up his abode temporarily in apartments offered to him at a very moderate rent in an old house near Hatton Garden, long since pulled down. At the period of which we write the house was large, the rooms spacious, especially one, supposed to have been a banqueting chamber, which Mr. Horne used as a music room. As all the lower chambers were either appropriated to the storing of goods, or rented to legal gentlemen as offices, there were no persons sleeping in the house except Mr. Horne and a porter, who occupied a small room on the ground floor. The building had long borne the reputation of being haunted; it was fast falling to decay, and the former occupants of Mr. Horne's chambers were seldom known to remain long within the gloomy precincts. Report alleged that the place had once been the residence of Sir Christopher Hatton, and the weird reputation that attached to the antique domicile, connected itself with the magical practices attributed to his unfortunate lady.

Mr. Horne had tenanted these apartments some months before he was aware of the phenomena occurring within his own premises. At length he was apprised by Mr. March, a police officer with whom he was acquainted, that for several consecutive nights he and a number of persons invited to share his watch, had remarked that long after the hour when Mr. Horne was accustomed to retire to rest, the great banqueting room, which he had no means of lighting up, and therefore never entered except in daylight, could be seen from the court below *brilliantly illuminated.* Whilst acknowledging that he had often been disturbed by strange noises, odd music, loud laughter, and footsteps, for which he could not account, Mr. Horne—at once the most fearless and least superstitious of beings—strenuously combated the idea of the lights, and it was only when, after watching for several nights with March and his associates, he himself beheld every window of his own apartment, one that he had left closed, locked, and in total darkness, lit up as if by a multitude of gas jets, that he could be brought to believe in the story his friends narrated to him. On several succeeding occasions the same party beheld this spectacle repeated, and while some of their number remained below to watch that no intruder peeped out from the one entrance of the house, the others would hasten to examine the apartment, to find it enveloped in thick darkness. One of the various features of this appearance was, the invariability with which the
lights disappeared from the eyes of the watchers below, at the moment when the apartment was opened by the searchers above. Only on one occasion was this rule reversed, and that was on a certain night in February, when a larger number of persons than usual had assembled in the court below to watch for the phantom lights.

They blazed out suddenly and in full radiance about one o'clock in the morning, when, after observing them for some five minutes, Mr. Horne, Mr. March, and a nobleman whose name we are not at liberty to mention, determined to ascend the stairs and open the door of the haunted room; and as they did so they agreed to give the signal of a whistle to those in the court below. At the moment when Mr. Horne threw open the large door of the room in question, he and his companions were thunderstruck to perceive that it was full of company.

One of the three observers had given the signal agreed upon of the whistle which he held in his hand, as he gazed upon the extraordinary scene that met the eye. The vast company seemed to be in the act of dancing. They represented ladies and gentlemen, arrayed, not in the Elizabethan style attributed to the Hatton period of the mansion, but in the costume of the reign of Charles the Second, and the whole air seemed to be full of waving plumes, fluttering ribbons, and sparkling jewels. The three witnesses, who subsequently compared notes with each other, and found their own observations fully corroborated by those of the others, affirmed, that the particulars of the whole scene as above related were plainly, clearly defined, in addition to which, all three declared that every one of these splendidly attired revellers wore, or appeared to wear, a mask, resembling some disgusting animal.

Before the astounded witnesses could sufficiently collect their senses to take any action on what they saw, the lights began to pale and shimmer, the whole scene quivered, melted out slowly and gradually, as in a dissolving view, and at length, that is, in the space of a few minutes, the apartment was seemingly empty and in total darkness. The watchers below reported to those above, when at last they had sufficiently collected themselves to descend, that the lights were stationary for about five minutes after the whistle sounded, and disappeared more gradually than usual.

Immediately after this vision, the house became wholly uninhabitable even to Mr. Horne, and the two friends who volunteered to share his quarters with him.

Heavy poundings were often heard during the day, for which no account could be given. But these were nothing to the Saturnalia which ensued as soon as darkness had set in. Tramping of feet, clashing of arms, the clinking of glasses, the crash of broken china; all the sounds attending drunken revels, rude brawls, and even murderous fights, were heard, at times with horrible distinctness. Low moans, wails, and bitter sobs, were still more frequent, and the rushing as of blasts of winds, from unknown sources, was a frequent feature of these frightful disturbances.

The witnesses, and they were many, represented their experiences to their friends only to encounter the usual sneer of incredulity and scornful derision. Two or three clergymen volunteered to offer prayers, and one zealous Catholic went through the formule of exorcism in the possessed mansion; but always to encounter such a storm of blows, laughter, and hideously derisive sounds, as drove them in horror from the place, a retreat in which they were shortly imitated by the tenants, who never after
of deep awe, it could not be met with knowledge of the spread of investigations. During the evening, the experiment of "table regression used for evoking seemed become developed was reported to be a fine idea was first proposed, Mr. Horne was there was accompanied by. During the evening, of the subject, but at once the direction of the attendant sooner were the party seated, a paper which had been placed in the large bold press "To Mr. Lenox Horne," had never heard. The writing remembered, of which the little.

Science of the soul's power to return to the light that has already dawned upon sounds, and seen the sights, which here or you forgotten the phantom dancers, animal masks? Those dances were my. I lived amidst scenes of revelry too. of the frivolous rev. that occupied the room the house where you found shelter, we could take pleasure in. When we became earth were animated, because so engraved upon a higher plane, beheld us transfigured features we partook of. Shocking as this may help future generations to account souls. Unhappily, that doctrine is whose limited instinct we represent, but the human beings we ever were, with the sake to others the semblance of the lower. Friend Horne! Our hell is, not to pass into the knowledge of what we have made our thought we were masks. Alas! We had of seeming for the face of reality. In the what they are, and the soul's loves take the

According to the tendencies of the life within, were obliged, by the law of our being, to go upon too much delight in. On earth such our hell. Their enforced enactment was to see the errors of the past, and henceforth wasted life over again. I am on the road of reason will help me forward, and aid me to from the view, the memories of which still My earthly mission is done; there will be no Eden Garden.

Communication was, "One who was known as the finest woman of her age—Lady
NINETEENTH CENTURY MIRACLES.
and Embleton were present, this voice spoke clearly and said; "Your
attendants will never benefit, but materially injure the girl. She will recover,
nor by any human means." On several occasions the glasses containing
medicines, together with blisters and leeches, were snatched out of the
attendant's hands, and thrown to distant parts of the room. Not unfre-
quently a groaning tone was heard, as of a mother soothing a sick child, and
the poor girl's hair was put back and smoothed by tender invisible hands,
Dr. Beattie who witnessed many of these scenes, affirms, that it would be
impossible either to describe or forget, the angelic expression of the invalid's
face at the time when the manifestations of invisible presence were most
evident.

About the sixth month of this strange drama, the ceiling of the room in
which Mary Jobson lay, was suddenly found adorned with a beautifully
painted representation of the sun, moon, and stars.

The father of the patient—who from the first had been determinately
hostile to the invisible actors, alleging that they were "demons," and
the cause of his child's sickness—no sooner perceived this fresh proof of
supernatural agency, than he proceeded to obliterate the paintings with a thick
coat of whitewash. His work was in vain however, for the obnoxious
paintings reappeared as soon as the whitewash was dry, only fading out
when the child's recovery was established.

On June 22d, 1838, Mary Jobson regained her speech, hearing, and
sight, as suddenly as she had lost them. Her strength too returned, and in
few days, without any apparent cause for the change, she was entirely
restored to her usual health and spirits. For several weeks the occasional
sounds of music, voices, knockings, and the movement of bodies continued,
but these phenomena ultimately ceased, and have never since returned.

The chief witnesses to this wonderful history were the girl's parents,
numerous friends and neighbours; Doctors Embleton and Beattie; also
Dr. Drury, Messrs. Torboch and Ward, eminent surgeons, and Dr. Reid
Clancy, F.R.S., physician in ordinary to the Duke of Sussex, and at the
time of these occurrences, senior physician of the Sunderland Infirmary.

Dr. Reid Clancy, who was not professionally called in to attend the
child, became informed of her case through the reports that were in circulation
concerning it. Like a true and candid scientist, this gentleman, heedless
of all the wild rumours that reached him, called on the parents, and subse-
sequently followed up the case with the closest scrutiny, often witnessing the
phenomena described, and satisfying himself according to his own published
statement, "that the power—come from whence it may—was not only kind
and beneficent, but that it manifested all the tokens of human intelligence,
and was better able to prescribe remedies and delineate the course of the
disease than any of the attendant physicians."

These admissions were made in an account of the case which Dr. Clancy
published in pamphlet form, and though he staked his reputation upon the
truth of his statements, and cited the testimony of numerous respectable
witnesses, including Doctors Drury, Embleton, Ward, and Torboch, his
tearless and timely publication was met by the scoff of the press, the ridicule
of those scientists who had not witnessed the phenomena described, and the
angry denunciation of the learned and pious.

The pamphlet, nevertheless, was eagerly bought up, and a second
edition soon called for. In this Dr. Clancy bravely maintained his position,
adding the following earnest words from Mr. Torboch, one of the surgeons
who followed the case throughout:
"I have had lengthened and serious conversations at different times with nearly all the persons who have borne testimony to this miraculous case, and I am well assured they are religious and trustworthy, and, moreover, that they have faithfully discharged their duty in this important affair between God and man."

Since the above account was written the author has been favoured with a perusal of Dr. Clanny's pamphlet, from which the following few additional details are gathered. After commenting on the peculiarity of the voice heard speaking in Mary's chamber, Dr. Clanny says:

"The phenomena of human voices speaking did not seem to be special to the sick girl's chamber. Mrs. Elizabeth Gauntlett, a schoolmistress, was suddenly startled by hearing a voice crying to her, 'Mary Jobson, one of your scholars, is ill; go and see her, it will be good for you.' This person, the child's school teacher, did not know where she lived, but finding the address, she went as directed, and was called by the voice in a loud tone, audible to all those in the house, to come upstairs. On her second visit, delightful music filled the room, and was heard by sixteen persons.

"The voice often declared the child did not suffer, her spirit being away, and her body being sustained by guardian spirits. These voices told many things of distant persons and scenes which came true.

"Before the girl lost her speech she affirmed that she was often visited by 'a divine being who looked like a man, only exceedingly heavenly and beautiful.' Mr. Joseph Slagg, and Mrs. Margaret Watson, friends of the family, who often visited the sick girl, alleged that each of them had at different times beheld the same divine apparition, and had been assured by it that the girl would recover. On several occasions the voice desired that water should be sprinkled on the floor, and when the sceptical father refused compliance, water from some unknown source fell in showers around the witnesses.

"On the 22nd of June, when the poor child seemed to be in the last extremity, the family assembled round her bed united in prayer that God would be pleased to take her and terminate her sufferings. At five o'clock in the afternoon the voice cried out, 'Prepare the girl's clothes, and let every one leave the room except the baby.' This was a little child of two years and a half old, who was playing about near the window. When the family at length most reluctantly obeyed, they remained outside the closed door for fifteen minutes; they then heard a voice calling out, 'Come in,' and when they entered they found Mary quite well, sitting in a chair with the baby on her knee, smiling and happy.'

The report adds:

"Up to this time, January 30th, 1841, no relapse has taken place, and Mary Jobson seems as well as girls of her age ordinarily are."

Dr. Drury, Dr. Clanny, and Mr. Torboch all assert that many persons of rank and some ministers of the Established Church visited Mary Jobson, and unreservedly testified to the truth of Dr. Clanny's published report.

Few seekers into the evidences which cluster around the history of Spiritualism in England will forget the law suit instituted by a Mr. Webster, the proprietor of a house at Trinity, Edinburgh, for damages done to his property by Captain Molesworth, a gentleman, who with his family, rented Mr. Webster's house, and was accused of causing extensive dilapidations therein, by his attempts to discover the secret of the terrible hauntings which beset the place.

Captain Molesworth entered upon possession of the house in question in June, 1835. Shortly after this, one of his daughters died, leaving a sister of about thirteen years old. This young lady soon after fell into ill health, took to her bed, and after some months of a strange and unaccountable illness, died.

It was generally asserted that the cruel suspicions and harassing investigations, that followed upon the disturbances, the principal scene of which
and Embleton, were present, this voice spoke clearly and said; "The appliances will never benefit, but materially injure the girl. She will remain but by no human means." On several occasions the glasses containing medicines, together with blisters and leeches, were snatched out of the attendant's hands, and thrown to distant parts of the room. Not unfrequently a crooning tone was heard, as of a mother soothing a sick child. The poor girl's hair was put back and smoothed by tender invisible hands.

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These admissions were made in an account of the case, published in pamphlet form, and though he struck the truth of his statements, and cited the testimony of all the witnesses, including Doctors Drury, Embleton, Dr. Reid Clanny and many others, the timely publication was met by the denunciations of those scientists who had not witnessed the phenomena, and special denunciation of the learned and prior to this time.

The pamphlet, nevertheless, was eagerly purchased, and an edition soon called for. In this Dr. Clanny added the following earnest words from his personal knowledge of those who followed the case throughout:—
Spirits fettered to the atmosphere, and seen to make their deeds, under guidance, by the usual array of supernatural agencies; converse with the family to the progress, but deprive him of these, they felt "as if he hardly be reconciled to his daily life, interests, and to the appearance of some Spiritual beings, like apparitions, exhibiting the first monitions of a path of progress, or the same tendencies which await the softening of the way of reform.

Davis, describes in one of his works, a woman, suffering under an aggravated attack. Davis beheld the apparition of a beautiful woman of the bed, scattering visionary flowers by magnetic passes of her fair hands, in a trance.

As a visitant to the family present, she was at once active, whose pure life corresponded to her

Journal, was the name of Spiritualism the appar.
was the poor invalid’s chamber, did more to hasten her decease
either the phenomena, or the course of the disease. In this
in that of Mary Jobson, delightful music, and audible human voice
unknown, and invisible sources were constantly heard around Miss
worthy’s bed.

In other parts of the house, heavy poundings, loud enough to
in the street, together with groans, cries, footsteps, and rustling
frequent occurrence.

The sleepers were awakened at night by the beds being heavy
rappings, which would respond by given signals to questions as
family.

In Mrs. Catherine Crowe’s “Night Side of Nature,” it is
carpenters, masons, city officials, justices of the peace, and the
regiment quartered at Leith who were friends of Captain M
who came to aid in his investigations, in the hope of detecting
exercising his tormentors, in vain.

Cordon of guards were stationed round the house by day
whilst the poor invalid, whose room seemed to be the chief
hauntings, was not only carefully watched, but even tied to
subjected to all sorts of harassing annoyances to make sure
no hand in producing the disturbances.

Absurd and vexatious as these suspicions were, they
flight by the suffering girl’s decease. Meantime, the
evidences by the trial for damages done to Mr. Webster’s house, con
proved to the world the supermundane character of the
impossibility of any human agency accounting for them.

The case of Elizabeth Squirrel, the vision seeress; of
at Willington—still in possession of its spiritual occur-
reports from Newcastle testify—together with many human
instances of hauntings, ghost seeing, visions, wraiths—
forms of Spiritual manifestations, occurring in Great Brit
the preceding century, have been so minutely de
already alluded to, that it would be unnecessary to
already cited.

In reviewing the narratives thus presented, there
there to be many striking points of resemblance amongst
they will most generally be found to represent the
and to manifest human intelligence. Invisible
mortal eyes—except in rare instances—the actors
of persons and things in the material world; that
and to respond intelligently by signal sound.

In some cases—as in that of the “Sandfoot
presence seems to be malign and mischievous
by the bell-ringing at Great Bealing, the dec
creations of this
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upon the matter.

Mr. Irving's own narrat-

's Magazine (vol. iv.), in

alluded to. The latter,

nances of certain holy persons, there

spear of God's Spirit, both in the way

the condition of God's people at a

ith a glorious brightness, as if it had

tawn about to arise in the Church;

he had received the knowledge of the

Day, the gift of speaking with tongues

the Lord, of whom He made choice on

had been long afflicted with a disease which

it was on the Lord's Day, and one of her

ome to the house for that end, had been

ever before God, with a special respect to the

in the evening to the sick chamber of their

hese household, were engaged in prayer, when

rom the sick woman as she lay in her weakness,

and with superhuman strength, on an unknown

ard. She has told me that this first seizure of

and that it was in some degree necessary if

not have dared to give way to it.

writes: 'We have seen eight different individual

manifestations, and who are unanimous in their

and influential energy of what they there wit-nessed.'

these, Mr. John B. Cardle, who is now the head of

by Mr. Irving to make enquiry, with five others, into

gives their observation: 'During our stay, four

tongues. The tongues spoken by all the several persons

perfectly distinct in themselves and from each other.

only discernible from each other. J. M'D. exercises his

lished mainly as an orien. of the Irvingites.
more frequently than any of the others: and I have heard him speak for twenty minutes together with all the energy of voice and action of an orator addressing an audience. The language which he utters is full and harmonious, containing many figures and Latin radicles, and with inflections resembling those of the Greek language. The only time ever that a similar usage occurred was when the unknown sounds which I heard in these sentences were parts of a language, was when Mr. M. P.'s servant spoke during the rest of the meeting. When she spoke on subsequent occasions it was invariably in one tongue, which was not only perfectly distinct from the sounds she uttered at the first meeting, but was manifestly established, as my narrative, to be a language.

The same persons thus gifted we employed as our servants while at Port Glasgow. She is a remarkably quiet, steady, pious, and penitent person, entirely devoid of forwardness or enthusiasm, and with very little to say for herself in the ordinary way. The language which she spoke was as distant as the others, and it was quite evident the language spoken at one time was identical with that spoken at another time.

The unmeaning or nonsensical was also very remarkable. J. M.'s ordinary voice is in singing, harsh, and imperious: but when those singing in the Spirit, the tones are perfectly harmonious. On the morning after the day on which Miss -- received the gift of tongues, I heard her singing stanzas with the alternate lines rhyming. The tune was at first simple, but it became more and more rapid in her utterance, until at last, syllable followed syllable as rapidly as was possible, and yet each syllable distinctly enunciated.

These persons, while uttering the unknown sounds, as also while speaking in the Spirit in their own language, have every appearance of being under supernatural direction. The manner and voice are different from what they are on ordinary occasions.

Their whole deportment gives an impression not to be conveyed in words, that their organs are made use of by supernatural power. M. M.'s one morning, having, in consequence, a sore cold, so entirely lost the use of her voice as to be unable to speak out a whisper, yet, on a sudden, commenced, and from ten a.m. to two p.m. continued speaking in a loud voice—sometimes in intercessory prayer in the Spirit, sometimes in denouncing the coming judgments, and occasionally speaking in an unknown tongue—and at the end of that time she related exactly into her former state.

When this messenger returned to London with his tidings, it was to find the tongues of some sitting on his own wife and daughters. Still, not rashly, nor arrogantly, was the marvel proclaimed to the world. For some time, only in private meetings was the 'gift invited to manifest itself.' There, philological learning pronounced the utterances something more than jargon, and observation failed to detect imposture. Prayer-meetings were then held every morning at the church in Regent-square, and were numerously attended. At these meetings, exhortations would be uttered in the 'tongue' by one person, and the interpretation chanted in English by another. Warnings and predictions were sometimes given. On Sunday morning, October 16th, a 'sister' (Miss Hall) burst forth in the open congregation with an uttering in the tongue. I counted the 1,600 or 2,000 people who had risen in alarm, bade the sister console herself—for she had struggled with the power that had possession of her, and hastened her into the vestry of the church, there to give it speech—expounded to the congregation the 14th chap. of the First Epistle to the Corinthians, as explanatory of the occurrence. In the evening a 'brother' produced even greater excitement than the morning speaker; and in the course of the week all London was talking of this new phase. The 'unknown tongues' continued in the church, and other 'utterances in the Spirit' were also given; and remarkable cases of healing by spiritual power occurred.

Those who speak in the tongue always declare 'that the words uttered in English are as much by power supernatural as the words uttered in the language unknown.' But no one hearing and observing the utterance could for a moment doubt it, inasmuch as the whole utterance, from the beginning to the end of it, is with a power, and strength, and fulness, and sometimes rapidity of voice altogether different from that of the person's ordinary utterance in any mood; and I would say, both in its form and in its effects upon a simple mind, evidently supernatural. There is a power in the voice to thrill the heart and move the spirit after a manner which I have never seen."

Besides "the tongues," the gift of healing became manifested in the church, and the power extended to other congregations.

At Liverpool and Ballock in Hertfordshire, manifestations similar in character to those of the churches in Port Glasgow and Regent Square, were openly displayed.

At Berwick, at the earnest solicitation of many interested persons, wrote accounts of the manifestations which were published in *Fraser's Magazine*.
(vols. iv. and v.); he also contributed largely to the columns of the *Morning Watch*, a quarterly magazine in which the facts and philosophy of the strange movement were freely discussed.

Mr. Irving very highly commends the manner and forms of this "divine speech," and by abundant and earnest reasonings, endeavoured to show that it was a renewal of Apostolic gifts and powers. After some two years continuance of these manifestations, certain members of Mr. Irving's congregation began to utter loud complaints of the disorders that had arisen, the result of which was, that a charge of heresy was ultimately preferred against him.

At the trial that ensued "an utterance in power" came from Mr. David Dow, charging those who were faithful to arise and depart, whereupon Mr. Irving and Mr. Dow made their way out of church, and sentence against the pastor was formally pronounced.

Besides this ruinous division in the excellent and amiable clergyman's congregation, there were other causes of disunion at work with the Revivalists themselves, which militated against the subject, and tended to bring it into ill odour with the world. The principal causes of this division originated with Mr. Robert Baxter, once an enthusiastic subject of the lingual gift, and subsequently a disbeliever in the divine origin of the power which he himself had manifested.

This secession from the Irvingite ranks, was announced by Mr. Baxter himself in a tract which he published entitled, *A narrative of facts characterising the supernatural manifestations in the members of Mr. Irving's congregation, and other individuals in England and Scotland, and formerly in the writer himself."

As no description of the subject can depict it in the same vivid light that it borrows from the testimony of witnesses and participators, we shall give the following quotations from Mr. Baxter's pamphlet as the best illustration on record of "the power," and a subsequent condition of disenchantment.

Mr. Baxter says, writing of himself sometimes in the third person, and again in the first:

"He had heard many particulars of the extraordinary manifestations which had occurred at Port Glasgow, and thought that there were sufficient grounds in Scripture to warrant a fair investigation of them. Being called up to London in August, 1831, he had a strong desire to attend the prayer-meetings which were then privately held by those who spoke in the power and who sought for the gifts. Having obtained an introduction, he attended, and heard 'the utterances,' both in the unknown and in the English tongue. In the latter there was, he says, 'a cutting rebuke to all who were present, and applicable to my own state of mind in particular. In the midst of the feeling of awe and reverence which this produced, I was myself seized upon by the power; and in much struggling against it, was made to cry out, and myself to give forth a confession of my own sin in the matter for which we were rebuked. There was in me at the time of the utterance, very great excitement, and yet I was distinctly conscious of a power acting upon me beyond excitement.'"

"From this period, for the space of five months, I had no utterances in public; though when engaged alone in private prayer, the power would come down upon me, and cause me to pray with strong crying and tears for the state of the church. On one occasion, whilst in my study, endeavouring to lift up my soul in prayer, the power came upon me, and I found myself lifted up in soul to God, and by a constraint I cannot describe I was made to speak a prayer that the Lord would deliver me from fleshly weakness, and graciously bestow upon me the gifts of his Spirit. This prayer was so loud, that I put my handkerchief to my mouth to stop the sound, that I might not alarm the house. When I had reached the last word, the power died off me, and I was left as before, save in amazement at what had passed."
MIRACLES.

In the brethren in London, the gifts in
the power, as described in the public congregation. The
to the preacher by the pastor to read, I opened upon
Chapter. As I read, the power came
My voice, raised far beyond its natural
power, with the same inward uplifting which at
I kneel down to pray. I found the presence and blessing of God in the midst
and peace, without any of the stragglings
in the power.

The power came in the form of revelation and opening of
was just as light sitting across the mind. A
manner, until portion after portion having been
had never thought of, but which was

I mention men’s names, I could name
such strange preservations, even against the
I was an Atheist of the finger of God therein.

When means have all
hopes, I have been relieved by the preval-

“the power,” a large number of seemingly
in the power, with those upon whom the spiritual
most notable was the cure of a Miss
years standing, who was entirely restored to
and command to “arise and walk,” of her
Port Glasgow subjects of the “supernatural
after raising his sister from the sick bed to
years, addressed a letter to a dear friend,
who had been given up to die by the doctors.
Informed the sick lady, she must instantly
Lord. Without the least help, “the
walked down to the meeting-room, and
many months as a prophetess of the

of Irving, also mentions a sister of Mary
who was cured in the same way and with the same

was the case of Miss Fancourt, the daughter of a
years had been a helpless cripple, and whom her
had been accustomed to see carried to church in the
laid on her back in her pew during the service.
Miss Fancourt was effected in a single minute by
subject of the gifts, Mr. Greaves. As the cure
numerous religious as well as secular publi-
notice of it with a brief extract from a letter
father, the Rev. T. Fancourt, to the Christian

was served before, is now perfectly straight, and her collar-bones

necessary to add, that whilst the fact of these, and many
various cures could not be disputed, the invariable tone
adhered by the religious journals was, that “the cures
were wholly wrought by the name of Jesus;" and "faith in the Lord Christ," &c., &c. These religious writers then, as now, forgot to explain why the millions of earnest Christians that have been done to death and tortured barbarously by other Christians, during the ages of Christian warfare and persecution, were neither saved from death at the stake, or mutilation, by faith in the name of Christ. John Huss, Latimer, Ridley, Joan of Arc, and tens of thousands of devout Christians, have called upon the name of their Lord in their hour of anguish in vain. If the prayer of faith was all that was necessary to save from death and agony, why were the Misses Campbell and Miss Fancourt cured, and ten thousand Christian martyrs unregarded? An equally pertinent question arises in reference to the thousands of cures which have transpired amongst the modern Spiritualists, many of which are recorded in their literature, and some few referred to in this volume. The prayer of faith in these instances is wanting, and the name of Christ is seldom or ever used. Can our Christian friends explain the modus operandi of these anti-Christian healing exploits? Even Mr. Baxter, after abandoning the Christian solution of his problematical state, does not deny the facts of healing of which he was an eye-witness, and a subject himself. Can the "Satanic" theory upon which this eminent witness falls back, cover the ground of Spiritual healing as well as the name of Christ? If so, can our Christian friends explain the difference of the power, and the superiority of one source over the other?

As the limitations of our space will permit of no more extended notice of this remarkable movement, nor of the vast multitude of witnesses whose testimony was rendered to the facts of healing as well as of tongues, we must conclude with the following brief extract from the life of Edward Irving by Mr. Wilks, one of his admiring followers.

This writer, after detailing the circumstances of Mr. Irving's trial, and final withdrawal from the church, concludes with the following touching remarks:

"His public work was over. His flesh became wan; his raven hair hoary as with extreme age. His eye gleamed with an unquiet light, and the hectic spot on his pale cheek betrayed the fire burning at his heart. On December the 9th, 1834, he passed to that rest for which his weary spirit longed. The last words he was heard to utter were 'If I die I die unto the Lord. Living and dying I am the Lord's.'"

It would be needless to pursue in farther detail the course of the Catholic Apostolic Church, an organization which claims the noble-minded and devoted Edward Irving as its founder, although it neither adopts his name, nor conserves "the power" which made that name during four short years a milestone on the highway of immortality.

Numerous records of kindred powers are to be found in the history of Spiritualism, but those which distinguished the uprising at Port Glasgow, and the Irvingites in London, undoubtedly owe a large share of their world-wide renown to the talents, eloquence, and unspotted life of the brave and devoted gentleman who gave all he was, and all he had, even to his very life, to uphold the truth and divinity of the mighty outpouring with which his name is associated.

It is one of the triumphs as well as the consolations of Spiritualism, to be assured, that Edward Irving still lives, and though removed from the scenes of earthly trial in which his pure life was consumed, "he being dead, yet speaketh!"
Pentecostal character to which the present century, has been we have no direct account of its commencement of "Modern the Irish drama were so distant centres wherein "spirit circles" whom "the power" fell, were so isolation from the cultured classes born for the most part took root, possibility of tracing any connection we admit the hypothesis of a over the world and one moving in all points of the compass.

A review of the Irish Revivals, we must as the persons with whom they William Arthur, A.M., a learned luminous tracts on this subject.

Reformers from England and Scotland which form now its main population,

... money-making, strong-willed, and fond of

... which took effect in other places found their exaggerated crimes which prevailed in many forms of vice were very prevalent. cockfighting, gambling, and large numbers of...

... A policeman on the streets of Belfast told years, and that it was the worst we place in... took place, he said, there was so much drinking...

... and on a fair day you could not go many singing the Pope.

... is clearly traced to Connor, a parish seven miles... sowers and linen manufacturers, nearly all Presby-... church people, and scarcely any Roman Catholics.

... at Ballymena, a few miles away, who was zealous in his own eyes as a Christian. But he heard a young man. He sought the inward and holy power...

... and three other young men joined together in saying 'The spring communion' came. The parish had... of the prayers that were being offered, and of the place. Their minister had been preaching on the... what the Lord was doing for his vineyard in America,
with a strong desire for the like at home. The services of the Communion were crowned with unwonted influence. Life, inquiry, deep convictions, strong crying and tears—these became the familiar tidings of that favoured parish. Prayer meetings sprang up on every hand, and wonderful was it to the staid Presbyterian folk to hear, out of the lips of the unlearned and the ignorant, out of the mouths of babes and sucklings in religion, prayers of deep import and heavenly power."

After many fervent expressions of thankfulness for the conversions effected as above shown, Mr. Arthur goes on to say:

"At a prayer meeting in the meeting-house there were about three hundred persons. All were unexcited, though earnest. At the call of the minister, a young man, one of the recent converts, read a portion of Scripture, and delivered a short exhortation. Then the minister called on them to spend a little time in silent prayer. At first it seemed as if the moments would pass in deep silence; but after a while, breathings began to be heard, low, broken, but never ending, no tone, no words; but a breathings through the place, as if each one apart was breathing out the soul to God. That strange sound rose and came quicker till it almost rushed, and the place seemed all astir with suppressed but outbursting prayer."

Very different results soon grew out of these peaceful "unexcited" prayer meetings, as the reader will perceive if, passing over a few pages filled with descriptions of similar scenes and individual experiences, he takes up the thread of Mr. Arthur's narrative in June, 1859, two years later than the first "conversion" alluded to. We resume our extracts at the following point of advance:

"One who had felt the joy of pardoning love filling his own soul, and opening in his breast a little heaven, longed to see his mother, who lived in a neighbouring parish. He got one of his comrades to join him in earnest prayer for her conversion. After this, he went home to see if prayer had had any effect, and, to his joy and wonder, found that just while they had been praying, deep conviction had fallen upon his mother's soul; she had sought mercy, and was now rejoicing in hope of the glory of God. This triumph of prayer was no sooner won than came the question, Where was his brother! Away at a cockfight. Thither he followed him: there he found him, and, seizing him, he said, 'I have a message for you from the Lord Jesus.' This went to his heart; he too fled for refuge to the open arms of the crucified Redeemer. His burden fell off, joy and peace took possession of his soul, and he rushed away to his minister, exclaiming, 'I am saved! I am saved!'"

"Converts from Connor then came to tell the people of Ahoghill what the Lord had done for their souls. It was a strange thing to hear weavers, and stone-breakers, and butchers, and others unskilled in speech, pouring forth reverent and thoughtful prayers. It was more wonderful still to hear them tell how the Lord had sent his arrows through their souls.

"'You ask,' cries a convert, 'if you did find mercy, how you would know it? Ah, you would know it very well, you would feel it.' And there his argument ended. But something was in these new-born souls—which went further than ten thousand arguments. The power of the blessed Spirit attended them. And then began those overwhelming affections of body and mind together, which have resounded through the world, and made the Ulster Revival notorious to the religious and the curious alike.

"In an opposite direction to Ahoghill lies the town of Ballyclare. There, one fair day, a Slater coming home to dinner, was told by his wife that there was a man in the fair who had lost his reason; for on the 'fair bill,' in his cart, he was praying aloud, and crying for mercy to his soul. The man went to see, and found it even so: it was a man from the neighbourhood of Broughshane, where the Revival had now begun; and, as he came into the fair, such deep conviction of sin seized upon him, that he cared not for the eye of the crowd or the course of business, but felt he was going down into the gulf; and he cried, 'Lord, save, I perish!' There was something in the cry which went to the soul of the Slater, who had come to see the man 'out of his mind.' He felt, It is time for me to seek mercy too.

"And, as if the Lord had said, 'Return to thine house, and show what great things the Lord has done unto thee,' he did return, and told his tale of redeeming love, and speedily the holy flame was lighted up in Ballyclare."
"At Hyde Park, a village a few miles from Belfast, I had the happiness of witnessing a wonderful work of revival, and, on inquiry as to its origin, I found it traced to a lad from Ballyclare. He told how the Lord had converted him, and seeing a boy impressed by it, fell upon his neck, and 'the affection of this boy seemed to break down the hearts of the people.' How slight a cause is followed by wonderful effects, when a mighty power of the Spirit operates!

"After nearly two years the first converts are steadfast, and the original seat of the revival more and more alive. Only within the last two months has it attracted public notice; but in that time it has spread like fire, among country districts, market towns, and considerable cities. From Belfast to Coleraine, I have been permitted to see its effects, with wonder and deep adoration. I never read of anything equal at once in extent and transforming power, and hereafter it will be my endeavour to trace the work through some of those stages in which, instead of the tranquil and gradual progress which marked its early course, it burst forth with such manifestations as filled the newspapers, and became the all-absorbing topic of the country."

As Mr. Arthur's views of revival practices are evidently dictated more in the spirit of orthodox sympathy with the actors than that of philosophic and deliberate investigation, we now turn to the testimony of a still more impartial collator of revival incidents, in the person of Dr. Massie, a writer of eminence, whose excellent account of the Irish Revivals is thus rendered in Mr. W. M. Wilkinson's volume on this subject before alluded to. Dr. Massie says:—

"We may remark that the first noticeable cases of decided impression appeared in Ballymena, on the morning of Monday, the 16th of May; and, up till noon of the following Wednesday, the entire number was about thirty. These cases occurred chiefly in streets of an inferior description, and among the lower classes of the population. It would be impossible to ascertain the exact number so visited within the town—for cases are now to be found in every street, among all classes of the people. We know of one house wherein seven persons were impressed in the usual mysterious manner in the course of a single evening; and the total number in Ballymena alone cannot be reckoned at less than three hundred. On the evening of Thursday, the 19th instant, the public excitement, particularly in Springwell Street, was intense; and we visited that locality for the express purpose of witnessing and reporting upon the phenomena. On one portion of the street we found an assemblage of at least two thousand people engaged in services of prayer and praise under the leadership of laymen, six or seven houses elsewhere in the same street were crowded with people in every spot where standing room could be obtained. The doors, and in some cases the windows, were open, and besieged by a throng of all classes anxious to hear the proceedings within. These houses we found to be the homes of 'stricken' parties, who were then labouring under the influence of the shock in sunry stages of its operation. Some were in a state of very great weakness and partial stupor; some were dreadfully excited, calling upon God for mercy, with an earnestness of which no intelligent investigator could doubt the reality for a single moment; some were uttering exclamations of despairing agony; others were pouring forth accents of heart-touching and adoring gratitude. In all cases they were surrounded by crowds of friends or comforters. They were prayed over, in some cases by a single leader, in others by several persons at the same moment, the stricken person sometimes uniting with them in language of glowing and continuous eloquence, and at other times by interjectional exclamations of doubt, hope, faith, or joy unspoken. During the earlier paroxysms the sufferers generally experienced considerable relief from sacred music; and hence the devotional exercises were frequently varied by the singing of psalms, in which all who were within hearing appeared to join most cordially. This description of the proceedings in one house may be regarded as applicable to all the others—for we visited them all, and were favoured with opportunities for investigation in seventeen different cases.

In the course of the evening we had an opportunity of witnessing cases of 'impression' in the earlier stages, the scene at one of which we shall attempt to describe. Having made our way up a narrow staircase, crowded with anxious listeners, we entered a small apartment in which about twenty people of both sexes were grouped in various attitudes of deep attention or devotion. A neatly-attired young woman, apparently about twenty-two years of age, had been stricken an hour previously, and was supported in the arms of an elderly female, who was seated upon a low stool. The person impressed, appeared to be in a state of partial stupor, from which she was occasionally roused into a feeling of mental agony, depicted in heart-rending expressions of the countenance, and
deep; low wailings of terrible despair. Her face was deadly pale, and her eyelids closed, except when partially raised by a convulsive paroxysm, and even then no part of the eye was visible, except a narrow line of white. Her pulse was intermittent and feverish, and her face and hands covered with perspiration. Occasionally she extended her arms with an action as if groping in the air, and at other times they were elevated high overhead, the hands clasped, and her features rigidly fixed into an expression of supplication, of which no language could convey an adequate idea. Her utterance was interjectional and incoherent, mingled with sobs, moans, and agonizing expressions of despair, like the following:—"Is there no hope?" "Oh, my heart, my heart!" "Pardon, pardon!" "Oh, Jesus, save me!" "Oh, God, have mercy!" Beside this poor girl two men were standing and praying aloud alternately.

"In other portions of the room hands were clasped, and tears silently streaming from many an eye, but our attention was irresistibly attracted to the movements of a young woman, evidently of the lower classes, who had been 'stricken' two days previously, but had now recovered, and was bending over the sufferer with emotions exhibiting the deepest and most affectionate solicitude. She told her of Jesus, who was ever willing to save; she repeated passages of Scripture that spoke of hope and consolations to the penitent; and then burst forth into a lengthened and apparently impulsive prayer, well expressed and perfectly intelligent, but chiefly interjectional.

"Now, it may be asked, who was this earnest suppliant for peace and consolation to the afflicted sufferer? Four days previous to the evening of which we write, she was a reckless, reckless young woman—a common street prostitute. But Ballymena! Before we left the scene which we had thus attempted to describe, the impressed person had obtained considerable relief, and, at intervals, we observed that her lips were silently moving, as if in inward prayer.

"In the meantime the movement was progressing with rapidity in every district of the surrounding country. Soon after breakfast hour on Saturday morning, six or seven young women became suddenly affected with all the usual symptoms, while engaged at work in the spinning factory at Raceview. Intense excitement immediately ensued, the alarm soon became general, and within an hour twenty or thirty people of both sexes were found prostrate. The business of the entire establishment was interrupted, and, as a matter of necessity, the factory was closed at twelve o'clock. It was re-opened on Monday, but nearly half the ordinary number of hands were absent, and we understand that the business of Ballygarry bleachworks has been seriously impeded, owing to a similar course. About six o'clock on the evening of Sunday week, a congregation, numbering fully four thousand people, assembled in the open air, in front of the Presbyterian Church at Broughshane, where services were conducted by the Rev. Mr. Robinson and a number of Revival converts from other localities. Numerous and strongly-marked cases of sudden "conviction" occurred among the audience, and several persons were carried into the church, from which place they were not in a condition for removal till midnight. The total number of persons affected on that occasion has been estimated at more than one hundred. On the same evening open-air prayer-meetings were held at Cullybackey and Straid. At Carnaney, about a mile from Ballymena, the assemblage numbered fully two thousand, and they separated into large groups, for each of which there was a speaker. Numerous impressions occurred, and some of the parties so affected were removed from the ground on cars, followed, in some cases, by ranks of people singing psalms."

"Dr. Massie gives the following extracts from a Ballymena correspondent: 'Last night, at a prayer meeting in Wellington Street Church, so crowded that the doors and windows were surrounded by a multitude who could not obtain admission, scenes occurred which bowed the heart with awe and solemn fear, as if the invisible world was opening to view. Attempts have been made to describe such scenes, but no one can describe them, they must be witnessed. During the time that Mr. Shaw was speaking, a person labouring under strong convictions of sin was carried out into the session-room. He was a person who had had convictions before, but on this occasion they returned in a manner most interesting to witness. He was a strong, middle-aged man; but in the mysterious, half-conscious state in which he was, his soul actually seemed to the beholders as the battle-ground between the powers of light and darkness, filling his body with agony unutterable. His cries for mercy, for salvation from Satan, and from his former sins, at first inarticulate, but at last so loud as to be heard over the body of the house—his clasped hands; as he knelt in prayer, with his face turned upwards, his eyes shut, every vein swelled almost to bursting, and the perspiration streaming down his face—his becoming calmer while listening to singing, and at last the torrents of tears running down his face, as he asked the 116th Psalm to be sung, showed the agonizing conflict that had been going on. Would that sceptics and those at a distance would at least suspend judgment until they saw one such case as this! I would venture to say that if they had stood over that man in his agony and listened to his unutterable groanings for pardon and for peace,
if not convinced themselves, they would speak of the present movement, not with sneers or mockery, but with solemn and reverential awe. Further, with respect to this man, he has shown one of the best tests of sincerity, in giving up a lucrative business, when first convinced of sin, about three weeks ago. He feels, as many now do, that a Christian and a whiskey-seller are not compatible terms. During the time that this man was suffering so much last night, others, all children, were brought in, or were seized with convictions in the room. The same cries for mercy, for deliverance from Satan, were repeated. During this scene in the session-room, the vast crowd in the church, led by one of the ministers, were praying, great numbers of them audibly, for those under convictions."

"On the 18th of June, the Observer of Ballymena remarks—"In the town and neighbourhood of Ballymena the mysterious influence continues in unabated operation; and numerous cases, accompanied by all the wonderful phenomena so frequently described, are occurring daily. At the Presbyterian church, the congregation was so numerous on Sunday last, that many persons were unable to obtain admittance, and four or five new cases of convulsion occurred during public worship. In the evening an immense concourse of the community assembled for united prayer in a grass plot near the west of the Galgorm Road. All the churches in Ballymena would not have contained the number present; and the spectacle was one of the most solemn we have ever witnessed."

"The services were opened by Rev. S. J. Moore; after which addresses followed in succession from four or five lay converts. Their language was characterized by the unqualified decisive eloquence of nature, for the unimaginable triumphs of the new life were strongly-marked cases of sudden conviction occurred, while these exhortations were in progress; but the parties had been carried to a remote corner of the enclosure. The services were brought to a conclusion by the Rev. Mr. Moore; but the audience did not separate, for strange and most exciting scenes immediately ensued. Suddenly one person and then another, and another, in rapid succession, fell to the ground with piercing cries of mental agony. The mysterious influence was at work. It spread still further among the assemblage; and within half-an-hour we found not fewer than twenty human beings stretched upon the grass, exhibiting emotions, both of soul and body, sufficient to appeal to the stoutest heart. In all cases it appeared as if every fibre of the heart, and every muscle of the body were torn by some excruciating torture. Then followed loud cries for the Redeemer's mercy, expressed in tones of anguish which no imagination can conceive or pen describe.

"By some intelligent investigators it is believed that just in proportion to the fairness or immorality of previous character the visitation is more or less severe. The correctness of that opinion is liable to considerable doubt; but we know that, from whatever cause there is a great variety in the extent of suffering. Some cases are comparatively mild. But the majority of the cases of this evening were among the ascent that we ever witnessed—and we have now seen hundreds of them. In general, the stricken parties were carried out from the pressure of the thronging multitude, to localities where they became objects of solicitude to smaller groups in other portions of the enclosure. About half-past ten o'clock we reckoned nine circles or assemblages of this nature, in a single one of which we found eleven prostrate penitents, emulous to the heart, and fervently supplicating God, for Christ's sake, to pardon their iniquities.

"Over these parties, pious bystanders or some of the converted offered prayer. Other circles laboured to console the sufferers by singing appropriate hymns or psalms. In one of the circles we noticed a case of terrible severity, one in which visions of unspeakable horror must have been pictured to the imagination of the unhappy sufferer. A young woman lay extended at full length, her eyes closed, her hands clasped and elevated, and her body curved in a spasm so violent that it appeared to rest, arch-like, upon her heels and the back portion of her head. In that position she lay without speech or motion for several minutes. Suddenly she uttered a terrific scream, and tore handfuls of hair from her uncovered head. Extending her open hands in a compelling attitude of the most appalling terror, she exclaimed: "Oh that fearful pit!—Lord Jesus save me!" "I am a sinner, a most unworthy sinner—but oh, Lord, take him away, take him away!" "Oh, Saviour of sinners, remove him from my sight!" During this paroxysm three strong men were hardly able to restrain her. She extended her arms on either side, clutching spasmodically at the grass, shuddering with terror, and shrinking from some fearful inward vision; but she ultimately fell back exhausted, nerveless, and apparently insensible. How long she remained in that condition we are unable to say; but we understand that she was treated with Christian sympathy, and removed from the field in safety before midnight."

"This was an extreme case—not without parallel, but certainly the most frightful that we have ever witnessed. We may remark that, three days afterwards, that woman was visited by a Christian friend, who had been a witness of her agony. He found her in body, but her mind was thoroughly composed. She was a new creature. The light of peace and love was beaming from her countenance, and joy reflected in her eyes as
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she told him of her perfect reconciliation with God, and her unswerving faith in the Redeemer. Now we do not pretend to explain the moving cause of these mysterious convictions; but we feel bound to say that such have been the results in every case brought under our notice during the last two months. In that respect there is not the slightest perceptible distinction in the influence, whether upon the old or the young, the rich or the poor, the learned or the unlearned. Whether the agonies are brief or lengthened, moderate or severe, the effect is invariably the same—the fruit is love, peace, joy, temperance, and humility. Some of the "impressed" recovered ability to walk, but the greater number were supported by their friends, or carried away, and the ground was entirely vacated about half-past eleven o'clock."

Painful as it is to narrate, and call upon common-sense readers to follow these narratives, it is imperatively necessary that the philosophic student of psychology should trace out the workings of the wonderful modern Spiritual outpouring, in all its various phases. It is not an uninteresting subject of consideration moreover, to observe how the same influx operating upon different grades of religious thinkers, is estimated by the ruling powers of modern society. When an ignorant and half-savage multitude screams and writhes, and, in convulsive agonies, only to be paralleled in the cells of Bedlam, howls forth supplications "that God will pardon them" for imaginary crimes, the clergy fold their hands, look reverently on, and cry, "Behold the work of the Lord!" When a broken-hearted mother listens to the telegraphic signals which assure her the child she mourns as lost, still lives and blooms in Paradise, and she dries her tears, and calmly goes forth to proclaim in modest and eloquent terms, the fact of immortality demonstrated—that same clergy holds up its hands in holy horror, and cries, "Behold the work of Satan!"

It is time that a discerning public should have the opportunity of pronouncing judgment upon both sides of these pictures, and of comparing the theologic with the Spiritual influences prevailing during the psychological upheavals of this century.

With this view we shall present a few more examples of the celebrated Revival movement in Ireland.

A Belfast paper, speaking of Messrs. Ewart's mill, Crumlin Road, says:

"On the morning of Tuesday, in one of the departments of a manufacturing concern, which employs a vast number of workers, male and female, nearly twenty girls were struck down, each in an instant, at their work, several becoming apparently insensible at once, and others uttering agonizing cries for mercy. The scene produced the greatest excitement throughout the entire works, and not a little alarm. Cars were provided for those who could not otherwise be removed to their homes, and the rest were assisted out of the premises, and taken to their respective places of abode. Orders were given that the workrooms should be closed for the day; but some additional cases of violent occurred even as the young women were leaving the place and passing down stairs. Some of those attacked, have not yet been able to return to work. In most cases, on reaching home, the persons affected, or their friends, sought spiritual, and some of them medical advice; and when prayer had been offered up, in a majority of instances, speedy relief both from physical and mental suffering appeared to be produced. Several of the young women, we have been informed, have found peace, and a number are earnestly seeking it in prayer."

"The Rev. J. O'Brien, writing to the Dublin Express, says:

"Mrs. Connor has been one of the most striking cases I have seen. Her bodily affection was very severe. She screamed so as to be heard a quarter of a mile off. She said "she had felt heavy for some days, and had to hold up her heart," putting her hands to her stomach. She was still in a very weak state. Her husband, who had been a man of very bad character, had been converted also, but was now able to return to his work, and spent all his spare time in trying to convert others."

"He speaks of another who "complained of a burning from the throat down to the breast of her heart, and said that none but God could do her any good."

"The editor of the Ballymena Observer writes:"
We went to Ballyclure last night to attend a revival prayer-meeting, and, truly, I cannot understand it. I can only say that 'it is the Lord's doing, and marvellous in our eyes.' The scene when we arrived baffles all description. Imagine a large meadow, with an immense multitude of people in all attitudes—some praying, weeping, and crying for mercy; others lying in utter despair, only able to utter feebly their entreaties for pardon, surrounded by groups of friends and strangers, all interceding for them, and urging them to call on Christ; and again, others with their faces beamimg with a more than earthly light, listening to the speaker, with rapture, eloquently praising God; fathers and mothers, tender children and strong men, the infant of a few years, and the grey-haired veteran. Of course, all equally earnest and eloquent. I saw stalwart men led away as if they were helpless children; and during the singing of one of the Psalms, a man beside us suddenly burst out into the most terrific cries, running round and round in circles in such a wild manner that it was dangerous to be in his way—when his cries changed suddenly into calls on the name of Jesus, and in a few minutes, after the most awful suffering, he fell, unable to stand or even speak. The public-houses are empty, all through the town. There is a prayer-meeting in almost every second house. Groups about the streets are praying or conversing on the all-engrossing topic. Public works are stopped in consequence of this strange and awful manifestation. All places are alike; people are struck down while following their daily avocations, resting on their beds, or traversing the streets. Among the people the visitation is sudden. The prayers and songs are for mercy by and for the afflicted are, oh, how awfully solemn and earnest! From being one of the wildest towns in the neighbourhood, Ballyclure has become one of the most religious.

Dr. Carson, of Coleraine, who has written an excellent pamphlet on the Physical side of the Manifestations, gives the following:—

A poor child, I think about seven or eight years of age, came to my house one night at a late hour, and asked to see Mrs. Carson, who had gone to her bedroom. The interview was readily granted. The child became affected. Her imploring and heart-rending cries for mercy, for she said she was a sinner on the brink of Hell, were so absolutely distressing that I had to leave the house for a time, as I could not bear to listen to the melancholy tones of her infant voice. The expressions of deep despair on her countenance could not be imitated by the best actor I ever saw on the stage. It was a dreadful scene. In a few hours, the poor child got the most perfect relief, and her countenance appeared almost superhuman with delight. She then began to pray, and her prayer would have melted the heart of a rock. It was so powerful, so fluent, and so full of thought, that it almost looked like inspiration in a child so very young.

The Rev. Dr. Spence, of the Poultry Chapel, giving the results of his personal experience, says:—

I saw by the countenance of many of them that they were conscious of an unusual joy. I spoke to several of them individually about their spiritual change and their Christian hope. In some cases I could find no intelligent foundation for their joy beyond the simple fact that they had been "struck," and by-and-by had found happiness; but in other cases I found the most profound sense of sinfulness, and the most loving reliance on the Lord. I endeavoured, when I was brought into contact with those who had been "struck," to test in every case the character of the change which had been experienced. The result was various. Sometimes I could find no solid scriptural basis for the transition from sadness to joy; often, on the other hand, was my own soul refreshed by the simple narrative of a deepening sense of personal unworthiness, and a growing experience of the Saviour's grace. There may be ground, however, to fear that in not a few cases feeling alone had to do with the change.

Dr. Massie relates of M. Napoleon Roussel, who came to see the revival, that he was full of mistrust, and that he had decided "to surrender his judgment only to evidence, to let no one know his intention of publishing." He describes the physical crisis much as I saw it; in general consisting in the hands, raising the arms, moving the limbs, or holding the stomach in the hands, in a state of violent despair, or at least of great excitement under a sense of sin.

The Rev. Mr. Toock writes:—

I was requested to come to a young boy, in a most frightful state, strucken in a moment, and fearfully distracted, throwing out his arms, and kicking with his feet, and swooning and shrieking in great agitation. I told him to be a little calmer, for he would displease the Lord by his conduct; urged him to look to Jesus, and to pray for pardon; engaged with him in prayer, he repeating the words; then we sung, and being aided by five young converts, he came to Jesus, and found peace very soon afterwards.

"From Ballybay it is written:—

The church ministers are beginning to join us. Twenty-five fell in one church along with the minister. In another church, there is a hundred of the congregation and the minister converted."
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"The Rev. Mr. Steele, of Dalry, describing a meeting at Glengarnock, says:—"

"About ten o'clock, a person rose and said that we ought to kneel and engage in prayer. A working man then rose, and, with a heart like to burst, poured out a most earnest prayer to Almighty God. At the close of the prayer, the whole meeting seemed to be moved by an invisible power. Here and there were persons crying out for mercy, and strong men crying in such a manner as I had never heard before. I have seen persons suffering under various stages of cholera—I have seen much agony in my way, but never such a sight as this."

"The Ballymena Observer, describing similar cases, says:—"

"On Sunday evening last, an assemblage numbering 2,000 people, many of them from Ballymena, congregated at a prayer meeting in the open air near Kilkonrola. The third speaker had nearly concluded his exhortations, when a case of sudden impression, with all the ordinary symptoms, occurred among the audience. The patient was a young woman of the neighbourhood, who had been slightly affected some evenings before, at a meeting near Carnegoe. Some excitement immediately ensued, and other cases followed in rapid succession. Within half an hour fully twenty people of the audience were laid prostrate; some of them utterly helpless, and for a time unable to utter anything but incoherent expressions of bodily pain and mental agony. The excitement now became intense, and the scene that ensued baffles all power of description."

"Mr. Wilkinson, on p. 91 of his volume, 'The Revivals,' says:—'Let us read the following, which we quote from the Ballymena Observer:—"

"The most extraordinary event of that evening occurred in the case of a mere child, only seven years of age; a poor barefooted girl, clean but indifferently clad. Without the slightest appearance of any previous agitation, she was struck instantly in a single moment. For a time her body was found to be perfectly rigid, and her face colourless. On partial recovery she clasped her hands, and, looking up, exclaimed in low accents, 'Lord Jesus, have mercy upon me, and bring me to the foot of thy cross!' For a considerable time she continued to repeat—but in an undertone, 'Jesus!' 'Jesus!' 'Jesus!' Her fascinated and soul-absorbing look was fixed, far away beyond all spheres; and the mild, unclouded spiritual light of that unwavering gaze into the heavens will never be forgotten by those who witnessed it. We certainly never saw any condition so manifestly preternatural; nor any result so nearly approaching to a practical illustration of the poet's beautiful, though fanciful, idea of the 'Angel's whisper to a slumbering baby.' The trance-like attitude of body, and the rapts expression of her eye, appeared to favour the supposition that a world of glory, invisible to other mortals, had been unveiled to her inner sight, and that, for a temporary period, she had been admitted to communion with the spirits of the just made perfect. We understand that the girl was restored to nearly her ordinary condition in about an hour. Phenomena analogous to the foregoing came under our personal observation at a house in Alexander Street, in the afternoon of Tuesday last—and it is worthy of special notice that the party affected had never been at any of the revival meetings. We there found an interesting girl, less than eight years of age, and we ascertained that her general character is that of a shy, intelligent, and truthful child—that she is a pupil in the infant department of Guy's free school. When we first saw her she was extended upon a pallet, and slowly recovering from a somnambulistic trance, into which she had been instantly stricken about five hours previously when in the act of preparation for school. For some time subsequently to the visitation, her eyes were fixed on vacancy, her hands clasped, and her lips moving as in silent prayer. Her arms were frequently elevated, as if to grasp some object immediately in view; and, on one occasion, she clasped her father's hands, and pointing upward, motioned him to look and pray. At another time she called upon the bystanders to raise her up, in order that she might take hold of some glorious object presented to her imagination. On recovery from this state, she insisted that she had been in the company of superhuman beings in a world of light and blessedness; and, to the utter amazement of her parents, she affirmed that she had there intuitively recognized her infant brother, who had died eleven months after his birth, and five years before she was born."

"The following remarkable case is given in a Coleraine paper about the same time. It occurred at Kilkonrola:—"

"The person affected was a married woman, of middle age. She appeared to be greatly excited and feverish; her pulse was quick, there was a hectic tinge upon the cheeks, her eyes were bloodshot, and her face was streaming with perspiration, and for the space of fifty-six hours she was unable to taste anything but water. After the first four hours of rack ing pain and incessant cries for mercy, she remained prostrate for nearly three days in the condition which we have described. During the prostration of this woman her house was visited by hundreds of the neighbouring people. She had never been taught to read or pray, and was unable to distinguish one letter of the alphabet from another, yet she prayed with intense fervency, and exhorted the people to repentance with astonishing effect.

..."
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...fall from her chair without speech or motion, and in a state of absolute insensibility! She was carefully laid upon a bed; and on examination it was found that the joints of her right arm and leg were perfectly immovable, and rigid as iron. The excitement among the people of the house was naturally very great; but it was doubled in intensity when intelligence arrived that Jane had fallen into a state exactly resembling that of Ellen, precisely at the same moment that Ellen had been thus affected.

"In this abnormal condition both women remained for a period of six hours, and both awoke to consciousness, and in the full possession of all their faculties, precisely at the same moment. At five minutes before ten, Ellen's rigid arm regained its natural condition, and she was observed to raise her hand and lay it gently across her breast; but up till the stroke of the predicted hour, no other change became perceptible. Before the remaining strokes of ten had sounded from the clock, she was fully awake; and her first exclamation, amidst a house then crowded with anxious visitors, was, "Christ is my Saviour! He is all and in all!" It may appear incredible, but the fact is established beyond all controversy, that these identical words were the first uttered by Jane in her own house, three hundred yards distant, as she awoke to consciousness at the same moment!"

Dr. Massie relates with great minuteness of detail, many additional cases of a similar character to those already given, together with instances in which the "stricken ones," both male and female, were poor ignorant people—some of them very young children,—servants, and workmen,—who could neither read nor write, yet, these persons in their "trances," did intelligently read out consecutive verses, and sometimes whole chapters of the Bible, and exhort, pray, and sing, with a fervency and eloquence, not to be equalled by the best cultured ministers of religion. The last cases which we can cite are as follows:

"The Rev. R. Gemmell, after saying, 'With regard to the bodily manifestations, I can give no opinion, nor do I like to hear any opinion, as I believe no man can give any satisfactory explanation,' gives the following:—

'A young lad about sixteen years of age was struck down in his own house. It took four strong men to hold him, to prevent him from dashing his brains out on the floor. He continued in this state for several hours. When he recovered, he had lost the power of one of his sides, and was unable to utter a word distinctly. The third day after, I visited him, about the time of the clock; he was still in the same state, but, to my utter astonishment, when standing at the door at seven o'clock, he came running forward, and shook hands with me, and said, 'O Sir, I am now quite well!'"

"Dr. Massie says:—

'One fearful case was specified to me of an infatuated scoffer, who professed to fall down as an awakened and stricken sinner, while a companion, as deposed, ran to request the attendance of a servant of God. When they came to the spot where the feigned penitent was lying, they found him dead.'"

"The Rev. Mr. Moore says:—

'In my own congregation five or six cases—and some of them very painful—have occurred, her occasionally of dreams and visions—the mere dreaming of the word, and the effect of its deep and intense reality—but though beautiful and interesting in themselves, such things are not made much of here, and the less the better.'"

"At Paisley, in September, similar cases were frequent. The Rev. Mr. Macgregor says:—

'Among the young women affected, two were for a time deaf and dumb, and while in this state, their countenances indicated, from their expression, the most joyous happiness. Many of them had been dreaming dreams and seeing visions. It was the case that, wherever the revivals had arisen, they had dreams and visions, and they were to be regarded as evidence of the outpouring of the Holy Spirit.'"

"The Rev. Hugh Hunter writes:—

'It is now nearly five weeks since the Lord's work commenced in good earnest in this neighbourhood. It was going on amazingly in the neighbouring county of Antrim. Every day brought new tales of trances, sleep, visions, dreams and miracles; such as, that persons who never knew a letter of the alphabet when awake could read the Bible distinctly, sing psalms and hymns, preach, and pray with ease, eloquence, and fluency.'"

"The Rev. J. Whitait, of Drum, Monaghan, writes to a friend:—

'It was true the report which you heard. At one of our meetings for prayer, which there were a number of convictions, a dark cloud formed on the ceiling, and, in I
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accuracy of speech. This case, like many others, was accompanied by the is awed to the pew in
illusions, certainly, but of a very extraordinary character. Among the
seated, or more, or more, or the words shat it was; the
obtained that a Bible, traced in characters of light, was open before
unable to read, a spiritual power had endowed her with capacity to
of every word in it. It is an undoubted fact that she repeated
as if reading from the volume, a very large number of quoted
Testament, applying them in an appropriate manner in connection
she was engaged! but these perceptions gradually faded in her
and entirely disappeared on restoration to her ordinary health.

"The Rev. J. Marrable narrates the following, as occurring:

"I was particularly struck with the following case: Not
was in the act of holding a conversation with an invisible
I shall not attempt to describe this scene, or the words she
half an hour, she awoke out of the trance, to see many faces
with tears flowing from all eyes, her tongue, which could
became loosened, and in the most eloquent manner she
of salvation, with an expression of holy joy and gratitude
ers. She continued for several minutes in such a
compelled to admit that they had never seen or heard
myself have gone a thousand miles to see this one case... human
contenance could be lit up with so sweet and
Dr. Mammie introduces the following narrative:

"On Monday evening we called to visit a little
(aged fourteen), who had been labouring under a
found her in a melancholy, depressed state, and
intimated that we would engage in singing and prayer.
She fell speechless at our feet, when it was evident
both speech and sight; her mind, however, was
unimpaired. During the forenoon, Dr. Maccallum,
their opinion that none could heal her but the
dispensary doctor visited her, and endeavoured
body, but without effect. About half-past ten
visited her, and sung, "Lo! He comes with
finished, her tongue was loosed, he reyes were
This was about four o'clock on the evening
deprived of sight and speech."

"Dr. Maccallum proceeds:

"In compliance with numerous a
other recent phases of manifestation
(whom we shall call Jane, aged eight)
about two miles distant from Bally
Both were apparently in good health
"conviction," accompanied by an
appear, that a species of sympathy
whatever affected the one
the other. On Monday, about
at work in her own house, and
mind told her so, and that she
and on entering that of her
deaf, dumb, and motionless
floor in a precisely similar
three hours. Both recover
were separated; Ellen kept
knapsack, and was engaged in
she then affirmed that
were deaf, dumb, blind,
space of six hours, and
On being asked how she
replied, "I cannot exp
I have said." Every
party thus affected
had been predicted in
and apparently in be
of the house clock
Precisely at the same
when the real time

Irish Revivals.

physical agents.

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An able writer in the

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heated little boys and girls, from
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thought of the Divine Justice
until two in the morning about

these little friendless, hungry,
prehend the meaning of such
as citizens, the men of wealth and
have left these little ones to become
of our hard laws, and, to them,
and cruelty are needless."

I see it all this, and more than this—more
course of a few minutes, a number of forms burst out. One in particular was of human appearance, which passed and repassed across all the lights, and descended to the pew in which a young woman was rejoicing. The appearance lasted for three minutes, or more, produced no terror, but joy, especially among the converts. All present did not see it. Perhaps 300 saw it, and can testify to the reality. I cannot tell what it was; the substance is in heaven, and will not be visible until the time when "every eye shall see Him."

CHAPTER XV.

SPIRITUALISM IN GREAT BRITAIN (CONTINUED).

SUMMARY OF CONFLICTING OPINIONS CONCERNING THE IRISH REVIVALS.

It cannot be supposed that the mighty wave which had surged over the "stricken" subjects of the Irish Revival, could pass away without calling forth an immense array of diverse opinions from various leading minds, concerning the origin and significance of the wonderful movement.

As a general rule the attempts to find an adequate cause for the marvels which flooded the land, during the Revival frenzy, may be classified thus:—
1. The work proceeds from "the Devil."
2. From the Holy Ghost.
3. From interested and artful professional Revival preachers.
4. From mesmerism, hysteria, and other unknown physical agents.

About the time when the Irish Revivals were at their height, some scenes of a kindred character, though conducted on a more limited scale, and promptly checked by the officiating ministers of the time, were proceeding in some of the rural districts of England, and amongst the lowest of the East-end ragged schools of the metropolis. An able writer in the London Sunday Times thus comments on scenes of this character, of which he claims to have been an eye-witness in a ragged school in St. Giles' on the preceding Sunday.

"Here are one hundred and fifty ragged, ill-fed, uneducated little boys and girls, from six to fourteen, kept until after ten at night to listen to a 'deeply impressive' account of the doings in Ireland, in all their agonising details. Was there no mercy in the heart of the speaker? No sense of childhood's weakness? No thought of the Divine Justice? And there they were rolling upon the floor, crying out until two in the morning about their sins. Great God! how art thou insulted. Their sins! Why surely, if God arose in His anger it would be, not to crush down and agonise these little friendless, hungry, orphaned children, only six years old, who cannot comprehend the meaning of such subjects, but He would rise against the high and the mighty, the men of wealth and statesman power, who, through neglecting their duty, have left these little ones to become the victims of hunger and cold, and hence also the victims of our hard laws, and, to them, cruel institutions. Comments upon such mockery and cruelty are needless."

And again:—"I am not dealing unjustly in thus speaking. I see the poor little girl crying in the Irish churchyard; I see the young women rolling in agony upon the Irish meadows; I see the ignorant men, the hysterical women, and the fear-struck children in the Irish churches, with horrible anxiety pictured upon their terror-stricken countenances; and I see the poor little boys and girls in the St. Giles' refuge rolling upon the floor, their young hearts filled with fear through the story of Irish madness which, without stint or mercy, had been poured into their ears. Yes, I see all this, and more than this—more
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Mr. Wilkinson, in his excellent work on "The Irish Revivals," says:—

"Archdeacon Stepford of Meth is the champion of the physical mode of accounting for the Revival, whose arguments are the best posed, and sufficiently comprehend those of other having the same views. He does not, however, fail to see 'much good in the movement.' He says, 'Even a stranger cannot fail to be struck with the earnest concern about religion which appears to pervade the people; as I listened to a street preacher—the best sermon which I heard in Belfast—it was impossible not to be impressed with the earnest and reverent expression of countenance in all the working men and lads who gathered round, perhaps one hundred and fifty in number; faces so earnest I never saw before in any congregation. From house to house I saw much of the same feeling.'"

"The question of hysteria has been so widely canvassed, that it is worth while to present the argument as it appears in one of Dr. Carson's excellent letters. Dr. Carson says:—

"I see a good deal of time and labour have been spent in asserting, over and over again, that the physical manifestations are neither more nor less than hysteria. Were it not that the public might be misled by the plausible and ostentatious statements which have been put forward on the subject, I would not think of occupying time with its consideration.

"There is no reason why the country should be free from hysterical cases now, more than at any other time. Hence, as might be anticipated, some cases of hysteria are to be met with in every district where the Revival has appeared. But the man who will confine his observations to these cases, or confound them with the Revival manifestations, has but a poor capacity for the observation of facts. The fact is, the Revival and hysteria have scarcely any symptoms in common. Any person in the Revival district may easily convince himself of this fact by turning to the article 'Hysteria,' in the first work on the 'Practice of Medicine' he can lay his hands on. To enter fully into the distinguishing marks of these two affections would extend this letter to an unreasonable length; but there are two or three features which require to be noticed, and which are capable of being judged by all parties. . . . Hysteria is almost entirely confined to the female sex. It is very common in the female, but so extremely rare in the male, that the late Dr. Hooper, and the present Dr. Watson, of London, in their immense practice, have seen only three cases each, which they could at all compare to hysteria, and those cases occurred in debilitated subjects. . . . In regard to the Revival, it occurs chiefly amongst the lower and middle classes of society, who are obliged to earn their subsistence by their daily labour. It is to be found as readily amongst the hardy inhabitants of country parishes and mountain districts, as in towns and cities. If all ages are included, there are very nearly as many males affected by it as females. I have seen and known of an immense number of instances in which the strongest, the stoutest, most vigorous, healthy, and lion-hearted men in the country have been struck down like children, and have called, with the most agonising entreaties, for mercy for their souls. How could all this be hysteria?"

Dr. Watson, an eminent medical practitioner of London, who spent some time in personally examining the condition of many of the Revivalists, arrives at the conclusion that the principal source of the movement is a physical, though unknown agent, and his views are given in the following remarks:—

"I now fearlessly state, that, in my opinion, there is a physical, as well as a spiritual, agent concerned in the Revival. There does not appear to me to be any other rational way
Look at first, I am
the effects which
appearance of subdued
sudden affected, are
rise from sudden
view of spiritual
and to thousands of
the world, without
a thinker in regard

civil has travelled. It
to parish, and district
served that the most
power in producing
could address them,
served by the speakers and
produced by individual on
involve us in endless diffi-
cible agency. If we do not
stress, damnum, blindness,
in some localities. They
by Spirit. They are entirely
nervous system.
hesitation in acknowledging
early with it in the whole range
had any idea of the awful
like the one which took place on
and with these cases has, perhaps,
the day of judgment, when sinners
are them from the storm of God’s
executed and obdurate sinner.

...to produce these Revivals,
the reader aware that a large
of the above movement to the
remains to call attention to the
demonstrations were received,
and prophecies, seemed to be
of every denomination, namely
might well have been unknown
Revivals, but which was by no
merit-informed Doctors, Lawyers,
mental epidemic of the unmanageable
question with significant force when

phenomena, of which there are so many
such swoons and trances, and into those
have seen and described visions of angels
so common, 'that almost every girl
be greatly disappointed if she had not,

acts and events which, some years ago, and
and chirality of those who believed that

Others, again, who could not read a

page from the Bible; others of seeing

not, but these phenomenal aspects of the
est opponents, and in view of them, the
whole movement has been characterised by some religious critics as the direct work of Satan, and by the more sceptical as a work of imposture, or as the product of diseased imagination. Here, again, it is to be noted, that at first there are not so many words used against the calm and quiet part of the awakening; but when it came to pass that its subjects were seers and seersesses no words are strong enough for its condemnation." 

Again, Mr. Wilkinson in commenting on the psychical aspect of this movement, and the various phenomena (far too numerous to admit of farther description) which corresponded with the manifestations of Spiritualism, says:—

"In attempting to gather up facts of this nature at a distance from the places of their occurrence we find, of all those who could not in fairness omit noticing them, there is not one who gives them a kindly welcome. Several suppress them altogether, the others have to apologize for them in the best way they can.

"The excellent Minister at Connor, when in the great excitement of prostrations and ecstatic phenomena, some similar cases were threatened amongst his flock, set his face against them altogether. Others are blamed for not having followed his plan, which had the good effect of preventing them. We shall see that they were amenable to this treatment, and it is a suggestive fact for our consideration.

"In the early days of the excitement arising from these cases, some were made public through the newspapers, and there are others to be found in some of the narratives, but every day they become more difficult of access, as mention of them is seldom made, and it is only from occasional glimpses that we see how common they were—so common, indeed, that they occurred in the majority of the stricken cases, and those who did not have visions, or some of the other extraordinary phenomena accompanying their prostration, complained of the deficiency of the Holy Spirit, and feared that their conversion was not complete. . . .

"We could have wished that these cases had been as fully stated and as largely investigated as the others, for they form a chapter in the book of man that is worthy the most serious and earnest consideration."

We have already extended the notices of this singular movement to so great a length, that we turn, though most reluctantly, from the many suggestive arguments adduced by the author of "The Revival" to show that a great magnetic wave, contagious as magnetism ever is in its effects, world-wide in its centres of evolution, and purely spiritual in its source, underlies these Irish Revivals, just as surely as it does the doings of the Poltergeist in Germany, the manifestations of clairvoyance in France, or the Rochester Knockings in America.

Who can doubt that if this Revival had occurred on Mahometan ground, the visionists would have seen Houri{s} and paradises; screamed for Mahomet, and sought through him reconciliation with Allah? Occurring in a land, the very atmosphere of which was saturated with Calvinistic ideas, and governed by a Calvinistic priesthood, the great magnetic influx which poured into the hearts and minds of a naturally impulsive and susceptible race of people, inevitably partook of the dominant religious idea; and this was so strengthened by the powerful influence of Revival preachers, that it was only now and then that angel faces could look through the theological veil of terror, in which the peasantry were enthralled, or in rare cases, that true Spiritual mediumship could be unfolded, and triumph over the unreasoning ecstasies of religious gloom and mystery.

The sunbeam which gives life to the rose and lights up the blue eye of the violet, quickens the heap of corruption into the life of the foul reptile, and stinging insect. The sun of spiritual existence shines on the just and the unjust, and quickens, but creates nothing.

Thus we may realise by careful research into the fanaticisms of the Irvingites, the abominations of Mormonism, the unnatural asceticisms of Shakerism, and the frenzied agonies of Irish Revivalism that "all are but parts of one stupendous whole"—differences of administration, but the same spirit working in all.
of accounting for the facts. Whatever I may have been disposed to think or now fully satisfied the symptoms of a Revival case do not correspond to those are manifested as the result of mere mental impressions. The unearthly convulsions, and the partial prostration of muscular power in the individual are very different from the wild screams, and convulsive paroxysms, which assert mental anguish; and we cannot consistently refer them to a sudden vital danger, because the same sudden view of spiritual matters has been revealed to individuals of different constitutions, at different periods of the history of producing the like results.

The explanation by mere mental impressions will not satisfy a close to them. There must be a special physical agent concerned.

"This view is greatly strengthened by the way in which the Revival has followed a steady, gradual, and uninterrupted course from parish to parish to district. It has travelled almost like a wave. Again, it was observed of illiterate convert, who had himself been physically affected, had far more interest in the manifestations in the audience, than the most eloquent speaker who There did not seem to be any proportion between the words uttered by the results produced. It looked more like a physical effect produced individual than anything else.

"The idea of exclusive spirituality in the Revival would involve peculiarities, which can all be avoided by the simple idea of the double effect. extortions, visions, and prophesying, which have occurred in cases are not either directly or indirectly the effects of the Holy Spirit owing to the effects of the physical agent on the brain and nervous system. In regard to the nature of the physical agent, I have no heathen my utter ignorance. I know of nothing to correspond exactly with of philosophy.

"No person but the man who has witnessed them could have any effects produced by a number of Revival cases. A scene like the the night in which the new hall in Coleraine was first filled with never been equalled in the world. It was so like the day of that would be calling on the mountains and the rocks to hide their wrath, that it struck terror to the heart of the most hardened.

As the Evangelical views of the causes operating to have already been sufficiently hinted at to make the number of Ministers of the Gospel attributed the direct action of the Holy Ghost," it only remains very suspicious way in which those peculiar demons which in the form of trances, dreams, visions, and all too dangerously allied to the bête noire of modern Spirituality, a development which might to the poor illiterate subjects of the Irish Revival means either new or strange to the better-informed Divines, &c., &c., who watched the Spiritual epigraphy from the first were Irish Revivals.

Mr. W. M. Wilkinson opens up this question:

"What are we to think of that class of phantasmal instances, in which the converts have fallen into a peculiar state of the organism in which they have and devils—of heaven and of hell—and which were now struck in Belfast had visions, and would be have been called else where there was such a mode of obtaining knowledge: word in their ordinary state, had a faculty or perceiving in letters of light, and reading whole things and persons at distances beyond the ken of the influence through the influence of its earliest residence in Paris, of experiments,
CENTURY MIRACLES.

...where he found a peasant of that

with, surgeon to the

at Middlesex Hospital,

sion, who had avowed

in creating a

thought proper to range

smerism has been—humanly

Temple of Spiritualism was

curious experiments recorded

interest.

written by Dr. John Wilson of

Animal Magnetism on the Brute

birds, and savage beasts. I was with him

whence he named Mr. Croce was proprietor

was put into a deep sleep by the strenuous

told me, 'The Doctor off with his coat,

and into a sound sleep and no mistake.'

side hyena. Dr. Wilson mesmerised him, and

em creature at the Doctor's approach.'

found an answer to the sneer with which

named experiments who—having found

some facts ineffectual—proceed to depreciate

ly, "What is the use of it?" The use of

the early stage of the movement of which we

at the Mesmerisers recorded; namely; well

ther in its last and most hopeless stages; con-

all manner of nervous disorders, besides many

...described the perfect cure of a woman, employed

Hesden, superintended by the celebrated writer

suffering from a severe case of ovarian tumour, for

on the point of submitting to a dangerous and

Mr. Ashburner hearing of her dilemma, persuaded

through the instrumentality of which, she became

eral other instances of a similar kind are recorded in

one, of malignant cancer,—a cure so thoroughly well

remarkable character, that we would refer the curious

etails, which may be found given by Dr. Elliotson in the

page 213. Mesmeric practices received a strong

in the unfoldment of remarkable psychological powers,

by the visit to England of two renowned French clair-

Alexis Didier, and Marcellot.
CHAPTER XVI.

SPIRITUALISM IN GREAT BRITAIN.—SECOND PERIOD.

In searching amongst the scattered records of Spiritual manifestation in England, the historian cannot fail to come to the conclusion that there were two well-defined sources of power which antedated in point of time the introduction of that systematic mode of telegraphy practised by American mediums who commenced to visit this country in 1852.

The first of these was the very general outpouring of Spiritual manifestations noted in preceding chapters, and occurring in the form of isolated phenomena, and Religious Revivals.

The second was Animal Magnetism, which, by preparing the way for the study of occult phenomena, and unfolding in many organs the potencies of clairvoyance and other Spiritual endowments, paved the way for the more pronounced and comprehensive demonstrations of Mediumship.

From the year 1820 to 1840, numerous gentlemen of learning and social standing, openly avowed themselves disciples of Mesmerism, and practised with success healing by Animal Magnetism.

As experiments of this character were very often productive of clairvoyance, prevision, trance speaking, and even Spiritual seeing, the spreading interest began to arise concerning these mysteries. About the year 1851, a Mesmeric Infirmary was established in London, of which Drs. Elliotson, Ashburner, Wilson, Haddenham, and Morgan, and numerous other ladies and gentlemen became supporters. In this institution, patients were treated by mesmeric cures, and in many instances cures were effected of cases deemed hopeless by the ordinary methods of medical practice.

For some years previous to the formation of this establishment, advocates of Mesmeric philosophy had conducted an exerted press, entitled the Zoist, in which hundreds of notable experiments were published and the phenomena as well as the facts of magnetism were carefully detailed.

In view of the persistence with which the columns of this journal are open to all manner of communications antagonistic to the new ideas, and closed against their advocates, the Zoist which was continued for many years, and supported by the enthusiastic exertions of editors and contributors, will be understood to have been means of widening the sphere of knowledge on one side, in the press, preserving many valuable records which would otherwise have perished.

In the initiatory numbers of this journal, Dr. Elliotson, the most distinguished supporter, alleges, that Mesmerism and its doctrine of "science," was first established in England in 1828, and at an early period. An Irish gentleman, a Mr. Chevenix, who after a visit to France where he had witnessed, and personally assisted at a
which she professed to
be her own put in the
fear of God, and...•

A correct had

the purpose
of supernatural-

and some other exhaustive work,
follows:—

Cambridge, by certain
which circular expresses it,
name vaguely called
furnished to me by the
our members, when we give assis-

A. A. Campbell, President of the Car-

and non-Spiritualists, the latter of whom
alism is not what it is represented to be
non-Spiritualists, the latter of whom

ory of another World." By R. D. Owen.
In the *Spiritualist* of the same date, is an address from Mr. Campbell entitled:—*The History of the Movement Known as Modern Spiritualism, and the Facts and Theories Connected with It*, by J. A. Campbell; President of the Cambridge University Society for Psychological Investigation. Mr. Campbell's speech, although a most excellent one, would only anticipate statements which the progress of the history itself must unfold—but its presentation some twenty years or more after the formation of the society of which he was and we believe is still the honoured President, is noticed now to show that the subject has not proved an evanescent one, or unworthy the consideration of eminent and learned scholars during a period of nearly a quarter of a century.

CHAPTER XVII.

SPIRITUALISM IN GREAT BRITAIN.

SECOND PERIOD (CONTINUED).

AMERICAN SPIRIT MEDIUMS IN ENGLAND.

Hitherto our history of the Spiritual movement in Great Britain has followed the waymarks made by an invisible host in the production of spontaneous and unsought phenomena. We must now proceed to consider those results which grew out of the invocatory processes of the Spirit circle, and the agency of acknowledged Spirit Mediumship.

Long before the rumour reached England of the American disturbances called the "Rochester Knockings," the practices of "table turning" by what was supposed to be *will power*, were quite popular in many a fashionable circle. That these curious evidences of an unknown force had any connection with the agency of "disembodied spirits" never seemed to enter the imagination of "table turning" experts, until the advent in England of Mrs. Hayden, an American lady, who came to this country on a professional tour, in company with her husband and a business agent—as an avowed medium for communications between earth and the world of disembodied spirits.

Very shortly after the advent of the "Rochester Knockings" in New York State, America, Mrs. Hayden, the wife of a respectable journalist, found herself the subject of the same strange rappings connected with intelligence, which distinguished the earliest American Mediums. Having been induced to sit for the public as a professional Medium, Mrs. Hayden was visited by a Mr. Stone, an English gentleman on a tour through the United States.

Mr. Stone received such striking tests of Spirit presence through Mrs. Hayden's mediumship, that in 1852 he persuaded her to accompany him to England, never doubting that his own countrymen would become as much interested in the results of her marvellous gifts as he himself had been.
ALFRED RUSSELL WALLACE, F.R.G.S.
In all the accounts published of early Spiritualism in England, Mrs. Hayden is mentioned as the Medium who first introduced the American system of communicating with Spirits through the alphabet and rappings, and strange as it may appear to thoughtful minds that any human beings could do otherwise than hail with delight a system of telegraphy which restored to the mourner his beloved dead, and converted the mere hope of immortality into demonstrated proof, it is nevertheless an historical fact, that an avowed Medium for Spiritual communications no sooner appeared on the scene, than the leaders of the press, pulpit and college, levelled against her a storm of ribaldry, persecution and insult, alike disgraceful to themselves, and humiliating to the boasted liberalism and scientific acumen of their age. From the author's personal knowledge of Mrs. Hayden, she is convinced that her gentle womanly spirit must have been deeply pained, and the harmony of mind so essential to the production of good psychological results constantly destroyed, by the cruel and insulting treatment she received at the hands of many of those who came, pretending to be investigators, but in reality burning to thwart her, and laying traps to falsify the truths of which Mrs. Hayden professed to be the instrument. Sensitive alive—as all mediumistic persons are—to the animus of her visitors, she could feel, and often writhed under, the crushing force of the antagonism brought to bear upon her, without—at that time—knowing how to repel or resist it.

In those early days of the movement, the Mediums had neither the advantage of experience nor precedent in such embarrassing circumstances. Oppressed as they were by the opposing force which was purposely arrayed against them, their distress of mind only served to complicate the mental inharmony of the surroundings, and make it most difficult for Spirits to construct those delicate psychologic batteries, upon which the success of the communion depends.

We all acknowledge that the most carefully prepared and chemically adapted elements are necessary to evolve the force of electricity, and promote a perfect result from the formation of a battery, yet we overlook the fact, that the mental and spiritual telegraph must work through laws just as absolute, and whilst men ruthlessly invade those laws and destroy the equilibrium under which that battery works, they triumphantly regard failure as an evidence that no such battery was in existence at all.

We not only know better now, but with all that tendency to exaggeration which marks the crises of man's ignorance and fanaticism, too many Spiritualists of the present day rush into the opposite extreme, and endeavour to palliate the most daring frauds, by pretending that sceptical minds and antagonistic forces have compelled detected impostors to prepare masks and other paraphernalia to personate spirits, when injurious conditions prevented their materializing, &c., &c. That the real truth lies between the extremes of antagonism on the one hand, and wilful imposture on the other, none can doubt. In Mrs. Hayden's time, there is good reason to believe that the occasional failures which occurred at her circles, were the result of cunningly prepared traps to involve the inexperienced medium in contradictory statements, and when once the would-be detectives thought they had succeeded in these notable plots, the columns of the public journals were filled with triumphant accounts of "the entire collapse of the Spirit rapping delusion."

As an illustration both of the spirit of the times, and the manifest injury to Mediumship, which determined antagonism can exercise, we give a few
extracts from a little work which the writer has wisely bequeathed to posterity in an anonymous form. Doubtless "he builded wiser than he knew," and whilst his evil record serves the purpose of preserving both sides of the shield of history, he is spared the disgrace of sending down his name to posterity, branded with the tokens of folly his writings display.

The title of the work is "Spirit Rapping in England and America," and the author after a derivative and perverted account of the American manifestations, goes on to detail the incidents of a séance which he professes to have held with Mrs. Hayden shortly after her arrival in London in 1852.

Let the reader picture to himself the poor Medium, leaving the pleasant homes of New England, and establishing herself in the proverbially cold and cheerless shelter of a London lodging-house, in the "pea soup" atmosphere of a London November, and amongst a people not, at that time, particularly in favour of "Yankee speculators."

Sneering scoffers of the "gent" order, as described by the late witty writer, Albert Smith; insolent aristocrats seeking for a new sensation and dividing their interest between wrenching off door-knockers at night, and Yankee Spirit rappers" by day; gib press men bound to supply a funny item, and not caring if the fun is made out of the souls of their ancestors, so long as they were employed to indite journalistic satire against an unpopular thing—these were amongst the daily visitors of the poor foreigner, whose power to satisfy their demands depended upon the most peaceful and harmonious conditions of mind and body. When we add to this, that the Medium herself was as much a tyro in the means of producing successful manifestations, as those who sought her, the marvel is that any Spirit short of a Mephistopheles or Lucifer, could be enabled to rap out names and dates correctly at all. If the reader has fully possessed himself of the conditions under which the first Spiritual telegraphic messages were produced in London, he need not be surprised at the results obtained, as narrated in the anonymous work which we are now about to quote.

After a great deal of circumlocution of an unimportant character, the reader is informed that the visitors were "Brown" and "Thompson;" names no doubt meant to imply that they were assumed to mask two very illustrious personages. After all sorts of derisive remarks about the Medium's lodgings and surroundings, these gentlemen proceeded to hold a séance, of which the following extract is a specimen:—

"At length, getting too weary of the scene to pursue it farther, 'I wish,' said Brown, 'to ask some questions concerning the future; can the spirits answer them without your knowing what they are?' 'If they cannot, they will be silent,' said the medium, 'sometimes they do so.' 'Try.' 'As they are questions which I should not like to ask in public, will they see them written on paper?' 'O yes.' Brown wrote down very clearly: 'Shall I soon be married?' 'Will the spirits answer this question?' Rat-tat-tat. 'Is it yes?' the answer! Rat-tat-tat. 'How many children shall I have?' was written next. Brown saying, 'This is a question that must be answered in numbers. Does the spirit see it?' Rat-tat-tat. 'Can it answer me?' Rat-tat-tat. And so the spirit answered by the manual process, 'One hundred and thirty-six.' When the 1 was obtained, and then the 3 to go next to it, and then the 8 to go after that, the rapid growth of Brown's family amused Thompson, and the imminent carrying on of the sum into thousands was prevented by his ill timed mirth. The production of children by Brown stopped, therefore, prematurely, at the number of one hundred and thirty-six.

'The medium, who always asked whether the answers fitted, and who did not clearly know whether she might not be succeeding vastly, although she evidently felt a little puzzled by the sense that she was not doing so well as might be expected, was now tutored by the recurrent tune in which the too explosive Thompson asked whether the spirits of his sisters were in the room. His only sister being in vigorous health, he did not expect her ghost, but it was there, and very prompt to answer him. How long had she been dead? Two years.
“So the dreary labour was continued; but we cannot fatigue our readers with the whole monotony of a sitting that was not enlivened by one happy guess.”

“Brown” cursorily remarks, among other contemptuous comments on this scene, that Mr. Stone, the party who had undertaken the management of the séances, enquired if they were satisfied, and offered if otherwise to give another séance free, to which the said Brown only adds in his gracious way, “But we had seen enough,” and so there was nothing more to do than to show up the whole thing as “a humbug, through the medium of the press.”

The late Judge Edmonds, of New York, assured the author, that he did not dare to make up his mind definitively upon so unprecedented, and important a subject, until he had attended at least one hundred circles, and seen some fifty Mediums for various forms of Spiritual power. “It was through such methods of investigation as these,” said this learned jurist, “that I at length became convinced of the fact that the soul of man is immortal, can and does communicate, and that we are even now standing in the dawn of a great and wonderful day of Spiritual science. This knowledge so invaluable, and opening up possibilities so unlimited, is surely worth more than the cost of one hundred hours out of any man’s life, however exigent the demands upon his time may be.”

“But Judge Edmonds was a crazy Spiritualist,” answers Brown. “Thompson and I spent one hour with a mejium, and found it all false; what are his hundred hours’ experiences compared to our one?”

Shortly after this, a favourable report appeared in the Leader, in which a party of ladies and gentlemen who had engaged Mrs. Hayden to attend in their own house, bore testimony to her entire honesty, the excellence of the tests they had received, and the utter impossibility of her agency in producing either the sounds, movements, or intelligence; whereupon certain gentlemen of the press, who seemed to have made it their special duty “to explode the thing,” proceeded to the accomplishment of their creditable work in the way recorded as follows. “Mr. Lewes,” the Leader’s editor, or representative, was the party from whom the annexed report proceeded. He says, in the work on “Spirit Rapping,” above alluded to:—

“Before I had witnessed these astounding phenomena, I had formed an hypothesis of the whole process, which turned out to be accurate. It did not seem in the least surprising to me that the questioner should be correctly answered, even when asking questions mentally, of which no living soul but his own knew the answer. I invariably said: ‘The cause of your delusion is that you direct your attention to the thing said, and not to the way in which it is said. Whatever the trick may be, it will be just as easy to answer a question of one kind as of another—the nature of the question has nothing to do with it. If you ask where your grandfather died, his death being a mystery to the whole world, the answer is as easy as if you ask where Napoleon died; because as it is you who really give the answer, not the medium, what you have in your mind is what will turn out to be the answer. You assure me solemnly that you do not tell the medium anything; I declare unequivocally that you do. It is the same in cases of clairvoyance: you tell all, and fancy you are told. You do not tell it in so many words, but unconsciously you are made to communicate the very thing you believe is communicated to you.’

“I had formed an hypothesis, and according to that hypothesis I framed certain traps into which the medium would infallibly fall if my supposition were correct; the hypothesis and the traps I explained to certain friends before the experiment was made, and the result not only fully confirmed expectation, but showed what was certainly not anticipated—viz., that the trick was a miserably poor one.

“Our party comprised Mr. and Mrs. Masters, Sir William, Mr. Purcell, and myself (for obvious reasons, the names given are fictitious, except my own). It was after dinner, and we were smoking our cigars, when the footman announced that Mrs. Hayden was in the
drawing-room. We soon joined her there, and found her talking to Mrs. Masters about
the 'spirits,' in the most easy, familiar way—indeed, she always spoke of them without
awe, but with implicit confidence—as if they had been pet monkeys. The conversation
soon became general, as we formed a circle round the table. It of course turned upon
the 'Manifestations,' and Mrs. Hayden was copious in anecdotes (adroitly mingled
with aristocratic and well-known names) of the surprising success which had attended her.
At last, the rappings having announced that the ghosts were impatient to do something
for the money paid, we took our cards, on which the letters of the alphabet, and the
numerals from one to ten, were printed, and the séance began.

"Sir William was the first. He thought of one dead. On asking whether the person
he was then thinking of was present, an accuracy in rapping assured him of the fact. He
took his card; the raps were distinct; but the letters were all wrong. He tried another
spirit—again the letters indicated were wrong. He tried a third, but a third time nothing
came right. I was beginning to get anxious lest repeated failures should alarm the
medium, and make her give some evasive excuse; so I suggested that Mr. Masters should
try. He tried—but with the same desperate ill success. It was now my turn. Let me
pause here to remark that both Sir William and Mr. Masters were determined to give no
due whatever—they remained purely passive, awaiting a result; they passed their
pencils along the alphabet with such terrible uniformity that the medium was reduced
to vague guessing, and of course in each guess it was thirty-five to one against her. This
was what I had anticipated; but it was only negative evidence, and I was to elicit some-
thing positive.

"I thought of a relative of mine, and said aloud, 'I should like to know if she is
present.' Rapping answered 'Yes.' Observe, the person I thought of was a real person—I
was planning no trap this time, because the experiment was to be every way conclusive.
I passed my pencil equally along the alphabet without once lingering, until after I had passed
the letter J, with which her name began. Finding that I was not to have the real name,
I thought I would try if I could not make the raps answer where I pleased. I chose N.
Raps came; N was written down. What name, thought I, shall it be? Naomi or
Nancy? Before I had finally settled, my pencil had passed A, and as I saw E, I
determined E should be the letter, and E was indicated. N E, of course, would do for
Nelly, and Nelly was spelled! Then came the surname, which ought to have begun with
H; but as my pencil did not linger at H, on we passed until we came to S, which was
indicated without any intention on my part. I had then to invent some name beginning
with S, which was not done at once, from the very embarras de richessee; however, I
thought O would do, and O was indicated; then R; and after that I resolved the name
should be Sorel. It is unnecessary to follow further thus in detail my first trial; enough
if I add, that Nelly Sorel informed me she died in 1855, leaving six children, two of whom
were boys, the eldest fourteen—every answer being ludicrously wrong, but declared by
me to be 'astonishing,' which declaration was accepted in perfect faith by the medium,
who thought she had got one good, credulous listener, at all events. That was my
object—to make her fall into my trap it was necessary she should believe I was her dupe.

"As far as my hypothesis went, it was confirmed by this conversation. I knew that
it was the questioner who supplied the answer, and I made the answer turn out whatever
I pleased—not be it remembered, having that answer originally in my mind, so as to
admit of any pretended 'thought reading'—but framing the answer according to the
caprice of the moment, and invariably receiving the answer I had resolved on. Now you
have only to replace acted credulity by real credulity, and the trick is explained. What
I did consciously, the credulous do unconsciously. I spelt the words, so do they.
The medium knows nothing; she guesses according to the indications you give, and only
guesses right when you give right indications; therefore, if you ask what you and you
alone can answer, she will answer it only on the supposition that you indicate by your
manner what the answer is. But if any doubt lingers in your mind, let this my second
trial suffice.

"To show how completely the answers are made at random, when no clue is given, but
only a 'yes' or 'no' is required, here are four questions I wrote on a piece of paper, and
the answers I received:—

"'Had the ghost of Hamlet's father seventeen noses?' Yes.

"'Had Semiramis?' Yes.

"'Was Poutius Pilate an American?' No.

"'Was he a leading tragedian?' Yes.

"I thought Mr. Purcell would have had a stroke of apoplexy, when I showed him
these questions; how he restrained the convulsion of laughter is a mystery!

"Let me not forget, that when Mr. Purcell called up a spirit, the answers were
tolerably correct, not quite, but still near enough to be curious to one unsuspicious; he
confessed afterwards, however, that he had semi-consciously assisted the medium; but, in
NINETEENTH CENTURY MIRACLES.

his second conversation, he called up the spirit of an old family servant, who, at an advanced age, married an elderly woman, and who subsequently drowned himself. These were the questions and answers as written down:

"Does James miss his children?" Yes. (Never had any.)

"How many had he?" Yes.

"How many boys?" Yes.

"What did he die of?" Wafer.

"To explain this 'wafer,' it may be observed, that Mr. Purcell meant the death to be called water on the chest, which was his falacious hint by way of an explanation of drowning; and, when he said aloud that the word was incorrectly spelled wafer, whereas it ought to have been 'water on the chest,' Mrs. Hayden pointed triumphantly to the accuracy, 'Only one letter wrong, you see; wafer instead of water!' and she referred to this several times in the course of the evening.

"I have not half exhausted my stock of questions and answers written down at the time; but the foregoing will surely suffice; and, should they be deemed inconclusive, perhaps this one will close the question. As I had been so very successful in getting correct answers, and was evidently regarded by the spirits with singular partiality, they never declining to answer any question I put, it occurred to me to write this question on my paper, which I showed to Mr. Purcell:

"Is Mrs. Hayden an impostor?"

"An unqualified Yes, was the answer; and, to make assurance doubly sure, Mr. Purcell affected not to hear that answer; so we repeated the question, and again were assured that she was. This was the most satisfying answer of the evening, and I felt very sorry that the medium was a woman—not a man, to whom I could have said, 'I asked the spirits if you were an impostor, and you hear them declare you to be one.' For I must plainly say, that a more ignoble imposture than this spirit manifestation never came before me—and that was the opinion of the whole party. It is easy for the reader to convince himself of this by a similar process."

"In the following number of the Leader the editor observed: 'Iconoclasts are generally welcomed with abuse from devotees. Entering the temples of superstition and charlatanism, they smite the hideous idols from their pedestals, amidst the howlings of indignant worshippers. It was to be expected, therefore, that in exposing the imposture of spirit manifestations which America has shipped for our gullible market, we should have to bear hard words and worse insinuations from indignant dupes; and what we expected we have received.'

"Dr. Ashburner, for example, has felt himself personally insulted, and has written an insulting letter, complaining of the 'flippant' treatment this 'very sacred subject' received at our hands, but as he opposes our experimental proof by nothing stronger than his own emphatic assertion, he cannot expect those who reason, to attach much weight to mere declarations."

The portion of Dr. Ashburner's letter above alluded to, quoted by the veracious editor of the Leader, reads as follows:

"Sex ought to have protected her from injury if you gentlemen of the press have no regard to the hospitable feelings due to one of your own cloth, for Mrs. Hayden is the wife of a former editor and proprietor of a journal in Boston, having a most extensive circulation in New England. I declare to you that Mrs. Hayden is no impostor, and he who has the daring to come to an opposite conclusion must do so at the peril of his character for truth. I defy Mr. Lewes or any one else to prove the acts of imposture or fraud in the phenomena that require the presence of such a medium as Mrs. Hayden for their development. I have calmly, deliberately, and very cautiously studied this subject. It may please superficial thinkers to treat it as they long treated Meememism and clairvoyance. The fire from the Zoët, the researches of Baron Von Reichenbach, Mr. Rutter's important discovery of the magnetoscope, have settled, for posterity, the questions scoffed by the twaddling physiologists of this generation. A battle is to be fought for the new manifestations. I have no hesitation in saying, that, much as I have seen of Meememism and of clairvoyance—grand as were my anticipations of the vast amount of good to accrue to the human race, in medical and physical improvement, from the expansion given to them by the cultivation of their extensive relations—all sink into shade and comparative insignificance, in the contemplation of those consequences which must result from the spirit manifestations. This is a very serious truth, and must and will force its way. Animal magnetism and its consequences appeared marvellous to petry minds. The spirit manifestations have, in the last three weeks, produced miracles, and many more will, ere long, astound the would-be considered philosophers, who may continue to deny and sneer at the most obvious facts."

"York Place, March 14th, 1853."
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No reformers who have attempted to present a new idea to the world, and been compelled to run the gauntlet of ignorance and prejudice, will fail to acknowledge that antagonism is as necessary to ultimate success, as ready acceptance.

So did it prove in the case of Spiritualism and "the American Medium." The attacks upon her so deliberately planned, carried out with utter disregard to all psychological influence, and subsequently so rudely and inhospitably trumpeted abroad as the blow which was for ever to crush out of existence the supernaturalism of thousands of years, had the effect which wise invisible wire pullers might possibly have foreseen. It called into print a perfect flood of testimony of a totally opposite character, and so far from crushing out the "delusion" by one fell swoop of the editorial pen, it became a hydra-headed messenger of an established Spirit telegraphy, to thousands of persons, who would otherwise have never known of its existence.

From multitudes of letters which poured in from every quarter in favour of the truth of the manifestations, letters which the press were at that time compelled to place side by side with the opposing testimony, we select the following as specimens of what calm deliberative minds were—even in that early day—impelled to think of the newly-developed telegraphy. Both the following letters were printed in the Leader, in connection with reiterated charges on the part of the editor, against "the fraudulent practices of the American Medium."

"Sir,—Having observed in your journal of the 5th instant a statement respecting the alleged spirit manifestations, from a correspondent who appears to have but partially investigated the matter, I take the liberty of transmitting to you a few additional particulars.

"I, upon the first occasion, called the spirit of an old servant—the experiment was unsatisfactory; I then attempted to help him, but got on with difficulty; had I had the inclination, I feel confident answers could have been obtained equally as absurd as those your correspondent prides himself with having ingeniously succeeded in obtaining.

"I, however, did not throw discredit on, or treat with scorn, the experience of others; I, therefore, determined to try again the next evening, believing that the failure rested either in myself or some other unknown cause. I called the spirits of two of my own nearest relations, who might naturally be supposed to be more intimately connected with myself; they both presented themselves, giving proofs of their identity which could never have occurred to me to seek. I tested them in various ways. I was also anxious to ascertain whether by willing strongly, and dwelling upon wrong letters, I could obtain false answers, but failed to influence them in any way whatever, whether the alphabet was placed upon, or concealed under, the table, and at each of the several successive interviews the rapport appears to be more thoroughly established; whether I ask questions audibly or mentally, concise and clear answers are given, excepting in some few instances when no reply can be obtained.

"So far as the moving of the table is concerned, I obtained my request, during the second interview, in so satisfactory a manner, that I consider time may be more profitably employed than in seeking a repetition of it; it moved out of reach of Mrs. Hayden, and soon after suddenly regained its former position; it also moved upon its axis in a peculiarly smooth, gliding manner; not the top only, but the whole table, as I particularly observed, commencing with an almost invisible motion until it gained a rapid pace, and stopped suddenly. I immediately endeavoured myself to produce a similar motion, but was unable.

"I will conclude by stating, that I have reason to consider Mrs. Hayden to be a lady possessed of courage, but, having a delicate and sensitive mind, any insults directed against her, whether personally or through the medium of the press, may be likely to have a tendency to disarrange and interrupt that subtle and mysterious agency so intimately connected with our higher nature. May I venture to recommend those who determine to investigate for themselves, to refrain from publishing the crude ideas of one hour's experience, especially should they arrive at conclusions opposite to those of the thousands who have been making the subject their earnest and constant study during the past five years?"

"March 21, 1853."

"I am, sir, your obedient servant,"

"C. F. I.*"

* Sir Charles Iseham.
Another letter makes us acquainted with a novel mode of Spirit writing by medium intervention:

"Sir,—Permit me, if you conveniently can, the opportunity of affording Mr. Lewes a peg on which to hang a few shreds of additional comments, in defence of his 'hypothesis' relative to the spirits-rapping 'imposture.' Mr. Lewes does not hesitate to impute, by anticipation, imposture to others, nor to 'act' an imposture himself; why should 'the spirit' be denied their revenge upon him? Are there no wages out of the body as well as in it? Are we to dictate to the wag above how he is to treat the wag below?

"But, further, Mr. Lewes's hypothesis does not cover the whole facts of the phenomena. It does in no way explain the unexceptionably attested cases, recorded in the American literature on the subject, and in the records of private investigation, into which the vulgar notion of imposture, besides being excluded by the very nature of the occurrences described, is, on other grounds, wholly inadmissible. How, for instance, does it apply to the following case?—A pair of scissors is held, by the points, by a 'medium,' over a sheet of writing-paper. One of the persons present drops a pencil into the thumb-hole of the scissors. Presently, the pencil stands apart from the steel, begins to move, and the hand of the medium is carried across the paper, and the signature of a person known to be dead appears! The father, or other near relative of the person is present, and, from some peculiarity in it, disputes the genuineness of the signature. The recent letters of the person are appealed to, and there the very same peculiarity is found, and the exact correspondence of the two signatures demonstrated.

"This case is reported in Horace Greeley's paper, the Tribune, and he vouches for the honour and capacity of his correspondent, who gives the original letter of the father, or relative of the alleged spirit writer. I mention it from memory, but am certain the main facts of the record are as stated.

"A.†

Liverpool, March 21, 1853."

The next sword that was aimed against the new faith was drawn from an unexpected quarter, namely, by the hand of Dr. Elliotson, one of the most prominent writers in the Zoist, and a gentleman whose extensive experiences in mesmeric and psychologic phenomena suggested the expectation, that he would be prompt to welcome a phase of power so nearly related to many of the mental revelations that must have come under his own observation.

We do not pause upon the stern and relentless acts of warfare which this gentleman directed against the American Medium, nor is it necessary to say that his adherence to the ranks of the opponents was all the more eagerly welcomed by them, because they had anticipated from Dr. Elliotson's antecedents, a totally different result. It is a far pleasanter task to the author to record, instead of the harsh diatribes published in the Zoist by this ever faithful soldier of what he believed to be the truth, a delightful interview which she enjoyed with this venerable gentleman when, nearly sixteen years after the period now under consideration, Dr. Ashburner invited the author to call with him upon an aged and infirm gentleman unable himself to go through the ceremony of the first call, but who, as a warm and devoted Spiritualist of many years standing, was all anxiety to welcome and converse with Mrs. Emma Hardinge, or any of the well-known American Mediums of the holy faith.

This "aged and infirm gentleman" was Dr. Elliotson, once the bitter foe, now the warm adherent of Spiritualism, a faith which the venerable gentleman cherished as the brightest revelation that had ever been vouch-safed to him, and one which finally smoothed the dark passage to the life beyond and made his transition, a scene of triumphant faith and joyful anticipation.

† Mr. Andrew Leighton.
CHAPTER XVIII.

SPIRITUALISM IN GREAT BRITAIN (CONTINUED).

Besides the Leader, Zoist, and Household Words, the columns of several of the London journals began to be filled with pro and con articles on the subject of Spiritualism, soon after Mrs. Hayden's visit had opened up that topic as a theme of public discussion. Amongst other leading papers in which each side of the vexed question was allowed a fair representation, was the Critic, a journal to which Mr. Spicer, the well-known author of "Sights and Sounds," contributed a series of articles on the subject of Spiritualism, from which we give the following excerpts:

"As Sir Charles I thermometer has already given his public testimony to the facts witnessed by himself, I need not hesitate to say that I received from him, and other members of his family (including the rector of a parish in Nottinghamshire), the most explicit and positive assurance that they all, together with several others, heard these mysterious sounds at Lamport Hall,* in a perfectly private family circle (neither Mrs. Hayden nor any other professional medium being present). They all assured me that there could be no mistake or delusion about it. The rector alluded to also mentioned several satisfactory tests to which he had subjected Mrs. Hayden's spirits—receiving correct answers, through another gentleman present (who held the alphabet), to questions which nobody present could have known by any ordinary mode. I have also received letters from a gentleman of the very highest reputation and authority in the scientific world, and with whose writings and character my Cambridge studies have long ago made me familiar, as those of the most cautious reasoner whom I know.† He is professor of mathematics in a well-known college; is recognised as one of the first mathematicians in England; and is pre-eminent for the profound and cautious scrutiny of principles and reasonings which characterises his writings. . . .

"Well, thus he writes to me:

"'Those who can set it down as easily explicable by imposture, are among the easiest believers I know—if they know anything of such facts as I know from a plurality of witnesses to each.'

"The founder of Socialism—the celebrated Robert Owen—has been converted by those rappings, to a belief in a spiritual world, and a future state. He has published a manifesto to that effect. I met him one day last week at Mrs. Hayden's, and heard from his own lips the statement of several of the facts which had produced this conviction in him. This, of itself, is a curious fact, which I presume even the apostle of the Zoist will not deny. 2nd. The excitement on the subject in the United States, having already existed nearly five years, is so far from subsiding or dying away, that it is increasing and spreading wider and faster every day. Only a month or two ago, a Dr. Tyng, one of the episcopal clergy in New York, preached a sermon, at the usual time and place, warning his congregation to have nothing to do with these spirits. The preacher did not for a moment pretend to deny or doubt the facts; but, like the Rev. Hugh M'Neile in this country with regard to Mesmerism, he considered them of Satanic origin.

"The thing has scarcely begun in England as yet; but already, within the few months since Mr. and Mrs. Hayden arrived in London, it has spread like wild-fire, and I have good reason for saying that the excitement is only commencing. Persons who at first treated the whole affair as a contemptible imposture, on witnessing these strange things for themselves, become first startled and astonished, then rush blindly into all sorts of mad conclusions—as for instance, that it is all the work of the devil, or (in the opposite degree) that it is a new revelation from Heaven. . . . That it is not imposture I feel perfectly

* Lamport Hall, Northampton. Seat of Sir Chas. Iaham.
† Professor De Morgan.
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and fully convinced. In addition to the tests, etc., above named, I had a long conversa-
tion in private with both Mr. and Mrs. Hayden, separately, and everything they said bore
the marks of sincerity and good faith. Of course this is no evidence to other people, but
it is to me. If there is any deception, they are as much deceived as any of their dupes.

"A word or two as to its being a money-exhibition. In the first place, there are, to
my certain knowledge, several persons who are mediums in private life, who, so far from
making it public and getting money by it, are only too anxious to keep it quiet; but, of
course, such things cannot be altogether hushed up. Of these, one at least is a lady of
rank (whose name I could give, if necessary), and others are in a position which renders
all such charges as imposture and money-exhibitions perfectly out of the question.

"In the present state of public opinion, however, nobody cares to avow their belief
in those sorts of things, unless they have a particular wish to be set down by their friends
as lunatics, or are desirous of profiting by it in a pecuniary way. But even these are not
fairly dealt with, I think. Mr. Hayden held a respectable position in America as editor of
a newspaper of good repute and circulation; and if he and Mrs. H. believed (as they state)
that it was advisable to come over and make these things known here, why should they
not be paid for their time and trouble! But this, of course, has nothing to do with the
main point—'Are these rappings what they profess to be—the work of spirits?'

The "manifesto" of Robert Owen, referred to in the foregoing com-
munication, says:—

"I have patiently, with first impressions against the truthfulness of these manifesta-
tions, investigated their history, and the proceedings connected with them in the United
States—have read the most authentic works for and against them; and although I long
continued to doubt, and thought the whole a delusion, I have been compelled to come to a
very different conclusion." "While conversing with Mrs. Hayden, and while we were both
standing before the fire, suddenly raps were heard on a table at some distance from us, no
one being near it. I was surprised; and as the raps continued, and appeared to indicate
a strong desire to attract attention, I asked what was the meaning of the sounds. Mrs.
Hayden said they were spirits anxious to communicate with some one, and she would
inquire who they were. They replied to her by the alphabet that they were friends of
mine, who were desirous to communicate with me. Mrs. Hayden then gave me the
alphabet and pencil. and I found, according to their own statements, that the spirits were
those of my mother and father. I tested their truth by various questions, and their
answers, all correct, surprised me exceedingly." "In mixed societies with conflicting minds,
I have seen very confused answers given; but I believe, in all these cases, the errors have
arisen from the state of mind of the inquirer."

It would be impossible in this merely compendious notice of Spiritual
progress in Great Britain, to pursue the course of Mr. Owen's investiga-
tions in farther detail; suffice it to say, they were followed out in the most
thorough, calm, and deliberate spirit of enquiry.

Mr. Owen lived to realize many corroborative proofs of Spirit intercourse
from other sources than Mrs. Hayden's Mediumship, and in his last days
was often heard to declare, the sum of his whole life-long endeavour to
bless and improve the condition of his fellow men, palled before that mighty
illumination which brought, to him, but especially to earth's toiling martyrs,
the assurance of immortality, and the certainty of reunion with all we have
loved and lost on earth, "in another and a better world."

Very shortly after the advent of Mrs. Hayden in England, the public
were privileged to witness another phase of Spirit power in the person of
Miss Emma Frances Jay, a young lady who had quite recently become
developed as a trance medium in America, in fact the first phenomenon
of this kind that had as yet appeared upon the public rostrum.

Miss Jay's Mediumship consisted of speaking with extraordinary elo-
quence on metaphysical subjects. She also concluded her addresses by
singing; both words and music being improvisations of remarkable beauty
and sweetness.
These exhibitions, although singularly interesting, did not furnish the indisputable proof of a Spiritual origin for which the sceptics of the time were seeking; nevertheless, the wonderful improvisations poured forth by this gifted young sibyl, might have convinced any experienced psychologist, that she was controlled by some power far transcending her normal capacity.

After a few months spent amongst the aristocratic circles of England, wherein Miss Jay's interesting phase of Mediumship rendered her the centre of universal admiration, she returned to America, and as Mrs. Bullene soon became one of the most popular speakers of the American rostrum.

But the great era in English Spiritualism, from which may be dated unnumbered conversions, was inaugurated by the visit of Mr. D. D. Home, who though of European birth, was brought up by relatives in America, from which circumstance he was at first generally spoken of as an "American Medium." As Mr. Home's wonderful gifts have exercised an unbounded influence upon European society, and his whole career forms an epoch in human history—the effect of which can never be blotted out, we must claim the privilege of dwelling somewhat minutely upon his first introduction to England, and although his own published biography, together with a whole encyclopedia of press notices, are already before the world, the history of the Spiritual movement in Europe would be inexplicable, were we to omit due notice of so important a link in the chain of cause and effect as Mr. Home, and his marvellous Mediumistic career. It has been alleged that Mr. Home came to England in the spring of 1855 for the benefit of his health, which, his friends deemed as a last, but almost hopeless chance, might be restored by an European trip. He was at this time about twenty-two years of age; had been studying for the medical profession, and though already celebrated in New England for his wonderful mediad powers, he would have devoted himself entirely to the practice of medicine, had not the development of consumptive tendencies, compelled him to comply with the wishes of his friends, and seek health in entire relaxation from his professional studies.

Mr. Home never practised his Mediumship professionally. He seldom, if ever, sat in dark circles; never refused to submit to any tests demanded of him; was very careful not to sit in any such positions as to warrant the idea that he exercised any personal effort in producing the manifestations, often drawing away from contact with the table, whilst a large amount of the most remarkable phenomena produced in his presence occurred without the agency of tables at all. He never refused to submit to personal examinations, to prove that he carried no concealed apparatus before the commencement of his séances, and in every word and act, manifested a spirit of candour and sincerity, which none but the most prejudiced and illiberal bigots could have misconstrued.

We have already given some account of Mr. Home's wonderful Mediumistic endowments in our French section, and the reader will find further illustrations of this gentleman's marvellous gifts in the reports of séances in succeeding pages; it need only be added that Mr. Home's witnesses range from monarchs, princes, statesmen, scientists, and potentates, down to the professional and private grades of life, and throughout them all, it is impossible to find any proven account of fraud, or deception.

It was this marvellous phenomenal being that came in the year 1855 to visit London, and became a guest of Mr. and Mrs. Cox, the noble-hearted proprietors of a fashionable hotel in Jermyn Street, St. James'. Amongst
the many distinguished personages that Mr. Home met at Mr. Cox's was
the late Lord Brougham, who having became greatly interested in
the marvellous phenomena exhibited through the young American, asked
permission to bring his friend Sir David Brewster to witness the new and
mysterious power.

As the correspondence which grew out of this, and a second visit which
Sir David paid Mr. Home, when the latter became a guest of Mr. Rymer
at Ealing, exercised a manifest influence upon the progress of Spiritualism
in England in divers ways, at the risk of inflicting upon our readers,
passages which have already attained to a wide-spread notoriety, we must
here give a few extracts that will present a summary of the case in question.

It would seem that the correspondence arose from the circumstance of the
stance being reported in an American paper, from whence it was copied
into the London Morning Advertiser, and this called forth from Sir David
Brewster the following remarks, from which we only excise some unimportant
preliminary words addressed to the editor.

"To the Editor of the Morning Advertiser.

"Sir,—It is quite true as stated by Mr. Home, that I wrote an article in the North
British Review in which I have denounced 'table-moving and spirit-rapping' in the
strongest terms, and it is also true that I saw at Cox's Hotel, in company with Lord
Brougham, and at Ealing, in company with Mrs. Trollope, several mechanical effects
which I was unable to explain. But though I could not account for all these effects, I
never thought of ascribing them to spirits stalking beneath the drapery of the table, and
I saw enough to satisfy myself that they could all be produced by human hands and feet,
and to prove to others that some of them at least, had such an origin."

The letter concludes with a strong adjuration to Mr. Home to announce
himself as the Wizard of the West instead of "insulting religion, common-
sense, &c., by ascribing his power to the sacred dead."

To this epistle immediately succeeded the following answers from Mr.
Cox and Mr. Benjamin Coleman. Mr. Cox, who had been present during
Sir David's first investigation, after alluding to his surprise at the letter in
the Advertiser, and quoting several of its allegations, says —

"Without unnecessarily alluding to what I understand you saw at the house of an
equally-disinterested investigator—for be it remembered all who have received Mr. Home
in this country are above suspicion, and desire to arrive only at the truth—I beg to recall
to your memory what took place at my house when Lord Brougham and you did me the
favour to accept my invitation, and I will appeal to your candour to say whether there
was a possibility of the various acts being effected by the hands or feet of anyone present.

"I have a distinct recollection of the astonishment which both Lord Brougham and
yourself expressed, and your emphatic exclamation to me—'Sir, this upsets the philosophy
of fifty years.'

"If the subject be beyond your powers of reasonable explanation, leave it to others;
for it is not just or generous to raise the cry of imposture, in a matter you cannot explain,
taking advantage of your character to place humbler men in a false position, by allowing
the world to think they were by ignorance or design parties to so gross and impudent a
fraud.

"I am, Sir David,
"Your obedient servant,
"Cox's Hotel, Jermyn Street, October 4, 1855." —William Cox."

Mr. Benjamin Coleman—a gentleman of wealth and high social standing—
one who subsequently figured largely in the Spiritual movement and
against whose honesty, integrity, and acumen as a keen observer, even Sir
David Brewster could bring no allegation, next takes up the cudgels by
addressing a letter to the Morning Advertiser, to the following effect:—
"Sir,—Sir David Brewster has addressed a letter to you, attributing the phenomena which he witnessed in the presence of Mr. Home, to mechanical agency.

"Sir David, although he had at least two interviews, and was invited to further investigation, failed to discover the mechanism by which these marvels were produced.

"I am one of a hundred, who have recently witnessed these manifestations at the house of a friend, and I am sure that they were neither effected by trick, nor were we under a delusion. . . . I was as much astonished at what I saw in Mr. Home's presence as any man, and when I found that Sir David Brewster had been a witness of similar phenomena, I called upon Sir David, and in the course of conversation he said, that what he and Lord Brougham saw, was marvellous, quite unaccountable.

"I then asked him; 'Do you think these things were produced by trick?'.

"'No, certainly not,' was his reply.

"'Is it delusion, think you?'

"'No, that is out of the question.'

"'Then what is it?'

"To which he replied, 'I don't know, but Spirit is the last thing I will give in to.'

"Sir David then told me what he and Lord Brougham had witnessed: 'The table—a large dinner table—moved about in the most extraordinary manner, and amongst other things, an accordion was conveyed by an invisible agency to his hand, and then to Lord Brougham's, in which, held by his Lordship's right hand, apart from any person, it played an air throughout.' Mr. Coleman adds: 'Is it reasonable— astounding as the fact may be—to attribute such a performance to mechanical agency beyond detection, or that it should have been effected by Mr. Home's foot?'

After the perusal of this letter, Sir David published an answer, either denying in toto Mr. Coleman's statements, or shuffling out of them in the following way. After alluding to the conversation which Mr. Coleman had with him at the Athenæum Club, he says:—

"I may once for all admit, that both Lord Brougham and myself acknowledged that we were puzzled with Mr. Home's performances, and could not account for them.

"Neither of us profess to be expounders of conundrums, whether verbal or mechanical, but if we had been permitted to take a peep beneath the drapery of Mr. Cox's table, we should have been spared the mortification of this confession."

As specimens of the form of denials which Sir David gave to the allegations of Mr. Coleman, the following items may serve:—

"When all our hands were upon the table, noises were heard; rappings in abundance, and when we rose up, the table actually rose, as appeared to me, from the ground. This result I do not pretend to explain, but rather than believe that spirits made the noises, I will conjecture that the raps were produced by Mr. Home's toes—or as Dr. Schiff has shown, 'by the repeated displacement of the tendon of the peroneus longus muscle, in the sheath in which it slides behind the external malleolus, and rather than believe that spirits raised the table, I will conjecture, that it was done by the agency of Mr. Home's feet which were always below it.'"

It seems sad, nothing short of humiliating indeed, to find a man like Sir David Brewster—one who, as a scientist himself, should have been the first to give a hospitable welcome to a set of phenomena which involved so many hitherto unknown phases of science, as sounds and motions by invisible agency—driven to such rude uncouteous denials, or evasions unworthy of his character either as a gentleman or a man of learning, in order to dispose of facts which transcended the sum of his belief, and his knowledge.

The whole correspondence however—which we may add was pursued on both sides of the question, in the same spirit as the above,—was shortly after summed up, at least as far as the impartial portion of the public were concerned — by a letter from Mr. T. A. Trollope, a gentleman whose position in the literary and social world is quite as pronounced as that
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of Sir David Brewster himself. It was addressed to Mr. J. S. Rymer of Ealing, and was afterwards published in the papers in connection with the entire correspondence. It is as follows:

"Florence, October 25, 1855.

"My dear Sir,—I have read with much regret the letters from Sir David Brewster printed in the Morning Advertiser, to which you have called my attention; and although it is extremely painful for me to come out from my tranquil obscurity into the noise and wholly inconclusive bickerings of paper warfare, it is impossible for me when called on, to refuse my testimony to facts of which I was a witness.

"Sir David writes—that when he was present together with Lord Brougham and Mr. Cox at Cox's Hotel—it was not true that a large dining-table was moved about in a most extraordinary manner. Further on he states that—"the table was covered with copious drapery beneath which nobody was allowed to look." These italics are Sir David's."

"I declare that at your house at Ealing, on an evening subsequent to Sir David's meeting with Mr. Home at Cox's Hotel, in the presence of Sir David, myself, and of other persons, a large and very heavy dining-table was moved about in a most extraordinary manner; that Sir David was urged both by Mr. Home and by yourself to look under the cloth and under the table, that he did look under it, and that whilst he was so looking, the table was much moved, and while he was looking, and while the table was moving, he avowed that he saw the movement.

"Sir David Brewster further writes, that on this same evening the spirits were very active, prolifer of raps of various intonations, making tables heavy or light at command, tickling knees, male and female, but always on the side next the Medium. I was repeatedly touched on either knee, and on the lower leg, but I experienced no sensation at all akin to 'tickling,' neither did any of those present, who were similarly touched say that they were—or give any token of being 'tickled.' Moreover I affirm that Sir David Brewster, who sat next to me, declared to me at the time of being touched that he was touched on both knees. . . . Nor did he then speak of being 'tickled.'

"Indeed the phraseology of this part of his letter is matter of the greatest astonishment to me. For it should seem wholly impossible that a man of Sir David Brewster's character, standing, and social position, in the grave and public examination of a question on which a young man's honor and character depend, if no yet higher interests are concerned, should intentionally seek to prejudice the issue in the minds of his readers, by a vulgar jest, puerile to those earnest enquirers who diabolize the Spiritual origin of these phenomena, inexpressibly revolting to those who believe therein, and which, falling from less respected lips, would by all be termed mere ribaldry.

"I must add one more remark on other passages of Sir David's letter. 'The party present at Mr. Cox's,' he writes, 'sat down to a small table, Mr. Home having previously requested us to examine if there was any machinery about his person, an examination however which we declined to make.' A few lines further on he says, with reference to the phenomena which then occurred, 'I conjecture that they might be produced by machinery attached to the lower extremities of Mr. Home.' Now I submit, that these two statements should not stand together. It appears to me both morally unjust, and philosophically unsound, in the examination of evidence, first to decline the preferred means of ascertaining the absence of machinery, and then to assume its presence.

"I should not, my dear sir, do all that duty I think requires of me in this case, were I to conclude without stating very solemnly, that after many opportunities of witnessing and investigating the phenomena caused by, or happening to, Mr. Home, I am wholly convinced that what may their origin, and cause, and nature, they are not produced by any fraud, machinery, juggling, illusion, or trickery on his part.

"I am, my dear Sir,

"Always most faithfully yours,

"T. ADOLPHUS TROLLOPE.

"To John Smith Rymer, Esq., Ealing."

Here this episode in connection with Sir David Brewster must rest. It is of importance that it should be recorded in this place for several reasons. First—Although the correspondence might with more justice to the young gentleman so harshly attacked and condemned without trial or evidence,
have been maintained in private, its publication served to obtain for Spiritualism, hundreds of investigators, few if any of whom could be found to duplicate Sir David Brewster's views of common sense, morality, or justice. Next—The position occupied by the disputants, commanded a notoriety for the case which it could scarcely have else obtained, and finally, the palpable animus which could have induced a man in Sir David Brewster's position, to descend to misrepresentation, evoked, as it deserved, a sentiment of indignation, which operated most favourably, both for Mr. Home, and the cause he represented. The young Anglo-American became all the fashion. Feted by potentates and nobles, courted, honoured, and sought for in every direction, it is not too much to allege, as the author can confidently do from many years' knowledge of this famous medium, that he preserved under all circumstances, his integrity and singleness of purpose. He sought no favours, accepted no fees (though he became the recipient of princely gifts and tokens of royal munificence). He was never vain-glorious, conceited, nor presumptuous. At times he was what he himself called "out of power," and though these seasons of incapacity to produce phenomena, sometimes lasted for weeks, the author can positively assert on her own, as well as on the testimony of hosts of the most authentic witnesses, that he was never known to supplement these mediumistic recessions by the smallest attempt at fraud or deception. Thus, though he became the subject of universal attack from those whose interest or predilection determined their antagonistic attitude towards Spiritualism, he also became the centre of attraction to vast multitudes, who owed to him their first demonstrable proofs of the soul's immortality, and restoration to those, whom bereaved mourners had deemed for ever lost to them.

CHAPTER XIX.

SPIRITUALISM IN GREAT BRITAIN (CONTINUED).

MR. D. D. HOME'S MANIFESTATIONS.

It may appear strange to those who consider how unprecedented in modern experience all the phenomena of Spirit communion are, that their recital excites so little attention and the repetition of spiritualistic narratives so soon palls upon the minds of the recipients; but the truth is, there exists too little variety amongst these phenomena to render reiteration tolerable.

Then again, Spirit communications are for the most part addressed to individuals, and the innate selfishness of humanity renders personal matter wholly uninteresting except to the parties immediately concerned.

As the intention of this work is to prepare a record for the use of future generations, we feel compelled to avoid the tedium of useless repetition on the one hand, and on the other to send down to posterity a complete set of such representative cases as will display the nature of the spiritual phenomena manifested in the nineteenth century. It is with this view that we select a few of Mr. D. D. Home's remarkable manifestations, as repre-
sentative cases which it would be difficult to transcend in interest. The following narrative, published in the London Spiritualist of March 30th, 1877, was communicated by the charming authoress, Mrs. S. C. Hall, and reads as follows:

**EASTER EVE—IN 1867.**

**BY MRS. S. C. HALL.**

"The near approach of, perhaps, the happiest of our Festivals, sends my memory back to, I think, the most marvellous of all my experiences in Spiritualism: there may be among your readers some who will thank me for preserving and publishing a record of it."

"I did not write concerning it at the time it occurred; yet I can recall vividly every one of the remarkable incidents: they are as fresh in my mind to-day as they were ten years ago, for they 'happened' on the Easter Eve of the year 1867: and the Easter Eve of 1877 is now nigh at hand."

"Although my recollection of the scene and circumstances is very vivid, I remembered that my friend Mrs. Henry Senior (the widow of Colonel Senior) had made some notes concerning them. I wrote to her on the subject, and the letter she has written in reply I ask you to print in the number of your publication that you will issue on the Easter Eve of the present year."

"I need do little more than endorse, which I do, every sentence in her letter. I have had more startling experiences in Spiritualism; but none at once so wonderful and so beautiful, so intensely convincing, so happy in comforting assurance of its holy truth, thoroughly upholding and confirming the faith that has, thank God, been my blessing through the whole of a long life."

"It was not a dark sitting, but the light was subdued, and for a few minutes entirely excluded, when an absolute blaze of light filled the conservatory. We saw shadows (but having forms) pass and repass repeatedly, brought out into distinctness by the brilliancy of the light. When Mr. Home was 'raised' (as he was twice) the gas in the chandelier was lit: although reduced, it was quite strong enough to mark his gradual progress upwards from the chair to the ceiling."

Then follows Mrs. Senior's paper, which is quoted *verbatim*, with a few unimportant exclusions:

"...5, Prince of Wales's Terrace, Tuesday.

"Last Saturday (Easter Eve) we had a most wonderful séance at Mr. Hall's. I had long been telling him that I was convinced that allowing scoffers and unbelievers to come to our séances spoiled them, and that if he would but harden his kind heart for once, and allow us to have a *selfish* séance, I was sure it would be good—and last week he said to me laughingly that I should have my wish before I returned to Ireland, that Daniel had promised to come to them on Saturday, and that there should be no one asked but myself and Lady Dunsmay—and so it was arranged. Lady Dunsmay called for me on her way. We found Mr. and Mrs. Hall alone, but Daniel arrived soon after, and said when he entered the room that he had a very bad headache, which would, he feared, spoil our séance; however, he sat down and chatted a little, and I then asked him to come over to the piano and 'croon,' as I called it, as I had observed that his doing so always gave us a good séance. He played and sang several things, and then Lady Dunsmay asked him for a soft Russian air of his wife's. He had not been playing it more than a minute, when a chair, which was at some distance from the piano, slid up to it, and placed itself beside him. I was sitting close to the piano on the other side, and saw it move before he did—'Oh!' he said—'Here is Sacha' (his wife, who had left earth), and he went on playing some time longer, though his hands became perfectly stiff, and it was evident that they were not moved by his own volition. After a time his hands were withdrawn from the piano, and he became en trance, turned round the piano stool, and knelt down, and with hands clasped, poured forth a most beautiful prayer. . . . Mr. Home then came out of his trance, quite refreshed and pleased, and asked us to sit down at the table, which at once began to vibrate and 'tremble,' whilst loud and heavy knocks were heard upon it, upon the floor and the furniture. Presently the accordance and by the alphabet was spelt out 'We will play the earth-life of one who was not of earth.' Mr. Hall said 'That's nonsense,' but I answered, 'It must be our Lord's life,' and so it proved. First we had sweet, soft, simple music, like a lullaby, for a few minutes, then it became intensely sad for some time, and then we distinctly heard through
the music the regular tramp of a body of men marching, and we exclaimed, 'The march to Calvary.' Then the tapping sound of a hammer on a nail, the ringing sound of metal upon metal, then a pause, and afterwards came a crash, and a burst of wailing, which seemed to fill the room and the house; it was followed by the most glorious triumphal music we any of us had ever heard; it thrilled to all our hearts, and we were in tears when it was over—it certainly was not of earth. It evidently meant the resurrection of our Lord. We still sat at the table, but nothing more was done for some time; then the muslin curtains were draped round Mr. Home; and he was raised from the ground in them. . . . Then Mr. Hall's face and chest shone like silver, and they spelled out, 'He who giveth shall receive light.' The accordion was carried round the circle, played on Mr. Hall's head, then placed on my shoulder next it, and went to Mrs. Hall, on my right hand, and played on her head; then played in the air round the circle (Mr. Home's hand not being near the instrument) 'The Last Rose of Summer,' and several other airs. Afterwards a great deal of martial music was played by a cousin of Lady Dunsmury's, who had been in the Dragoons, and who had 'passed away' in India, and who always comes to her. After this the spirit of a child, whose mother had sent Mrs. Hall flowers that morning, came and gave us each a flower. Mr. Home was then lifted to the ceiling. We heard his nail against it, and he said, 'Oh, I wish I had a pencil to take down, and Mr. Hall had him a pencil in case he should be again raised; and five minutes afterwards he was again lifted up, and made a mark on the ceiling, which will remain there as a proof of what was done. When Mr. Home returned to the table we were all touched by hands on our brows and on our hands. Sachs gave each of us her peculiar little pinch, and I was touched by both H—— and E——, and Lady Dunsmury's cousin slapped all our hands with a flower. After a little time the spirits spelled out, 'We can do no more. Good night. God bless you,' and we heard the knocks and sounds die away in the distance out of doors, and we felt that it was all over. We were all beyond measure grateful for being allowed to witness what we could never forget as long as our lives lasted. That burst of music was still thrilling in all our hearts—nothing composed by mortal could ever touch it. I should have said that just before Mr. Home was lifted up to the ceiling the first time, his face and his chest shone with a silvery light, as Mr. Hall's had done. But, indeed, I have not told many of the minor things that took place. It was an evening of wonders.'

The next illustrative séance which we deem it necessary to associate with this record is supplied by the late Henry D. Jencken, Esq., barrister—a gentleman too well known in the élite of London professional society as well as among the Spiritualistic ranks, to need any additional proof of the authenticity of his narrative.

Mr. Jencken himself was a witness of the facts narrated, and we may here add that Professor William Crookes in his published work entitled "Phenomena of Spiritualism," alludes to the séance about to be detailed, affirming that he received the narrative from the lips of three of the witnesses, namely, Lord Lindsay, the Earl of Dunraven, and Captain Wynne.

Mr. Jencken, writing for the February number of Human Nature, says:

"MANIFESTATIONS THROUGH MR. HOME."

"Mr. Home had passed into the trance still so often witnessed; rising from his seat, he laid hold of an arm-chair, which he held at arm's length, and was then lifted about three feet clear off the ground; travelling thus suspended in space, he placed the chair next Lord Adare, and made a circuit round those in the room, being lowered and raised as he passed each of us. One of those present measured the elevation, and passed his leg and arm underneath Mr. Home. The elevation lasted from four to five minutes. On reaching his seat, Mr. Home addressed Captain Wynne, communicating news to him of which the departed alone could have cognisant.

"The spirit form that had been seen reclining on the sofa, now stepped up to Mr. Home and mesmerised him; a hand was then seen luminously visible over his head, about 18 inches in a vertical line from his head. The trance state of Mr. Home now assumed a different character; gently rising he spoke a few words to those present, and then opening the door proceeded into the corridor; a voice then said—'He will go out of this window and come in at that window.' The only one who heard the voice was the Master of Lindsay, and a cold shudder seized upon him as he contemplated the possibility
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of this occurring, a feat which the great height of the third floor windows in Ashley Place rendered more than ordinarily perilous. The others present, however, having closely questioned him as to what he had heard, he at first replied, 'I dare not tell you;' when, to the amazement of all, a voice said, 'You must tell; tell directly.' The Master then said, 'Yes; yes, terrible to say, he will go out at that window and come in at this; do not be frightened, be quiet.' Mr. Home now re-entered the room, and opening the drawing-room window, was pushed out demi-horizontally into space, and carried from one window of the drawing-room to the farthest room of the adjoining room. This feat being performed at a height of about 60 feet from the ground, naturally caused a shudder in all present. The body of Mr. Home, when it appeared at the window of the adjoining room, was shunted into the room feet foremost—the window being only 18 inches open. As soon as he had recovered his footing he laughed and said, 'I wonder what a policeman would have said had he seen me go round and round like a teetotum!' The scene was, however, too terrible—too strange, to elicit a smile; cold beads of perspiration stood on every brow, while a feeling pervaded all as if some great danger had passed; the nerves of those present had been kept in a state of tension that refused to respond to jokes. A change now passed over Mr. Home, one often observable during the trance states, indicative, no doubt, of some other power operating on his system. Lord Adare had in the meantime stepped up to the open window in the adjoining room to close it—the cold air, as it came pouring in, chilling the room; when, to his surprise, he only found the window 18 to 24 inches open! This puzzled him, for how could Mr. Home have passed through a window only 18 to 24 inches open. Mr. Home, however, soon set his doubts at rest; stepping up to Lord Adare, he said, 'No, no; I did not close the window: I passed thus into the air outside.' An invisible power then supported Mr. Home all but horizontally in space, and thrust his body into space through the open window, head foremost, bringing him back again feet foremost into the room, shunted not unlike a shutter into a basement below. The circle round the table having re-formed, a cold current of air passed over those present, like the rushing of winds. This repeated itself several times. The cool blast of air, or electric fluid, or call it what you may, was accompanied by a loud whistle like a gust of wind on the mountain top, or through the leaves of the forest in late autumn; the sound was deep, sonorous, and powerful in the extreme, and a shudder kept passing over those present, who all heard and felt it. This rushing sound lasted quite ten minutes, in broken intervals of one or two minutes. All present were much surprised; and the interest became intensified by the unknown tongues in which Mr. Home now conversed. Passing from one language to another in rapid succession, he spoke for ten minutes in unknown languages.

A spirit form now became distinctly visible; it stood next to the Master of Lindsay, clad, as seen on former occasions, in a long robe with a girdle, the feet scarcely touching the ground, the outline of the face only clear, and the tones of the voice, though sufficiently distinct to be understood, whispered rather than spoken. Other voices were now heard, and large globes of phosphorescent lights passed slowly through the room."

Mr. H. D. Jencken, in the March number of Human Nature, continues his interesting account of the spirit manifestations through the mediumship of Mr. D. D. Home, as personally witnessed and carefully examined by himself and other competent investigators. He narrates an instance of the elongation of Mr. Home's body, and gives the measurements (carefully made at the time) of the elongation of each part of the body. The most unique and striking portion of the phenomenon in this instance was the elongation and shortening of the hand. Mr. Jencken says:—

"As the weight of the testimony depends much upon the accuracy of the tracing taken, I will describe my method in making the outline. I caused Mr. Home to place his hand firmly on a sheet of paper, and then carefully traced an outline of the hand. At the wrist joint I placed a pencil against the 'trapezium,' a small bone at the end of the phalange of the thumb. The hand gradually widened and elongated about an inch, then contracted and shortened about an inch. At each stage I made a tracing of the hand, causing the pencil point to be firmly kept at the wrist. The fact of the elongating and contracting of the hand I unmistakably established, and, be the cause what it may, the fact remains; and in giving the result of my measurements, and the method adopted to satisfy myself that I had not been self-deceived, I am, I believe, rendering the first positive measurement of the extension and contraction of a human organism."

"The phenomenon of elongation I am aware has been questioned, and I do not quarrel with those who maintain their doubt, despite all that may be affirmed. In my
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I am as certain as of the most elementary fact in chemistry. My whole scientific education has been one long lesson in exactness of observation, and I wish it to be distinctly understood that this firm conviction is the result of most careful investigation.

"Among the remarkable phenomena which occur under Mr. Home's influence, the most striking, as well as the most easily tested with scientific accuracy are, first, the alteration in the weight of bodies; and second, the playing tunes on musical instruments (generally the accordion for convenience of portability) without direct human intervention, under conditions rendering contact or connection with the keys impossible. Not until I had witnessed these facts some half-dozen times, and scrutinized them with all the critical acumen I possess, did I become convinced of their objective reality. Still, desiring to place the matter beyond the shadow of a doubt, I invited Mr. Home on several occasions to come to my own house, where, in the presence of a few scientific inquirers, these phenomena could be submitted to crucial experiments."

Mr. Crookes then proceeds to detail with unnecessary accuracy the precautions he used to surround his experiments with indubitable proofs that Mr. Home had no agency in their production.

The substance of the experiments was as follows. In a large room well lighted with gas, a wire cage was used in which the accordion could freely expand and contract without the possibility of human contact, with the single exception that it was held suspended in the cage by one of Home's hands extended over and resting upon the upper wire of the cage. This was under the table, but in such a position that the company could witness all the proceedings; Professor Crookes's assistant being permitted even to go under the table and give an accurate report of what was going on. In this position there was first the regular accordion movements and sounds with the instrument suspended from Home's hand; then it was taken out and put in the hand of the next sitter, still continuing to play; and finally, after being returned to the cage it was clearly seen by the company generally, moving about with no one touching it. The final paragraph of this description we give in the language of Mr. Crookes himself:

"The accordion was now taken without any visible touch from Mr. Home's hand, which he removed from it entirely, and placed upon the table, where it was taken by the person next to him, and seen, as were now both his hands, by all present. I and two others present saw the accordion distinctly floating about inside of the cage with no visible support. This was repeated a second time after a short interval. Mr. Home presently re-inserted his hand in the cage and again took hold of the accordion. It then commenced to play, at first chords and runs, and afterwards a well-known sweet and plaintive melody, which it executed perfectly in a very beautiful manner. Whilst this tune was being played, I grasped Mr. Home's arm below the elbow, and gently slid my hand down it until I touched the top of the accordion. He was not moving a muscle. His other hand was on the table, visible to all, and his feet were under the feet of those next to him."

Prof. Crookes occupies quite a considerable amount of his work by republishing the vigorous lines of defence he was compelled to take up against his brother scientists, whose virulent opposition was awakened by the immense importance attached to his (Prof. Crookes') statements, consequently also to the influence which the obnoxious and unquenchable facts of Spiritualism derived from the allegations of so cautious and capable an investigator.

On the multitude and variety of his researches he says:

"I may at once answer one objection which has been made in several quarters, viz.: that my results would carry more weight had they been tried a greater number of times, and with other persons besides Mr. Home. The fact is, I have been working at the subject
Mr. Owen had said it was a common fact, well
the world, and we can expect that Mr. Hume
the world, and we must expect that Mr. Hume
Mr. Hume was a frequent visitor at the home of Mr. and Mrs. Hume, who were present. Mr. Hume's name and manner were familiar to all who knew him.
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The chances are, that we should very generally find the modus operandi of individual investigation exemplified by the experience of Mrs. De Morgan—the wife of the celebrated mathematical professor—who, having been assured by Spirit friends communicating through Mrs. Hayden, that she could have equally good manifestations with those she then witnessed in her own house, at once proceeded to put in practice the instructions given, and form circles, the result of which soon became apparent in the development of remarkable mediap powers in Mrs. De Morgan herself, in some members of her household, her friends, and not a few of her servants.

Experiences of this character soon began to multiply. Professor De Morgan, although not avowedly interested to the same extent as his estimable lady, candidly rendered his testimony to the occurrence of the marvellous phenomena which proved Spirit communion. In a short space of time after the advent of Mr. Home in England, the circles known to be held constantly, in various families, might be numbered by the thousand, and those who publicly ranged themselves as advocates of the truth of the communion, included some of the most distinguished and noteworthy persons of the day. Amongst the latter, and especially remarkable as being the earliest of the avowed believers of Spiritualism in England, may be named, Mary and William Howitt and Samuel Carter and Maria Hall; all authors celebrated for their admirable writings, and ladies and gentlemen as much esteemed for their irreproachable private lives as for their eminent literary abilities—Dawson Rogers; a gentleman of high social standing and influential press associations—the Countess, now Duchesse de Pomar, and Countess of Caithness, a lady who takes the highest rank both as an authoress and leader of aristocratic European society; T. P. Barkas, F.R.S.; Lady Otway, Frederick Tennyson, Robert Owen, and his son, Robert Dale Owen; Lord Brougham, Lord Lytton, Archbishop Whateley, the Earl of Dunraven, Lord Adare, the Master of Lindsay, Lady Shelley, Mr. Sergeant Cox; Wm. Wilkinson, Esq., the eminent solicitor, and other members of his family; Sir Edwin Landseer; more than one member of the eminent literary family of the Troilopes; Mrs. Browning, the celebrated poetess; George Thompson, the well known philanthropist; Major Drayson the eminent astronomer; Benjamin Coleman, Esq., and his amiable wife and daughter; John Jones, Esq., of Enmore Park, Norwood; Sir Chas. Isham, Bart., of Lamport Hall, Northampton; the Countess of Paullett; Mrs. McDougall Gregory, widow of the celebrated Dr. Gregory of Edinburgh; Lady Dunsany, Lady Helena Newenham, J. C. Luxmoore, Esq.; Professor A. R. Wallace, the celebrated naturalist; Cromwell Varley, F.R.S.; the renowned electrician; W. F. Barrett, Professor of Physics in the Royal College of Science, Dublin; Lord Rayleigh, F.R.S., Professor of Physics, Cambridge University; the Earl of Cranford and Balcarres, F.R.S., President of the Royal Astronomical Society; Dr. Lockhart Robertson, F.R.S., Editor, Journal of Science; Drs. Ashburner and Elliottson, Dr. George Wyde, Dr. Robert Chambers, F.R.S.; Professor Cassel, LL.D.; Captain R. F. Burton, the celebrated traveller; Dr. Fenton Cameron, Henry D. Jencken, barrister; Professor Crookes, the renowned chemist; Mrs. Anna Cora Ritchie, Thos. Shorter, Esq., known under the nom de plume of "Brevior"; Dr. Jacob Dixon, the eminent homœopathist; Wm. Tebb, Esq., and his lady; Gerald Massey, the renowned poet; C. C. Massey, the barrister; Hon. J. L. O'Sullivan, Rev. Sir Wm. Topham, A. Gooch, M.P.; Dr. Gully, of Malvern; Chas. Blackburn, Esq., of Parkfield, Didsbury, Manchester;
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Jno. Fowler, Esq., of Liverpool, and Jas. Wason, Esq., barrister, of the same place; Mrs. Honeywood, of Warwick Square, Belgravia; Dr. Hitchman, LL.D., John Scott, Esq., of Belfast; John Rymer, Esq., of Ealing; M. and Madame Maurigy; W. Cox, Esq., Jermyn Street, St. James', and a long list of other ladies and gentlemen whose names we are not privileged to mention—to say nothing of hundreds of persons in the middle ranks of life, whose advocacy was of equal credit to the cause.

It need hardly be added that since the above-named ladies and gentlemen contributed their influence and honourable names to bear the heat and burden of the early days of spiritual warfare, hundreds of others, scarcely less eminent or noteworthy, have graced the ranks of Spiritualism. Those who have become associated with the moving incidents of the grand historical drama will of course be mentioned hereafter, but a still larger number must necessarily be excluded, though most reluctantly on the author's part, from this over-crowded record.

We recall the few names already cited, chiefly for the purpose of showing the class of individuals against whom the small wits of English journalism amused themselves by directing the shafts of ridicule and contempt, and that simply because they chose to believe what the testimony of their own senses proved to be truth. For this cause and for this only, the above-named parties were virtually branded either as fools, incapable of forming correct opinions, or knaves wicked enough to join in a world-wide system of imposition upon others. No doubt the critics had hardly calculated the sum of the insolence of which they were guilty; still its substance meant neither more nor less than the assertion that the believers in Spiritualism—be they whom they may—were either all deluded or all deluders, however wise or honest they may have been on every other subject but Spiritualism.

Now it must be borne in mind that neither the gifts nor the messages of Spiritualism were limited to the aristocratic circles of Great Britain.

In a great many cases it was found, that some of the best Mediums were developed amongst the poor patients who sought aid at the Mesmeric Infirmary. The servants in great families also, who were often summoned to attend the circles of their masters and mistresses, at the suggestion of the communicating Spirits, frequently proved to be endowed with remarkable mediumistic powers, and these carried the tidings of the new revelation to persons of their own class, by whom quiet unostentatious methods of enquiry into Spiritualism were proceeding, with far more abundant results than the world at large was at all prepared for.

Still there were circumstances tending to limit the earlier manifestations of Spirit power in Great Britain to private families, and the isolation of individual experiences. In the first place, there were no professional Mediums in England, but such as came from America, for some years.

When European Mediums were either called upon or compelled—as was often the case—to abandon all other modes of gaining a livelihood, to devote themselves entirely to the exercise of their Spiritual gifts, it became an inevitable necessity that they should be recompensed for the time and labour involved in their services. It is only just to say, that in America—where every description of labour normal to the individual performing it, is recognised as natural and honourable—Mediumistic power was—from the incipiency of the movement—classified with every other faculty, and as such acknowledged to be a legitimate means of earning a livelihood.

In Great Britain the attempt to establish a pharisaical distinction between
what is sacred and secular, ever has, and still does, stigmatize professional mediumship as "a desecration," &c., &c. Making all due allowance for the fraudulent spirit so common to human nature, and therefore, so certain to be found in the ranks of Spiritualism as well as amongst all other classes of society, we have yet to see why professional mediumship is not as legitimate an occupation as professional editorship, or professional work done in any other capacity for which the Creator has fitted the creature.

We have yet to learn what gifts are specially sacred and what—by converse—are profane. When we have sufficiently proved these distinctions, we may be in a position to denounce the Mediums who claim the labourers' hire for their work. It is but justice to the sticklers for "sacred and profane" gifts in humanity, to add, that they never affix these awkward lines of demarcation to the workers of any other denomination than those of Spiritualism; the clergy as a body—from the archbishop who receives his twenty-five thousand pounds a year for Spiritual ministrations, to the poor curate upon his stipend of one hundred per annum—being deemed legitimately entitled to receive whatever they can get, unrebuked and unquestioned. Whether we are to consider the clerical calling as "profane" and therefore entitled to recompense, or "too sacred" to be called in question at all, we have not yet been able to ascertain, but we do know for an absolute fact, that many an Englishman who does not hesitate to pay his quota of heavy rates to support the Church, has shrunk back in holy horror from paying a sixpenny fee to hear a fine Spiritual lecture, and excused himself on the ground that Mediumship was a "sacred gift," and should not be made the subject of mercenary-traffic, &c., &c. Whether these assertions are designed to insinuate, that the Spirit Medium's gifts are from the Lord, and should not be paid, and those of the Bench of Bishops are from the other party, and may therefore become the subject of traffic, we cannot exactly determine. The inference is strong that way, and therefore, were it only for the sake of resisting the wholesale insult which this line of argument hurls against the clergy of all denominations, we ought to disregard such distinctions, or at least hold them in abeyance, until the line between the sacred and profane in human endowments is clearly defined. Meantime, the results of these curious opinions were not favourable to the general dissemination of Spiritualism in Great Britain. For many years the belief was a close communion affair; the luxurious entertainment of those who could afford to encourage Transatlantic Mediums as their guests, or devote leisure time to the culture of spiritual gifts in small retired family circles.

For a long time, the attempt to disseminate the knowledge thus obtained by aid of professional mediumship was so severely frowned down, that its earliest public exhibitions—as in the case of the Davenport Brothers—became occasions for the display of violence and ruffianism that would have disgraced the darkest of ages. We may also understand why—with an immense array of titled names and distinguished literary and scientific celebrities as its patrons—Spiritualism remained for many years unrepresented by any public demonstration.

In 1859, Mr. Rollin Squire, the young American gentleman mentioned in our French section, paid a brief visit to Europe, for the purpose of recruiting his health and enjoying a holiday tour.

Both in this country and on the Continent, Mr. Squire exercised his medial powers for the edification of large circles of admirers. Still, like Mr. Home, Mr. Squire was only known within the charmed limits of
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aristocracy, or such journalistic commentators as were from time to time invited as witnesses of the marvels enacted in his presence. Mr. P. B. Randolph, an eccentric trance speaker, and Mrs. A. E. Newton, a vision seeress and clairvoyant, were also received amongst the haut ton of European Spiritualism, and each contributed their quota as honoured American visitors, in disseminating spiritual light amongst the more favoured part of the community. In 1864 the far-famed Davenport Brothers visited England for the first time. They were the only Mediums except the trance speakers, who had yet appeared in Europe through whom manifestations of spirit power could be given in public audiences.

Professional Mediumship as above suggested, was at that time regarded with so much unreasoning distrust, that the announcement that what had hitherto been regarded as the "most sacred of gifts," was now to be made the subject of paying exhibitions, caused a thrill of horror to pervade even the minds of Spiritualists themselves. It was in deference then to this orthodox view of spiritual power and gifts, that the Davenports and their Entrepreneur, were induced at first to tender their inaugural manifestations in private circles, or gatherings convened according to custom, at the houses of the privileged few.

As we feel justified in asserting that no subsequent phases of mediumship exhibited on public platforms, have ever equaled in test conditions and clearness, the manifestations produced through the Davenport Brothers in the early days of their public career, we deem it a necessary part of the present record, to give a brief account of the phenomena which ordinarily transpired in their presence, and this we prefer to do, by reiterating a published statement attested by a large number of respectable witnesses, rather than offer the author's own unsustained views of these young men's Mediumship.

Dr. Nichols, author of a sketch of the Davenport Brothers, during the very early portion of their career, says: "On the night of October 11th, 1864, a very distinguished company assembled at the residence of Mr. Dion Boucicault to witness the manifestations which are given in the presence of the Brothers Davenport." An account of the proceedings which transpired, Dr. Nichols alleges to have been drawn up and published by Mr. Boucicault himself. The following is a verbatim copy of the report in question:—

"To the Editor of the 'Daily News.'


"The room in which the meeting was held is a large drawing-room, from which all the furniture had been previously removed excepting the carpet, a chandelier, a table and sofa, and twenty-six cane-bottomed chairs.

"At two o'clock six of the above party arrived, and the room was subjected to careful scrutiny.

"It was suggested that a cabinet to be used by the Brothers Davenport, but then erected in an adjacent room, should be removed into the front room, and placed in a spot selected by ourselves.

"This was done by our party, but in the process we displaced a portion of this piece of furniture, thus enabling us to examine its material and structure before we mended it. At three o'clock, our party was fully assembled and continued the scrutiny. We sent to
a neighbouring music seller for six guitars and two tambourines, so that the implements
to be used should not be those with which the operators were familiar. At half-past
three the brothers Davenport and Mr. Fay arrived. They found we had altered their arrange-
ments by changing the room which they had previously selected for their manifestations.
"The séance then began by an examination of the dress and persons of the Davenports,
and it was certified that no apparatus or other contrivance was concealed on or about their
persons. They entered the cabinet, and sat facing each other. Captain Inglefield then
with a new rope, provided by ourselves, tied Mr. W. Davenport hand and foot, with his
hands behind his back, and then bound him firmly to the seat where he sat. Lord Bury
in like manner secured Mr. Iris Davenport. The knots on these ligatures were then
fastened with sealing wax and a seal affixed. A guitar, violin, tambourine, two bells, and
a brass trumpet were placed on the floor of the cabinet.
"The doors were then closed, and a sufficient light was permitted in the room to enable
us to see what followed.
"I shall omit any detailed account of the Babel of sounds which arose in the cabinet,
and the violence with which the doors were repeatedly burst open and the instruments
expelled; the hands appearing as usual at a lozenge-shaped orifice in the centre door of the
 cabinet. The following incidents seem to us particularly worthy of note.
"While Lord Bury was stooping inside the cabinet, the door being open, the two
operators seem to be seated and bound, a detached hand was clearly observed to descend
upon him, was immediately started back remarking that he had been swindled of his
money. Again, in the full light of the gas chandelier, and during an interval in the séance,
the doors of the cabinet being open, and while the ligatures of the brothers were being
examined, a very white thin female hand and wrist quivered for several seconds in the
air above.
"This appearance drew a general exclamation from all the party. Sir Charles Wyke
now entered the cabinet and sat between the two young men, his hands being right and
left on each, and secured to them. The doors were then closed and the Babel of sounds
recommenced. Several hands appeared at the orifice, amongst them the hand of a child.
After a time, Sir Charles returned amongst us and stated that while he held the two
brothers, several hands touched his face, and pulled his hair; the instruments at his feet
crept up, played round his body, and over his head, one of them lodging eventually on
his shoulders. During the foregoing incidents the hands which appeared were touched
and grasped by Captain Inglefield, and he stated that to the touch they were apparently
human hands, though they passed away from his grasp.
"I omit mentioning other phenomena, an account of which has been rendered elsewhere.
"The next part of the séance was performed in the dark. One of the Messrs. Daven-
port and Mr. Fay seated themselves amongst us... Two ropes were thrown at
their feet, and in two minutes a half they were tied hand and foot, their hands
behind their backs, bound tightly to their chairs, and their chairs bound to an adjacent
table. While this process was going on, the guitar rose from the table and swung or
floated round the room and over the heads of the party, slightly touching some. Now a
phosphoric light shot from side to side over our heads. The hands and shoulders of
several were simultaneously touched or struck by hands, the guitar meanwhile sailing
round the room, now near the ceiling, now scuffling on the head and shoulders of some
luckless wight. The bells whisked here and there, and a light murmuring was maintained
on the violin.
"The two tambourines were rolled hither and thither on the floor, now shaking
violently, now visiting the knees and hands of our circle, all these foregoing incidents
being simultaneous. Mr. Rideout, holding a tambourine, requested it might be plucked
from him, when it was almost instantaneously taken. At the same time Lord Bury made
a similar request, and a forcible attempt was made to pluck a tambourine from his grasp,
which he resisted.
"Mr. Fay then asked that his coat should be removed.
"We heard a violent twitch and here occurred a most remarkable fact. A light was
struck before the coat had quite left Mr. Fay's person, and it was seen quitting him, and
plucked off him upwards.
"It flew up to the chandelier, where it hung for a moment and then fell to the ground.
Mr. Fay was seen meanwhile bound hand and foot as before. One of our party now
divated himself of his coat, and it was placed on the table. The light was extinguished
and this coat was rushed on to Mr. Fay's back with equal rapidity.
"During the above occurrences in the dark, we placed a sheet of paper under the feet
of the two operators, and drew with a pencil an outline around them, to the end that if
they moved it might be detected.
"They of their own accord offered to have their hands filled with flour, or any similar
substance to prove they made no use of them, but this precaution was deemed unnecessary ;
we required them however to count from one to twelve repeatedly that their voices constantly heard might certify to us that they were in the places where they were tied. Each of our own party held his neighbour so firmly that no one could move without two adjacent neighbours being aware of it. At the termination of this stances a general conversation took place on the subject of what we had witnessed.

"Lord Bury suggested that the general opinion seemed to be that we assure the Brothers Davenport and Mr. Fay that after a very stringent trial and strict scrutiny of their proceedings, the gentlemen present could arrive at no other conclusion than that there was no trace of trickery in any form, and certainly there were neither confederates nor machinery, and that all those who had witnessed the results would freely state in the society in which they moved that so far as their investigations enabled them to form an opinion, the phenomena which had taken place in their presence were not the product of legerdemain. This suggestion was promptly acceded to by all present.

"Before leaving this question, in which my name has accidentally become mixed up, I may be permitted to observe that I have no belief in what is called 'Spiritualism,' and nothing I have seen inclines me to believe in it—indeed the puerility of some of the demonstrations would sufficiently alienate such a theory, but I do believe that we have not quite explored the realms of natural philosophy—that this enterprise of thought has of late years been confined to useful inventions, and we are content at least to think that the laws of nature are finite, ascertained, and limited to the scope of our knowledge. A very great number of worthy persons, seeing such phenomena as I have detailed, ascribe them to supernatural agency; others wander round the subject in doubt, but as it seriously engages the feeling and earnest thought of so large a number in Europe and America, is it a subject which scientific men are justified in treating with the neglect of contempt?"

"I am, &c.,

"Dion Boucicault."

"Regent Street, October 12, 1864."

It may be asked with some point, why we republish accounts of phenomena so well known and which have long since been put into the shade—in the opinion of many Spiritualists—by the marvels of what they term "form materializations?" On the other hand, there has been a kind of fashion in the assertion, both within and without the ranks of Spiritualism, that the Davenport Brothers are "impostors," and many assume, without any known grounds for the assumption, that they have been proved to be impostors. To all classes of objectors we would carefully commend a perusal of the stances reported above. Let it be remembered that it is written by one who only admits that his name is "accidentally" mixed up in the affair, and who guards that name with unnecessary caution from the charge of being a Spiritualist.

All those who have witnessed the Davenports' stances know, that their phenomena were performed with lightning speed; that no singing was called for—"loud, louder, louder still"—during the dreary waiting time when Spirits are "materializing," and all who read the report of these press men, scientists, and sceptics, will observe, how often they insist upon their own caution in examining, and of the utter impossibility of their detecting fraud, or the personal agency of the Medium in the phenomena.

Now, uninteresting as the facts themselves may be, the above report shows a set of conditions under which human agency or contrivance was simply impossible. Our aim in dwelling upon this stances is to show, that in the case of the Davenports, as in those so often described as occurring with Mr. Home, stringent tests do not hinder the manifestations, neither does the presence of sceptics destroy them.

Here are conditions under which conjurers may be defied and scepticism baffled; and though imposture is impossible, true Mediumship could not fail to come out of such trials triumphant and unimpeachable. But these
conditions are "too degrading for sensitive Mediums to submit to," urge their apologists, "and you who demand it of them, are no true Spiritualists; you are Spirit grabbers, Mediums' enemies, the worst foes of Spiritualism," &c., &c., &c. To this class of talkers and writers, we have no answer to make, neither desiring nor intending to hold intercourse with them; but to the confiding victims whose heart strings are wrung, and whose pockets are so often robbed to sustain impostors, we would say, See what Spirits could do, and did do, through the mediumship of the Davenports, and have no hesitancy in refusing to accord faith to any professions of Spiritual agency that are not equally well guarded round, against possibility of human interference and deception.

That the poor Davenports were often inhumanly, and even brutally treated, we not only admit, but are about to demonstrate; but the tests applied by the party whose record we have given, neither degraded nor insulted the Mediums; on the contrary, they submitted to them cheerfully, and often, to the author's personal knowledge, suggested still more stringent tests, with which their manifestations could readily be given.

The truth is, the Davenports have seldom been fairly dealt with. The people that could not explain their manifestations, have contented themselves, like Mr. Boucicault, by denying that they could be "Spiritual," because they were too puerile, whilst multitudes of Spiritualists who will gaze with rapture upon the tinsel ornaments sewed on to cheap finery by Mediums, whilst their masked dummies are contemplated with awe, stretched out on sofas, will turn with disgust from the obvious and unmistakable proofs of Spirit power, furnished through the Davenports, because they come from "such very low Spirits!" Had we an opportunity of questioning Mr. Boucicault concerning his opinion as to what becomes of the great mass of mankind that sit nightly to watch his dramas, perhaps we might be in a position to show that the taste of the majority inclines to puerility only, and that anything that was not puerile, would not represent the vanished millions that have passed through the gates of death to the life beyond, where it is exceedingly doubtful, if puerile Spirits become wise in the twinkling of an eye, or low men and women suddenly become exalted angels. Meantime the question is not one of quality but kind. Were the manifestations recorded above, made by the Davenports, if not, by whom and what?

These are the real questions at issue, and those manifestations can no longer be called "puerile," which defy the whole realm of science to explain, nor those Spirits be tabooed as "too low" for pious company, which prove the fact of man's spiritual existence, better than all the sermons that were ever preached from the mere standpoint of belief without knowledge.

Following immediately upon the stance recorded above, with the Davenports, were others of a more or less wonderful nature.

These exhibitions were at first confined to private circles held in the houses of the nobility, or of scientific persons; at length however, the Mediums enlarged their borders, and appeared at the Queen's Concert Room, Hanover Square, attracting select and distinguished audiences, by whom they were still esteemed as entirely free from all shadow of fraud or suspicion. For some time the gentlemen of the press, especially those who were favoured with invitations to attend the more exclusive circles, were fair and candid in their statements concerning what they had witnessed. No sooner did it appear however that the Mediums seemed in a fair way to remunerate themselves for time and service by successful public exhibi-
NINETEENTH CENTURY MIRACLES.

Dr. Nichols in his biography of the Davenport Brothers quotes the press utterances of this character at large, and to judge by their general tone, the Davenports had become unmistakably popular, and were very generally fitted and patronised by the highest rank of society, whilst their success in "making money" by their public exhibitions, and baffling all attempts of the scientific or learned to "find them out," very naturally, and very justly, merited the united storm of journalistic indignation from all parts of the country, and the united "anathema maranatha" of every pious professor of Spiritual doctrines, who could not prove what they professed, quite as well as the Davenports. So the storm raged, and so the enemies of the cause contributed to feed the flame by the virulence of the persecution directed against it. The culminating point of these proceedings however was reached, in a demonstration of popular sentiment displayed towards the Davenports on the occasion of their visit to the north of England. Although the character of this incident is such an one as no English writer would care much to descant upon, we feel obliged, in the interests of truth, to give the narrative in all its ugly details; still we prefer to let others tell the tale. We shall therefore place it before the reader in the language of the parties most nearly concerned, and as the following letter from the Brothers Davenport contains published facts which for many years have remained uncontradicted, we cannot do better than reprint it in their own words.

The following quotation, explanatory of the letter, is written by the Rev. J. B. Ferguson, A.M., LL.D., a gentleman from one of the Southern States of America, who having become well acquainted with the Davenports, and placing implicit faith in their honesty, and the thoroughly Spiritual nature of their endowments, had consented to accompany them to England, as a travelling companion, and was well advised of all the facts which were published indeed under his own supervision.

Writing to the author Mr. Ferguson says:—"The Brothers Davenport have been subjected to a series of extraordinary outrages in some of the provincial towns of England, which show that the spirit of opposition manifested by a portion of the public press is likely to take more violent form when it falls into a lower stratum of society. The facts connected with the riots at Liverpool, Huddersfield, and Leeds are very clearly stated in the following address of the Brothers Davenport to the British public, which, as a portion of the history of the movement, deserves a place in these records:—"

"THE BROTHERS DAVENPORT TO THE BRITISH PUBLIC.

"We appeal to the free press and the enlightened and fair-dealing people of the British Empire for a candid consideration of the following statement, and for the even-handed justice usually given in this country to all persons, rich or poor, citizens or strangers. We ask, also, as a matter of justice, that journals which have published accounts of the recent riots at Liverpool, Huddersfield, and Leeds, of which we were the victims, should also give the facts contained in this statement.

"We beg, furthermore, most respectfully to commend to the consideration of the Right Honourable Sir George Grey and the magistracy and police authorities of the United Kingdom, the fact that within two weeks, in three of the most important provincial towns in England, without any fault of our own, transgressing no law of the realm, and offering no violence or injury to any person, we have been made to suffer in property, and have been menaced with extreme personal injury, with apparent danger to our lives, as will appear by the following statement of facts:—"
"After having given over two hundred public and private séances, or exhibitions of physical phenomena, such as have been described in all the leading journals of Europe and America, and in our published biography, at the Queen's Concert Rooms, London, and the mansions of the nobility and gentry of England, we visited Liverpool on the 18th of February, and, as is our custom, gave a private séance, to which the members of the press and others were invited, who reported the satisfactory character of the exhibition. February 14th we gave two public séances at St. George's Hall with like results; a private séance at a gentleman's mansion and a public morning performance on Tuesday were alike satisfactory."

"On Tuesday evening we were proceeding with another exhibition, when two persons, a Mr. Hulley and a Mr. Cummins, acting as a committee from the audience, in attempting to tie our wrists, caused so much pain that we were compelled to protest against the torture they were inflicting. We were willing to be tied with entire security, as we have been many hundreds of times by riggers, sailors, engineers, and other skilled persons, or to give any reasonable test in proof that we have no secret part in the phenomena witnessed in our presence; we had no fear of a 'Tomfool knot,' or of any mode of fastening that did not inflict unbearable torture. We declined to be bound by a committee whose unfairness and even brutality were soon manifest. Hulley and Cummins refused to retire and give place to another committee; the audience was made to believe that it was the form of a particular knot, and not the cruelty of its application, to which we objected, and we were compelled by an unanswerable tumult to return the money taken for tickets, and postpone further proceedings."

"On the following evening printed regulations were given to every person entering the hall, and read from the platform, in which we distinctly claimed the right of rejecting any person on a committee whom we should find acting with unfairness. This would be our right were we criminals on trial for felony. Before commencing, we invited all persons who were not satisfied with these regulations to retire from the hall, and receive the money they had paid for entrance."

"Messrs. Hulley and Cummins, backed by a crowd of their friends, came again upon the platform, and, from their previous unfairness, were promptly rejected by us as a committee. They insisted upon tying us, and appealed to the audience to support them in their demand. They refused to leave the platform when requested, took possession of our cabinet, and in various ways excited violent manifestations in the audience."

"We were then assured by a gentleman of Liverpool that unless we submitted to the demands of these men there would be a furious riot. He promised that they should not be permitted to injure us, and we finally yielded to his assurances. But they had no sooner placed the cords upon our wrists than they inflicted a degree of pain which could not be endured. We protested against this violence, but in vain, and, refusing to submit to it longer, had the cords cut from our wrists, and left the platform, which was instantly invaded by the mob; our cabinet was broken in pieces, and Hulley and Cummins, the heroes of this assault of some hundreds of brave Englishmen upon four unarmed, unoffending, and unprotected foreigners were borne from the hall upon the shoulders of their friends, apparently proud of their triumph."

"Our cabinet destroyed and our business interrupted, with heavy pecuniary damage in Liverpool, we returned to London, had a new cabinet constructed, and on the following Monday returned to Halifax, where we gave our usual public and private exhibitions without interruption."

"Our next engagement was at Huddersfield, February 21st. On our arrival we were informed that Hulley and Cummins, the heroes of the Liverpool mob, had been telegraphed to, and were coming with a strong deputation from that town, to break up our exhibition. The infuriated mob was the common talk of the town. We appealed to the police, and we are happy to say that, in this instance, a sufficient force was promptly sent to the hall for our protection. The crowd that assembled gave many indications of being prepared for violence. When our representative had stated the regulations adopted, and that we proposed simply the presentation of certain facts, without any theory, and asked for the appointment of a committee, two gentlemen, instructed, it was said, by Hulley and Cummins, came upon the platform and commenced to tie our wrists together behind us, which they did with needless severity. We bore the pain, however, until carrying the ropes through the hole in the seat, they drew the backs of our hands down upon it with such violence as to threaten dislocation, placing their knees upon the seat, and in one instance upon the hands of one of us to give them greater purchase. This torture, deliberately, and to all appearance maliciously inflicted, we of course could not bear, and at our demand the cords were instantly severed. We exposed our livid wrists, in which every strand of the cord was visibly imprinted, to the audience, who, to the credit of their humanity, cried out 'Shame!' But the mob organized to break up our exhibition had no such feeling, and made a simultaneous rush for the platform, where, however, an efficient police
force saved our property from destruction and us from a violence which, under the stimulating addresses of the heroes of the Liverpool outrage, expended itself in hootings and howlings.

"We had engagements for two nights at Hull, but on our arrival we were informed by the gentleman who had engaged us, the chairman of the hall committee, and the police superintendent, that there were such indications of a violent mob, that we could not be permitted to give our exhibition, and we received from the gentleman chiefly interested the following note:—

"Music Hall, Jarret Street, Hull.

"22nd February, 1865.

"Sir,—As I believe there is reason to apprehend a disturbance at the hall this evening, if the absence of the Davenport Brothers takes place, I have come to the conclusion that it would be advisable to postpone the absence. I am sorry to do this, particularly as yourself and the Messrs. Davenport have arrived in Hull, and are ready to fulfil your engagement; but I am driven to do so by the organized attack which I am given to understand is in preparation. I am also urged to do so by the proprietors of the hall, who are alarmed lest their property should be damaged by any disturbance.

"I remain, yours faithfully,

"Robert Bowser.

"Rev. Dr. Ferguson, Royal Station Hotel, Hull."

"Failing to find at Hull that protection in our legal rights which we had supposed was extended to every man on English ground, we went to meet our next engagement at Leeds, where the scenes of Liverpool and Huddersfield were re-enacted with increased violence. We were met by an organized mob, and were refused the protection of the police when it was demanded. When the ringleaders or agents of the mob, taking possession of the stage, had subjected us to the same violence that had been planned and practised upon us at Liverpool and Huddersfield—the mob again destroying our property, smashing the cabinet and breaking up or purloining our musical instruments, and we were protected from personal violence, amid the smashing of door panels and the howling of an enraged populace, by the tardy arrival of a detachment of police and the brave and firm conduct of one of its members—our agent, contrary to all justice, was compelled to order the return of the admission money paid by those who had come for the very purpose of making the riot from which we suffered. On the same day we had given a public absence, attended by the members of the press and some of the most respectable citizens of Leeds, in which the famous 'Tom-fool knot' was used, and in which, so far as we were able to judge, the phenomena exhibited gave entire satisfaction.

"It remains but to state two or three facts which may throw further light on these proceedings.

"In Liverpool, as reported in the Mercury, Mr. Hulley, when accused of acting unfairly to, and being an enemy of the Davenports, said, 'I avow it. I am a bitter foe to the Davenports.' After such an avowal, what right had he to act on a committee whose duty was strict impartiality?

"We wish to be just to the police. At Huddersfield, though they could not give us order, we were protected from actual violence. At Leeds such protection was withheld until too late to save our property.

"At Liverpool the Mercury says:—

"The appearance of Inspectors Valentine and Southwell, with a force of thirty men, did not stop the process of demolition. The police, indeed, did not attempt to interfere so long as only the property of the Davenports was threatened.'

"The Leeds Mercury, reporting the violent proceedings against us at Huddersfield, says:—

"Mr. Walker, not considering that his hands could pull the rope tight enough, used his knee to assist him, and the brother he was operating on again protested. Several persons had at that time gone to the cabinet, and Davenport showed his wrist to some of them. It had a livid mark fringed with red, about the breadth of a finger, and in the hollow of this mark there were the marks of the individual strands of the rope.'

"Yet some have been found to insist on inflicting this brutal torture upon us, with howling mobs to back them, as if we were malefactors or wild beasts. It may be doubted if such an amount of violence, wrong, and outrage has been inflicted on any unoffending men in England since Clarkson was mobbed by the slave-traders of Liverpool, and Priestly by the mad bigots of Birmingham.

"(Signed)

"Ira Erasmus Davenport.

"William Henry Davenport.

"William M. Fay."
CHAPTER XXI.

SPIRITUALISM IN GREAT BRITAIN (CONTINUED).

Another of the abnormal personages who made a deep mark upon the faith of European society, was Miss Nichol, better known as Mrs. Guppy, the wife of a gentleman of wealth and good social position, who previous to his union with Miss Nichol, had become remarkable in the Spiritualistic ranks as the author of a singular book entitled "Mary Jane." The speciality of this publication, which was issued in two handsome volumes, was to this effect.

Previous to the decease of his first wife, Mr. Guppy's attention had been drawn towards a succession of extraordinary disturbances occurring in his own house, and which continued for many months, in the form of rappings, movements of furniture, direct writings, and at last, when advised by Spiritualistic friends to try and obtain communications with the unseen tormentors through the ordinary methods of the Spirit circle, the manifestations changed to intelligent question and answer, rendered through rappings, table tilting, and planchette writings. Being of a somewhat materialistic turn of mind, and greatly interested in the study of the natural sciences, Mr. Guppy—whilst compelled to admit the supra-mundane character of the new development in his household—attributed it to a species of astral force, given off unconsciously, from certain human organisms, and combining itself into a sort of magical impersonal personality, to which he gave the anomalous designation of "Mary Jane." As the said "Mary Jane" manifested a remarkable amount of intelligence, often transcending that of any member of the household, and betrayed moreover, tokens of a strong will of her own, Mr. Guppy conceived such an amount of respect for his "Ariel," that he proceeded to write her history, and completely filled the two volumes above alluded to, with accounts of her strange freaks, varied accomplishments, and demonstrations of preternatural power.

After the death of his first wife, Mr. Guppy being introduced to Miss Nichol, found in that lady's Mediumship, a very striking counterpart of his invisible friend Mary Jane's performances. The interest thus excited, not only ended in Mr. Guppy's complete conversion to Spiritualism, but also in the transformation of Miss Nichol into the wife of the wealthy scientist, in which position, as a non-professional Medium, Mrs. Guppy was enabled to exert a widespread influence both in England and many of the Continental cities.

As Mrs. Guppy's Mediumship is of that representative character which it is the aim of this work to depict, we avail ourselves of the accounts given of Mr. Guppy's sittings, published by several authoritative witnesses.

The first whose testimony we cite, is the late eminent jurist, Serjeant Cox, who, in a paper read before the Psychological Society of Great Britain, relates in very minute detail, how he one day called at Mrs. Guppy's residence at Highbury, and solicited the favour of her company at a Spiritual circle, to be held that evening at his own residence. Serjeant
Cox candidly states, that he desired to take Mrs. Guppy unaware of his invitation, and the lady in her own simple and amiable way, immediately complied with the request preferred.

It was winter time, and the ground was covered with snow. Mrs. Guppy having arranged her dress, entered the hired cab which Serjeant Cox had brought, and drove with him some four miles to his residence. From the time of her arrival at his house, till the period of the sance, about five hours later, Serjeant Cox or the ladies of his family never for one moment lost sight of Mrs. Guppy, and yet within three minutes of the time that the circle had assembled, in a room which had been thoroughly searched, the one door locked, and the key deposited in Serjeant Cox's pocket, when the light was extinguished, heavy thuds were heard on the table, the lights were called for by signal, and the table was found to be covered with heaps of pure white snow. When this unwelcome freight of matter had been removed, the party re-formed, and the gas extinguished, more deposits were heard falling, fresh signals were made for lights, and the table was found literally piled up with lovely hothouse flowers, arranged with exquisite taste into divers fanciful groups.

The author on one occasion, in a locked room, too thoroughly searched to admit of the concealment of a single article however small, was presented, at her own request, with a live pigeon, which fluttered down upon her lap, almost as soon as asked for. The bird being released, and flowers asked for, when the signal was given for lights, an immense pyramid of flowers was found tastefully built up around a pot of tulips. The lights—at the request of the Spirits—being again put out, the flowers, including immense branches of ferns, were so completely hidden or removed from the room, that though the one door was locked, and the key in the pocket of one of the company, the strictest search failed to reveal a single leaf. All that was left was the pot of tulips, on which was found a paper with very small writing, presenting the tulips as a gift to the author, "from the Spirits."

One of the most curious narratives in connection with this lady's Mediumship, is given in the following account, which was published as the statement of a sance, in which a gentleman present was suddenly, mysteriously, and unconsciously transferred from the locked circle room of Mr. Guppy's house, to the locked and closed premises of a friend of his, two miles distant. Quite twenty reliable witnesses at the two ends of the line, signed their names to an attestation, one party declaring the gentleman was in their midst at nine o'clock p.m. in a locked room, the key of the only door being in the pocket of one of the company, and the other party witnessing that the same gentleman suddenly made his appearance, at nine o'clock also, in a yard, locked, shut up, and enclosed on every side against the possibility of entrance, except by the locked and barred gate; also, that on that night, when the rain was pouring, and the streets were covered with mud, this transfer of a human being, through two miles of space, was made, without leaving one trace of dampness or mud upon his clothing.

The names of the twenty witnesses are those of well-known and respectable persons, but as the gentleman himself would not allow his name to be published in connection with the circumstance, we simply allude to it, without ranging it in the category of the narratives given in this volume; indeed we only reprint thus much of the details because the account which was sent to several London papers for publication, was prefaced by a concise
summary of a similar event occurring in the experience of Mrs. Guppy, of which the most exaggerated accounts have been put in circulation.

The following brief statement has been pronounced to be so reliable and accurate by all parties concerned, that we deem it in order to republish it. It must be understood, that it was printed in connection with the narrative of the gentleman before alluded to, in the *New York Sun*, from which we give the following extract:—

"Before entering upon particulars, it is desirable to advert to a somewhat similar circumstance that took place on June 3rd, 1871, upon which occasion Mrs. Guppy, the famous medium, was conveyed instantaneously from her breakfast parlour at Highbury (where she was engaged making up her housekeeping accounts) to a locked room at 61, Lamb's Conduit Street, where she was suddenly found in a state of trance or unconsciousness, upon a table around which ten persons were sitting for the investigation of alleged spiritual phenomena, in the presence of Messrs. Herne and Williams, the widely known professional mediums. A minute and circumstantial report of this event appeared in the current spiritual journals, as well as in several newspapers, attesting, not only her unexpected arrival, but also the fact, amongst many others, that she held in her hand her housekeeping book and pen with the ink still liquid—such report being signed by all present at the séance in question—viz., N. Hagger, 46, Moorgate Street; Caroline Edmiston, Beckenham; C. E. Edwards, Kilburn Square, Kilburn; Henry Morris, Mount Trafford, Eccles, near Manchester; Elizabeth Guppy, 1, Morland Villas, Highbury Hill Park, N.; Ernest Edwards, Kilburn Square, Kilburn; Henry Clifford Smith, 88, Ennis Road, Stroud Green; H. B. Huak, 26, Sandwich Street, W.C.; Charles E. Williams, 41, Lamb's Conduit Street; W.C.; F. Herne, 61, Lamb's Conduit Street, W.C.; W. H. Harrison, Wilmin Villa, Chaucer Road, S.E. Three members of this party, (as a deputation), to fully test the circumstance and to prevent collusion, escorted Mrs. Guppy home, and took the testimony of Mr. Guppy and Miss Neyland to the fact of Mrs. Guppy's presence in her home at Highbury, immediately preceding her appearance at Lamb's Conduit Street."

In this case it must be borne in mind that Mr. Guppy—a gentleman of unquestionable probity—his housekeeper, and Mrs. Guppy's maid, testified to her presence in her house at Highbury about half-past eight in the evening, and at or about the same time, ten persons sitting in a third floor room, locked and bolted, in Lamb's Conduit Street, a distance of at least four miles, holding a dark circle, with the window closed, the one door locked, and the key in the pocket of one of the sitters, hearing a sudden noise on the table—struck a light, and found Mrs. Guppy in a state of partial consciousness, arrayed in a loose morning gown, housekeeping book in hand, sitting in their midst, on the table.

Let it be noted also, that the whole of the witnesses were credible, respectable persons, and though their testimony was received with the fool's argument of ridicule, and bald denial, it was of a reliable character, and from persons whose witness thus given, would have been received in any court of judicature as undeniable.

The next and last account we can give of Mrs. Guppy's Mediumship is one published by Miss Houghton in her "Record of Spirit Séances," and confirms numbers of other and similar statements made by Professors Wallace, Varley, Sergeant Cox, the late King Victor Emanuel of Italy, General Garibaldi, Prince George of Solms, Mr. R. D. Owen, and numerous other notables for whom Mrs. Guppy often sat, and who have freely testified to manifestations occurring in their presence of exactly the same character as the following extract from Miss Houghton's book:—

"In October, 1868, a séance was held, at which eighteen persons were present, Miss Nichol being the chief medium. Each of the sitters wished for fruit, the wish being in every instance granted. The following were brought and dropped on the table around which the company sat: A banana, two oranges, a bunch of white grapes, a bunch of black
grapes, a cluster of sultanas, three walnuts, a dozen damsons, a slice of candied pine apple, three figs, two apples, some almonds, dates, pears, a pomegranate, two greengages, a pile of currants, a lemon, a bunch of raisins, which, as well as the figs and dates, were quite plump, as if they had never been packed, but brought direct from the drying ground. While the wishing was in progress, a lady said, "Why does not some one wish for vegetables, such as a potato or an onion?" and even while she was speaking a potato and an onion fell into her lap."

In recalling the phenomenal personages who between the years 1860 and 1880 have contributed most liberally to the diffusion of Spiritual light and knowledge, it would be ungenerous to omit a notice of Mr. David Duguid, of Glasgow, a young man occupying the humble position of an industrious mechanic, and one whose limited means of education entirely precluded the expectation of an exhibition of his powers in the direction of the fine arts. The following account however, furnished to the London Spiritual Magazine by Mr. Benjamin Coleman, one of the most persevering as well as disinterested observers of Spiritual phenomena, will give a fair illustration of the modes by which Spirit influence can evolve latent faculties and cultivate unknown germs of talent, even from the most unpromising sources.

In the Spiritual Magazine of June, 1866, Mr. Coleman writes:

"There are several other mediums in Glasgow, one among them, Mr. David Duguid, a working cabinet-maker, is likely to be distinguished as a drawing medium. One very remarkable and interesting fact connected with this young man is my purpose to relate, which I do upon the authority of Mr. H. Niabet and Mr. James Nicholson, with whom I had the pleasure of becoming acquainted whilst in Glasgow.

"After David had been recognised as a medium for the ordinary manifestations, he developed as a drawing medium, but made little progress at first without the aid of a young lady who formed one of the circle. When she placed her hand on the back of his, it would move with great facility, and at this stage his left hand only was used.

"At the third sitting David became entranced with his eyes shut before commencing to draw. At each succeeding session his powers increased as the trance condition became more intense, and his eyes more firmly closed.

"The objects usually drawn at first were human heads and flowers; but, when a certain proficiency was obtained, flowers, fruits, and a rough landscape were done in colours, the pencils and brushes being now taken in his right hand.

"At the fifth sitting, a remarkable painting in water-colours was commenced and finished, representing the entrance to an arcade, the archway being surmounted by the figure of Justice, standing upon a globe, around which a serpent is coiled, with the figures on either side of Hope and Charity. These figures are very masterly in conception. The interior of the arcade is panelled with niches, in which figures and vases of flowers are placed. The floor is carpeted, and at the extreme end there is a rotunda, in the centre of which a cross is placed. The picture is a transparency, and, when held up to the light the cross dissolves into a throne, upon which a figure is seated with a halo of glory surrounding the head, supported by twelve figures, six on each side. Those present were anxious to know the name of the artist, but he declined for the present to satisfy them, giving as a reason that he would ultimately give them the means of establishing his identity. Subsequently, they were told that he was an artist of celebrity, who had lived in the seventeenth century; that he was born in 1655, and died in 1681; and that he was contemporary with Steen, the celebrated Dutch painter; that he had not been accustomed to paint figures, but that his delight had been to represent Nature, and that he would attempt at their next sitting a sketch of one of his paintings—his masterpiece.

"Accordingly, on the evening of the 18th of April the promised sketch was pencilled out, and on the 21st it was finished in water-colours, in the short period of four hours, and in the left hand corner the initials "J. R." were placed. This painting is considered a very able production.

"Up to this time, none of the party had the least idea of the name of the spirit-artist, and their curiosity was unsatisfied until Mr. Logan brought an artist friend to see the picture, who was much struck with it, and said he was sure he had seen the painting somewhere, though he could not at the moment name the painter.

"A day or two after, Mr. Logan's friend informed him that he had made the desired discovery, and showed Mr. Logan a volume of Cassell's Art Treasures' Exhibition, where,
at page 301, there is an engraving, nearly fac simile of the spirit drawing, from a painting
of 'The Waterfalls,' by Jacob Ruysdael, acknowledged to be his chef d'œuvre.

"This circumstance was communicated to the persons forming the circle; but they
determined to keep the medium in ignorance of the fact, being satisfied that in his
normal condition he knew nothing of it.

"At the next sitting, on the 28th April, David became deeply enchanted, and after
the usual short conversation between him and the spirit-artist, the latter spoke through
the medium, and informed the company that he was aware of the discovery they had
made 'that his name was Ruysdael.' They then placed before the medium Cassell's
volume, which also contains a portrait of the painter, and invited the spirit's inspection
of it. The spirit remarked that the engraving of the picture was a good copy, and the
likeness tolerable when at the age of thirty. They then pointed the spirit's attention to
the absence of figures in the new drawing which were in the original. The spirit
replied, 'That the figures in his paintings were not by himself, but were put in by an
artist friend!' which, upon reference to a biography of Ruysdael, they found to be
correct.

"It remains to be stated that Mr. David Duguid, the medium, has no knowledge
whatever of drawing, and that he is, as I have already said, a plain working man; that
the drawing was executed in the presence of several persons, including those I have
named, in four hours, while the medium's eyes were fast closed; and, further to satisfy
the satisfaction of some of those present, there was a handkerchief put over them during
part of the time. The medium declares that he had no knowledge of the existence of
Ruysdael's picture, nor that such an artist had ever lived, and there is no reason to
doubt his asseverations."

For the satisfaction of those who deem that the impelling motive with
humanity in general, and Spirit Mediums in particular, is "the greed of
gain," and the desire "to make capital" out of the world's interest in
Spiritual phenomena, we must here state, that David Duguid, although
pursuing steadily the cultivation of his mediumship for many years—up to
the time indeed of this present writing—has never done so professionally,
but still lives by his mechanical labours, following out his simple unostenta-
tious career, producing in the brief leisure hours he can afford to give to
his mediumship, hundreds of paintings, drawings, and sketches, some of
rare merit and others more indifferently executed, but all without the slightest
attempt to convert his extraordinary gift to the same means of compensa-
tion, which would be freely accorded to any other form of artistic production.

We shall conclude this brief notice of our excellent and self-sacrificing
Medium's career, with the following short excerpt, the nature of which speaks
for itself. It is taken from The North British Daily Mail (Glasgow) of
March, 1870, and reads thus:—

"So much has been said and done lately regarding 'the exposure of Spiritualism,' that a
few notes may be of interest as to what the writer witnessed the other night at a private
séance given by Mr. David Duguid. This gentleman was comparatively unknown until
publicly challenged by Mr. Bishop during his recent 'exposure of Spiritualism.' Mr.
Duguid has never courted publicity, but at the same time he has always been very willing
to give every information regarding his manifestations. The séance took place in his
parlour, and was attended by ten gentlemen, five of whom were rank heretics regarding
all Spiritualistic phenomena. Immediately on Mr. Duguid taking his seat at a small
table he went into a trance condition, his eyes closing and a smile playing on his counte-
nance. A piece of cardboard, about six inches by nine inches, which had been previously
examined by the company, was then handed to him. After breathing on it Mr. Duguid
made a rough pencil sketch, and then picking up his palette and brushes commenced to
paint a landscape with his eyes firmly sealed. To make assurance doubly sure, a hand-
kerchief was firmly bound across his eyes, but he did not appear to be the least incon-
venienced by this arrangement, and painted away quite briskly, first rubbing in the sky,
and then the faint outline of the distant mountains; and finally boldly dashing in the
foreground with a few vigorous strokes. At the suggestion of a gentleman present the
light was put out, but this made no difference, the action of the brushes being quite
audible in the darkness. After the expiry of half an hour the sketch was complete, and
was a most remarkable picture to be produced under such peculiar conditions. What in
Spiritualistic circles is called a ‘direct drawing’ was then attempted. A common card, coated with iodine, was placed on the table before Mr. Duguid, whose hands and feet were firmly secured with silk handkerchiefs. The gas was turned off, and the company, joining hands, sang the 100th Psalm. After the lapse of about five minutes a rap was heard on the table, and on the gas being lit Mr. Duguid was found sitting as firmly bound as before, and on turning up the card on the table, a nice little miniature landscape was observed, the colours being quite wet and newly painted. Without attempting to give an opinion or explain how such manifestations could be accomplished, we simply narrate the circumstances of the science as they occurred."

Besides the remarkably-endowed Mediums above mentioned, a large number of ladies and gentlemen moving in various distinguished circles of Great Britain have manifested extraordinary spiritual gifts and exercised them freely, in a non-professional way, for the benefit of their friends and acquaintances. Medium power indeed has been exhibited in every class of society throughout the United Kingdom, and for some years it would have been impossible to visit any town or hamlet, without discovering way-marks of Spiritual power in the form of healings, trance speaking, Spirit drawing, writing, seership, or physical force manifestations.

Besides the large number of private Mediums, of whose gifts we are not privileged to speak, except in these general terms, there are a great many excellent and disinterested labourers in the Spiritual vineyard, who give their services to the public in the capacity of clairvoyants, and trance speakers. Very few of these persons will receive compensation for their services, and many of them—especially in the North of England—voluntarily travel from place to place each Sabbath day, incurring a vast amount of fatigue and freely bestowing time and service, for the purpose of disseminating the glad tidings of Spiritualism, to all who will come to hear them. Throughout the large and thickly-populated districts of Yorkshire, Lancashire, Durham, and Northumberland, scores of these self-sacrificing missionaries may be found. Many of them are miners, pit men, weavers and factory hands, who, notwithstanding the unceasing toils of the week, cheerfully devote themselves to the duties of the Spiritual rostrum on the Sunday; and though they are simply “children of the people,” and wholly untrained to such work, their rude natural eloquence, heightened by the affluence of the spirit intelligences that speak through their lips, produces a much deeper influence upon audiences of their own class, than the metaphysical arguments of more polished speakers could do. The very fact too, that wholly uneducated men and women can give correct diagnoses of disease, make cures that the medical faculty could never succeed in, and pour forth moving strains of exalted eloquence, far in advance of their normal capacity, clearly proves the control of some outside power, and brings conviction to many minds, that could not be reached by all the subtle logic of well-trained orators.

We are not pleading in this category either for the expediency of non-professional Mediumship, or advising the exercise of inspirational powers upon the public rostrum, which are liable to be marred in transmission through illiterate channels, but in reporting the status of Spiritualism as it really exists, we should omit one of the most important factors in Spiritual progress amongst the rank and file of society, if we failed to render justice to the self-devoted labourers who throughout England, but especially in the North, have for years rendered invaluable services as healers and speakers, with few to thank, and none to compensate them, save the consciousness of the good they have performed, and the approbation of the angels whose servants they are. If any readers are curious to learn who these self-
sacrificing individuals are, let them turn to the plan of speakers for the Yorkshire districts as advertised in the Medium and Daybreak, the reports from the Lancashire, Durham, and Northumberland towns and mining districts, together with a few reports from the South and West, and they will there find a list of humble names recorded, whose place will surely be found, in the day when the Master of Life "numbers up his jewels."

Before quitting the subject of non-professional Mediumship in England, we must call attention to the inestimable services rendered in higher and more influential grades of society than those above named—in fact, amongst the most distinguished and aristocratic circles of the metropolis—by Mrs. Everitt, a lady of independent position now residing at Hendon, formerly of Islington, London. Mrs. Everitt's Mediumship has been distinguished by the variety and intellectual character, no less than the force of the manifestations given in her presence. Besides loud rappings and the movement of heavy bodies which have been brought through closed doors and carried hither and thither in broad light, often without human contact, Mrs. Everitt is a remarkable Medium for the production of the direct Spirit voice, and writings executed in the most minute form of calligraphy, in an almost incredibly short period of time. The illustration (given on another page) of these spirit writings, purported to come from Dr. Burns, a clergyman of London, and one eminent alike for his noble character, his eloquence as a preacher, and the fearless candour with which he avowed his belief in Spirit communion. Dr. Burns granted the use of his Church to Dr. Newton for the purpose of practising therein his marvellous gift of healing. He attended several of Mrs. Everitt's circles; publicly expressed his entire belief in their supra-mundane character, and after passing into spirit life, returned to those circles, to add his testimony as a Spirit, to that which he had borne on earth as a mortal. The writing, of which a facsimile is given, was produced in nine seconds upon a piece of marked paper—in the presence of some ten witnesses—honoured guests of Mr. and Mrs. Everitt.

Mr. Everitt has in his possession hundreds of similar writings—most of them produced under the most crucial test conditions. The writing here exemplified was produced by the Spirit of one well known to the parties present, and is of a thoroughly characteristic style.

Sometimes the house in which the séances were in session has been shaken as in an earthquake. On other occasions the circle room has been filled with delicious perfumes or strong currents of air.

The intelligence rendered by the direct writings, no less than the Spirit voices conversing with the company, is for the most part of a religious or moral character. The writings have not unfrequently been given in Greek, Latin, and Oriental languages, all of which are totally unknown to Mrs. Everitt. As an example of the preternatural mode in which these writings are produced, the following incident may be narrated. At a séance held in a semi-darkened drawing-room, with closed doors, and a company of some twenty persons assembled, a very large and splendidly illustrated book with paper covers, suddenly fluttered down from the ceiling and dropped in view of all present on the table in their midst.

The book had been kept for many previous months in a locked drawer, in a room above that wherein it now appeared, and no human being at that time, could have had access to the place from which it was taken.

This book was passed round amongst the company, of whom the author was one, and the illustrations being very fine, it was examined with so much
they have ever been friends, I give me exceeding pleasure and great happiness
to meet you here than thinking you are advocates of Truth to any of our gain, and always...

that great truth can, as I have said, I am able to convince anyone well of the circumstances, that

given a clear criterion, this does not hold water. If it is well known that the good of human nature is a heavenly kingdom, that makes

it possible for me to believe that, as the Lord of Heaven must come with such goodness that it does not debase, but rather the teaching of

itself advantage to myself, and in the course of the night it comes with each goodness that it can and does, to such good as

My dear [name], and to all future [name].
attention by all parties present, that not a leaf could have escaped observation. Whilst the visitors were commenting on the astonishing though by no means unprecedented manner in which this manifestation had occurred, the Spirits spelled out by rappings the request that the lights should be put out. This was promptly done, but in less than twenty seconds another well-known signal was given for the restoration of the lights. Deeming that some preliminary had been forgotten which the Spirits wished attended to, the chandelier was hurriedly relighted, when it was found that the margins of two leaves, at the place where the book was lying open, were covered with very fine pencilled writing. On further examination, it appeared that over twenty of the leaves were similarly marked, thus making in all, nearly three hundred words inscribed upon paper, that, sixteen seconds previously, had been proved to be entirely blank.

It must be added, that although Mr. and Mrs. Everitt's position in the social scale placed them on an equality with all their guests, this excellent lady has ever cheerfully submitted to the most exigent demand for tests, and furnished opportunities for thorough and searching investigation as gracefully, as if she had been a professional medium. or had not been in her own estimable character beyond all possibility of doubt or suspicion. For many years she devoted her varied gifts to the service of her friends, and such guests as could obtain an introduction to her delightful mansion. Here the noble, the scientific, and the learned, no less than the plain, untitled citizen, were freely welcomed, and ever hospitably entertained by the master and mistress of the mansion, and the author is in a position to affirm, that thousands of persons in this generation, owe their assurances of immortality, and their happiest hours of pure communion with blessed ascended ones, to the inimitable gifts of Mrs. Everitt, and the genial hospitality of her noble husband.

Mrs. Everitt was also a seeress, and could readily receive impressions by mental telegraphy, from her friends.

The author has often exchanged messages with this lady, when separated by miles of distance, such messages being invariably found subsequently to be correct. In Mr. Everitt, the cause of Spiritualism has found an equally indefatigable and able champion. Mr. Everitt's eloquent expositions of Spiritualism upon every available opportunity having attracted large audiences, and respectful consideration, whenever presented.

If we speak somewhat in the past tense of Mr. and Mrs. Everitt, it is not because their devotion to the cause of Spiritualism has waned, or the lady's Spiritual gifts have failed, but in the retirement of the family from the busy metropolis to the seclusion of a suburban residence, the opportunities for the exercise of Mediumship to all comers, have necessarily become very infrequent, and it is now only in the family circle and its immediate visitors, that Mrs. Everitt's charming phases of mediumship can be witnessed.

We shall now direct the reader's attention to another wonderful display of Sibylline power manifested in the family of Mr. Bertolacci, a gentleman too well known and esteemed by his wide circle of friends, to incur the slightest shadow of suspicion, either in respect to the disinterestedness of his motives, or the truth of his statements. As Mr. Bertolacci was very free in placing the Mediumistic power of his family at the service of numerous credible witnesses, his testimony is susceptible of full verification in every particular.

After eleven years of astounding and continuous demonstrations of Spirit power, Mr. Bertolacci — at the instance of his friends and numerous
interested witnesses,—consented to embody his experiences in a small volume, which—in deference to his devoted adherence to the tenets of the Christian religion, or, it may be assumed, as a line of demarcation between himself and less orthodox believers in Spirit communion—he entitled as follows:—Christian Spiritualism: Wherein is shown the Extension of the Human Faculties by the Application of Modern Spiritual Phenomena, according to the Doctrine of Christ. By William Robert Bertolacci.—Published by Emily Faithful.

The following extracts are taken from a fine analytical review of Mr. Bertolacci’s work by Mr. Thomas Shorter, the learned author of “The Two Worlds,” editor of the London Spiritual Magazine, &c., &c. Mr. Shorter introduces his subject in these words:—

“The experiences of M. Bertolacci extend over a period of eleven years, and this little volume must be regarded as only a synopsis or sample rather than a complete and elaborate history of them. Previously thereto, M. Bertolacci was, he informs us, a ‘complete disbeliever in all miracles,’ and he adopted the popular talk of ‘laws of nature,’ ‘priestcraft,’ and ‘weak-minded credulity,’ as all-sufficient to explain them. Under the influence of these derided manifestations this unhappy attribute and tone of mind has become changed to one of earnest and devout Christian assurance, as this book sufficiently evinces. But to come to the facts. M. Bertolacci says:—

“We have produced most of the manifestations witnessed in other circles, such as table-turnings, and tiltings, raps and many sorts of sounds in different parts of the house. Tables and other objects have been raised from the ground without contact; and have, when in the air, resisted the efforts of a strong man to force them down again. Tables have been made to adhere so fastly to the ground as to resist every endeavour to raise them; and in more than one instance, when five or six persons have combined their whole strength, the wooden top, fixed on with strong screws, has been wrenched completely off, while the light framework and legs have remained adhering to the ground; whereas these, immediately after, have risen quietly up into the air without being touched on being told to do so. Clocks have passed the hour without striking it on being told not to do so. . .

“In one circumstance, we obtained direct writing by placing a clean sheet of paper in a drawer overnight, the drawer and room being locked and secured, so that no one could obtain access to them. The next morning, was found written on the paper, as had been foretold through the planchette, “Christ sot accès vous,” “Christ be with you.”

“The raps on the table being too slow a process for communicating information, the use of the planchette had been indicated.

“By means of the planchette the author has thus obtained some 1,200 or 1,400 pages of manuscript in English and French, including a work of 500 or 600 pages, explanatory of phenomena of which these writings form a part.

“The séances have not been confined to physical manifestations, such as have been already named, nor has the attendance at them been limited to M. Bertolacci and his family; intimate friends were at first admitted, and these introduced others, and the attendance so increased that after a short time it became requisite to appoint reception days, and on these occasions to hold both morning and evening meetings. These witnesses are, therefore, additional evidence to the facts certified by M. Bertolacci.

“The proceedings of the séances were regulated by the planchette writing; and we learn that—

“If among those present any one was ailing, or in a state of ill-health, they were generally singled out, and desired to come to the table. When there, they would often be told what their sufferings were, how long they had been ill, &c., although no previous mention had been made of the subject, and while under the surprise which these unexpected communications generally created, they would be told that if they had faith in Christ they should be cured, which was, in several instances, realized immediately.

“At other times, the séance would begin by first one person and then another being selected among the company, and each in their turn being conversed with by means of the planchette-writing. Then, to the astonishment of many present, persons appearing amongst us for the first time would be called by their Christian names, and others by their familiar nicknames, telling them their peculiarities of disposition, their favourite pursuits, and their thoughts at the very moment. It has constantly occurred that at the very time this was going on, the table on which the planchette was writing would be seen to rise into the air, all its four legs being a foot or more from the ground.”
"Contagious maladies, and even the action of poison, have been arrested, and organic disease successfully treated. The following is an instance:—

"At one of our receptions, a Madame G——a, of Pontoise, was, by appointment, introduced by mutual friends. The assembly was very numerous—some twenty persons being present. Madame G——a had, for eleven months previous, lost the use of her legs from a paralysis which extended from her waist downwards, resulting from a premature confinement. It was with difficulty she could move about on crutches upon very even ground, and she had to be carried from the carriage which had conveyed her from the railway station to our reception room on the first floor, in the arms of her friends.

"The scene was a very animated one. Many wonderful things occurred; the planchette had written at once under the hands of persons who had never witnessed anything of the sort before, &c., &c. Madame G——a was then selected, and during fifteen or twenty minutes, she had it all to herself, much in the same way as it occurred with Mrs. K——d previously to her being cured. Many tears were shed by Madame G——a, who was deeply affected by the words of kind and gentle sympathy and of encouraging hope addressed to her by the sublimely inspired phrases written under the planchette. While this was going on, the rest of the company were conversing with the seances in undertones. Then, all present being desired to give their whole attention, we were exhorted to join our hearts in an act of inward and fervent communion, and implore God to show His mercy upon our suffering sister. During the total silence which ensued, a short and impressive prayer was rapidly written under the planchette, which was read aloud, then the seance took the planchette, addressing Madame G——a, wrote, "Do you believe in Christ's invariable goodness and power?" to which she answered, "Yes, truly I do," while she was answering, the planchette was writing, "Then stand upright!" As though recovering her weakness, for a moment she seemed to look round for assistance, and at the same instant the words, "Alone in Jesus Christ's name!" were written with such rapidity, that they seemed as if they had been struck off upon the paper; and they had not time to be read, when Madame G——a sprang on her feet, and she was no longer a paralytic. She was then told to walk up and down the room, which feat she accomplished with unhesitating firmness and perfect ease, and was after that sent downstairs to walk accompanied, but unsustained, by my wife, for five minutes round the garden, where she was all the time in full view of the company assembled on the balcony and clustered round the windows; and having come up again, she expressed her gratitude towards God for the mercy she had received, amidst the congratulations of all parties, who by that time had begun to be sufficiently recovered from their first surprise to reflect upon and appreciate the miracle which had been performed. We resumed our places. A thanksgiving to God was written through the planchette, and an hour afterwards, Madame G——a's carriage having been previously discarded, she returned with the rest of the company, going on foot to the railway station, about a mile from our house, and was perfectly cured of her paralysis."

"Surgical cases were treated in like manner and with like results. M. Bertolacchi says:—

"When any of my girls cut themselves or met with any other accident, such as bruises, sprains, &c., not only is all pain immediately taken away, but indeed the healing is almost as rapid. One day, one of them, in cutting a loaf of bread, gave herself a deep gash across the left hand, an inch long. The blood was flowing very copiously and had quite wetted a towel, which she had wrapped round it, through and through many folds, by the time she came to me, though she lost no time, however, in so doing. The towel was taken off, and I held the lips of the wound together, while those present joined us, during eight or ten seconds, in communion, the name of Jesus Christ having been invoked. The blood ceased to flow, and the wound was closed. Not more than four hours afterwards, some friends having come to pass the evening with us, she played several long pieces on the pianoforte, and had totally forgotten that she had cut herself in the day. Nevertheless, the wound was sufficiently severe to leave a scar still very plainly to be seen, although it is now somewhere about seven years since the accident occurred. On another occasion since that, one of her sisters cut the top of her thumb from one side to the other, down to the very bone, and was cured in the same manner, as completely and as instantaneously.

"I have mentioned these two cases in particular to give my readers a notion of the efficacy of the cures; but, indeed, it is almost of daily occurrence with us, either for one thing or the other—a cut, a bruise, and the blistersing of an arm from the effects of a poisonous plant, having, the very day on which I write this narration, been cured, each in the space of eight seconds. A few days back, it was a hand and wrist which had been

* Compare this case with the analogous and equally remarkable one of Miss Passcourt, as given in Brevois's "Two Worlds," pp. 230-232.
NINETEENTH CENTURY MIRACLES.

"NATURAL HISTORY AND PHILOSOPHY.

"THE SIGHT OF THE PLANTS, FLOWERS, MINERALS, ANIMALS, &c., described or mentioned in their books, as also such other useful details as may have been omitted by the author, or belong to a more minute study of the subject, is enjoyed in the same manner.

"GEOGRAPHY AND ASTRONOMY.

"GEOGRAPHICAL AND ASTRONOMICAL STUDIES FROM CHARTS OR GLOBES.—When a locality is named by the teacher, or is to be designated for any purpose in the course of study, the forefinger of the pupil is, by inspiration, instantaneously drawn to the exact spot of the map or globe where it is to be found. This action takes place before the reason of the students can have given them the slightest notion of the relative position or bearing of the place, the head following the movement of the hand, instead of directing it. The students are also, by the facility they acquire for receiving inspirations, so perfectly identified with everything belonging to the places spoken of in their study of geography, that they feel as though they were on the spot. So correct are the impressions made by the ubiquitous power of their souls on all the organs of the body in their temporarily perfected condition, that they appear to themselves to be, not where the lessons are going on, but in the very places therein referred to; seeing, hearing, and feeling all that they are required or desirous to see, hear, or feel.

"M. Bertolazzi has written in a tone of moderation and a religious spirit; and he disclaims all idea of there being any peculiarity in his nature or that of his children, by which they are exceptionally qualified for the attainment of the gifts they have received."

Whilst no persons who have ever become acquainted with Mr. Bertolazzi, or conversed with his witnesses—of whom hundreds are still living—are capable of questioning his veracity or impugning his statements, we know we are drawing heavily on the faith of those readers who are not personally cognizant of the overwhelming mass of testimony which surrounds the case and its narration.

Perhaps in future ages, the substance of what we are now so reticent in offering to the acceptance of modern readers may be deemed trivial or insignificant, in comparison with the soul growth to which humanity may have then attained—meantime, where does our duty lie? Why, even in turning to the motto of this volume, and accepting practically as well as theoretically the charge to proclaim "The Truth Against the World."

CHAPTER XXII.

SPIRITUALISM IN GREAT BRITAIN (CONTINUED).

Besides the merely phenomenal phases of Spiritualism illustrated by the narratives given in the last few chapters, the message which relates to the conditions of life hereafter, and the religious element which grows out of Spiritual communion, has not been lacking in its full share of representation, in England, although there was a strong desire manifested on the part of some of those who stood in the position of "Leaders" in the ranks of English Spiritualism, to keep all questions of a religious and controversial nature in the background.

The author's experience has ever been in this, as in all other departments of human thought and interests, when connected with Spiritualism, that Spirits themselves are at the helm of the new movement, and with or without the sympathy of mortals, they will raise up instruments, and create

* This review may be found in full in the London Spiritual Magazine for October, 1865.
opportunities for the impartation of whatever ideas they may determine to communicate. Thus it was, that whilst certain believers in Spirit communication, who were still steadfast in their adhesion to the Christian Church, and its belongings, were constantly deprecating the attempt to incorporate religious ideas with Spiritualism, and protesting—often in no measured terms—against the "infidelities" of the American trance speakers, the Spirits on the other side of the Atlantic were opening up opportunities, and presenting impelling motives to those very speakers, to visit the mother country, and widen the borders of Spiritualism from its conservative position in private families, to the more diffusive arena of the public rostrum.

It has been quite a common practice amongst many European Spiritualists, to endeavour to narrow down the diffusion of Spiritualism to the private circle, or the perusal of such "well digested" literature, as was specially prepared to warn preaching Spirits off the sacred preserves of orthodoxy.

All would not do however. The stream whose sources are not on earth, has made its own channels, and swept away all barriers that intervened to check the course laid out for its flow, by higher wisdom than that of humanity.

It was under this special guidance, and in virtue of her commission from a well-tried band of Spiritual guides that the author—a Medium for many phases of Spirit communion, but chiefly recognised as a speaker under Spiritual influence, was impelled after many years' pilgrimage in the New World to return, with her venerable mother, to settle once more in her native city of London. Mrs. Hardinge* reached England in the fall of the year 1865, a period that may truly be called, the blossoming time of Spiritualism in Great Britain. Her intention was to retire from her long and toilsome career as a public speaker into the quiet of home and literary occupations, but her arrival had been already anticipated by generous notices in the London Spiritual Magazine, and immediately on landing, she found herself surrounded by hosts of warm sympathizers, who although strangers—in the ordinary sense of social relations—were still one in heart with the new comer, in the desire to promote the interests of a much loved cause. It was in this spirit that Mrs. Hardinge, soon after her arrival in London, found herself compelled to abandon her projected seclusion, and once more to enter upon the vortex of effort to promulgate the truths of Spiritualism, by means of rostrum addresses.

Early in the winter succeeding Mrs. Hardinge's arrival, a series of "winter soirées" were inaugurated, chiefly at the instance of Mr. Benjamin Coleman, Mr. William Wilkinson, Mr. Thomas Shorter, and other leaders of the Spiritual cause, interested in the promulgation of its philosophy.

The scene of these gatherings was the Beethoven Rooms, Harley Street, Cavendish Square, where a splendid suite of salons, capable of seating several hundred persons was engaged, and where the guests were admitted in evening costume, by subscription tickets, or introductions permitted by the Committee.

The company included many persons of the highest rank or eminence in literature and science, and at these gatherings Mrs. Hardinge gave weekly addresses in her capacity as an inspirational speaker during a period of many months.

The subjects of the lectures were most generally selected by the audience, and questions on all manner of abstruse, scientific, and metaphysical points, were answered at the close of the addresses.

* Now Mrs. Hardinge Britton.
NINETEENTH CENTURY MIRACLES.

The proceedings were received with tokens of the highest interest, and at the close of each series announced, Mrs. Hardinge was induced to renew her lectures, at the earnest solicitation of the friends of the movement.

How gladly the chief promoters of these meetings welcomed the opportunity of extending phenomenal Spiritualism into the realms of philosophy and mental science, may be gathered from the glowing accounts that were published from time to time in the London Spiritual Magazine, especially the numbers for 1865-6. However gratifying these eulogiums might have been to the speaker, they can find no place here, and are only alluded to in order to mark the deep interest which inspirational addresses awaken, even in the minds of those least disposed to sympathize with the speaker's views, and to show how the cause progressed from phenomenal to intellectual phases of the movement.

During her long and arduous career as a speaker in America, Mrs. Hardinge, having taken special interest in tendering the consoling doctrines of Spiritualism to the masses, was unwilling to narrow down her ministry to the exclusive and aristocratic listeners of the Harley Street soirées. She therefore proposed to her friends, that public meetings of a more general character should be inaugurated, the first to consist of three lectures on "America," to be given in St. James's Hall, the next to enter at once and publicly on the subject of Spiritualism in a course of Sunday evening addresses of the same character as those given at the winter soirées, to which all classes of the public should be admitted. To both these propositions Mrs. Hardinge's Spiritualistic friends lent their willing and generous aid.

The secular lectures were at once undertaken, and called forth even from the London Times wonderfully complimentary notices of the lady lecturer and her pretensions; in fact, as these addresses were totally unconnected with the obnoxious, and all too popular Spiritual bête noir of the age, they were received with the most laudatory notices from the press in general; so enthusiastic indeed was the tone of commendation adopted by the leading journals of the metropolis, that Mr. Benjamin Coleman, a Machiavelli of strategy, as well as an indomitable general of strategical forces, collected these reports from the various papers, and published them in pamphlet form for general distribution.

As the very next appearance of Mrs. Emma Hardinge's name in the public journals was an announcement of her Sunday evening Spiritual lectures, Mr. Coleman was generally thought to have stolen a march on the secular press, which might have induced them to regret that they had contributed so large a share of advertising to "the Spiritualists' new Pythia," as one of the repentant journals now designated the lady, who but a short time ago had been the subject of unqualified laudation.

Not any longer from the columns of the secular press, but in the London Spiritual Magazine came the announcement of the next move on the Spiritual chessboard, which was to the effect that the Sunday evening lectures were attracting such immense and enthusiastic audiences, that they would be continued for an indefinite period, or at least, as long as the speaker could remain in the country to give them.

About this time a valuable impulse was communicated to the Spiritual movement by the publication of a new paper called The Medium and Day-break—started by Mr. James Burns, now so well known in connection with this and other periodicals, as well as being the founder of the Spiritual Institution, Southampton Row, Bloomsbury. The assistance which an
editor of ability and a devoted Spiritualist like Mr. Burns was able to render, in publishing and distributing Mrs. Hardinge's lectures, can scarcely be estimated. The secular journals had obviously entered into a conspiracy of silence in regard to meetings which were attracting immense and overflowing audiences every Sunday.

In this juncture Mr. Burns—of whom we shall have more to say hereafter—devoted himself heart and soul to the work of publishing the addresses, which were issued, some in the columns of The Medium, others in tract and pamphlet form, whilst the Harley Street lectures were collected into small volumes, and distributed broadcast by hundreds and on special subjects by thousands. By the indomitable energy of Mr. Burns, the press found themselves defeated by their own weapons, and from the time when this spirited publisher commenced in earnest his work of literary propagandism, the movement acquired a diffusive popularity which made a deep mark upon public opinion both in the metropolis and in the provinces.

Hitherto, circumstances had not favoured the dissemination of Spiritual teachings through the platform.

English Spiritualists had been honoured with a visit from the celebrated American inspirational speaker and poet, the Rev. T. L. Harris, known is the Spiritual ranks as "The Medium," through whom was communicated the charming poems entitled, "A Lyric of the Morning Land," and "An Epic of the Starry Heavens."

Unfortunately, Mr. Harris's visit failed to promote any interchange of kindly sentiment between the American and English Spiritualists, the former having incurred Mr. Harris's wrath for refusing to install him into the position of a settled ministry. The results of this disappointment he expressed in his English addresses, wherein his former associates and fellow labourers were so roundly abused, that it was evident to his grieved listeners that the ex-reverend gentleman was afflicted with a very unspiritual form of Spiritualism; hence his ministrations served rather to retard than advance the cause in England. Mr. B. P. Randolph, another American Spiritual lecturer, had also essayed the platform, but failed to reconcile his hearers to his marked eccentricities. A far more satisfactory expositor of the Spiritual doctrines had been found in the Rev. J. M. Peebles, formerly an American clergyman, but then a speaker on Spiritualism, whose eloquence created a deep impression on audiences gathered to hear him, on both sides of the Atlantic. At the time of Mr. Peebles' first visit, however, there was no available organization to give effect to his public efforts, hence, however valuable, they were not appreciated as they should have been. On several subsequent occasions Mr. Peebles' platform addresses were listened to with deep interest, and his visits to England welcomed with tokens of high appreciation. Time and circumstances combined to favour the effect of Mrs. Hardinge's advent in London, hence the results of her inaugural meetings were most influential in opening up opportunities for platform work in other directions.

Although Mrs. Hardinge could never reconcile herself to a permanent residence in England, and for the last fifteen years has only revisited the country for limited periods of time, the kind greetings and cordial farewells—often accompanied by substantial tokens of interest—which these flying visits called forth, served to create pleasant "revivalisms," which heightened the effect and popularity of her labours.

One of the most talented of the lecturers that succeeded Mrs. Hardinge
during her absence in the United States was Mrs. Cora Tappan, a lady whose high reputation as an able and eloquent expositor of the Spiritual philosophy, stands unrivalled on both sides of the Atlantic.

Mrs. Tappan's lectures were not only pronounced to be miracles of eloquence by the tute of the London Spiritualists, but by her efficient missionary labours in the provinces, she succeeded in awakening a widespread interest in Spiritualism throughout the country.

We have already alluded to the remarkable test facts of Spirit presence, afforded by the visit of Mr. Charles Foster, an American medium renowned for exhibiting names of deceased persons, and test facts of Spirit presence, by writings in raised letters, on the arm. Besides this remarkable personage, England was visited by Messrs. Redman, J. B. Conklin, and Colchester, all powerful physical test mediums.

The fact that they were professional mediums and demanded liberal fees for their services, was of course a subject of reproach, which the opposition could not afford to pass by unheeded. Not that the English people are grudging in their dealings, whether in trade, commerce, or art; but, as we have already noted, the orthodox method of regarding Spiritual gifts as "Divine endowments," which must not be desecrated by association with "filthy lucre," threw an absurd and superstitious glamour over the subject, which exempted it from the ordinary methods of justice and common sense. When this unreasonable spirit was met on its own ground, and mediums, visiting the country from foreign lands, refused to take compensation for their services, rich presents were often pressed upon them in greater prodi-gality than their services could have commanded as payment, but when set fees were required, the whole community was aroused to the iniquity of making God-like gifts the subject of traffic, &c., &c.

We shall devote the remainder of this chapter to a brief notice of another Transatlantic visitor whose reputation for the beneficent use he made of his marvellous powers of healing by touch, had long preceded him; we speak of Dr. J. R. Newton of Rhode Island, U.S., who arrived in this country for a second visit during the month of May, 1870.

Stimulated by the reports of his many wonderful cures, the leading Spiritualists of London met together at the "Beethoven Rooms," Harley Street, on Thursday, May 12th, to tender to Dr. Newton a cordial welcome in the form of a public reception.

The meeting was not only a representative one, the Spiritualists of eminence from the provinces as well as from the metropolis flocking in from all parts of the country, but those who attended were prompt to bear testimony to the excellent services of their distinguished guest, by relating several incidents in connection with his powers as a healer, the recital of which must serve in this place, as a sample of the good work performed by Dr. Newton during his brief residence in England.

In the course of their several addresses, Messrs. Coleman, Tebb, Shorter, the Rev. J. M. Peebles—who happened to be in England at the time—and Mr. S. C. Hall, gave pointed and interesting delineations of the real status of English Spiritualism at the period in question, and the unpre-meditated testimony borne by these gentlemen at a time when their utterances were not given for effect on the outside world, may be received as of more value than any elaborately prepared statements.

Mr. Benjamin Coleman, the chief promoter of the meeting, was unanimously called upon to preside, and the exercises of the evening proceeded as follows. The Chairman, after stating that the object of the meeting was to
give Dr. Newton a hearty welcome, closed a pertinent speech on the value of the healing power with the following remarks:

"In America Dr. Newton stands pre-eminent for his healing powers, as proved by recorded facts spread over the last fourteen years, and many of the cures effected by him were of a very wonderful description. When in New York and Boston, I heard of Dr. Newton's powers in this respect. One gentleman told me of a case where Dr. Newton had restored sight to a blind man, who had been unable to see for seven or eight years previously, and who was cured by Dr. Newton in a few minutes. Dr. Newton only arrived in Liverpool last Saturday, May 7th, and he was asked to go on the following day and see Mr. Ashley, of that town, who had been afflicted with a very serious illness for some time, and Mr. Wason, who is present, has given me the following statement of what took place:

"Mr. Ashley resides at 5, Catherine Street, Liverpool. On the 27th December last he was at Oxford and broke a blood-vessel in the lungs. A leading medical man, Mr. Freeborn, was called in, who prepared Mrs. Ashley for the worst, and told her that there was no hope; that her husband would go off in a rapid consumption, and none could say how soon; he advised that he should not be removed to Liverpool, as his strength was not equal to the journey. Mrs. Ashley prayed fervently for Divine aid, that she might be comforted and directed according to her trial, feeling assured that her husband would shortly depart—and turning to her Bible, opened it at a venture, and found her finger, she knows not how, on the text in St. John, where Jesus, speaking of Lazarus, says: "This sickness is not unto death, but for the glory of God." From that moment she felt assured that her husband would not die, and she told Mr. Freeborn her strong impressions. Some little time after this Mr. Ashley was removed to Liverpool on a bed fitted up in a railway carriage. For about five months he was confined to his room, no one expecting his recovery except his wife. Once Mr. Gardiner carried him like a child down stairs, and had great difficulty in getting him back, and fears were entertained that he would not recover the shock. Last Saturday, May 7th, Dr. Simmons prepared Mrs. Ashley for the worst, and intimated that the great change might take place at any moment. Last Sunday, the 8th of May, Dr. Newton and myself went in a cab to Mr. Ashley's; the Doctor went upstairs to Mr. Ashley's sick-room, requesting that none should follow but Mrs. Ashley. In about five or six minutes, Dr. Newton brought Mr. Ashley down stairs, and took him into the open air and said he was cured; he told him that he could walk a mile and a half, which he urged him to do, and to eat a beefsteak and drink a pint of ale for dinner—although his doctor had fed him on slop for the last five months. Mr. Ashley came to the evening service and stood alone a considerable time, whilst Dr. Newton told the audience of the case, which Mr. Ashley confirmed in all respects. Mr. and Mrs. Ashley gave me this account yesterday (Monday), at their house, after Mr. Ashley had been out, and eaten a mutton chop with pudding and ale, and after a long walk... Previous to Dr. Newton's seeing him, he had not been out of his bed for five months."

Mr. Coleman then went on to say:

"I cannot in this short address give one-hundredth part of the cases on record, some of which have taken place very recently. Mr. Watson, who has come over from America with Dr. Newton, told me that he had lost the sight of one eye, in consequence of a piece of steel getting into it by accident; inflammation set in, and he lost the sight of the other eye. Two years ago his wife was induced to leave her husband to go with her to Montreal from New York, to visit Dr. Newton. They arrived in Montreal as Dr. Newton was on the point of leaving it, and directly Dr. Newton saw the patient, whose eyes were covered with a bandage, he told him that he would do good to one of them, thereby showing a knowledge that both of them were not in the same state. He then removed the bandage, and said, 'You can see, can't you?' and although he had only been in the room seven minutes, he found that he could read small print. Mr. Watson is present, and can testify to the truth of these facts.

"In London Dr. Newton will doubtless encounter plenty of opposition; if he does not succeed the medical profession will call him a sharper, and if he does succeed they will call him a lunatic; they are sure to say that he is mad, because he has announced his intention not to charge a fee to anybody during his stay in England.

"I do not believe that Dr. Newton will cure everybody, nor indeed half of those who call upon him, but there is no doubt that he can effect very wonderful cures, and that he has a great work to do in this country."
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After the reading of a cordial, and scholarly address, from the pen of Mr. Thos. Shorter, that gentleman was called upon to speak, which he did in substance as follows:—

"I had the good fortune to make the personal acquaintance and friendship of Dr. Newton on the occasion of a brief visit he paid to this country in the autumn of 1884. I was then deeply impressed, as I think all who know him must be impressed, with his great simplicity and gentleness of character—his ingenuousness of disposition, singleness of purpose, and entire disinterestedness. I allude to this, not for the purpose of compliment, but because I believe that these qualities of character—this large-heartedness and quick active sympathy has had much to do with the marked success as a healer which Dr. Newton has achieved. On the occasion of that visit, as but little previous notice of it had been given, and it was at the time of year when most of our friends were absent from town, there were but few to meet him and hold out to him the hand of welcome. However, a genuine man with a high sense of duty, and who delights in the execution of a noble mission, is not easily discouraged, and I am glad to find that the untoward circumstances to which I have referred, have not deterred Dr. Newton from repeating his visit under happier auspices, and I hope it will be found with success. During the interval that has elapsed since his first visit the position of Spiritualism in England has changed very much for the better; public opinion on the subject has grown and ripened; publications and books devoted to its exposition and advocacy have multiplied; the platform, too, as well as the press, has been called into requisition—lectures have been delivered, conferences established, various forms of associative effort instituted, and societies and individuals have been stimulated to its investigation; and thus conviction has spread, and a better understanding of the subject has been reached; and to-night, instead of the few friends who welcomed Dr. Newton on his first visit, I am glad to see so goodly an assemblage. I trust that the work which Dr. Newton has begun so well in Liverpool will be continued in London, and that he will be as successful in curing diseases in England as he has been in America. Many no doubt will think him mad, but looking at the results of this so-called insanity, I can only hope that it may soon become contagious. . . . Some four or five years since, when Dr. Newton was in Philadelphia, he was brought before a magistrate on some trumpery charge at the instigation of the doctors. Those whom he had cured, naturally indignant at the treatment of their benefactor, came forward unsolicited to the number it is said of about fifteen hundred, thronging the court and all its avenues, eager to tender their unsought-for evidence of the reality of their cure—these included the cures of blindness, deafness, lameness, paralysis, and other chronic maladies, seemingly incurable. Of course the charge was summarily dismissed. I will refer to one other case nearer home. The Rev. Frederick Rowland Young, pastor of the Free Christian Church, Swindon, was not only a minister of the Gospel, but a believer in the gracious word of the Master, 'The works that I do shall ye do also,' and when evidence was brought before him of the cures wrought by Dr. Newton in America, so strong was his faith, that he crossed the Atlantic to be cured by him. His faith was rewarded by an immediate cure. Not only did he return cured of the neuralgia with which he had been afflicted for many years, and which physicians had been unable to remove, but he himself received through Dr. Newton the gift of healing, which he has freely exercised in his own town and neighbourhood, as well as for the benefit of persons living at a greater distance. Last summer, while at Swindon for a few days, I heard much of these cures, and one case came under my notice of a poor woman who had lost her sight for many years who had been cured by Mr. Young by the simple laying on of hands and prayer; and she was then going about her ordinary housework. Whether Dr. Newton will be as successful here as in America I cannot say. When I consider the educated prejudice and indurated scepticism with which he will have to contend, I confess my expectations are greatly moderated. All the more credit to Dr. Newton, who, knowing all this, and in the face of these repellent influences, has ventured again to come amongst us. The least we can do is to acknowledge his great kindness in doing so, and by our sympathy and co-operation to aid him all we can in the great and good work in which he is engaged—the relief of suffering humanity, irrespective of all considerations of sect, party, country, class, or creed."

Mr. William Tebb said: 'I do not rise to make a speech: there are those here, some of whom have already addressed you, who are accustomed to speak in public assemblies, and I am not. I cannot, however, refrain from expressing my concurrence with the sentiments contained in the address just read, and my satisfaction in seeing so many assembled here this evening to do honour to so distinguished a philanthropist as Dr. Newton. It is related of Faraday, that when he made a new discovery he would show
it and explain it to his friends, eliciting a delight which they could not always appreciate, and the question was frequently put to him, "What is the use of it?" To which the Professor would reply, "Wait, and we'll find some use for it." Now, this question is frequently put with regard to Spiritualism, and I confess that if it was confined, as many seem to suppose, to the phenomena of rape, table-tipping, and the like, one might be puzzled to answer the question satisfactorily. But when it is shown there is a continuous influx from the spiritual world, which is manifested in all the variety of forms witnessed in the Apostolic age, in healing the sick, as illustrated by our guest Dr. Newton; is inspirational speaking, so powerfully instanced in this hall by Mrs. Harding; in the power to cast out evil spirits; and when the facts of modern Spiritualism demonstrate the truth of all the most cherished beliefs of humanity, showing the ever-watchful interest which those who have gone before take in those that remain, and giving us cleaner and better views of the future as well as of the present life, I think we may affirm that the good is unquestionable. I do not, however, intend to pursue this subject, but permit me before taking my seat to assure Dr. Newton that the kindly feelings he has expressed in his letters to Spiritualists in this country are reciprocated by Spiritualists here towards himself and his fellow-workers. We in England owe a deep debt of gratitude to the earlier advocates of the movement in America, to public men like Governor Tallmadge, of New York, and Judge Edmunds, of New York, and clergymen like the late Rev. John Pierpont, of Boston, the successor of the celebrated Dr. Channing, and Adin Ballou; to men eminent in the scientific world, like the late Professor Mapes, and Dr. Hare, of Philadelphia; to men like Dr. Willis, and A. E. Newton, who, for their faith as Spiritualists have been expelled from college and from church, and many others—with noble women not a few, who have borne the loss of worldly position, the ridicule, the persecution, and all that general hostility which ever seems to follow those who identify themselves with the advent of unpopular truths."

"Mr. J. M. Peebles said: 'I feel some embarrassment in making any remarks, as this is a meeting of noble-hearted Englishmen to welcome a distinguished friend of my own from America. I am exceedingly happy to be in your midst, and especially to be upon this platform alongside a friend and brother whom I have known, loved, and respected for many years. . . . Truly it is often asked, 'What good does Spiritualism do?' It gives demonstration of a future existence, for even now clear-headed men often ask the question, 'If a man die, shall he be live again?' Once, as a minister, I attended a funeral of an only child. My text was 'Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven.' The whole of my sermon was about 'faith,' but as the mother baptized the coffin with her tears, she turned and said to me, 'Tell me what you know about the immortal world; my aching heart asks for more than faith—for knowledge.' She added, 'Tell me what you know of that world; shall I know my child? Will my child know me?'—and I was dumb. But now, since I have talked with the angels, and have heard their lute-like voices, I no longer talk only about 'faith,' for now, 'We know that we have a house eternal in the heavens.' Spiritualism teaches us and proves that there is an immortal life beyond the tomb. Spiritualism is spreading to the ends of the earth. I found its phenomena in Smyrna, in Constantinople, in Athens, and upon the Pacific coast; in fact, wherever thinking men are found, there is this living truth proclaimed. I know much of Dr. Newton, for hundreds have clasped my hand who have been inspired by instances of amping the solfum, manifestation of the angels, and the like. I have tried to select some special bright star from the thousands in the midnight heavens. In Buffalo, several years ago, I was present at the house of Dr. Newton, when a gentleman was brought upon his bed, who for years had had paralysis; Dr. Newton looked at him, simply laid his hands upon him, and said, 'Disease. I bid you depart! Arise! you are well!' and the man left the bed and crossed the room, then stood before Dr. Newton weeping with joy. 'Stop,' said Dr. Newton, 'it is not I; it is the spirit power of which I am but the humble instrument.' On another occasion a lady could not get near him, and Dr. Newton was impressed to say, 'It does not matter, she is well,' and she was cured. He has cured the lame, the dumb, and the blind. . . . As Mrs. Harding stands at the head of American inspirational speakers, so Dr. Newton stands at the head of all the healing mediums connected with the movement. Before him disease departs, and when it does not depart at once, it sometimes departs very shortly afterwards, because of its cause being removed—a stream will flow for a little time after its sources of supply have been cut off. I have great faith in Dr. Newton's cures, far more faith than has been expressed by some of those who have spoken before me, because I have seen more of Dr. Newton's work than they have. I know that Dr. Newton will nobly do his work, and that he will be blessed by God and His holy angels: I trust that all present will extend to him love and warmth of soul. Personally, the more time I spend in England, the better I comprehend and love Englishmen, and I wish to bespeak for Dr. Newton cordial welcomes and greetings while he remains in this country.'
"Dr. J. R. Newton then rose amid loud and continued applause. He spoke under spirit influence, with slowness and frequent pauses, and said: 'I feel overwhelmed by your cordial welcome. I stand before you as a plain man, and feel like a little child. I am a practical Christian, and am ready at any time to make a sacrifice of myself for the sake of Christianity. It is a wonder to me that few men ever try to live daily as Jesus lived. When I became Christian in life, spiritual gifts were showered upon me, and this was as wonderful to myself as to those whom I address. I believe in spirit communion, and I even know the names of some of the spirits who control me in the exercise of my gifts. . . . As to the power of healing, it is merely an illustration of the power of love. When any sick person comes before me, I lay my hands on that person and feel that I love him, and if the patient is not antagonistic, he is almost sure to be healed; tell them I love them, and when this opens their hearts to me, the disease must depart. I make no profession to be a public speaker. I am entirely under the control of the spirit. . . . I cannot say that I have come to England at any sacrifice, because it was the will of my Father that I should come. I have not come to London to make money, and I shall receive rich and poor alike. The welcome I have received prevents me from speaking as freely as I wish to do. I have much to say, but I feel overwhelmed at the reception you have given me. I am heart and soul with you. . . . It is not a matter of belief with me that spirits control me—it is knowledge. Pythagoras, Socrates, and Plato walk the earth to-day, and so do all the great and good men who have gone before us. I shall meet you again next Sunday, and wish you all well, with many thanks and blessings for your kind attention.'

"Mr. S. C. Hall said: Before the meeting closes, I should like to say a few words of congratulation to Dr. Newton. I believe that I express the sentiments of all Spiritualists when I say that it is their desire to give a cordial greeting to all Americans; and that it is a great duty to bring Americans and Englishmen closer together, that they may understand each other better than they have done. I should not have risen at all except to call attention to one point. I want to tell Dr. Newton that Spiritualism is making great progress in this country among great men and great thinkers, and men who will become great authorities. I rejoice to tell him that a Society the other day called witnesses before them, and made clear and close inquiry; that that Society is about to send forth a report which will do much good among outsiders. . . . I believe that the report of the Dialectical Society will go far towards the removal of the chief obstacles in the path of Spiritualism, and make it easier to help on our divine belief. We shall then be, I trust, the humble instruments in God's hands of destroying the Materialism of the present age, for this I consider to be the great purpose of Spiritualism. . . . I have myself full knowledge of the truth of Spiritualism, and I hope that many who are not Spiritualists will take my testimony as worth something when I express that certainty of belief. The more Spiritualism has been inquired into, the more its truth has been exhibited; I thank God for having given us opportunities of proving that which we now believe and know. Dr. Newton has reached London at a good time, with less difficulties than of old to encounter, and with less probability of being considered mad or dishonest.'

"Thanks having been voted to the Chairman, the business part of the meeting then came to a close, and it assumed the character of a conversazione.'

"DR. NEWTON AT THE CAVENDISH ROOMS.

"On Sunday evening at the close of the service, and after a very excellent discourse by Mr. Peebles, Dr. Newton invited all who were afflicted with disease or pain to come forward. Many did so; and declared themselves either cured or greatly benefited by the Doctor's treatment. These included headache, deafness, stammering, neuralgia, heart disease, &c. His success in one case was very marked; that of the son of Mr. F. Cowper, 388, Edgware Road, who had been unable to walk without crutches for eight years past. After Dr. Newton's treatment, the lad was able to walk home—a distance of about two miles. On Monday he attended at the Cambridge Hall, and had his spine straightened, which has made him measure about four inches taller. He now walks with a stick, and improves daily. On Sunday, May 22nd, a similar scene was witnessed, and on both occasions the hall was densely crowded.'

"DR. NEWTON AT THE CAMBRIDGE HALL.

"The Medium says: 'Dr. Newton commenced a regular course of treatment of the poor on Monday morning, May 16th, in the Cambridge Hall, Newman Street, Oxford Street. He attends between the hours of nine and twelve, and will accept no money for his services. A large number came to be healed, and they have steadily increased each
day. Many remarkable cures have been made. It would be of little use to fill our columns with an account of the remarkable instances of benefit which could be culled from the Doctor's treatment on one morning only. Dr. Newton commenced on Wednesday morning by removing a curvature from the spine of a young lady, the daughter of Lady Helena Newenham. A lad who had not spoken, except in a whisper, for three years, was enabled to speak, so as to be heard distinctly over the hall. Mr. Hubbard, of Rathbone Place, was cured of asthma of long standing. Mr. Watts, Rathbone Place, was cured of lameness from wounds. Mr. Charles Clutterbuck, 74 years of age, had been totally blind for six years; after treatment, he could see faces and tell the colour of Mr. Watson's beard. Mrs. Anna Crisp, 23, King Street, had been paralyzed for three years; cured by one treatment. She had been affected on one side throughout. Robert Andrews, 151, Metropolitan Meat Market, was blind of one eye, and had pains in the head and band; after treatment he pronounced himself "all right." James Armstrong, 44, Brindley Street, Harrow Road, was afflicted with paralyzed legs for nearly two years. He could walk with difficulty on a pair of crutches, but he went away with his crutches over his shoulder. Many who were not perfectly cured were much relieved. Some were pronounced absolutely incurable. "It would be as easy to make new eyes as to cure you," said the Doctor to several who were entirely past recovery. Others were benefited, and some were told to come again; others that their diseases were mitigated, and would pass away in a few weeks.""

"DR. NEWTON AND MR. ASHLEY.

"Since the foregoing was in type, we have received the following communication:

""To the Editor of the Spiritual Magazine."

"May 23rd, 1870.

"Sir—I have received a letter this morning from Mr. Wm. Ashley, of Liverpool, whose case I alluded to at Harley Street, and which was the first case upon which Dr. Newton tried his healing power after his arrival in England. Mr. Ashley now writes:

"May 22nd.

"You will be pleased to hear that I am gaining strength daily. I generally walk out one or two hours when the weather permits, either alone or with my wife. I enjoy my food as much as ever I did, and have no doubt but in a short time I shall be in robust health—thanks to dear Dr. Newton."

"You can make whatever use you please of this communication.

"You will see that the press is in full blast against the Doctor; the Telegraph of this day being most violent; the Echo of Saturday publishing a letter from a patient who was not healed; the Advertiser denouncing him as a humbug.

"The only fair account was given in the Daily News of Saturday; but the writer did not half state the facts he witnessed. I was there, and many cases were marvellous—unmistakable!"

"Yours truly,

BEW. COLEMAN."

"DR. NEWTON AND THE PRESS.

"The Liverpool Mercury has a long article on Dr. Newton's proceedings in Liverpool. On Sunday, May 8th, he attended two meetings and operated on from thirty to forty persons, and all, it is admitted, with one exception, professed themselves benefited. A portion of the London press has begun to Telegraph false reports and Echo dirty insinuations. "Too easy as lying," said Shakespeare, and newspaper scribes well know how easy that is.

"The Daily News in a long article gives a tolerably fair account of some of the proceedings during what the writer calls Dr. Newton's morning performance, and this tolerable fairness was so much a surprise to Dr. Newton, amidst the furious blasts of others of the press, that he had the innocence to thank the Daily News and even to 'bless' the editor. This was too much for the editor, and he hastened to repudiate the blessing, and to withdraw all his fairness, saying, with great truth, that such a thing was never in his mind. A great deal more of this is of course in store for Dr. Newton, and he has made up his account to meet it. Perhaps the source of the Doctor's power to heal may itself render him not the most philosophic or prudent person in speaking, and he may not be a good exponent of the philosophy of the subject. In this way additional difficulties may be thrown in his own way, and in that of the public, to prevent their understanding the rationale of this power, even to the small extent to which it can be understood. .

. . . . But apart from this, we should be glad to know why a benevolent gentleman cannot assert this power in his own person, and endeavour to exercise it at his own cost,
without drawing down on himself the blind ferocity of the press and the public. We do not know why he should be called a blasphemer and an impostor, and have the whole pack of the press, like so many hounds, yelping at his heels. In America, where we have watched his course for many years, he has relieved and cured thousands, and is a poorer man to-day than he was five years ago, though his powers of healing are said to be greater. Already he has been the means of curing many in England during this short visit; and we should have thought the wise plan would have been to watch the result and tabulate his work, and see what it comes to before becoming abusive. It suits the temper of the press, and its ignorance of such matters, to begin by abuse; and so we must be content to let them go on in their own way. Anything above mere physics always produces this unholy rage. We wish that some healer could be found who could cure this public madness."

Our Spiritualistic readers have, no doubt, like the author herself, too often heard the parrot cry of Cui bono to marvel why—even with all the excisions of extraneous matter we have made—we should have published the above account in extenso from the pages of the London Spiritual Magazine of December, 1870.

To non-spiritualistic readers who may perchance glance over these pages we would say, "Read, mark, learn, and inwardly digest" the above account, before you again ask the ten thousand times answered question, "What is the use of Spiritualism?"

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CHAPTER XXIII.

SPIRITUALISM IN GREAT BRITAIN (CONTINUED).

OF SPIRITUAL ASSOCIATIONS,

In 1865 an association was formed under the name and style of "The Association of Progressive Spiritualists of Great Britain," and the following is a brief summary of its aims as reported in the London Spiritual Magazine for December, 1865:—

"The 'Association of Progressive Spiritualists of Great Britain,' which recently held its first convention at Darlington, has issued—" A circular respectfully addressed to the friends of Spiritualism and the public generally; in which, accepting as their definition of Spiritualism the motto of the Spiritual Magazine, they state that —

"The principal objects we have in view, are, as an association, to meet once a year, or oftener, if it be deemed advisable, for the purpose of social communion, interchange of sentiment; to record our united experiences, and the progress which Spiritualism is making in and around us; to devise means for diffusing among our fellow men and women the principles of this Divine philosophy, by the distribution of the best tracts and books we have upon the subject, and the delivery throughout the kingdom of lectures by persons of approved character and ability."

"A second convention is announced for the last week in July, 1866, at Newcastle-on-Tyne. The secretary of the Association is Dr. McLeod, of Newcastle."

Of the Convention announced as above, the reports were scarcely as favourable as could have been desired. A general lack of unity seemed to pervade the assembly and the papers presented were not calculated to edify those outside the ranks of Spiritualism, however interesting they
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might have been to the writers. The following remarks conclude a report of this gathering furnished by the London Spiritual Magazine:

"Amid much that is crude and uninteresting in the papers and speeches here reported, there are some well worthy a better companionship, especially one by Mr. Esbelle, on "The Atmosphere of Intelligence, Pleasure, and Pain" as a Chapter from the Harmony of Nature, as included in the Circles of Spiritualists who meet at Brothers Champion, Varley, and Esbelle's, Haddershield. This paper has evidently been prepared with great care; the facts it relates, especially those concerning the phenomena of the Double, are of great interest; and the series named by Mr. Esbelle can hardly be better employed in the interest of Spiritualism than in the further prosecution of these investigations."

For a few succeeding years, conventions were held either in London or the provinces; but these gatherings were seldom participated in by the majority of the English Spiritualists, nor were they conducive to any very important results.

Conventions appear to be more in harmony with the genius of American than English Spiritualism, and we have but few evidences that their action in England has promoted the progress of the cause or the spirit of unity amongst its supporters.

The invariable struggle between the extremes of Radicalism and Conservatism which so often disturbs the harmony of associative bodies, is a prevailing condition, of which the Spiritualists have had to learn, by painful experience.

One of their most severe lessons in this direction was read to them in the determined opposition manifested by "The Royal Society of Great Britain," against the admission of "Spiritualism" as a theme of discussion worthy the attention of that august body. Several of the Fellows were earnest believers in Spiritualism, and thinking they perceived in its phenomena, subjects quite as worthy the attention of eminent scientists as the genesis of a worm or the precise number of markings on a fossil trilobite, they made strenuous efforts to introduce papers on the subject of the marvellous demonstrations of unknown force which the phenomena of Spiritualism display. It was in the amazing assumptions of contempt and indifference with which these propositions were repelled, that the Spiritualists were led to believe that Societies in general are banded together for the defence of the old against the innovations of the new, and those who presume to try and enlighten the said Societies upon the subject of new ideas, must be taught, that anything a very learned, especially a Royal Society, does not already know, cannot exist, or if it presume to maintain an existence without the pale of such an authoritative body, cannot be worth knowing.

It was doubtless under the influence of this high-toned monopoly of all knowledge worth the having, that Professor Tyndall, Mr. Palgrave, and other members of the Royal Society of Great Britain, maintained a long and acrimonious correspondence with Mr. William Wilkinson, Professors Wallace and Cromwell Varley, Sir J. E. Tennant, and others, on the question of bringing the phenomena claimed to be "Spiritual," before the members of the Royal Society, and although the Mediumship of Mr. D. D. Home was courteously tendered as an illustration of the assertions made by the Spiritualists, the scornful rejection of this offer seemed necessary to convince the zealous propagandists, how useless it is to try and convince those, who neither desire nor intend to be convinced of any facts they do not originate, or any truths they do not themselves already know.
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Although the action of Societies as a general rule appears to be ephemeral in connection with Spiritualism, its use being simply available for temporary purposes of propagandism, there have been a vast number of attempts at organization in the ranks of Spiritualism. One of the most permanent and influential associations that has ever been formed in Great Britain has been known under the name of "The British National Association of Spiritualists." It may not be generally understood that this organization owes its first foundation in the metropolis to the steadfast though quiet and unobtrusive efforts of Mr. Dawson Rogers, of Rose Villa, Finchley. This gentleman—one of the veteran Spiritualists of London—has for many years laboured unceasingly to promote the interests of Spiritualism, and both by purse and person has maintained every good work which has tended to advance "the cause." Besides devoting himself with tireless energy to the foundation and conduct of the "British National Association of Spiritualists," the movement owes to Mr. Dawson Rogers the foundation of the admirable periodical entitled Light. With the exception of the London Spiritual Magazine, Light is unquestionably the highest toned, and most scholarly periodical that has ever issued from the Spiritual Press, and Mr. Dawson Rogers's good services to the cause of Spiritualism have been for many long years pursued so faithfully, so effectively, yet with such a total absence of personal display, that we feel but too happy in offering this humble tribute to one, whose way marks in the path of progress have been far more prominent, than his honoured name. To return to Mr. Rogers's first great public effort in promoting the foundation of the British National Association of Spiritualists. In a brief sketch of this important movement published a few years since in the London Spiritualist, the editor says:—

"Some time in 1873 it was resolved to form a national organisation of Spiritualists in Great Britain. This was done at a meeting at Liverpool, to which everybody had been invited by means of advertisements and special letters to well-known men. Thus was the standard raised of "Friendly union among Spiritualists." Fierce attempts were made to kill the organisation, more especially by the press, but the workers fought their way, and succeeded in planting a central establishment in London, and in doing some public work in addition, more especially the founding of fortnightly meetings to consider public questions relating to Spiritualism."

Soon after its first inauguration, the Society issued a well-prepared tract, in which was published the list of distinguished persons who became its members and associates. Although it would be impossible to give in extenso a list which includes more than a hundred names and addresses, it may not be out of place to make the following selection from amongst the most noteworthy personages of the association:—

"BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS (ESTABLISHED 1873.)

PRESIDENT.
Alexandcr Calder, Esq., 1, Hereford Square, West Brompton, S.W.

VICE-PRESIDENTS.
Blackburn, Charles, Parkfield, Didsbury, Manchester.
Coleman, Benjamin, 1, Bernard Villas, Upper Norwood.
Fitz-Gerald, Mrs., 19, Cambridge Street, Hyde Park, W.
Fitz-Gerald, Desmond G., M.S.Tel.E., 6, Loughborough Road North, Brixton, S.W.
Gregory, Mrs. Maldougli, 21, Green Street, Grosvenor Square, W.
Honeywood, Mrs., 92, Warwick Square, S.W.
NINETEENTH CENTURY MIRACLES.

VICE-PRESIDENTS—Continued.

Massey, C. C., Barrister-at-Law, 96, Portland Place, W.
Roger, E. D., Rose Villa, Church End, Finchley, N.
Speer, Stanhope Templeman, M.D., Douglas House, 13, Alexandra Road, South Hampstead, N.W.
Wyld, Geo. M.D., 12, Great Cumberland Place, Hyde Park, W.

COUNCIL.

Jaham, Sir Charles, Bart., Lampart Hall, Northampton.
Irvin, Joseph, Berkley Manor, 64, Seymour Street, W.
Joy, Algernon, M.I.C.E., Junior United Service Club, S.W.
Stock, St. George W., M.A., Queen Street, Oxford.
Theobold, Morell, 30, Mark Lane, E.C.

HONORARY OR CORRESPONDING MEMBERS.

His Imperial Highness Nicholas, Duke of Leuchtenburg, St. Petersburg, Russia.
Prince Emile de Sayn Wittgenstein, Lieutenant-General, Aide-de-Camp General de S.M.L.
L‘Empereur de Russia, Verey, Switzerland.
Ahmed Rassim Pacha, Khan de Rassim Pacha a Bahdjé Capoussou, Constantinople.
The Baron Von Vay, President of the Spiritual Society at Pesth.
The Baroness Adelina Von Vay, Gorubita, bei Potschach, Styria, via Graz, Austria.
The Baroness Goldenzubbe, 29, Rue de Trevise, Paris.
Colonel Don Santiago Bassols y Folguera, Madrid.
El Visconde de Torres-Solano, Madrid.
The Hon. Alexandre Azaako, Russian Imperial Councillor, Nevsky Prospect, 6, St. Petersburg.
The Baron von Dirckink-Holmfeld, Pinneberg, Holstein.
M. Gustave de Veh, Bischoffberger Villa, Interlaken, Switzerland.
Mme. de Veh, Bischoffsberger Villa, Interlaken, Switzerland.
Signor Sebastiano Fanz, Banca Fanz, Florence, Italy.
Baboo Pearcy Jumna Mittra, 7, Swallow Lane, Calcutta.
James Mylne, Esq., Beecrae, East Indian Railway, Bengal.
A. J. Rikke, Esq., Oude Molstraat, the Hague, Holland.
M. C. Constant, Smyrna, Turkey in Asia.
Dr. Maximilian Perty, Professor of Natural Science, Berne, Switzerland.
Dr. Franz Hoffmann, Professor of Philosophy, Wurzburg University, Germany.
Gregor C. Wittig, Esq., Kornerstrasse 2a, Leipzig, Germany.
W. H. Terry, Esq., 84, Russell Street, Melbourne, Victoria, Australia.
M. Leymarie, 7, Rue de Lille, Paris.
Epes Sargent, Esq., Box 2,885, Boston, U.S.A.
H. T. Child, Esq., M.D., 634, Race Street, Philadelphia, U.S.A.
E. Crowell, Esq., M.D., 185, Clinton Avenue, Brooklyn, New York, U.S.A.
M. P. Clavairoz, Consul-General de France, Trieste, Austria.
G. L. Ditson, Esq., M.D., Albany, New York, U.S.A.,
W. L. Sammons, Esq., Cape Town, South Africa.
J. H. Gledstanes, Esq., Merignac, Girond, France.
Rev. Samuel Watson, Memphis, Tennessee, U.S.A.
Luther Cobbly, Esq., 9 Montgomery Place, Boston, U.S.A.
M. A. Anthelme Fritz, President de l’Union, 67, Rue du Midi, Brussels.
Lieu.-Col. P. Jacoby, 11, Rue de Vienne, Brussels.
Captain R. F. Burton, P.R.G.S., H.M. Consul, Trieste, Austria.
A. R. Wallace, Esq., F.R.G.S., Rosehill, Dorking.
Isaac B. Rich, Esq., 9, Montgomery Place, Boston, U.S.A.
W. S. Godbe, Esq., Salt Lake City, Utah, U.S.A.
Dr. Grunhut, Wainzner Boulevard, 57, Buda-Pesth, Hungary.
Dr. A. E. Nebrer, Eperjes, Hungary.
Signor Damiani, Salita Pontecorvo, 82, Naples.
Barks T. Hutchinson, Esq., 2, New Street, Cape Town, South Africa.
NINETEENTH CENTURY MIRACLES.

ALLIED SOCIETIES.

The Liverpool Psychological Society. Secretary, S. Pride, Esq., 5, Grampian Road, Edge Lane, Liverpool.
L'Union Spirituelle et Magnetique. Secretary, M. Charles Fritz, 121, Rue de Louvain, Brussels.
The Brixton Psychological Society. Hon. Sec., H. E. Frances, Esq., 22, Cowley Road, Brixton, S.W.
The Spiriter-Forscher Society, Buda-Pesth. Secretary, M. Anton Prochaska, Josefstadt Erzherzog Alexander-gasse, 23, Buda-Pesth, Hungary.
Dalston Association of Enquirers into Spiritualism. Hon. Secretary, T. Blyton, Esq., 74, Navarino Road, Dalston, E.
Cardiff Spiritual Society. Hon. Sec., Mr. A. J. Smart, 3, Guildford Street, Cardiff.
Sociedad Espiritista Española, Cervantes 34, 28, Madrid. President, El Visconde de Torres-Solanot.
Sociedad Espírita Central de la Republica Mexicana. President, Senor Refugio T. Gonzalez, 7, Calle de Amedo, Mexico.
Sociedad Espírita di Bogota, Colombia, South America. President, Senor Manuel Jose Angarita.

For several years this Association has maintained its meetings, established a library, held soirées, investigating circles, and social gatherings, with an amount of fidelity specially commendable in a movement so fluctuating as Spiritualism. Many internal changes have of course taken place, especially in its officers and directors. Many of its once prominent members have been removed by transition to a higher life; others have been impelled to withdraw from personal motives, and still many eminent persons not enumerated in the first list, have become affiliated with the organization. So much influence for good however has been exerted by the persistent energy of its leaders, that we feel pleasure in adding a notice of the last change that has been effected in its arrangements. The excerpt we are about to subjoin was only published in May, 1882, and is taken from Light.

The annexed report is the last announcement of the British National Association of Spiritualists under that name, the society being henceforth destined to be known as "The Central Association of Spiritualists."

The article is headed:

"BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS."

"ANNUAL MEETING.—The annual general meeting of this Association was held on Tuesday evening last, at 38, Great Russell Street, Mr. E. Dawson Rogers, vice-president, in the chair. The principal business of the meeting was to receive the annual report of the Council and statement of accounts, and to consider a recommendation involving a change in the name and constitution of the Association. The report was unanimously adopted, as was also a proposition in favour of the adoption of the name 'The Central Association of Spiritualists,' by which designation, therefore, the Association will henceforth be known. The change, we think, is a wise one; but after eight years' familiarity with the title of the 'B.N.A.S.,' we give it up with some regret."

Then follows an elaborate report of the Council, by which it appears that the society is still in a flourishing condition. The following items, however, may possess some interest to the reader, because they allude to the departure of more than one honoured friend of the Spiritual cause, and give further particulars of the status of the association under its new designation in 1882. The report concludes thus:

"The following is a concise summary of the history of the Association since the last annual meeting:
E. DAWSON ROGERS,

Founder, and for many years Editor of "Light," has President of
the Quakers' Association of London; Member of the
Council of the Society for Promoting4 Knowledge, etc.
NINETEENTH CENTURY MIRACLES.


"Allied Societies.—The Historical Society, the South African Spiritual, and the Society for the Promotion of Science and Industry, have all joined themselves to the Association during the past year, and are friendly towards it.

"Work of the Association.—A series of lectures on the health of the human body has been kept up through the season. Many of them have been attended by great numbers. Mr. J. P. Jardine, F.R.S., has been engaged in the discussion of the lectures, the topics of which are chosen as to raise the interest of the whole number of the association.

"On the best way of raising funds for the universities, character was given to the name of the Association by the President of the University, who has expressed his wish that the funds should not be raised solely by the sale of almanacks and pamphlets. The Association, by such a sale, would not only pay the charges for the organization, but also the expenses of the proceedings and programme.

The new organization, as seen in the annual report, is being by its nomenclature—namely, Research.

The organization here put forth by the Association, which separates it from any other organization in fact, by addressing itself to the attainment of the best general results, and considers the most important scientific results which have been or may be communicated to the world is based, more correctly, on a note which would not properly be written out. It reads as follows:

"To persons interested in the subject do not accept the names of any persons, as such names are only given to the Association in the year of the society, as recommended by the Physical Society.

After publishing the list of names of the gentlemen who compose the officers and the committees, gives the following, which was presented to the gentlemen of proposed research.

31. Committee on Thought-reading, Nob Hill, Square, 2, Darlington, London.
32. Committee on Metamorphism, 38, Bond Street, London.
33. Committee on Reichenbach's Hypothesis, 12, Adelphi, 2nd, London.
34. Committee on Apparitions, 19, Inner Temple, London.
35. Committee on Apparitions, 19, Inner Temple, London.
42. Committee on Physical Phenomena, 76, Inner Temple, London.
44. Committee on Physical Phenomena, 76, Inner Temple, London.
64. Committee on Physical Phenomena, 76, Inner Temple, London.
100. Committee on Physical Phenomena, 76, Inner Temple, London.

These were well selected subjects by the gentlemen who have conspired...
success of the undertaking is guaranteed by the high standing and many attainments of the parties under whose direction the work is announced to proceed. Any committee of investigators into psychic phenomena which includes the names of the subjoined officers and council can scarcely fail to command the respect of the community at large and the sympathy of every earnest investigator into the subjects under consideration:—

PRESIDENT.

Henry Sidgwick, Esq., Trinity College, Cambridge.

VICE-PRESIDENTS.

Arthur J. Balfour, Esq., M.P., 4, Carlton Gardens, S.W.
W. F. Barrett, Esq., F.R.S.E., 18, Belgrave Square, Monkstown, Dublin.
John R. Holland, Esq., M.P., 57, Lancaster Gate, London, W.
Richard H. Hutton, Esq., Englefield Green, Staines.
Rev. W. Stainton-Moore, M.A., 21, Birchinling Road, London, N.W.
Hon. Roden Noel, 57, Anerley Park, London, S.E.
Professor Balfour Stewart, F.R.S., Owens College, Manchester.
Henaleigh Wedgwood, Esq., 31, Queen Anne Street, London, W.

COUNCIL.

W. F. Barrett, 18, Belgrave Square, Monkstown, Dublin.
Edward T. Bennett, 8, The Green, Richmond, near London.
Mrs. Boole, 103, Seymour Place, Bryanston Square, London, W.
Walter R. Browne, 38, Belgrave Road, London, S.W.
Alexander Calder, 1, Hereford Square, South Kensington, London, S.W.
Walter H. Coffin, Junior Athenæum Club, London, W.
Desmond G. FitzGerald, 6, Akerman Road, Buxton, S.W.
Edmund Gurney, 26, Montpelier Square, London, S.W.
Charles C. Massy, 1, Albert Mansions, Victoria Street, London, S.W.
Francis W. Pencival, 28, Savile Row, London, W.
Frank Podmore, 16, Southampton Street, Fitzroy Square, London, S.W.
C. Lockhart Robertson, M.D., Hamam Chambers, 76, Jermyn Street, S.W.
E. Dawson Rogers, Rose Villas, Church End, Finchley, N.
Rev. W. Stainton-Moore, 21, Birchingling Road, London, N.W.
Morell Robbald, 62, Granville Park, Blackheath, S.R.
Henaleigh Wedgwood, 31, Queen Anne Street, London, W.
G. Wyld, M.D., 19, Great Cumberland Place, London, W.

Many other associations besides those already named have been formed for kindred aims. Some have maintained a more or less permanent existence—but whether they still survive or have passed out of being, have achieved some use as temporary levers in the spiritual progress of race.
CHAPTER XXIV.

SPIRITUALISM IN GREAT BRITAIN (CONTINUED).

SPIRITUALISM AND THE LONDON DIALECTICAL SOCIETY.

It now becomes necessary to give a brief account of a movement which has exerted a marked influence over the progress of Spiritualism in Great Britain, namely, the investigations and published report of "The London Dialectical Society," the action of which in connection with Spiritualism arose thus. In January of the year 1869, an association composed of ladies and gentlemen distinguished for their literary and scientific attainments, entitled "The Dialectical Society," determined to investigate the subject of modern Spiritualism.

The minute of the proceedings which inaugurated this investigation reads in their published report as follows:—

"At a meeting of the London Dialectical Society, held 6th of January, 1869, Mr. J. H. Levy in the chair, it was resolved,—"That the Council be requested to appoint a Committee to investigate the phenomena alleged to be Spiritual manifestations, and to report thereon."

In consequence of this resolution, the members issued a circular couched in courteous terms, inviting the leading Spiritualists of England to assist them by personal or written testimony in the investigations they proposed to pursue.

One of the first respondents to the call issued by the Council was the author of this work, who happened at that time to be in England, and who, in company with J. C. Luxmoore, Esq., of Gloucester Square, Mr. and Mrs. Everitt, and a few other Spiritualistic friends, waited on the Society at a meeting appointed for that purpose on the evening of March 16th, 1869. After offering such testimony as she felt to be apposite to the place and time, Mrs. Hardinge gave a long address upon the main features of the Spiritualistic movement, the characteristics of Mediumship, the Spirit circle, and the difficulties which beset the path of the investigator, all of which will be found duly recorded in the printed report of the Society.

The address closed with a strong recommendation to the Society to conduct their investigations, not in general sessions of the whole body, but to form themselves into groups or sub-committees, of from four to eight, or at most ten persons; selecting the members of these groups on the principle of mutual goodwill, or such cordial relations with each other, as would be most likely to produce harmony of feeling, and psychological equilibrium.

In answer to various queries propounded by members of the Committee at this stage of the proceedings, Mrs. Hardinge described in detail the best and most approved methods of forming circles, founding her advice not on her own opinions, but on the well proved experiences of the Spiritualists with whom she had been associated for many years.

During the entire course of this address, which was occasionally interrupted by appropriate questions, listened to with deep attention, and
responded to by a cordial vote of thanks, the Spirits, or invisible audience present, availed themselves of the Mediumship of Mrs. Everitt, who was one of the party, to emphasize the entire speech with loud clear raps which resounded in unmistakable cadence to every sentence, on the uncovered library table, at which the Committee were seated.

Both Mrs. Everitt and the speaker were too far from the table to give rise to the supposition that they had any agency in producing the sounds, yet these manifested an intelligence which was so unmistakable that it must have appeared astounding to the sceptics present. On some occasions, the invisibles emphasized the utterances with the customary signals for "yes" and "no," joining in most vociferously with the applause, and taking part throughout the proceedings with a force, spontaneity, and independence, which was as amusing to the Spiritualists as it was startling and unexpected to the rest of the party.

After the official work of the evening was ended, the company amused themselves for some time by questioning the invisible rapper, and though the meeting did not in any way assume the form of a seance, or commit itself by making any report of this informal action of their invisible attendants, the curious proceedings obviously made a deep impression upon some of those present, whilst it called forth from others that involuntary spirit of denial, which would rather discredit the testimony even of the senses than recede from the standard of obstinate and preconceived opinions.

It is more than probable that out of the large number of circulars which were sent to other well-known Spiritualists besides Mrs. Hardinge, not one failed to produce a response of more or less interest to the investigators.

Amongst those respondents whose names will be found in the Society's published report, and who attended in person, to give oral evidence of their faith, are the following persons:—Mrs. Emma Hardinge, Mr. H. D. Jencken, M.R.I.; Mrs. Honeywood, Mr. T. M. Simkiss, Mr. E. Laman Blanchard, Mr. J. Murray Spear, Mr. Benjamin Coleman, Mr. George Childs, artist; Mr. J. Enmore Jones, Miss Alice Jones, Miss Douglass, Lord Borthwick, Mr. James Burns, Mr. Thomas Sherratt, Professor Cromwell F. Varley, Miss Houghton, Mr. Thomas Shorter, Mr. Manuel Eyre, Mr. Lowenthal, Mr. Hockley, Mr. D. D. Home, Mrs. Cox, Signor Damiani, Lord Lindsay, Mr. Chevalier, Mr. Percival, Miss Anna Blackwell, &c., &c.

Letters in response to the Society's circular were received from—Mr. George H. Lewes, Mr. Wm. Wilkinson, solicitor; Dr. Garth Wilkinson, M.D.; Dr. Davey, Dr. J. Dixon, Mr. Wm. Howitt, Lord Lytton, Mr. Newton Crosland, Mr. Robert Chambers, Dr. Lockhart Robertson, Dr. Charles Kidd, Mr. Edwin Arnold, Mr. J. Hawkins Simpson, Mr. A. Glendinning, Mr. T. A. Trollope, M. Léon Favre, Mrs. L. Lewis, The Countess (now Duchesse) de Pomar, M. Camille Flammarion, &c., &c., &c.

Papers also, though of an antagonistic character, were received and published from Profs. Huxley and Tyndall, Dr. Carpenter, Mr. Bradlaugh, and others.

It would be impossible without giving the substance of a volume of some 400 pages published by the Dialectical Society as their ultimate report, to convey to the reader the least idea of the candour and zeal with which this investigation was pursued, nor the vast sum of testimony which resulted from it; in short, without any such intention on the part of its authors, the Dialectical Society's report forms one of the best collections of test facts and irrefragible testimony in favour of the Spiritual hypothesis, that has yet issued from the nineteenth-century press.
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It seems that the General Committee, acting on the suggestions before named, organized themselves into six groups or sub-committees, at which Mr. Home and other well-known Mediums lent valuable assistance, whilst on many occasions, phenomena of a very convincing character were evolved, no recognised Medium being present. The reports of the Sub-committees in fact, when read and candidly considered in detail, are fully sufficient to establish the fact of an unknown super-sensuous and intelligent power communicating with mortals both by physical and intellectual modes, and that without any additional testimony from any other sources."

"The Dialectical Society's Report on Spiritualism," was first published by the Society, and subsequently reprinted (by permission) with additional matter, by Mr. Jas. Burns, 15, Southampton Row, Holborn, London, where the curious reader can obtain it. Meantime, the following excerpts from the introductory portion of the work will be perused with interest.

The General Council of the Sub-Committee, addressing the Society at large, report as follows:

"Your Committee have held fifteen meetings at which they received evidence from thirty-three persons who described phenomena which they stated had occurred within their own personal experience.

"Your Committee have received written statements relating to the phenomena from thirty-one persons.

"Your Committee invited the attendance, and requested the co-operation and advice of scientific men who had publicly expressed opinions favourable or adverse to the genuineness of the phenomena.

"Your Committee also specially invited the attendance of persons who had publicly ascribed the phenomena to imposture or delusion.

"Your Committee however, while successful in procuring the evidence of believers in the phenomena and their supernatural origin, almost wholly failed to obtain evidence from those who attributed them to fraud or delusion.

"As it appeared to your Committee to be of the greatest importance that they should investigate the phenomena in question by personal experiment and test, they resolved themselves into sub-committees as the best means of doing so.

"Six sub-committees were accordingly formed.

"All of these have sent in reports from which it appears that a large majority of the members of your Committee have become actual witnesses to several phases of the phenomena, without the aid or presence of any professional medium, although the greater part of them commenced their investigations in an avowedly sceptical spirit.

"These reports hereto subjoined, substantially corroborate each other, and would appear to establish the following propositions:

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations of which are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

"2. That movements of heavy bodies take place without mechanical contrivance of any kind or adequate exertion of muscular force by the persons present, and frequently without contact or connection with any person.

"3. That these sounds and movements often occur at the times, and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications.

"4. That the answers and communications thus obtained are for the most part of a commonplace character; but facts are sometimes correctly given which are known to one of the persons present.

"5. That the circumstances under which the phenomena occur are variable—the most prominent fact being, that the presence of certain persons seems necessary to their occurrence, and that of others, generally adverse—but this difference does not appear to depend upon any belief or disbelief concerning the phenomena.

"6. That nevertheless the occurrence of the phenomena is not induced by the presence or absence of such persons respectively."

Thus far the sub-committees' personal experiences alone are touched upon. The report next proceeds to deal with the testimony of the various
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witnesses who, orally or by written statements—received as indisputable, in view of the character and standing of the deponents—gave in a vast mass of testimony from which the following numbered extracts are selected:—

"1. Thirteen witnesses state that they have seen heavy bodies—in some instances men—in the air, and remain there for some time without visible support.

"2. Fourteen witnesses testify to having seen hands or figures not appertaining to any human being, but life-like in appearance and mobility, which they have sometimes touched or even grasped and which they were therefore convinced were not the result of illusion or imposture.

"4. Thirteen witnesses declare they have heard musical pieces well played upon instruments not manipulated by any ascertainable agency.

"5. Five witnesses state that they have seen red-hot coals applied to the hands or heads of several persons present without producing pain or scorching, and three witnesses state that they have had the same experiment made upon themselves with the like immunity.

"6. Eight witnesses declare that they have received precise information through rappings, writings, and in other ways, the accuracy of which was unknown at the time to themselves or any persons present, and which on subsequent enquiry was found to be correct."

"9. Six witnesses declare they have received information of future events, and that in some cases the hour and minute of their occurrence have been accurately foretold, even days and weeks before."

In addition to the above, evidence was given of gratuitously false statements alleged to come from spirits; of spirit drawings produced under conditions which rendered "human agency impossible," also of "trance speaking, healing, automatic writing, the introduction of flowers and fruit into closed rooms; of voices in the air, visions in crystals and glasses, and the elongation of the human body.

After a careful and almost exhaustive review of the whole subject, notices of the literature, and the various hypotheses put forth by way of attempted explanation, the preliminary report of the General Committee concludes with the following remarks:—

"In presenting their report, your Committee, taking into consideration the high character and great intelligence of many of the witnesses to the more extraordinary facts, the extent to which their testimony is supported by the reports of the sub-committees, and the absence of any proof of imposture or delusion as regards a large portion of the phenomena; and further, having regard to the exceptional character of the phenomena, and the large number of persons of every grade of society and over the whole civilized world who are more or less influenced by a belief in their supernatural origin, and to the fact that no philosophical explanation of them has yet been arrived at, deem it incumbent upon them to state their conviction that the subject is worthy of more serious attention and careful investigation than it has hitherto received."

With a recommendation that the entire report together with the detailed reports of the Sub-Committees should be printed, here concludes one of the most remarkable, candid, and noteworthy summaries of a series of investigations into the phenomena of modern Spiritualism that the records of that movement can display.

The very popularity of "the cause," the many honourable and distinguished patrons which it had attracted to its ranks, and the possibility of making easy profits by simulating its phenomena, have doubtless been the super-inducing motives which have caused such a vast flood of imposture, fraud and pretension to disgrace its honoured name, since the Dialectical Society issued their report. Still that volume remains, and the high character of
To account for the prepared paraphernalia with which their frauds were perpetrated, they generally fall back upon the theory of conspiracies to ruin them, amongst the very sitters whom they have attempted to cheat. &c., &c. To explanations of this character, alike insulting to common sense, and common honesty, no answer can be made. Unfortunately however, the heartless impostors who have no scruple in robbing their victims, and imposing on the holiest emotions of the heart, generally find hosts of apologists, who not only seek to excuse their turpitude by the miserable platitudes suggested above, but follow up the detection, with torrents of abuse against those who will not tamely submit to be imposed upon.

"Hard words break no bones," says the Spanish proverb. That may be true, nevertheless they are exceedingly hurtful to the feelings, and hence it is, that many an audacious cheat has been permitted to perpetrate his foul work unrebuked, for fear of the clamorous attacks with which the exposers are sure to be met by ill-judged partisanship, or fanatical credulity.

True Mediums, whether professional or otherwise, deserve the most kind consideration and courteous treatment; but that is a poor rule which does not apply both ways, and therefore the same consideration and courtesy is due to the investigator, especially when it is remembered that such investigations are generally made under the impulse of the most sacred affections, and therefore deserve to be treated with reverence and respect.

Still the effect of detected imposture has been most injurious to the progress of Spiritualism, and though its publicity may have served the purpose of stimulating the investigator to more caution in his researches, it has turned back many an one from seeking divine truth, in a path bristling with the way marks of deceit and lies.

Other causes too, conspired to produce reactionary tides in public opinion, unfavourable to Spiritualism.

Mr. Sothen, a popular actor, who under the alias of "Stuart," had once been the conductor of the well-known "miracle-circle" of New York, thought proper to amuse his English associates by contriving all sorts of caricature performances calculated to bring ridicule and discredit upon Spiritualism.

Mr. Benjamin Coleman in his zeal for the cause he espoused, in exposing Mr. Sothen's performances, unfortunately republished certain statements copied from the New York papers, which gave the pretext for a prosecution on the ground of libel. A trial ensued. The well-known aphorism that "truth is a libel" obtained with unmistakable force in this case, and Mr. Coleman and his publisher, the editor of the paper called The Spiritual Times, were mulcted in heavy damages.

It is worth while in this connection to give a curious episode which may not be unimportant in weighing the statements of those, who—because they find fraud in one direction—pass a wholesale verdict of condemnation against the reliability of all phenomena.

A report has often gained currency, that there was somewhere, though rumour never condescended to be explicit on the actual whereabouts, a mechanic who had been employed to manufacture apparatus by which a machine, concealed about the person, could produce the phenomena known as "Spirit rapping."

More than one of the antagonists to Spiritualism have made allusion to this floating rumour, treating it as a well-proven fact, and alleging that it fully explained the entire formula of the assumed Spiritual rappings.

Now these allegations have always been made with an amount of indefiniteness which has deprived them of credit, whether with the advocates
WINDSELETH CENTURY MIRACLES.

For the benefit of both classes, we shall now proceed to give the floating rumour a clear and legitimate parentage.

During the investigations of the Dialectical Society, there was a general flutter of opinion on the part of the antagonists to Spiritualism lest those who were heretofore sceptics, might prove too much and not improbably become themselves converted.

In this direful contingency some one (whom this record does not care to immortalize) procured the attendance before the Dialectical Society's Council, of one Mr. William Faulkner, of Endell Street, London, who gave evidence in respect to certain magnets which he claimed to have manufactured, by means of which "artificial raps could be produced," whilst the magnets were concealed about the person of "the Medium."

Being closely plied with questions by the Spiritualists present, this gentleman was unable to show that he had ever supplied these magnets to a single Medium known to any one in the Spiritual ranks save a Mr. Addison, the accomplice of Mr. Sothern, and the gentleman at whose residence all the tricks were performed, which Mr. Coleman exposed.

It must be remembered that Messrs. Sothern and Addison made it their business to bring Spiritualism into ridicule and contempt by first pretending to produce phenomena and then showing that it was only the result of trickery and deception. It was in aid of this notable work that Mr. Faulkner's magnets were manufactured, and in this way that Mr. Faulkner's testimony was expected to bring discredit on the entire mass of Spiritual phenomena; in a word, those who contrived to cite this person, before the Dialectical Society's Council, evidently meant to show that because Mr. Addison's house was fitted up with artificial magnets designed to deceive the unwary and bring Spiritualism into ridicule, so all "Spirit rappings," whether occurring in the palaces of emperors and princes, or the homes of clowns and harlequins, must be produced by magnets manufactured by Mr. Faulkner, of Endell Street, London!

Comment upon this very flimsy attempt to destroy a world-wide truth with a harlequin's bat and ball is unnecessary; in short, a subject so justly relegated to oblivion would not be recalled at this time, were it not desirable to observe, to what desolate and puerile methods of warfare, the opponents of this great cause have been driven.

Shortly after the Coleman prosecution, another of a still more complex and damaging character arose, in connection with Mr. D. D. Home, and an old lady by the name of Lyon.

Although the details of this case may be fresh in the memory of readers of the present generation it is necessary, for the benefit of posterity, to give the following brief abstract of its salient points.

It seems that Mrs. Lyon, an eccentric old lady, took a sudden and violent fancy to Mr. D. D. Home, and being a widow with a large fortune at her own disposal, she induced the young Medium to become her adopted son and heir. Settlements were made, and Mr. Home's name was changed to Lyon, by a formal parliamentary act.

For a time all seemed to promise well for the future happiness of the contracting parties. At length however, the lady grew exacting, the adopted son restive; she wearied of her fancy, he of his gilded chains. Disputes arose; then estrangement, and the finale was, a demand on the part of the lady, for release from all her promises, and an immediate restitution of the gifts she had bestowed on the creature of her whim.
Un fortunately for Mr. Home, the last-named demand implied an impossibility with which he could not comply. Failing to obtain her exorbitant demands, the whilom tender mother had the son arrested, and then commenced a vigorous prosecution against him for the restitution of all the gifts she had bestowed, on the plea, that Mr. Home had worked upon her feelings, and induced her to consent to the act of adoption by pretended Spiritual manifestations.

A long trial ensued, in the published reports of which, not one tittle of evidence could be adduced in support of the lady's allegation ; on the contrary, her witnesses discredited and contradicted each other, and her own testimony was so silly and unsupported, that the judge was frequently obliged to advise her to be silent, as "her statements were too contradictory to be accepted." On the other hand it was shown by an immense number of the most respectable witnesses, that Mr. Home yielded to this lady's offers slowly and reluctantly, and that he even sent his friend and legal adviser Mr. William Wilkinson to call on her; to place before her the magnitude of her undertaking, and beseech her to take time and good counsel, before consummating her hasty proposal.

During the entire progress of this protracted trial, the balance of evidence was all on the side of the unfortunate Medium, and judging purely by the testimony adduced, not a doubt existed in the public mind, that Mr. Home would be honourable acquitted, and the prosecution anything but honourably quashed.

But great are the uncertainties of the law! Mr. Home was found guilty of exerting undue influence over the mind of an innocent aged lady, and ordered to give back all that he could restore, and so the matter was supposed to end. End there however it did not. So long as the details of the case were fresh in the public mind, Mr. Home was regarded as the victim of a very unjust verdict, whilst Mrs. Lyon was regarded as very much more of a wolf in sheep's clothing, than as the representative of her kingly name. When the real facts at issue slipped out of the versatile memory of "the dear public" however, and ancient prejudice was permitted to re-assume her sway, the Spiritualists were constantly reproached with the acts of "that wicked Mr. Home," and the wrongs of that amiable and truthful old lady, Mrs. Lyon. Nay, the author in her wide wanderings over the world has frequently been reminded "how that dreadful Mr. Home had been imprisoned for life, for plundering and imposing upon his benefactress, and how that dreadful delusion of Spiritualism was all exploded in consequence." It was of no avail to urge that Mr. Home was at that very time the honoured guest of the Emperor of Russia, and Spiritualism exerting more power and influence over the masses than ever. The slanderers "knew all about it," for did not every one "say so," and was it not enough that it was testified of by the authoritative tongue of common report?

At a still later date, other trials and other convictions occurred, and in more than one instance frauds and adventurers received their deserts, and suffered penalties which Spiritualists were as ready to pronounce well merited as were their opponents. Still the result of any judicial trials in which Spiritualism was concerned, invariably ended unfavourably for the cause, whatever the merits of the case might be.

It is not to be wondered at then, that antagonistic individuals availed themselves of this mockery of justice in connection with an unpopular movement, and scrupled not to call in the aid of the law to punish the believers whose faith they could not change.
Chances are your generation may allege religion will surely realize that it was the presence of an impostor and against public sentiment, and the certainty that she would incite that sentiment, which stimulated the numerous prosecution that was more recently instigated against the renowned American Medium. Mr. Henry Slade, who, during a brief visit to this country, endeavored to build an engagement in Russia, was becoming a too popular to the masses whom his limited time permitted him to engage.

It was to do away with the "persuasion of public opinion" and— in the highest interest of morality and religion—that two self-styled scientific gentlemen called on the American Medium; and after endeavouring in every possible way to entice him into some suspicion, they openly accused him of fraud, caused his arrest and entered upon vigorous and relentless prosecution against him.

Again the details of the trial were made in proof that the charge was true. Evidences that the prosecution could not account for the phenomena produced and therefore summed up an imaginary and totally improbable hypotheses as to how it might or would have been done. There was not a shadow of evidence to prove fraud on the part of the Medium.

For the defence, a large number of distinguished and respectable persons tendered their witness in favour of Slade's honesty, and the unmistakable character of the mysterious phenomena occurring in his presence. Only four of these favourable witnesses were allowed to testify, one of them being the celebrated author and naturalist Professor A. R. Wallace. Notwithstanding the fact that the magistrate before whom the case was tried, was obliged to acknowledge that the evidence in Slade's favour was "overwhelming," after a most "Dogberry" like summing up he sentenced Mr. Slade "under the fourth section of the Vagrant Act," to three months' imprisonment with hard labour—"for using deceitful arts and devices by palmytry or otherwise to deceive," &c., &c. This notable conviction was soon after "quashed" on appeal to the Middlesex Sessions, for a formal error in the conviction.

But the enemy was not to be deprived of his "pound of flesh." "In the interests of science"—as the prosecutors alleged—they commenced a fresh attack, and although the victim of this pitiful warfare—broken down in health and spirits by the cruel persecution directed against him—insisted upon meeting whatever further proceedings might be taken, his medical attendant declared that "any further attempt to face the storm would kill him outright," and his numerous friends and supporters absolutely forced him to proceed on his way to the Continent, to meet the engagement for which he had come to Europe.

It is but justice to add, that when Mr. Slade's health became sufficiently restored, he wrote to one of his scientific accusers, offering to return to England at his own expense, to give him six "séances" at any place he might choose, under any reasonable conditions he might dictate, entirely free of charge and for the purpose of proving the absence of fraud on his part. This letter, long, clear, and manly as it was, the scientific and gentleman-like accuser doubtless deemed it "in the interests of science" utterly to disregard, even by a single word of reply. The unprejudiced reader may satisfy himself concerning the entire censure and honesty of this letter by perusing it on page 36 of Professor Zollner's work, "Transcendental Physics."
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It might be worth while to compare the facts thus briefly summarized, from already published accounts, with "the lying tongue of rumour," from which source the author has frequently heard, that "Slade had been caught in the act of tricking a party of celebrated professors; tried, condemned, imprisoned, and that hence, the monstrous delusion of Spiritualism was all exposed and for ever exploded!"

For the rest of Mr. Slade's Continental experiences the reader is referred to the section on "Spiritualism in Germany," and the report of his stances with the Leipzig professors.

It only remains to notice one more result of the prosecution, or more strictly speaking, the persecution, to which Mr. Slade was subject, and this was, the circulation of a memorial to the British Home Secretary, a few extracts from which will close this chapter.

The Spiritualists of Great Britain probably never expected any other official result from their memorial than a silent smile of contempt from the party whose duty it would be to consign it to the Governmental waste basket—nevertheless they felt that its distribution would serve the purpose of registering the Spiritualists' version of their case, and give the too-trusting public to understand that the Bow Street magistrate's unfavourable verdict, had not yet become the funeral sermon of Spiritualism, also that this irrepressible cause still maintained a vigorous state of being, in which new conversions were effected with each succeeding day and hour.

The Religio Philosophical Journal, an old established and excellent Spiritual periodical published at Chicago, U.S., reprinted the above-named memorial, the main points of which, together with the editor's comments, we give in the following extract:

"The British National Association of Spiritualists has prepared, and is circulating a memorial to the Home Secretary of the British Government, asking that the construction heretofore put upon an Act for the Suppression of Vagrancy, whereby it is made a means of maintaining criminal prosecution against Mediums, may be corrected. The fourth section of the act classes as vagrants, 'Every person pretending or professing to tell fortunes, or using any subtle craft, means or device by palmistry or otherwise, to deceiving or impose upon any of his majesty's subjects.' It was under this clause that Henry Slade was prosecuted, and concerning his prosecution the memorial says:

"'As an instance in point your memorialists would refer to the case of Henry Slade, an American Medium, charged at Bow Street Police Court in the year 1876, under the fourth section of the said Act. For the defence the magistrate allowed to be called as witnesses four gentlemen, one of them of great scientific eminence, who were experts in the investigation of Spiritualism, and who had especially tested the Mediumship of the defendant on many occasions. These gentlemen gave evidence of facts wholly inconsistent with the supposition that the defendant was an impostor—evidence which the magistrate himself declared from the bench to be 'overwhelming.' In attendance were other witnesses prepared to give similar testimony. Yet the magistrate refused to allow them to be called: and, in giving judgment against the defendant, he avowedly put the evidence, which he had described as above, altogether out of consideration, expressly declaring that he based his decision "according to the known course of nature." The law, it is true, does not expressly sanction any presumption against the existence of agencies in nature other than and surpassing those generally known—and these it is, and not "miraculous" or "supernatural" powers that Spiritualists allege—but the persons who administer the law are unavoidably bounded by this common knowledge in dealing with evidence and the probabilities arising therefrom. It results then, that the magistrate who adjudicates "according to the known course of nature" in respect to phenomena which do not conform to such "known course" as interpreted by him, finds it practically unnecessary to hear evidence beyond the mere proof of the alleged occurrence of the phenomena in question in the presence of a certain individual, when no other person also present can be taken to have produced them. This is therefore prejudged; and the examination of witnesses to prove that any alleged act of imposture was not really of that character is a superfluous mockery and pretence. It is upon this fact that no tribunal, without
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going into an exhaustive and impracticable inquiry upon an unfamiliar subject, can do other than take its own knowledge and experience as the standard of probability, that your memorialists chiefly rest their statement of the unavoidable injustice and prejudicial character of these prosecutions."

CHAPTER XXVI.

'SPIRITUALISM IN GREAT BRITAIN (CONTINUED).

CONCERNING THE LITERATURE OF ENGLISH SPIRITUALISM.

The first periodical issued in England in connection with the subject of Spiritualism was The Yorkshire Spiritual Telegraph. When seeking for authentic information on this pioneer work, the author was referred to the following article which appeared in the year 1882 in the columns of Light; and its perusal will perhaps give a better idea than could otherwise be obtained of the regard with which the promoter of this periodical is still remembered:—

"KEIGHLEY.

"An event, unique in character, has recently transpired in this cozy little Yorkshire town, which will long be remembered with pleasure by all concerned, marking as it did the thirtieth anniversary of the introduction of Spiritualism into this country. The celebration, for such in character was the event alluded to, was conceived and executed by the committee and friends of the Keighley 'Spiritual Brotherhood,' Mr. John Pickles, the chairman, working energetically to that end, and being ably assisted by Mr. J. Smith, the hon. secretary. Indeed, so earnestly did all work that a most successful issue was achieved. The proceedings consisted of a public tea and meeting on Saturday, July 8th. The objects the committee had in view were the presentation of the portraits of the three pioneer workers in the movement, viz. Messrs. John Wright, Abraham Shackleton, and David Weatherhead; the two first-named persons, and the family of the last-named gentleman, who has passed hence, being the recipients of the gifts. In 1853 Mr. David Richmond, from the Shakers, of America, brought the particulars of Spirit phenomena with him to this country, and, paying a visit to Keighley, called upon Mr. David Weatherhead to present the matter to the attention of that gentleman. As a result of the interview, a public meeting was held, at which table manifestations were obtained, through mediums discovered in the audience, by Mr. Richmond, who delivered an explanatory address. Mr. Weatherhead became convinced of the truth of Spirit intercourse, and at once entered heartily into the matter, sparing neither time, pains, nor purse in his zeal. He established the first printing press in the movement, printed the first English Spiritual periodical, the Yorkshire Spiritual Telegraph, and caused the circulation of innumerable tracts, pamphlets, &c., throughout the kingdom, and subsequently erected, at his own expense, the commodious building used by the society at the present time. He contentedly bore all the expenses involved, and during his residence in the flesh was a true pillar of the cause. Messrs. Wright and Shackleton were the two trance mediums developed in the early days; they have literally grown grey in the work. Their labours have been free of price, and as speakers, healers, and clairvoyants they have rendered valuable service to the cause. To do honour to these workers, and to express the high esteem in which they were held, the recent presentation was arranged. On Saturday the proceedings were opened by a tea, at which a very large company sat down. At seven o'clock the public meeting was opened by the chairman. Mr. J. Clapham, who said: 'Ladies and gentlemen, we are met here to-night to show our gratitude to the late Mr. Weatherhead, and also to Mr. Shackleton and Mr. Wright, for their past services. Keighley was the place where Spiritualism was first promulgated in this country, being introduced to us by Mr. David Richmond, of Darlington, who, with the assistance of Mr.
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Weatherhead, was enabled to deliver three lectures upon the subject in the Working Men's Hall, in June, 1853. The issue was, that Mr. Weatherhead took steps which resulted in the formation of the society which exists at the present time; and soon afterwards the medium was introduced, and they are still serving us to-day. These gentlemen, with Mr. Weatherhead, were the mainstays of the cause, and Mr. Weatherhead, during his life here, spared neither time nor means in spreading abroad this grand truth. It was he who established the first printing press, and distributed tracts, pamphlets, and other literature broadcast, the materials for which were largely obtained through mediumship. He it was who bore the entire expense of the erection of the Lyceum Buildings, and in many other ways testified his earnestness and devotion to the cause. The outcomes of his labours have been that to-day we have here a society in a flourishing condition, having one hundred and fifty members on the roll, some five or six active mediums constantly ministering to us, and a Sunday School composed of upwards of a hundred members. As, therefore, a slight mark of esteem and appreciation to these our pioneer workers, we are to-night to present to them the portraits before us, and all will join with me in saying they are most heartily deserved. The portraits, in oil, which are excellent specimens of the painter's art, were then presented. That to Mr. Wright was presented by Mr. John Scott, of Belfast; that to Mr. Shackleton by Mr. D. Richmond, of Darlington; and that of Mr. Weatherhead to his family, by Mr. J. J. Morse, of London; and suitable acknowledgments were made in each case. The proceedings were varied by some excellent singing and reciting by a glee party and several friends, and altogether the event was marked by a hearty enthusiasm which evidenced the full sympathy of all present in the event of the day.

"The series of meetings were held in the large Auction Hall of Mr. William Weatherhead, who very kindly placed it at the disposal of the society free of cost. The above events will be long remembered by all present, and constitute an occasion that will be historical in its relations to the progress of Spiritualism in Great Britain."

None but the pioneer of an unpopular cause can understand the value of the good work effected by Mr. David Weatherhead, or the amount of martyrdom he must have incurred in its performance.

In his time, the publication of a Spiritual journal, and the dissemination of Spiritual literature was only repaid by public odium and social ostracism.

Mr. David Weatherhead, as the first publisher of the first Spiritual journal issued from the English press, undoubtedly courted the martyr's cross that was put upon him; but who can doubt that he is now reaping the reward of the martyr's crown in the better life to which his brave spirit has attained?

After the Spiritual Telegraph, the oldest and most important work of the movement was the London Spiritual Magazine, which, during a period of nearly twenty years, sent forth its monthly record of Spiritual work and progress in Great Britain in choice language and scholarly form. This magazine was published by the accomplished writer William Wilkinson, Esq., solicitor, of Lincoln's Inn, a gentleman who contributed his wealth and high social position to the advancement of Spiritualism and the promulgation of its teachings, without fear of or favour from men. Mr. Wilkinson's undertaking was promoted and ably sustained by the literary assistance of Mr. Thomas Shorter, who—under the nom de plume of "Brevior"—has written, lectured, and laboured for the cause of Spiritualism, with a devotion and zeal that entitle him to the gratitude of every spiritualist in this generation. Quite early in the history of the modern movement, Mr. Shorter published an admirable and compendious work on the Spiritualism of all ages and times, entitled "The Two Worlds." The production of this lucid, and charmingly written work, would in itself have been sufficient to elevate its author to a high rank in the world of letters had the subject been any other than Spiritualism. Working on ceaselessly, Mr. Shorter never paused to enquire whether the sublime truths he promulgated met, or opposed the popular taste. From the first opening of the immortal gates to the eyes of humanity in this century, up to the truly dark day, when the irreparable loss
of sight fell like a pall across the noble gentleman's way, he has laboured with tongue, pen, and influence, to help to plant the standard of the faith and illuminate the path of others with the radiance of that better world, which alone remains to guide his darkened way on earth.

Even since the affliction of blindness has fallen upon him, Mr. Shorter has not relapsed his efforts to steady the ark of progress as it moves on its way. His fearless testimony is ever ready, and his clear voice is heard at every public gathering of Metropolitan Spiritualists. A fine collection of choice poems has lately been issued by him, for the consolation and instruction of those who can see to read them,—and Mr. Shorter's career gives promise of closing like that of the good sentinel of Pompeian celebrity who died at his post—"faithful unto death."

In addition to the invariable services of Messrs. Wilkinson and Shorter, the London Spiritual Magazine numbered amongst its staff of contributors the flower of European Spiritual literati.

Pre-eminent above all others, stands out the noble name of William Howitt, an author whose works are the pride of every well-informed English reader: a gentleman whom to know was to love and honour, and a Spiritualist whose fearless advocacy shed lustre on his cause, and became a power of strength to his co-workers. Happily for the better appreciation of Mr. Howitt and his wonderful literary labours, a faithful transcript of his life is just now passing through the press in a volume entitled "The Pioneers of the Spiritual Reformation." Mr. Howitt's biography forms the opening chapters of this interesting work, and how full of valuable information the volume itself will be, may be gathered from the fact, that it is written by the daughter of Mary and William Howitt, Mrs. Watts,—a lady whose charming contributions to Spiritual literature have already become familiar to admiring readers over the signature of "A. M. H. W." It may not be inappropriate in this place to give an excerpt from the London Spiritual Magazine in which Mr. Howitt defines, in his own forcible language, the nature of some of his spiritual experiences. He says:

"We have seen tables often enough lifted by invisible power from the floor; seen them give answers to questions by rising and sinking in the air; we have seen them in the air keep time by their movements to a tune playing on a piano; seen them slide about the floor of a room, laying themselves down when touched. ... We have heard bells ringing in the air, and seen them thus ringing move about a room; seen flowers broken from plants, and carried to different persons, without any visible hand; seen musical instruments play correct airs apparently of themselves, and even rise up, place themselves on a person's head, and play out a well-known air in fine style..." We have heard remarkable predictions given through mediums, and which have come literally to pass; heard wonderful descriptions of scenes in the invisible world made by persons in clairvoyant trance, which would require the highest imaginative genius to invent or embody in words; have seen writing done by pencils laid on paper in the middle of the floor, not within reach of any person present, and innumerable such things."

And in speaking of the drawings made by Madam Hauffé under spirit-influence, he takes occasion to make the following statement of his own experience as a spirit-medium:

"Having myself, who never had a single lesson in drawing, and never could draw in a normal condition, had a great number of circles struck through my hand under spirit-influence, and these filled up by tracerie of ever new invention, without a thought of my own, I, at once, recognise the truth of Kermer's statement. The drawings made by my hand have been seen by great numbers of persons, artists as well as others, and remain to be seen, though the power is again gone from me. Giotto, or any pair of compasses, could not strike more perfect circles than I could under this influence, with nothing but a piece
of paper and a pencil. No inventor of tracery or patterns could invent such original ones as were thrown out on the paper day after day, with almost lightning speed, except with long continued labour, and by instrumental aid. At the same time the sketches given through me are not to be named with the drawings, both in pencil and colours, produced in this manner through others who are well known."

As an example of the logical yet religious tone of Mr. Howitt's philosophical articles on this subject we call the reader's attention to the subjoined passages, taken from the London Spiritual Magazine of April, 1863:

"And all this time, in England, thousands and tens of thousands were daily sitting down in their families and circles of intimate friends, and quietly and successfully testing those angels under their own mode of advent, and finding them real. And both in America and here, as well as in most of the Continental nations, this has been the great mode of enquiry and confirmation. Public mediums have, in reality, only inaugurated the movement: it has been, of necessity, carried on by private and family practice. In this domestic prosecution of Spiritualism, equally inaccessible to the vulgar sorcerer and the interested impostor—where every person was desirous only of truth, and many of them of deep religious truth—the second stage of Spiritual development, the more interior and intellectual, has been reached by a very large community. For there is, indeed, a very large section of society who are sick of empty profession, or disgusted with the dreary cheat of scepticism, and who have been long yearning for some revelation of the immortal hopes of earlier years, in some substantial and unmistakeable form. They have found this in the daily visits of their departed friends, coming to them with all their old identities of soul, taste, or memory of announcements of Christian truth, and of God's promised felicity. They have listened again and again to the words of their beloved ones, bidding them take courage, for there was no death, but that around them walked their so-called departed, ready to aid and comfort them in their earth pilgrimage, and to receive them to immediate and far more glorious existence."

Besides the voluminous mass of historical and descriptive writings for which both Mr. and Mrs. Howitt have attained a world-wide celebrity, Mrs. Howitt has enriched the répertoire of Spiritual literature with a fine translation of Enmemoser's "History of Magic," whilst Mr. Wm. Howitt's "History of the Supernatural," in two volumes, and his splendid magazine articles, are acknowledged to be amongst the best standard works of which the Spiritual cause can boast.

Amongst the many popular and distinguished writers of the day who have fearlessly avowed their interest in Spiritualism and contributed talent and reputation to its advocacy, were Mr. and Mrs. S. C. Hall, the former well-known as the editor of the London Art Journal, whilst Mrs. Hall's charming works of fiction, and other writings, have procured for her a world-wide celebrity. It would be difficult to exaggerate the valuable influence exercised by this accomplished couple upon the cause of Spiritualism.

Moving in the highest ranks of European society, their residence was the scene of delightful reunions, where gifted Mediums and persons of the highest literary and scientific culture were brought together and combined to send forth an influence which permeated the ranks of the most intellectual classes of Europe. It is but a few short years since the fair form of the talented authoress, Maria S. C. Hall, vanished from her wide circle of admirers and passed to the land of light to which her hand had already pointed so many of earth's weary pilgrims. And thus after fifty years of heart and soul companionship, the noble octogenarian, S. C. Hall, was left alone on earth, at least so far as mortal sight is concerned; never have the triumphs of Spiritualism become more manifest than in the fortitude with which this truly "Christian" gentleman su  the temporary separation between the mortal and the immortal. a crowded reception tendered to the author by the Central Association spiritalists,
a few months since, on the occasion of her visit to London, Mr. S. C. Hall—then over eighty years of age—made the speech of the night, and in a strain of glowing eloquence that thrilled every heart, and brought tears to every eye, he declared that the grave had not separated him from his angel wife. Her constant communications cheered his loneliness, he said; guided his mortal footsteps and gave him unceasing assurance that she in heaven and he on earth were now as ever one in heart, life interest, and undying interchange of loving communion. . . . What a triumphant illustration of immortal life over mortal death, and of the value of the much derided facts and philosophy of Spiritualism!

In addition to these eminent writers, many others of scarcely less celebrity assisted in making the London Spiritual Magazine a work as valuable in an aesthetic point of view, as it was interesting to the believers in Spirit communion.

One of the first volumes published in the interests of Spiritualism, and still a standard work with those who desire to trace out the movement from its incipiency, is Mrs. De Morgan’s excellent sketch of her own experiences, entitled “From Matter to Spirit.”


Mr. D. D. Home has published two interesting volumes at different times, the one called “Incidents of My Life,” the other “Lights and Shadows of Spiritualism.”

Omitting the long list of smaller volumes, tracts, pamphlets, leaflets, &c., &c., which swell the mass of English Spiritual literature, we next call attention to an admirable work—“Miracles and Modern Spiritualism,” written by the celebrated author and naturalist, Professor A. K. Wallace. For the unpretentious size of this volume it would be difficult to find any work which presents a more unanswerable array of facts, logic, and scientific deductions; in short, it is in every way worthy to be regarded as a Spiritualistic manual, of equal value to the well-informed Spiritualist, and the earnest investigator.

Besides the intrinsic value of Professor Wallace’s admirable work, the public have appreciated it all the more, from the fact that it emanates from the pen of one so highly honoured in the ranks of science and literature as Alfred Russell Wallace. Dividing honours with the alleged founder of the famous doctrine of “evolution”—Charles Darwin—a world-wide traveller, naturalist, and distinguished author, Professor Wallace has never hesitated to contribute his honoured testimony to the much-abused cause of Spiritualism. His clear logical speeches, unanswerable magazine and journalistic articles, and his noble defence and exposition of true Spiritualism, when and wherever opportunity has permitted, all have combined to render Professor Wallace’s adherence to the cause of Spiritualism a tower of strength which can never be too gratefully remembered.

Professor Crookes’s record of experiments with Mr. D. D. Home, Miss Cook, and other Media; Professor Zoellner’s “Transcendental Physics,” and the “Report of the Dialectical Society,” have been already noticed.

One of the most esteemed and gifted writers in the ranks of Spiritualism is the gentleman known by the nom de plume of “M. A., Oxon.”

Amongst this truly inspired author’s collected writings, the most popular are, the four volumes entitled severally, “Psychography;” “Spirit Identity;” “The Higher Aspects of Spiritualism;” and “Spirit Teachings.”
NINETEENTH CENTURY MIRACLES.

Nothing in the whole realm of occult literature can surpass the deep insight, and profound mastery of Spiritualistic problems, manifested in these works. And yet they are but a small part of "M. A. Oxen's" contributions. His fine magazine and journalistic articles are to be found in most of the high-toned periodicals of the last few years, whilst his well-known signature invariably attracts every thoughtful reader who desires to be instructed, as well as interested.

Three of the most remarkable volumes that have of late issued from the English Spiritual press, are those, circulated chiefly amongst the publisher's personal friends, entitled, "Angelic Revelations." They are a collection of communications given through the Mediumship of a lady in private life, and received by a circle of ladies and gentlemen whose sessions were continued for several years in the city of Manchester. The séances were of the most exclusive character, and were only participated in by such persons as the controlling intelligences elected to receive. Each of these favoured individuals was named by the presiding "angels," according to the qualities of mind that distinguished them. To Mr. William Oxley, the well-known and highly-esteemed Spiritualistic author, was assigned the onerous task of recording the communications spoken in trance by the Medium.

Thus the whole of the three volumes above named, have been written out and prepared for the press, and published in the highest form of mechanical art, by Mr. Oxley "the Recorder," with the permission of the controlling intelligences, and under the auspices of the Manchester circle.* No comment can do justice to the ecstatic style or remarkable views of the future life, indicated in these volumes. They must be read to be appreciated, and then they form but one fragment of the innumerable and diverse revelations of the after life, and man's spiritual genesis and exodus, which the trance utterances of the present dispensation have furnished us with. The volumes above mentioned are not the only ones for which the world is indebted to their accomplished publisher.

Mr. William Oxley has written a remarkably fine poetical adaptation of the celebrated Hindoo Baghavat Gita; an excellent metaphysical work entitled "The Philosophy of Spirit," and he is now enriching the columns of the Medium and Daybreak with a graphic account of the ancient monuments of Egypt, which he describes and comments upon in the progressive spirit of an advanced thinker, and from the standpoint of his own personal knowledge, obtained during a recent visit to the wonderful old land of the Pharaohs. Mr. Oxley's name has become so long familiarized to every reader of the best Spiritual literature, by noble and high-toned articles, that many will rejoice in the opportunity of becoming better acquainted with their favourite author, through the accompanying fine illustrations. The introduction to the facsimiles of the spiritually produced flower and the spirit foot are too graphically recorded in Mr. Oxley's own words to need any other comment than their perusal will suggest.

Mr. Oxley, addressing the author of this volume, says:—

"To Mrs. Britten,—I have the pleasure to furnish you with engravings of a materialized spirit's foot, which represents with perfect exactitude the plaster cast, moulded by a professional artist, from the paraffin wax envelope. Apart from any suggestions of trickery and collusion the cast itself tells its own tale, for it has the cuticle marks in the crucial parts, which it would be impossible to produce under any circumstances without a trouble.

* "Angelic Revelations, concerning the origin, ultimatum, and destiny of the Human Spirit, &c., may be had from T. Gaskell, 69, Oldham Road, Manchester."
mould formed of many parts, as any mechanician, or even ordinary person can see glance. The cast foot is eight inches long by three inches in the smallest part, and inches in the widest part. The opening at the top of the foot is 2½ inches diam. And yet through this opening the foot was instantaneously withdrawn. The model was Mrs. Firman (now deceased). The modus operandi was as follows: I prepared melted hot liquid paraffin, into which the little spirit form dipped her foot several times so as to make it of sufficient thickness to maintain its figure. After this operation the cast form—known to us as Bertie—put out her foot with the wax mould upon it, asking me to take hold of it, which I did, the foot was withdrawn (or dissolved, I know which) and the mould left in my hand. This was at the house of a friend in Manchester April 11th, 1876, and next morning I took the wax mould to Mr. Bernadittono, who melted it with plaster, and, after melting the wax from the plaster, the result was a beautiful feminine human foot, of which the illustration is a faithful copy. The crucial test this wondrous phenomenon is seen by reference to Figure II. The ball of the (see D, c), half an inch thick, had to be drawn through an opening only a quarter-inch (see B, a), of which course, under ordinary circumstances, is a physical impossibility without destroying the fine bridge (see A, c), and it is exactly on this bridge that cuticle marks are delineated as perfectly as on the human foot. Your space will not permit me to give the means employed to eliminate anything like fraudulent action; the part of the medium, neither is it necessary to do so, as the cast itself—still in a possession—leaves its own stamp of genuineness, for there is not a single mark to betokens anything contrary to what it really is, viz., a cast from a whole and perfect mould, without a division; and I challenge the world to produce the like, otherwise let by similar agency. I, myself, made the so-called cabinet, which was the recess of a bed window, into which nothing could get without being seen by ten pairs of watchful eyes (there was a good light all through the séance). The medium, who was a woman of great size, went inside, and in the course of some fifteen minutes, the little psychic form of Bertie presented herself, and went through the operations as described above. After the performance she disappeared, and in a moment or two I drew the curtain aside and there was Mrs. Firman entranced, and the sole occupant. Where was Bertie? “The other illustration is from a photograph of a plant with flower, produced through the mediumship of Mrs. Esperance, at Newcastle-on-Tyne, August 4th, 1889. The reader must take all accessories for granted, as it is superfluous to enumerate all the precautionary measures to ensure genuine phenomena. “The cabinet was a plain wooden box, five feet high, closed at top and bottom, with a gauze division in the centre, and a curtain covering the whole front, about six feet wide. The medium sat in one compartment, and the company (about twenty persons) sat round in horse-shoe fashion. In a short time, a little figure, draped in white, known as Yolande, emerged from the other (empty) compartment. That it was not the medium was evident from the fact of the figure being much less in size, and different in outline, and I heard Mrs. E. breathing hard while the figure was outside. Yolande requested my friend Reimers, to get a glass water-bottle, and some sand and water, which, when mixed, he put into the bottle, and returned to his seat. Yolande then made a few passes over the bottle and actually created a white gauzy cloth before our very eyes. She then retired about a yard from the bottle, and sat down on the floor. Presently we saw—for there was sufficient light to clearly distinguish the operation—the gauze veil gradually rising, as if there was something moving it upwards. In about two minutes, after rising about sixteen inches, Yolande rose to her feet and went to the bottle, from which she removed the covering, and lo! there was a plant with green leaves grown out of the bottle, with its roots in the sand, but there was no flower on it. After we had somewhat recovered from our astonishment Yolande took it up, bottle and all, and gave it into my hands. She then retired into the cabinet. After the company had inspected it, I placed it at my feet, and waited for what should come next. In a few minutes raps were heard, and then the alphabet was used. ‘Look at your plant’ was spelt out, and taking it up I found, not only that it had grown very considerably in size, but there was a beautiful flower about four inches diameter on it. This was produced while it was between my feet. I took it to my hotel, and next morning had it photographed, of which the engraving is an exact copy. The next night Yolande gave me a small rosebud on a short stalk, with not more than two leaves on it. This I put in my bosom, and kept it there during the time that the séance lasted; but having the impression that something was going on, I put my hand to feel it, and noticing that it felt different, I kept my own counsel and did not disturb it. When the séance was drawing to a close, I drew forth my rosebud, when, strange to relate, it had developed into a bunch of three large full-bloom roses, with a bud as well! These I also put away with the plant. “Extensive as has been my experience—now over many years—with psychic sensitives, there have been no results more striking—i.e., on the physical plane—than the above which I have narr
could be presented by the foot of Wm. Oxley, whose foot was instantly recognised by Mrs. Oxley in Manchester (England).
PLANT WITH FLOWER.

(IKORA CHANTA)

Produced by the Materialised Psychic Form Yolande, which grew out of a glass water bottle in the presence of 20 witnesses at Newcastle-on-Tyne, England, Aug. 4th, 1880.

From Photograph taken next day in possession of William Oxley, Manchester.
Another of the writers who, in any department of human thought rather than that of the spiritual, would have achieved a world-wide celebrity, is the noble Countess of Caithness, now Duchesse de Pomar. Besides many fugitive contributions to the journalistic literature of the day, this accomplished artistess has written two remarkable works all too little known. The first, a volume of nearly 400 pages, entitled "Old Truths in a New Light" the other, "Letters to Serious Friends." These publications are no mere poetical effusions of a high-born lady, but the brilliant, sterling, and philosophical arguments of a master mind, enclosed in one of Nature's fairest and most winsome forms. Soaring far above her contemporaries in the gay and fashionable world this truly noble woman maintains her lead in the most aristocratic European States, and yet dares avow herself an "occultist" in the profoundest sense of the term. In the midst of princes and potentates, this brave lady hesitates not to appear in loving companionship with the spirit mediums whom she honours with her friendship and whose many of the gay beauties who crowd her Parisian halls are spending their time in counseling how to adorn themselves with rubies and pearls; this high-minded and indefatigable labourer in God's vineyard, is penning sublime lines, which lift the soul up to heaven, and forge the golden links of an universal Brotherhood, for all humanity. Amongst the lesser works that have fallen from the Countess of Caithness's pen, is a charming treasure entitled "A Midnight Visit to HolYROOD." It is founded upon the singular relations which attach this lady to her much beloved guardian spirit, the fair and hapless "Marie Stuart, Queen of Scots." At the request of this angelic guide, the Countess paid a midnight visit to HolYROOD, there to listen to the spirit voice of her, whose sighs of anguish had been borne on many a wailing breeze through those grim and mournful towers.

We would spare the Countess's thrilling description of her interview with the presiding genius of the scene, did space permit. Failing this, we must still offer a brief extract from this fascinating little work, were it only to give the world—profoundly ignorant of true spiritual ethics—some idea of the tone in which purified spirits commune with mortals, and the character of the advice which the solemn pedagogues of the pulpit so irreverently assure their gaping listeners, proceed from "demons!"

The modes in which the spirit and the mortal hold communion is thus described by the Countess of Caithness. She says:—
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"It is now nearly eight years since I was first made aware of her (Marie Stuart's) connection with me; or rather, perhaps, I should better describe our relations as my connection with her—but only three, since I have enjoyed the happiness of communion with her. I often feel her presence. She makes it known to me in many different ways; and the oral communications I have received from her, and taken down at various times to the best of my ability, have swollen into the size of a small volume. These interviews have generally taken place in the quietude of my own room, and during the calm silence of the midnight hour. But she has also come to me amongst the wild hills of Scotland, or when seated on the high cliffs of Caithness overlooking the stormy Pentland Firth; but only when its wild waves have been comparatively at rest, and reflecting the intense blue of the sky as serene as that which usually overarches the sunny Mediterranean, and when there has been no sign of life around save the white sea-gull sailing majestically overhead between the earth and sky, and the crisp little white crested waves called 'The Merry Men of May' tumbling over one another as if in mad glee at my feet—have I felt her gentle presence, which is ever bright and soothing as a sunbeam, and heard her precious words, which have appeared to me sublime in their beauty, and in their intent, ever urging me onward in the path of truth and progress, and opening out fresh vistas to me of my pathway in the future."

As a specimen of the communication above referred to, we commend the following excerpt from Marie Stuart to Marie Caithness:—

"Go not alone to the Word for life, but also to those who gave it, for they have added knowledge which is more appropriate, and better adapted to the present hour of spiritual growth and unfoldment. Reverently use the Bible for guidance and instruction. Use Nature's great Book even in reverently, but remember that the passive soul-inspired one will rise even to the beatitudes, gathering new thought-germs, watching the opening bulb and seed of original heaven-inspired ideas; proving all things, holding fast unto that which will bear all the light which science, art, and reason can bring to bear upon them. You, my child, have a mind capable of grasping truths that are destined to make all nations free and inspired. Aye! and this is accomplishing even now. Stand out before the world as one who dares think—one who courts the wisdom of the ages, and grasps the light of the universe to guide humanity forward. The sweet, ever-living truths given to the world by its inspired ones are to be revered, but let us not go backward with uncovered heads asking wisdom; let us rather press forward even into the inner courts of the temple where Deific harmonies hush the soul into conditions of mind that admit of communion with the Builder of all worlds, the Origin of all life, all forms. Let us rise even to the holy altar where a John carried his gifts, and became filled with power."

There is yet another literary work by the Countess of Caithness, to which we only call attention, without attempting in the present historical compendium to analyze its nature, or do justice to its merits. It was during the closing weeks of the year 1880, that the Countess of Caithness contributed a remarkable series of papers to the London Medium and Daybreak, on the signs of the times, and the occult prophecies which, from the most remote ages, had pointed to this period. The inspired writer gave an elaborate review of the Cabalistic interpretation of the Biblical writings. She reviewed the Apocalyptic, prophetic, and Pythagorean systems of numbers, and connected them, and the veiled significance of the medieaval mystical writings with the present discoveries which are revealing the occult meanings in Oriental monuments and myths. From all these sources the learned writer drew the conclusion that the year 1880 completed one of those cycles of time known to, and defined by the ancient prophets, whilst the year 1881 might be regarded as the commencement of an entirely new era, and one which physically, mentally, politically, and religiously, was destined to be regarded by future ages as the opening up of a new dispensation. The Bible, especially the Apocalypse and prophetic writings, was treated of in these remarkable essays, and their mystic meanings interpreted and brought to bear upon the present singularly disturbed condition of human thought, especially to religious opinions."
In testimony of her own implicit faith that a great world dispensation closed in 1880, and another, foretold by seers and prophets, inscribed in the ancient pyramid of Cheops, and manifest in the universal upheaval of human opinions to-day, was inaugurated in 1881, the Countess has adopted the date of the new era together with divers occult emblems on her letter paper, and in not a few of the ornaments which adorn her toilet, and the furniture of her mansion.

When the mists of the new dawn shall have melted into the sunlight of noontday truth, and the cyclic progress of the race shall be fully understood, especially in reference to the present transitional and catastrophic period, the essays of Lady Caithness, though they are now "cabala" to the unthinking multitude, will be then recalled and honoured as the advent voice which proclaimed the coming of the new Messiah, the dispensation of peace on earth and goodwill to all men.

Another remarkable addition to the occult, if not the Spiritual literature of the times, has been made by the son of the noble lady of whom we have been writing—formerly the Count, now the Duke de Medina Pomar. This gentleman whilst yet in his teens, became the author of two beautifully written works of fiction designed to illustrate the doctrine of re-incarnation, a belief with which his mind is strongly imbued, and one which finds a more plausible and fascinating illustration in the young Duke de Pomar's writings, than in any of the abstract treatises yet produced on this subject. The names of the works in question are "The Honeymoon" and "Through the Ages." Both these novels are full of exalted sentiment, vivid description, and thrilling interest. Both are designed to present in the form of what in ancient time would have been termed "parables," and in our own age are simply "works of fiction," grand lessons of ideality and Spiritual philosophy. "The Honeymoon" is a veritable dream of beauty; visionary, pathetic, powerful, and enthralling. If not a direct inspiration, it is such a marvellous feat of writing for a mere boy, that it forms to the candid reader a far better proof of an invisible thinker guiding the pen of a mortal scribe than many a voluminous mass of "communications," labelled with the authorship of "the mighty dead." "Through the Ages" is a novel which—as its name implies—traces the progress of a Spirit through all those phases of mortal trial and discipline, which the re-incarnationists affirm to be essential to round out the full perfection of the soul through human experiences.

If ever stern facts could be superseded by the sophistry of undemonstrated theories, it would be through the fascinating influences of a pen so facile, and an imagination so vivid as that of the Duke de Medina Pomar. The pictures are simply perfect, and if ever re-incarnation could be proved, this brilliant writer's "Through the Ages" would be a veritable modern Iliad of the faith.

Since the production of these chefs d'œuvre, the Duke de Pomar has published several dashing works of fiction in which his brilliant pen has been more prompt to lash the vices and follies of society, than to renew his earlier and more exalting task of lifting up the unthinking multitude to a higher standard of life and action. Though still a very young man, the Duke has dropped his prolific pen, and to the deep regret of his many admirers, he floats on the surface of society, but writes, for the present, no more. Like all subjects of inspiration the fire of his special literary epoch is burnt out, but that it will be rekindled again none who have studied his peculiarly sensitive nature can question. Whatever the future may call
forth, none who read the young Duke de Pomar's first literary productions, can hesitate to pronounce them the work of a very talented man, or a phenomenally inspired boy. If years are to decide the question, the latter position is the only solution of which his writings are susceptible.

CHAPTER XXVII.

SPIRITUALISM IN GREAT BRITAIN (CONTINUED.)

STILL MORE CONCERNING THE LITERATURE OF SPIRITUALISM IN ENGLAND.

Amongst the most important of the contributions that have been made to the literature of English Spiritualism are the writings of Mr. John Farmer, whose name has achieved a wide-spread popularity on both sides of the Atlantic, as the author of "A New Basis of Belief in Immortality," and the admirable pamphlet entitled, "How to Investigate Spiritualism." In both these works Mr. Farmer has dealt with his subjects in an equally scholarly and exhaustive mode. Both have commanded the respectful notice of the secular press, and hold a deservedly high place in the estimation of every reader of Spiritual literature.

It may be remembered that Mr. Farmer's "New Basis of Belief in Immortality," was deemed worthy of being alluded to in terms of warm commendation by one of the great religious dignitaries of the late Ecclesiastical Congress assembled at Newcastle. We do not cite this as praise of any extraordinary value, but simply to show that the religious tone and authoritative character of that work could command the respect of such men as Canon Wilberforce, Dr. Thornton, &c., &c.

One of the most candid and capable critics of the present day, the book reviewer of the Truthseeker, says of this volume:—

"This is an exquisitely thoughtful book; temperate, earnest, and bright with vivid and intelligent love of truth. Mr. Farmer is no fanatic, if we may judge of him by his book, but a brave seeker after the truth. Incidentally, he conveys a vast amount of information concerning what are called the phenomena of Spiritualism—what these phenomena are, under what conditions they are obtained, and to what they lead; but his main purpose is to show how Spiritualism explains the Bible, supplies the key to not a little that is mysterious in 'historical Christianity,' and furnishes, as he says, 'a new basis of belief.' We commend his book to the attention of all who are prepared to give serious attention to a very serious subject."

To the above-quoted opinions every intelligent reader, whether Spiritualist or opponent, must say Amen.

In noticing the two most popular works that have emanated from Mr. Farmer's pen, it must not be supposed that these are his only contributions to the realm of Spiritual literature.

Mr. Farmer is the author of a fine metaphysical essay on "Present Day Problems," and a work on Mesmerism, the modest title of which—"Hints on Mesmerism"—bears no proportion to the valuable, and truly practical matter it contains. It was to the zeal and enterprise of this gentleman also, that the excellent monthly periodical entitled The Psychological Review,
after an interregnum of many months, was revived in July, 1881, and carried forward to the current year of 1883.

Since the suspension of this magazine became inevitable, Mr. Farmer has given time and indomitable effort to the editorial management of the fine journal so often referred to in this volume, called Light.

Mr. Farmer's devoted and untiring services in the cause of Spiritualism have been rendered in so quiet and unostentatious a manner, and his name has obtained so little prominence, except as the author of the popular works above referred to, that the reader may be surprised to learn how largely the present literary standing of the movement is indebted to him; indeed it is with the view of "rendering honour where honour is due," that the author tenders this brief but well-merited tribute of acknowledgment to one of the best and most philosophic writers, as well as one of the most efficient and faithful workers in the ranks of Spiritualism.

Of the other periodicals connected with the movement, it is only necessary to say, the first metropolitan journal that was issued as a weekly organ was published by Mr. Robert Cooper, and called The Spiritual Times.

The unfortunate prosecution incurred by Mr. Coleman, involving in its results the publisher of this paper, occasioned its suspension after a short-lived existence. About 1870, Mr. James Burns commenced the publication of an able, well written weekly paper entitled The Medium and Daybreak. Still later the enterprising editor started a fine monthly magazine called Human Nature.

This periodical—although filled with the articles of able contributors—maintained only an ephemeral existence compared to its cotemporary The Medium, which has continued through a period of thirteen years, and still holds its own against the claims of younger rivals. Its editor, like many of the prominent workers in the divided ranks of Spiritualism, has incurred some amount of both ban and blessing from his fellow labourers. Amongst his most determined antagonists however, none will deny him the credit of indomitable energy, perseverance, and a determination to uphold his paper, and all that he conceives to be his special work in connection with the cause of Spiritualism, at any sacrifice. Mr. Burns is a clever, lucid, and interesting speaker, besides being an expert phrenologist. His lectures on phrenology, temperance, vegetarianism, hygiene, &c., &c., are as creditable to his advanced thought as a practical reformer, as they have been instrumental in lifting up humanity to higher motives of life and action throughout Great Britain. In an excellent speech made at the anniversary celebration of the 31st of March, 1882, Mr. Burns gives the following graphic account of his first attempt at Spiritual journalism:

"Twelve years ago the Movement was expectant of a change—a widening out of its sphere of action. Some autumn seed had been sown to prepare for the harvest of the year just closed. Daybreak had been in existence as a monthly paper, and the Spiritualist had been commenced fortnightly. To our great regret it was not weekly, as we shrunk from the task of taking up the burden of a weekly paper, and hoped the Spiritualist would step in and save us. Sunday services had been started at Cavendish Rooms by Mr. Peebles, and a penny hymn book had been printed. The Spiritual Institution was at work, and means for bringing the phenomena before the public were in operation, There was at that time no public movement; but the elements of such a thing were in a state of combination and development.

"The experienced journalist will smile when told that when we set about the first number of the Medium we had no contributors, no means, no experience, no ambition, no end to serve. The spirit world required a 'medium' of the press, and we gave it one, by the aid of a kind lady, now in the spirit-world, who came in and laid a £5 note on the counter. Like a little stream at its fountain head, our first number was insigni
Through good and evil report, Mr. Burns has carried his enterprise forward with unflagging energy, and with the exception of the London *Spiritual Magazine* no other English periodical has bravely weathered so many storms, or maintained the flag of the movement it advocates for so long a period, and that under the pressure of the severest trials.

The *Spiritualist* newspaper mentioned by Mr. Burns, and often referred to in these pages, was a very scholarly journal representing the scientific aspect of Spiritualism, and for several years was ably conducted by Mr. Wm. Harrison.

Notwithstanding the unbounded generosity with which Charles Blackburn, Esq., of Didsbury, Manchester, contributed to the support of this paper, it was quite recently suspended, and perhaps forms another evidence, that when the purposes of the Spirit world are accomplished, the instruments are laid aside, and a fresh set of influences are brought to bear upon the progress of a movement—of unmistakably supra-mundane power and purpose.

At the time when this volume was commenced, there were, unfortunately for the best interests of each individual enterprise, four Spiritual journals put before the English public, namely, the two already mentioned, *The Herald of Progress*, published at Newcastle-on-Tyne, and the latest and one of the finest of the Spiritual journals, called *Light*, formerly conducted by Mr. Dawson Rogers, and now under the editorship of Mr. John Farmer. Like the *Spiritualist; Light* represents the scientific and metaphysical phases of the Spiritual movement, and its articles—especially those contributed by “M. A., Oxon,” and Mrs. A. H. M. Watts, are of the highest interest and value.

With such a *corps* of contributors as “M. A., Oxon,” Hon. Roden Noel, Mr. Spicer, Hensleigh Wedgwood, Prof. Barratt, Dr. Wylde, and many other writers of no less ability, but above all, with Mr. John Farmer in the editorial chair, *Light*, like its veteran cotemporary, *The Medium*, ought to be as nobly sustained as it deserves, and compensate for many of the evanescent ephemera of past years, by an unquenchable and permanent existence. Since this volume was commenced, another monthly journal entitled *The Spiritual Record*, has been issued by the indefatigable veteran publisher of Glasgow, Mr. Hay Nesbit. Report speaks highly of this new venture, and Mr. Nesbit’s long and gallant services in the cause of Spiritualism, should alone be sufficient to recommend any publication to which his honoured name and skilful directorship is attached. The mention of Mr. Nesbit’s much respected name will necessarily call forth the desire to know how the movement progresses in the city where his valuable services are so faithfully rendered.

Although Spiritualism in its two well-defined phases of religious belief, and phenomenal demonstration, has permeated every part of the United Kingdom and found acceptance from all classes, from the palace to the hut, it has made little or no distinctive mark anywhere as a public movement except in England. The following notices concerning the status of the cause in Glasgow may furnish some evidence of exception to this rule, hence their introduction in this place.

In the year 1867, the few believers in spirit intercourse resident in Glasgow, solicited the author to pay them a visit in her capacity of a
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Spiritual lecturer. It was represented to her that the unusual phenomenon of a lady speaking on religious subjects in the city of John Knox, might awaken popular sentiments of an antagonistic character, especially as Spirit communion was to be the theme; one which, though well known and practised largely in private circles, had hitherto borne but an evil name in the censorship of Glasgow public opinion. Altogether the prospects were not very encouraging, but as the author had ever been accustomed to make choice of such scenes for her public efforts, as her wise and far-seeing Spirit Guides advised, she yielded to their persuasions, and proceeded to fulfil the proposed engagement.

The visit was made; more lectures were demanded than had been covenanted for; and a far more satisfactory impression was produced than could have been anticipated.

Several curious phenomenal occurrences marked this visit, which neither time nor place now permit us to notice.

At the risk of incurring the charge of egotism however, we deem it necessary to the progress of the history, to give the following excerpt from the London Spiritual Magazine, of December, 1867, as it records the commencement of an era in Glasgow Spiritualism which our next quotation will bring down to the present day.

The first notice is headed:—

"EMMA HARDINGE IN SCOTLAND."

"Mrs. Hardinge has been delivering a course of lectures at Glasgow, under the auspices of the Association of Spiritualists in that city, and she seems to have created quite a sensation in Glasgow, and to have won the hearts of all who heard her. The newspapers, to their credit, whilst asserting that they do not agree with all she said, have not published, I believe, a word in derogation of the subject of her discourses, and in some instances they commend her eloquence in unstinted terms of praise. The Christian News says:— . . . ."

[Then follows a series of highly eulogistic personal notices, of no moment in the present record.]

"At the close of her course of lectures, the members of the Glasgow Association of Spiritualists presented Mrs. Hardinge with a souvenir as an additional mark of their respect, and as Mrs. Hardinge has found a new field by this visit to Scotland for the exercise of her great gifts, I feel sure it will be improved on a future occasion, and will lead to a more general understanding of the truths of Spiritualism."

Since the author's first and only visit to Glasgow, Mr. J. J. Morse, one of the most brilliant and eloquent trance speakers of the new dispensation, and Mr. Wallis, another very able and interesting Spiritual lecturer, have from time to time filled the rostrum most acceptably. The sensationalism awakened by the first public acts of propagandism—especially in consideration of the propagandist being a lady—has of course died away, but a steady and healthful growth of public sentiment in favour of the noble philosophy enunciated from the Spiritual rostrum has manifested itself in Glasgow, and still maintains its hold upon the hearts of a large number of the population.

The indefatigable efforts of Mr. Hay Nesbit, the known printer and publisher, and the sterling work of a large number of brave men and women who have formed and held circles, organize meetings, and given platform addresses, have kept the lamps of mortal men burning, well trimmed and bright, this has been
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... done not so much discourage the mission of Glasgow from the English metropolis and the places where Missionary effort is most acute, rendering the expenses of mission very heavy, and the time consumed in making the journey too remote not easily overcome. The following communication to the Scottish Philosophical Journal of America by one of its most esteemed contributors, will give some interesting facts concerning the progress of Spiritualism in Glasgow:

... A Seymour was married here last year, and is continuing each Sunday afternoon under the superintend of the present writer. The library of the society is well enriched with the literature of the movement, both English and American, and is largely taken advantage of... Through the kindness of one of its most enthusiastic and generous members, Mr. James Bovaird, the prize library in our city has also been supplied with many valuable works bearing on the subject. Meetings are held in the room in several of the week nights, Tuesday evening being devoted to Mr. David Burgard, as well known for his varied forms of mediumship as any are known by any person in the movement on this continent... Held, Prince of Persia... Mr. Burgard is one of the most rising men, working every day at the business of a photographer and giving largely of his spare moments to those who are earnest in it. The subject was the mediumship of a photographer and giving largely of his spare moments to those who are earnest in it. Numbers come from all parts of the world, who carry with them memorials of those times in the shape of those unsuccessful productions, the little face paintings which are found at a medium's seance, over the world...

... the case of a Scotch lady of the name of Mrs. Agnes, who was taken in hand by the professors of the University of Glasgow and Edinburgh, who presented her with an address, because he had exposed spiritualism. Exposures had been made private in directing men and women to the seance, and Mr. Irving thought it was no exception to this.

... Mr. Alexander Trask, of Kinclaven, and a brother of Mr. David Trask, the trance painter, is among the more recent platform workers, and does yeoman's service. In his private sitting, which has been given over many of the towns in Scotland, his entertainers have been most successful in bringing the fact of Spirit communication home to many hearers. He is largely sought after, and appreciated for his quiet, unassuming manner and hopeful manner of life; recently, he has been in London for the first time, where he met with warm reception from the friends there, speaking at Gospel Hall services, with "A. M. Cott." in the chair.

... Professor James Gourlay, who has resided in Glasgow for over eighteen months, has been quite a tower of strength to the movement since his arrival, ably filling this platform on many occasions, acting as secretary and energetically promoting the progress of the movement in many ways. Mr. Gourlay is a philosopher and historian, who has worked up a great reputation in circles outside the spiritual.

... In Dublin the cause has taken firm root among a great number of families... The Secretary of the Glasgow Association is Mr. John Munro, 12, Gorbushill-street, Glasgow; the president, James Walker, a veteran in the cause.

"Glasgow, Scotland."

It has often been questioned why Glasgow, a merely commercial centre and by no means remarkable for its tendencies to metaphysical speculations, should have taken the palm over Edinburgh, the reputed seat of science, learning, and as might be expected from such a reputation, of good breeding also. Whether the above-named desirable elements are peculiar to University men in their presence or absence, the following excerpts written by Mr. J. Greenwell, now of London, a well known and reliable correspondent of the Medium, and a gentleman incapable of falsehood or exaggeration, will sufficiently prove. Mr. Greenwell, writing to the Medium about 1878, says:

"Some time ago, Mr. Morse lectured at Edinburgh, and his merits were recognized by one eminent gentleman, whose words of commendation we quoted from the newspapers. As the gentleman in question contrasted Mr. Morse's abilities in the trance with those of men who are public teachers of the fashionable dress, it might be imagined that revenge would be taken sooner or later. Reports in the Review and Scooten have reached us of the meeting held in Upper Oldfellow's Hall, Forrest Road, Edinburgh, on Friday, June 6, at which Mr. Morse was advertised to speak on a subject to be chosen by the audience. A botanical term was voted for by the students, and they would have no other..."
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"As a supplement to the report, I must say that it was the most disgraceful meeting of any description that it has been my lot to attend. About a quarter of an hour before the lecture was to commence, 100 students, at the very least, came trooping into the hall, with the avowed intention of breaking up the meeting, for as soon as they gained admission, they began their ungentlemanly operations of throwing peas, singing songs, and performing on tin whistles, &c. Thinking they would probably quiet down when the lecturer appeared, Mr. Morse, with Mr. J. T. Rhodes as chairman, made their way on to the platform; when, instead of abating, the noise was resumed with increased vigour, and neither the chairman nor Mr. Morse were allowed to speak, owing to the unearthly yells issuing from the very refined students. Mr. Morse, in the trance state, was then proceeding to deliver his lecture on 'Is Man Material or Spiritual after Death?' when the interruption broke out afresh, and continued for two hours, Mr. Morse under control all the time. The guides then declined to proceed further, and left the medium.

"The meeting was then declared closed, when the students in a body made for the platform, and commenced to hustle Messrs. Morse, Rhodes, and myself most unmercifully, throwing the table from the platform, and smashing a form. Some one then got Mr. Morse into the ante-room, where I found him a few minutes afterwards quite overcome and in violent convulsions, which continued for almost an hour. It is really difficult to realise such a state of things in a free and Christian country in the nineteenth century, but such is the case; and I feel more fully persuaded than ever that the power is only wanted to put the existing will in force, and we should soon see the ancient stakes, or something more torturing, revived for the benefit of Spiritualists and Free-thinkers.

"I know full well the feelings of indignation that will be evoked from the many friends of Mr. Morse, owing to the cruel treatment he has suffered here; consequently I need not remind those friends that increased sympathy towards him is necessary on this occasion, the first instalment of which I feel sure would be accorded to him when he arrived in Glasgow."

"I am, yours in the cause of truth,"

"Edinburgh, June 7."

"JOSEPH N. GREENWELL."

It is satisfactory to remember that the scenes described above took place some six years ago—since when, the general tides of progress may have even had a contagious influence upon the gentlemen of the Edinburgh University, and inspired them with a higher tone, both in the realm of morals and manners.

In the British metropolis, many of the well-known Mediums of past years have retired from public life, Mrs. Mary Marshall, the well-known test and rapping Medium, being almost the only one remaining. Mr. Cecil Husk, a new Medium for the production of materialized forms, is highly reported of; and Mr. Towns, a veteran seer, still astonishes the strangers who visit him with revelations of their most secret thoughts.

Miss Lottie Fowler, the inimitable clairvoyant, trance and test Medium from America, and Mrs. Kate Jencken (née Katy Fox)—a name inscribed on the warmest spot of every true Spiritualist’s heart—are also ministering most successfully to the investigators who seek for test facts of Spirit communion. It is much to be regretted that the cause of phenomenal Spiritualism has suffered a great loss, in the retirement into private life of Mr. Eglinton, a young gentleman who, though not classed as a professional Medium, was the subject—a few years since—of manifestations, the marvel of which has resounded through many countries of the earth.

The Calcutta Indian Daily News publishes in its issue of January 28th, 1882, the following striking communication concerning Mr. Eglinton’s Mediumship:

"To the Editor of the Indian Daily News.

"Sir,—In your issue of the 13th January, I stated that I should be glad of an opportunity of participating in a science with a view of giving an unbiased opinion as to whether, in my capacity of a professional Presidigitateur, I could give a natural explanation of affects said to be produced by spiritual aid."
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"I am indebted to the courtesy of Mr. Eglington, the Spiritualistic Medium now in Calcutta, as of his host, Mr. J. Meunens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic; but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place:—

"I was seated in a brilliantly-lighted room with Mr. Eglington and Mr. Meunens. We took our places round a common tea-wood table, and after a few minutes the table began to sway violently backwards and forwards, and I heard noises such as might be produced by some one thumping under the table. I tried to discover the cause of this movement, but was unable to do so. After this Mr. Eglington produced two common school slates, which I sprinkled, cleaned, and rubbed dry with a towel myself. Mr. Eglington then handed me a box containing small crumbs of slate-pencil. I selected one of these and in accordance with Mr. Eglington's directions, placed it on the surface of one of the slates, placing the other slate over it. I then firmly grasped the two slates at one of the corners. Mr. Eglington then held the other corner, our two free hands being clasped together. The slates were then lowered below the edge of the table, but remained in full view (the room remaining lighted all the time). Instantaneously I heard a scratching noise, as might be produced by writing on a slate. In about fifteen seconds I heard three distinct knocks on the slates, and I then opened them and found the following writing:

"'My name is Geary. Don't you remember me? We used to talk of this matter at the St. George's. I know better now."

"'Having read the above, I remarked that I knew of no one by the name of Geary.

"'We then placed our hands on the table, and Mr. Eglington commenced repeating the alphabet until he came to the letter 'G,' when the table began to shake violently. This process was repeated till the name of Geary was spelled.

"'After this Mr. Eglington took a piece of paper and a pencil, and with a convulsive movement, difficult to describe, he wrote very indistinctly the following words:

"'I am Alfred Geary, of the Law; you know me and St. Ledger.'

"'Having read this, I instantly remembered having met both Mr. Geary and Mr. St. Ledger at Cape Town, South Africa, about four years ago, and the St. George's Hotel is the one I lived at there. Mr. Geary was the editor of the Cape Lantern. I believe he died some three years ago. Mr. St. Ledger was the editor of the Cape Times, and I believe is so still. Without going into details, I may mention that subsequently a number of other messages were written on the slates, which I was allowed to clean each time before they were used.

"'In respect to the above manifestations I can only say that I do not expect any account of them to gain general credence. Forty-eight hours before, I should not have believed any one who had described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force, that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight-of-hand. — Yours, &c.,

"Calcutta, January 25th, 1882."

"Harry Kellar.

Without commenting on the illogical position assumed, not alone by Mr. Kellar, but by hundreds of others who are compelled to admit both the supra-mundane character of the phenomena and intelligence displayed, and then wind up by denying emphatically that "either can be Spirits," it is enough to say that Mr. Kellar, the professional conjurer, duplicates the assurance of his Italian confère, Signor Bellachini, in respect to Mr. Slade's manifestations at Leipzig. When two thoroughly skilled professional jugglers acknowledge that they cannot simulate by trickery, the demonstrations performed through Media without any trickery, is it not time that the flimsy pretense of Spiritual phenomena being all trickery and fraud, should be abandoned by travelling expositors, even though the petty set of shams they exhibit, of which any tenth rate juggler would be ashamed, were patronized by Scottish Lord Provosts and English Right Reverend Lord Bishops?

Another remarkably-endowed Medium for physical manifestations who has till recently exercised her Mediumship successfully in many parts of England is Miss Wood, a young lady who was developed in private circles at Newcastle-on-Tyne, and subsequently became professionally engaged
by the "Newcastle Spiritual Evidence Society," to give *stances* at their rooms for "form materializations." During her sitting with the Newcastle Society, Miss Wood cheerfully submitted to the most exacting tests, and amongst the numerous testimonials that were rendered to the integrity of her Mediumship, are the following—the first being from Mr. H. Kersey, then Secretary to the Society, and the other from the well-known scientist, Mr. T. P. Barkas, F.G.S.

Mr. Kersey says, in writing to the *Medium*, Oct. 25th, 1878:—

"This morning, Oct. 20, I had the pleasure of witnessing some very convincing form manifestations through the mediap power of Miss C. E. Wood, at the Newcastle Society’s rooms. I will spare unnecessary detail, and shortly say that the cabinet, which consisted of a curtain suspended across the corner of the room, was inspected by myself and others, both previous to and after the seance. The medium sat outside the cabinet in full view of all the sitters, numbering nineteen, the whole of the time, and was never out of their sight. Three forms successively appeared, the first a woman, who, after several efforts, walked out of the cabinet and passed around the medium, and re-entered the cabinet on the other side of her. At the solicitation of the sitters she repeated this. The next form was a child, who came out of the cabinet, and succeeded in getting about two feet clear of the medium, but could not get around her. The last form was a large one, that of a man, but did not succeed in getting far out.

"‘Pocks’ controlled and spoke through the medium whilst the last two forms were out. Now the value of this to me, Sir, is that I never lost sight of the medium from first to last, and I am certain none of the sitters left their seats and went into the cabinet.

I am, Sir, yours truly,

"Newcastle-on-Tyne.

H. A. Kersey."

"We, the undersigned, testify to the correctness of the above report:—

"John Hare, Chester Crescent.
Martha Hare,
Nellie Hare,
H. Norris, 59, Newgate Street.
E. Sanderson,
Jane Hammaron, Northumberland Street.
Jno. Mould, 12, St. Thomas Crescent.
James Cameron, Gallowgate Steam Mills.
W. C. Robson, 8, Brandling Place."

Mr. Barkas, writing to the same paper about a year previously, gives a slight account of Spiritualism in Newcastle and the formation of the first society there. He says:—

"Spiritualism had been investigated in Newcastle-on-Tyne for twenty-five years. Prior to 1872 the manifestations had taken place in private houses and before select circles. In that year a society was formed for the investigation of the phenomena, and in a few months several members of the society became developed as mediums. In the year 1873 it was discovered that two young ladies had very great mediumistic power. The one, Miss Wood, was at that time eighteen years of age, and the other, Miss Fairlamb, was about a year younger. For some trifling remuneration as a compensation for much time spent in the interest of the society, the young women devoted themselves to the work, and soon there were not only trance séances, but extraordinary movements of tables, chairs, bells, and other articles of furniture and musical instruments took place in the dark, under test conditions. In 1874 spectral forms of human faces and hands presented themselves at the openings of the cabinet in which the mediums were enclosed. Then fully developed forms; and, to make certain of the genuineness of these phenomena, private séances were organised in the houses of well known gentlemen. Rigid but friendly tests of many kinds were tried, and the result was that materialisations took place, which nothing but a stubborn prejudice, perfectly inaccessible to the logic of facts, could resist or gainsay.

"I have seen through the mediumship of Miss Wood, in a private house, living forms walk from the curtained recess, which it was utterly impossible for her to simulate. I have seen children, women, and men of various ages, walk forth under her mediumship.
I have seen a materialised form and the medium at the same time. I have had through her mediumship a child-like form standing beside me for about half an hour together. The child has placed its arms around my neck, and permitted me at the same time to place my arm around her neck, and has laid its cheek against mine, breathed upon my face, and, in fact, caressed me precisely as a child would do its parent or guardian. This was not in darkness, but in light, and in the presence of professors and followers of one of the leading universities in the kingdom. I have, under these conditions, and after having handled the psychic form, seen it gradually vanish or dematerialise, and become invisible in the middle of the room.

A full and elaborate account of Miss Wood and the phenomena occurring in her presence has been published in pamphlet form by W. P. Adshead Esq., of Belper, a wealthy and intelligent gentleman, who sent for Miss Wood to his own house, wherein he set up a wire cage, constructed for the purpose, in which the Medium, firmly secured, was placed, during a given number of experimental sittings.

The marvellous phenomena of many different materialized forms appearing under these circumstances, is fully detailed by Mr. Adshead, but as the manifestations present little or no variety in effect from those already alluded to, it would be unnecessary to describe them any further. We would commend Mr. Adshead's methods, however, to the attention of the various contending parties who now make the subject of "tests" the theme of warfare—the one side alleging that tests "degrade the Medium," and "ruin the conditions under which spirits manifest;" the other equally pertinaciously insisting that no Medium should claim credence for extraordinary or unusual occurrences without tests of the most crucial and convincing character. Miss Wood was Mr. Adshead's guest for some time. The manifestations were given in his own house, in the presence of scores of the most inveterate sceptics, and under the extraordinary conditions stated above.

Yet Miss Wood felt no degradation in submitting to the tests imposed, and often invited them, nor did they spoil or even interfere with the manifestations, numerous attestations to that effect being given and signed by the parties who attended the sittings. The following paragraph, taken from page 24 of Mr. Adshead's pamphlet, offers perhaps what the world would deem one of the most striking proofs that can be rendered of Mr. Adshead's unassailable position in reference to these manifestations. He says:

"For the medium to liberate herself from her bondage, and place herself in such a position that, had she the necessary skill and appliances, she could represent the different forms we had looked upon, and then return to the condition in which we left her—the cage, tapes, and seals being found as when the sance commenced—would, to me, be almost as great a marvel as anything else which could be done. Indeed, so profoundly impressed am I with the impossibility of this being done, that unless those who have boasted that it is their mission to stamp out the 'imposture of Spiritualism,' of 'their great charity,' are moved to take the scales from our eyes, I have to say, I am prepared to write a cheque for two hundred and fifty guineas, and my friend, Mr. A. Smedley, will write one for a similar amount, and the five hundred guineas shall at once be paid to any person who will, under similar conditions to those described above, produce phenomena which shall in all respects be like those of which I have just spoken, and so distinctly explain the method by which they are produced that the person to whom the method is made known, or any other person or persons to whom, in turn, the said method may be made known, will be able at any time, or in any place, to produce exactly the same kind of phenomena as those which appeared when Miss Wood was screwed up in the cage. If, as is claimed, the marvels are simply clever conjuring, the above conditions will not be regarded as too stringent. It is also to be understood that those who accept this challenge forfeit a like sum in the event of failing to produce the phenomena under the conditions named above."

Despite all the blatant pretensions of conjurers and their clerical supporters, Mr. Adshead's cheque so freely proffered, still remains unclaimed.
LE DUC DE MEDINA POMAR.
In Cardiff, South Wales, for several years past, circles have been held by a party of earnest Spiritualists, amongst whom was developed Mr. Spriggs, a non-professional Medium for the production of "form materializations." As Mr. Spriggs is now in Australia, placing his phenomenal powers at the service of the "Victorian Association of Spiritualists," we reserve all further accounts of his demonstrations for our Australian section.

In the direction of healing, there are still a much larger number of excellent phenomenal individuals engaged, than we have space to particularize. Not one of the least remarkable, is Mrs. Illingworth, the celebrated seeress and medical trance Medium of Bradford, Yorkshire. Although entirely uneducated, and the wife of a plain Yorkshire mechanic, this wonderful clairvoyant can trace—even by a lock of hair taken from the head of strangers at any distance—the most obscure diseases, prescribing under the influence of medical Spirits the most effective remedies for all complaints of a curable nature. And good Mrs. Illingworth is only cited as a representative of many others whose beneficent labours are carried forward with eminent success throughout the North of England. Another of these highly gifted seers practises in the immediate vicinity of the author's residence near Manchester, and scores of Nicodemuses who would treat the openly avowed claim of Spiritual influence with holy horror or scornful derision, resort privately to Mr. Edward Gallagher* to be treated for complaints that baffle all the skill of the faculty—even to trace out—much less to cure. Many are the laudations that the author hears passed upon this quiet unassuming gentleman, who as a "clairvoyant" is permitted to describe hidden diseases and cure them by occult power, until his fame fills the country round and attracts even the sacred presence of the very "divines" who devote their next Sabbath's sermons to unsparing diatribes against the impious practices of Spiritualism.

In the metropolis, Dr. Mack, the renowned Spiritual healer; Mr. Younger, the fine mesmerist; Mr. and Mrs. Hagon, Mr. Omerin, and Mr. Hawkins, all pursue their beneficent work with many a secret blessing, and many a public ban, as the reward of their services. These are all professional healers and their services are offered, and their addresses registered in the Medium, and that, much to the scandal of those who would cheerfully pay their twenty guineas to a solemn-visaged physician who gives a rough guess, and often an erroneous one, at the seat of their disease, and yet shrink with horror at the idea of paying a modest fee to the clairvoyant and healer because the truths they tell, and the relief they impart, are "the gifts of God, and should not be made the subject of mercenary traffic." And thus it is, that when capable Mediums, and highly gifted seers and seeresses are starved out of their spheres of usefulness, and the sound of their good report is hushed, and for very sordid need of bread they are driven to abandon their Mediumistic calling, the world cries "See how this delusion of Spiritualism has died out," and the Pharisees rejoice that they have succeeded in "crushing out professional Mediumship."

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CHAPTER XXVIII

SPIRITUALISM IN GREAT BRITAIN (CONCLUDED).

IN THE PROVINCES.

Since it has been the custom to create an aristocracy of places as well as of classes; to talk of London as the geographical apex from whence the traveller goes down to every part of England, whether to the north or south; it has also followed, that prestige in every direction must originate in the metropolis, in order to fall into line with the subservience of public opinion.

Whether the immense growth of many of the large provincial towns justifies this traditionary reverence for metropolitan lead, we do not care to enquire. Certain it is, that Spiritualism is one of the iconoclasts, that has boldly defied this proscriptive deference to "the hub" of the British kingdom, for it has taken a far deeper hold on the common sense and intelligence of thoughtful minds, and exercised a far wider influence on the masses in the provinces, than it has done in the great Modern Babylon.

Whether this may be considered matter of praise or blame, the Modern Babylonians themselves may determine; the fact remains nevertheless, and we are now about to speak in illustration of this position, by citing the experiences of individuals as well as societies, who have only as yet attained to the distinction of being classified as provincial Spiritualists.

At the beautiful estate of Parkfield, Didsbury, near Manchester, till quite recently, resided Mr. Charles Blackburn, a gentleman who by his unnumbered acts of private and public munificence, has exerted a widespread influence upon the growth of English Spiritualism. Whilst there are but few of the leading Spiritualists who have not become familiar with the lineaments of his kind cheery face, and exchanged pleasant greetings with him in circles, social gatherings, and beneath his own hospitable roof, there are not many who know as well as the author, how much the cause of Spiritualism is indebted to Mr. Blackburn for timely aid in periods of trial.

Mr. Blackburn's generous contributions were the chief support of the excellent periodical entitled The London Spiritualist. Professor Crookes in the closing lines of his authoritative work, entitled "Phenomena of Spiritualism," when writing of his experiences with the celebrated Medium, Miss Florence Cook, says:—

"My thanks, and those of all Spiritualists, are also due to Mr. Charles Blackburn, for the generous manner in which he has made it possible for Miss Cook to devote her whole time to the development of these manifestations, and latterly to their scientific examination."

Few and simple as these words are, their significance is immense to those who follow out in detail, experiments which have obtained a world-wide celebrity, and are still of the highest authority as scientific testimony.

Had Mr. Charles Blackburn's munificence taken no other shape than that of upholding the usefulness of a fine Spiritual journal, and enabling
Professor Crookes, and through him, the entire generation, to profit by the wonderful Mediumship of a young lady in limited circumstances, this Manchester gentleman has done enough. But the waymarks of Mr. Blackburn's good services are to be found in many other directions—amongst scores of poor Mediums, and struggling societies whom he has aided. The investigator will remember him for the ingenious machines for weighing "materialized" Spirits which he has had constructed; in the famous Newcastle "Blackburn Cabinet," and all the associative efforts to which his name has been given, and on which his benefactions have been bestowed.

Family cares and bereavements have thickened around this worthy gentleman's path of late, and compelled his withdrawal from the scenes in which he has so long and faithfully laboured, but he carries with him into his retirement, a philosophy which will be a quenchless light in the darkest hour of trial, whilst he leaves behind him "on the sands of time" footprints of good, that can never be erased from the grateful memories of men or the imperishable records of eternity.

Another of the brave "provincial" Spiritualists, whose fearless advocacy has "helped to shake the world," is Mr. John Fowler, of St. Ann's, Sefton Park, Liverpool, a gentleman whose wealth, and influence, have been freely devoted to the advancement of the Spiritual cause.

Mr. Fowler's name became memorable in the first instance, by the uncompromising faith in Spirit power which led him to stake the sum of one thousand pounds, against the ability of one Cumberland—an itinerant conjurer and "exposer of Spiritualism"—to imitate by trickery, the manifestations which are produced by Spirit power alone, through Mediums. It need hardly be stated, that Cumberland, like the rest of his craft, had taken ample care to make his appearance as an "exposer," just at the time when there were no public Mediums at hand to compete with him. As it is well known that very few Mediums are so peculiarly endowed as to be able to meet large heterogeneous audiences, or furnish the force necessary for Spirits to produce phenomena requiring the most finely balanced psychological conditions in the rude arenas of public antagonism, so Cumberland could safely retort Mr. Fowler's challenge, with the counter demand to place his Mediums and Spiritual manifestations on the same platform with his (Cumberland's) alleged exposures.

As this very indifferent trickster was actually supported by the Lord Bishop of Liverpool, and, besides a right reverend chairman, claimed and advertised the "moral support" of hosts of other clergymen and church dignitaries, who, it thereby appeared, had been unable to find any other means of putting down the bête noir of their cloth—Spiritualism—so Mr. Fowler, perhaps moved to a higher concern for the honour of his "Diocesan," than that right reverend gentleman manifested for himself, addressed a letter to his Lordship through the public journals, advising him that he was only being made a tool of by an indifferent conjurer, and that the petty tricks Cumberland could display, bore no sort of relation to the manifold and inimitable phenomena produced by Spirits.

Encouraged by the rich harvest which the poorest tricksters can reap from the "moral support" of English bishops and clergy when they come before the public under the pretence of destroying that cause which a whole bench of bishops could not otherwise assail, soon after Cumberland's disappearance from the scene, still another "exposer" hastened to Liverpool to secure its clerical patronage and pocket the coin of its gullible citizens.
NINETEENTH CENTURY MIRACLES.

The new "exposer" was Irving Bishop, of American notoriety. Once again Mr. Fowler tried by the offer of the thousand pounds bait to tempt this adventurer into exposing anything that Spirits could do, under precisely similar conditions. This time the trickster's chairman and "moral supporter" was the Rev. J. H. Skewes, a clergyman of the Church of England, who after Bishop had utterly failed to expose anything but the credulity of his audiences, changed the base of his attack to his pulpit, where he treated his congregation to a succession of sermons on the demoniac character of Spiritual manifestations in the nineteenth century, and their angelic nature thousands of years ago, in illustration of which, amongst other notable instances of divine power, he cited the case of Jonah's living in the "cold, damp, and uncomfortable habitation of the whale's interior for three days and three nights."

Although there were few platform orators of any standing in the ranks of Spiritualism, who would not have desired to measure swords with an antagonist of a somewhat different description to the Rev. J. H. Skewes, Mr. Fowler's determination to put clerical assumptions to the test, was indomitable, and as the author of this volume was engaged periodically to lecture for the Spiritualists of Liverpool, Mr. Fowler caused answers to Mr. Skewes to be announced, for two successive Sunday evenings, by Mrs. Britten. Mr. Fowler then, by a series of letters published in the Liverpool papers, endeavoured to induce the reverend opponent to meet Mrs. Britten in public debate. Finding all his attempts in this direction only met with repeated evasions, Mr. Fowler requested Mrs. Britten to write out the replies given to Mr. Skewes, the authenticity of which could be easily tested by the witness of the immense audiences assembled to hear them.

These replies were subsequently published in several papers, and by the liberality of Mr. Fowler, thousands of copies were scattered broadcast through various English-speaking countries.

The special circumstances which called forth these lectures, were stated in an introductory note which is republished below, as the final conclusion of the whole matter:

"MRS. HARDINGE BRITTEN AND THE REV. J. H. SKEWES.

"By information received from my Spiritualistic friends in Liverpool, I learn that the faith they profess, and of which I am one of the public exponents, has been repeatedly attacked by certain members of the clergy of that city, in sermons denunciatory of Spiritualism, and by the openly avowed 'moral support' rendered to those travelling conjurers who profess by the exhibition of a few clumsy tricks to imitate and explain the modus operandi of Spiritual phenomena. The last, and, as I understand, the most pertinacious of the clerical assailants above named, is a 'Rev. J. H. Skewes.'

"Within the last few weeks, two sermons have been delivered by this gentleman, reported in a paper called the Protestant Standard, under the several (editorial) titles of 'Death-Blow to Spiritualism,' and 'Spiritualism in its Coffin!—Nailing Down the Lid!'

"It being the desire of my committee in Liverpool that I should answer these discourses, I proceeded to do so in two lectures, given at Rodney Hall, on the Sunday evenings of February 18th and March 4th, 1883.

"As Mr. Skewes stated in his second sermon that there were still many points in Spiritualism that he had not noticed, my committee followed up my lectures by challenging him to debate the subject with me on a public platform, on conditions honourable to him and beneficial to the charities of Liverpool. In answer to the repeated invitations to accept this challenge, addressed to Mr. Skewes both by public and private correspondence, the reverend gentleman declines, on the ground that he has had no fair report of my Answers to his Sermons.

"As the only report that has been given of my lectures is a series of paragraphs, headed 'Howlings from the Pit,' put forth by the Protestant Standard, a report which is not
only interpolated by rude and unworthy personal remarks, but is most imperfect, and scarcely touches on half the matter contained in my first lectures, my committee have urged Mr. Skewes to debate the subject of Spiritualism either from the stand-points assumed in his sermons, or any fresh ones he might be able to allege against the Spiritual movement. As Mr. Skewes continues to base his refusal upon the absence of any authentic report of my Answer to his Sermons, I deem it my duty to the cause I represent, to place my Answer to Mr. Skewes's attack on record, and in such a form as cannot be mistaken. It is with this view that I put the annexed statements before the tribunal of public opinion.

"Before entering upon my task, I wish it distinctly understood that I make no profession to repeat, except in general terms, the lectures given by me at Rodney Hall, in answer to Mr. Skewes's sermons. I am not ashamed to avow that I speak in public under the inspiration of those whom I deem to be good spirits, whose wisdom supplies me with the ideas most appropriate to the occasion, and whose power far transcends my own to meet the demands which the spiritual rostrum makes upon me. Under these conditions I find it impossible to recall my lectures by memory, or to transcribe them, as they were originally delivered.

"The following Answer will, however, embody the sum of the arguments before used, and I have only to add, that, for any further elucidation of the question at issue, I still hold myself ready to meet Mr. Skewes in public discussion, under such conditions as may be agreed upon between him and my Liverpool Committee of Spiritualists."

"EMMA HARDINGE BRITTEN."

It must be added that the lectures referred to, being a complete exposition of what Spiritualism is—and what it is not, Mr. Skewes's action, supplemented by Mr. John Fowler's indomitable enterprise, has undoubtedly aided in bringing Spiritualism to the notice of vast numbers of the community who would otherwise have remained in profound ignorance of its verities.

Mr. Fowler also was the only individual, outside the ranks of the clergy, privileged to bear testimony to the faith of Spiritualism, before the English Church Congress, held in 1881, at Newcastle-on-Tyne. On this occasion, one or two of the clerical speakers present bore witness to the tone and temper of the times, by speaking unreservedly in favour of Spiritualism, whilst others exhibited the rancour and bitterness which this all too popular element had excited, by vituperation of a high ecclesiastical order.

Whilst we could wish that Mr. Fowler's necessarily brief but compendious paper could be read by thinkers of every shade of faith, we can only find space for the following excerpts from his brave utterances:

"Every man must observe the present indifferent state of the intelligent public to the service and doctrines of the Church. Those who have had opportunities of observing the intellectual state of the country say that infidelity is on the increase. Now, what does the Church propose to do in this matter? Of its seriousness proof is offered by the fact of this discussion. Until the facts of spiritual existence have been demonstrated, like Peter, who denied his Master, we want evidence, and, like Thomas, we want to put our fingers into the prints of the nails. If demonstration was needed to establish the faith in the hearts of the disciples, demonstration is as much needed to-day, to establish its claims in the experience of the present generation. The fabric cannot be maintained. It will fall to pieces without the interior leavening power of the Spirit. Narrow creeds and ceremonies cannot impose on and influence for ever the minds of men. Therefore, Modern Spiritualism has appeared as a Divine necessity of the times. It does not come to destroy the law and the prophets, but to establish that which came aforetime, and to make the possibilities of spiritual growth and strength in the heart of man more possible."

"Therefore we say that a case has been made out on behalf of Modern Spiritualism to be recognised and utilised by the Church itself, that it may become strong to defeat its own doubts, and, in the full reliance of its hope, do battle with the hard foes who deny the immortality of the soul. If Spiritualists do not universally retain their allegiance to the doctrines of the Church of England, it matters but very little. The Church, by fairly and squarely investigating the alleged facts, will bring together into one focus philosophers and thinkers who otherwise might have remained outside the pale of the Church. To shelve the question by saying that Spiritualism is an imposition displays either presumption or ignorance."
The example above given of Mr. Fowler's address, is sufficient to demonstrate its admirable lines of argument. The effect produced upon the community has been marked and healthful. A far more respectful sentiment has been manifested towards Spiritualism by the thinking classes, since the Church Congress was in session, whilst the impulse given to the cause in Liverpool, is sufficiently proved by the large numbers who gather together each Sunday to attend the Spiritualists' services. For the present these meetings are held in Rodney Hall, under the management of an efficient committee, and the presidency of John Lamont, Esq., a gentleman held in the highest estimation by all classes of his fellow-citizens, besides being a seer and inspirational speaker of remarkable power. Mrs. Hardinge Britten is the regular lecturer of the Society for two Sundays in each month during the present season; Mr. W. J. Colville, from America, Mr. and Mrs. Wallis, Mrs. Groom and other speakers of pronounced excellence filling the rostrum on alternate Sundays.

In Belper, Derbyshire, the Spiritualists enjoy the privilege of holding their Sunday services in the pleasant and commodious hall built, and generously placed at the disposal of his Spiritualist friends and associates, by Mr. W. P. Adshead, the gentleman before mentioned in connection with Miss Wood's stances.

The kindly sentiments which prevail amongst the Spiritualists of Belper, and the many acts of beneficence towards the poor which are practised in their hall, fill the place with a high and holy influence, and fittingly consecrate it to the ministry of angels, on earth as in heaven.

In Bradford, Yorkshire, a large and zealous society of working men and women have combined to hire a good hall, which they entitle the Walton Street Church, and here, as in Belper, the exalting influence of a specially-consecrated place, and the effect of well conducted and orderly services is felt by every sensitive who visits the meetings. Two other well attended meetings are held every Sunday in Bradford, besides what may be emphatically called "mass meetings" in one of the largest halls in the town, when the author, or other speakers from a distance, are engaged, by the energetic and self-sacrificing Bradford Spiritualists.

A special hall has also been built and devoted to the Spiritual Sunday services, at Sowerby Bridge, Yorkshire, where a fine and well-trained choir of young people adds the charm of excellent singing to the elevating influences which pervade the place.

Those who, like the author, have realised with painful sensibility the injurious or favourable effects produced by the different places where Spiritual services are conducted, will be ready to join with her in the fervent wish that wealthy Spiritualists would emulate the example of good Mr. Adshead, and provide in every town and hamlet of Great Britain a true Spiritual home for the people, and a fitting scene in which to invite the angels to come and participate in holy Spiritual exercises. If there be any truth in Spiritual revelations at all, those who would make such an use of the means committed to their stewardship on earth, would certainly find that they had been

"Fitting up a mansion
Which eternally will stand."

In Leeds, Halifax, Keighley, Bradford, and nearly all the principal towns and villages of Yorkshire, well conducted Sunday meetings are held, sometimes aided by renowned speakers from a distance, but in general ministered
to by resident Mediums, most of whom—under trance conditions—give discourses far beyond the average of their normal capacity. The speakers are for the most part such devoted men and women as good faithful Joseph Armitage of Batley Carr; Mrs. Dobson, Mrs. Illingworth; Misses Hance, Shipley, and Harrison; Mrs. Wilson, Mrs. Greig; Messrs. Wilson Oliffe, Blackburn, and many others too numerous to mention. All these are working people, toiling during the week in their several vocations, but giving cheerfully, without stint, and often at the cost of labour and fatigue to themselves, their best service every Sunday to platform utterances, and that most commonly with little or no remuneration.

In the meantime, such noble gentlemen as Mr. John Culpan of Halifax, a Spiritual veteran who for thirty years has given means, uniting service, and an honoured name to the advancement of the cause. Mr. B. Lees, Mr. John Illingworth, Mr. Etchells, of Huddersfield, David Richmond, the veteran Spiritualist of Darlington, Dr. Brown, of Burnley, Mr. Foster, of Preston, good John Harwood, of Littleborough, and Peter Lee, of Rochdale, splendid representatives of Yorkshire and Lancashire Spiritualism—these, and hosts of others, with not a few faithful and zealous ladies, devote themselves by purse and person to the best interests of humanity through the noble cause of Spiritualism.

In a crowded record of this character, many a good and honoured name must necessarily be omitted, but none can doubt that they are all engraven in the imperishable types of the higher life to which their noble services so effectually point the way.

In Newcastle-on-Tyne, the residence of the esteemed scientist T. P. Barkas, a "Spiritual Evidence Society" has been formed, which has done good service by maintaining Sunday meetings, and promoting sances for the culture of Spiritual gifts, and the investigation of phenomena.

It was at these circles that Miss Wood—the celebrated physical medium mentioned in a former chapter—was developed.

The Newcastle Society has moreover exercised a fostering influence upon that large section of country in the vicinity, devoted to the industries of coal mining. Here, as in Yorkshire, local Mediums and trance speakers keep alive the interest of their various districts, with addresses which produce a deep and favourable impression on their listeners.

The author has herself visited two or three of these collieries, and was deeply moved by the sight of the earnest-looking sons of toil massed in serried groups around her. When no strangers visit them, they are addressed by some of the inspirational speakers who abound in these districts. One of the most eloquent, sincere, and popular lecturers of the Northumberland meetings is Mr. Henry Burton, a good and true man, whose life and preaching are both well calculated to demonstrate the exalting influence of Spirit teachings.

The large manufacturing county of Lancashire, though by no means as thickly studded with zealous Spiritual communities as Yorkshire or Northumberland, is nevertheless a stronghold of the faith. Liverpool has already been noticed; meantime Rochdale, Oldham, Manchester, Burnley, Blackburn, and numerous other places of importance maintain Sunday meetings, where vast multitudes listen with profound interest to the consoling doctrines of Spiritualism, taught by the zealous local Mediums who are to be found in those districts.

In the last named place, Blackburn, a large and busy manufacturing
town, the author was instrumental in forming the excellent "Psychological Society," which now holds regular Sunday meetings there.

After the occasion of Mrs. Britten's first visit, the secretary of Society sent a report to the *Medium* which is reprinted for the sake of the Declaration of Principles it contains—one which might be profitably adopted by other religious societies besides the Spiritualists of Blackheath. Our correspondent says:

"Spiritualism is looking up at present in Blackburn. During the last few months have had Mrs. Britten two Sundays occupying the platform of the Exchange: after and evening each visit. The room will hold from 1,300 to 1,800 people, and was packed at each of the four lectures.

"We have also opened rooms for Sunday evening lectures, at the School of Science. There seems to be plenty of fresh faces every Sunday come to listen to what is said. There is a very nice meeting room, and best of all is, that everything is paid for; we either charge 1s. a ticket or no charge to the voluntary offerings of the people, and strange to say, although not making much more than bare expenses, we have never come short of the expenses. The people are thirsting for more knowledge on the subject; the past we have no one to give them the knowledge.—Yours, etc.,

"R. WOLSTENHOLME."

In Macclesfield, an earnest and united Society of believers in Spiritualism have hired and furnished a pleasant little hall, where services are generally conducted by the Rev. Adam Rushton, an estimable gentleman, forms a Unitarian Minister, but one who gave up sect, and even the goodwill of friends to throw in his lot with those who believed in the fact of which he became convinced, and to which, in his modest and unostentatious way, he gives his life and able services.

A similarly self-sacrificing profession of the Spiritual faith has been made by the Rev. Mr. Stoddart of Middlesbrough, near Stockton-on-Tees. T. Stoddart was also an Unitarian Minister, but one whose persecutions was, the sake of his faith have not as yet, been attended with a settlement peaceful as that which Mr. Rushton finds in his little Macclesfield Socie Mr. Stoddart, however, is bound to make his mark, and the good work he serves has obviously not forgotten their charge over their faithful soldi.

In Nottingham, Mr. Wm. Yates, a gentleman of fine culture, and indomitable energy, togethere with a few ladies and gentlemen of superior intellectual attainments, have struggled bravely to sustain an unsectarian representation of Spiritualism. Mr. Yates has also commenced the practice of medical electricity combined with magnetism, under the direction of benevolent healing Spirits, and report speaks in enthusiastic terms of the brilliant conquests he is effecting over otherwise incurable forms of diseases.

In Birmingham, resides Mrs. Groom, an indefatigable trance speaker and seer, who adds to her interesting Sunday lectures, the faculty of seeing and describing the spirit friends of persons in her audience. The labours of this excellent Medium have effected an immense amount of good in the places she visits.

In Birmingham, Walsall, Leicester, and other Midland towns and villages, small Sunday meetings are held, which promise, with good speakers and good management, to swell to large gatherings.

In the West and South of England, less public evidence of progress is demonstrable, although there are many places where it is generally known.
that good Spiritual meetings have been held, and large numbers of private circles are in session.

One of the most prosperous Spiritual societies in the South-west of England, is that established at Plymouth, where many private circles are held, and regular Sunday services are at present conducted with great acceptance by Mr. Clarke, an excellent inspirational speaker.

The formation of the Plymouth Society, as well as much of the good work which it has achieved, is due to the labours of the Rev. C. Ware, but as this gentleman's experience is modestly narrated in his own statement recently published in the Society's report of their first anniversary celebration, we cannot do better than give the account which we find printed in a recent issue of Light, and which is to the following effect:—

"PLYMOUTH.—THE FREE SPIRITUAL SOCIETY.

"The Free Spiritual Society of Plymouth last evening celebrated its anniversary at Richmond Hall, Richmond Street, it being exactly twelve months since its origin. The Rev. C. Ware, having laboured for two years in this town as a minister of one of the Methodist bodies, was suspended in January of last year on account of his belief in Spiritualism; but a number of persons holding similar views having formed themselves into a Society, invited him to become their minister, in which capacity he has since acted. The Society during the year has considerably increased its membership and extended its operations, and now claims to enjoy the patronage, sympathy, and support of many influential friends beyond its formal membership. The proceedings last evening afforded a fair indication that the community is in a flourishing condition; about eighty sat down to tea, and at the public meeting that followed, presided over by Mr. W. T. Rosaiter, of Torquay, addresses were delivered by several gentlemen from the town and neighbourhood. Several mediums also took part in the meeting.

"The Rev. C. Ware, after making reference to the general aspects of Spiritualism, said it was pretty well known that he had laboured in this town for two years as a minister of one of the Methodist bodies. During that time he became acquainted with Spiritualism, and at the outset it presented itself to him as an astounding and glorious reality. Because he would not deny what he knew to be the truth, and forego the study of the profoundest subject that could occupy the mind of man, he was suspended from the denominational pulpit. There were those, however, who refused to submit to ecclesiastical tyranny and mental slavery, and these formed themselves into a Free Spiritual Society, and invited him to become their minister. The Society was formed twelve months ago in the house of one of their friends; a few days afterwards they secured a room at the Octagon, and took their stand as a religious body. Soon after this they removed to their present hall. They had had to encounter great difficulties and various forms of opposition. In September, a conjurer, called Irving Bishop, came to Plymouth to give the 'death blow to Spiritualism.' For a time the subject was in everybody's mouth, and of course 'everybody' went to hear him; for a time Spiritualists seemed to be objects of commiseration until Irving Bishop proved himself a cheat, by failing to exhibit a single phase of Spiritualism. A correspondence thereupon commenced in the Western Daily Mercury, in which a whole galaxy of writers took part; for a time the battle was tremendous, but he thought they could say without boasting that they poured into the enemy's ranks such a fire of stubborn facts as to leave their opponents 'without a leg to stand upon.' It was impossible for him to give them an idea of the advantage their cause derived from this controversy; it was certainly the best work ever done for it. Since the year commenced they had placed a splendid harmonium in the hall, and he was pleased to tell them that the past week was a worthy climax to the year's work, for he had not seen such vitality manifested at any time during the year. The fact was that no cause ever had a brighter outlook than theirs. They had no creed, except the Fatherhood of God and the brotherhood of humanity; and they enjoyed perfect liberty, their motto being to think and allow others to think; their aim being simply the natural development of each individual human soul. They could reckon amongst their company that evening some ten mediums, and ere the meeting closed they would, no doubt, hear some of them speak in the trance state, expressing the thoughts of their invisible friends."

Of the few professional speakers who are from time to time engaged in the work of Spiritual revivalism, the limitations of space will only allow us to make very brief mention.
Mr. and Mrs. Wallis of Walsall are both highly gifted trance speakers and their eloquent ministrations are warmly appreciated wherever they go. Of unblemished character and moral worth, the very lives of this noble couple form a sermon, of which any religious denomination might be proud. Mrs. Groom has already been noticed. Several other acceptable speakers of the Spiritual rostrum might take exception to being classified as professionals, consequently, in addition to the author of this volume, it only remains to notice Mr. J. J. Morse, a most admirable lecturer, and a gentleman who has rendered himself worthy of that designation, by Spiritual culture alone.

When the author first knew Mr. Morse, he had risen from an obscure position of drudgery, to one but little better, as the shopman at Mr. Burn's Spiritual Institution. Here his marvellous powers as a trance Medium became unfolded, until at length, by virtue of being made the instrument of exalted and philosophic Spirits, he grew nearer to their level; became one with them instead of simply their automatic mouthpiece, and finally, by force of these educational processes, and his own indomitable perseverance, Mr. Morse has risen to a position of honourable eminence in the realm of Spiritual literature, and occupies the rank of one of the most attractive trance speakers of the day.

In a cause which is still in transitu, and amongst a vast number of moving forms who are still making history, it would be as unwise to find fault with methods, and criticize the action of individuals, as to complain of the variable clouds which may disappear to-morrow, or the oppressive sunshine which may be modified in the course of a single hour. Every movement in Spiritualism is at present transitional; nearly all the efforts at propagandism now conducted by Spiritualists, are expedients of the hour, whilst to-morrow may call for a widely different course of action. It need be no matter of surprise therefore, that the traditional grumbler finds ample food for his discontent to prey upon, whilst the enthusiast hail's every gleam of sunshine that glances across his path, as the advent of the long looked for millennium. On the mountain top, or in the valley, still we repeat we are but in transitu, and whilst we pause to criticize, dogmatize, or even attempt to organize, the occasion which seemed to call for our special line of conduct will have passed away, and sweep us along with the current to meet a new emergency of the times.

It is under these ever-changing aspects of the Spiritual cause, that the author's pen has been again and again suspended by an invisible but ever present monitor, when she would have applied in her human blindness, words of censure in one direction, and urgent counsels in another. "God understands," murmurs the angel of guidance in the ear of the scribe. "Write—Behold I make all things new!" cries another angelic teacher. Satisfied that the movement which seems so confused and heterogeneous in the dazzled eyes of humanity, is dictated by divine wisdom, ruled by Almighty power, and working together for supreme good, our part is to keep our lamps trimmed and burning and wait for the coming of the Heavenly Bridegroom whose name is—Divine Order.
Most truly yours,

[Signature]
CHAPTER XXIX.

SPIRITUALISM IN AUSTRALIA.—PART I.

Spiritalism in Australia, like that which pervades the whole world in this modern outpouring, has both a public and private representation. The latter is far more general than the former in every country except America, but although demonstrations of Spirit power are more commonly known in Australia amongst individuals and families, than on the rostrum, or through the columns of the journals, they are less available for the purposes of historical record.

The author is in possession of hundreds of accounts of personal experiences and home circles, whilst ream upon ream of alleged Spirit communications have been tendered, for insertion in this volume.

It must of course become obvious to every sensible reader, that records of this character have no interest for the public, however valuable they may be to individuals.

As Spiritual phenomena are for the most part limited to a few general methods, and family communications—so interesting to the recipients—become monotonous in recital to others, it would be useless to reproduce them in pages designed for the benefit of the world at large.

At the risk therefore of disappointing hundreds of well-meaning correspondents who have sent matter for publication, which the répertoire of thousands of Spiritualists could duplicate, we must dismiss this branch of our subject, with the acknowledgment that Spirit power has been far more widely diffused than the public in general is apprised of, and that if a tithe of its doings were given to the world, they would suffice to furnish the shelves of an extensive library.

Aboriginal Spiritualism in Australia has many features of interest, were it within the scope of this volume to notice it. As this would not be possible, we must content ourselves by observing modern Spiritual development amongst the white settlers of Australia.

It seems that many Australian colonists had heard of the Spiritual movement before visiting the country, and on their arrival, pursuing the customary methods of unfoldment through the Spirit circle, a wide-spread interest was awakened long before public attention was called to the subject. In Sydney, Melbourne, Ballarat, Geelong, Brisbane, and numerous other towns and mining districts, communion with Spirits was successfully practised in circles and families, up to about 1867. After that epoch it seems to have become the subject of various journalistic reports of the usual adverse, eulogistic, or non-committal character. At or about that period, a large number of influential persons became interested in the matter, and not a few whose names were a sufficient guarantee of their good faith, began to detail wonderful experiences in the columns of the public journals. The debate and denial, rejoinder and defence, called forth by these narratives, served as propaganda for the movement, and rendered each freshly recorded manifestation, the centre of an ever-widening circle of interest.
NINETEENTH CENTURY MIRACLES

In 1839, a gentleman of considerable wealth and learning, named John Nott, under the name of Schamly, entered into a warm controversy with the editor of the Collinswood Advertiser, in defence of Spiritualism. The brave advocate of the faith defines his position in unanswerable character in a letter, from which we make the following peremptory extract:

"I don't like to confide without advising to that sane of the editor of the Collinswood Advertiser - That, as he had initiated the controversy, he did not intend to withdraw from the arena, &c., he had thoroughly opened the influence or trinity, &c., and would he has shown that we spiritual phenomena are 'unanswerable.' I wish him to be informed that the means he has accomplished the fact he has so magnificently undertaken, he can draw upon as for five hundred pounds sterling, which sum I have offered for twelve months past to our mutual friend Francis Walker to any person in or out of the colony, who can do what he, the editor of the Collinswood Advertiser, in his name of the 22nd inst., he offered to do. The money is in the Union Bank of Australia, Melbourne. This seems a ten word will have nothing to say to it; they will not examine or attempt to have it examined, which is a strong sign that they don't believe it can be accounted for by any known laws or natural sciences; if they are frightened of it, it is not to let too much light into the hole; and the commonality pitch into it venomously, because it points their nose, and gives an excuse for disapproving their orthodoxy. Yours ever truly,

"Walwa, 29th November, 1839.

Schamly."

This letter and many others by the same able writer, replete with sound sense and unanswerable logic, will be found printed in the appendix of a small volume entitled "Spiritual Communications." These were given through the mediumship of Mrs. Elizabeth Armstrong, a lady who resides at Melbourne, and in her capacity of clairvoyant physician, has wrought multitudes of cures which, under any other name than Spiritualism, would have been deemed "miraculous."

At the time when the spirit communications were given which form the subject of the above-named volume, Mrs. Armstrong was one of the subjects whom "Schamly," a gentleman devoted to scientific research, and a friend of the family—magnetized by way of experiment. In the trance thus induced, Mrs. Armstrong's hand was moved to write messages, some of a wonderful test character from spirit friends of those around her—others in various foreign languages utterly unknown to the simple country-bred Medium, and others, ranging through the highest flights of science, philosophy, and metaphysics, but all in a style, entirely beyond the normal capacity of the Medium. To sum up these remarkable productions, we here reprint the short preface of the compiler, the gentleman who sometimes signed his articles by his own initials S. G. W., and sometimes "Schamly." It is as follows:

"The following communications purport to be messages of love and instruction from departed spirits, who, in giving them, have used the hand and mouth of Mrs. Armstrong mechanically; in every instance involuntarily, and often in spite of herself, and of her preserving resistance to their control. Almost all of them were written in the presence of witnesses; many, unconsciously to herself, when in trance or asleep; and some were found written in her book, no one knowing when they were written. Some also in short-hand, no variety of which had she, or I, or any of our acquaintance, any knowledge of whatever. These communications are given originally in a great number of handwriting, exactly corresponding to the number of spirits who have influenced her; and whatever peculiarity of style, chirography, and signature has been adopted by the unseen agent—claiming to be a spirit in his or her first communication through the hand of Mrs. Armstrong has been uniformly maintained throughout. None of the original writings are in her own hand. The quotations in Greek, Hebrew, Syriac, and Arabic, are given in their respective characters.

The author of this work—while resident in Melbourne—enjoyed the privilege of an intimate acquaintance both with the clairvoyant, Mrs.
Armstrong, and the gentleman whose initials are given above. From these parties she learned that the Medium's unfoldment did not proceed very smoothly, she being violently opposed to the controlling power, to which in fact she was only induced to succumb by personal methods, of which we give the following curious examples, extracted from "Schamlyn's" book, page 106:

"Every night, for weeks past, Mrs. A. has been visited by a spirit whom she knew in his earth life; he moves the chairs and bed about—pulls her out of her bed, bedclothes and all—takes the comb out of her hair sometimes, and makes her hair a tangled mass. One comb has been taken away about ten days ago, and she was told that when they, the spirits, are satisfied with her conduct, the comb will be replaced in her hair."

And again:

"Wednesday, 15th.—Excepting Mrs. A.'s nightly trances, there has been nothing done since last writing. I mean nothing that I can report from personal observation. But every night for a month past, she has been visited by a spirit, who pulls her out of bed, sometimes head first, oftener feet first, bedclothes and all; this sometimes is done four times in one night. She can give no reason for such apparently violent conduct, except her constant refusal to do what he desires her; and the most unaccountable thing about the matter is, that spirits with whom we have long been conversant, and in whom we have learned to trust, from their uniform goodness and patience, second the advice of the nightly visitant.

"Friday, 24th.—The nightly visits to Mrs. A. continue, and accompanied with the same apparently unnecessary violent movements of furniture, and pullings of clothes, &c., and still urging her to obey his behests, which she still refuses to do. The only writing that has been done, through Mrs. A.'s hand, for the last week has been the following:—

'Did you know how important to your development is every hour you are losing by your indecision, all your hesitation would very soon cease; and however revolting to your soul the irrevocable step may appear, do not let it stand in your way, or you will one day bitterly repent having done so. We are waiting for you; so hasten on. Why do you linger hugging your road? Be brave, and let no fear daunt your onward progress.'"

If the restoration of hundreds of suffering mortals to health can be accepted as sufficient motive to justify months of similar persecution on the part of spirits towards their recusant Medium, then the strange nature of Mrs. Armstrong's development is explained, and the aphorism—"the end justifies the means"—must be accepted in her remarkable experiences.

Another influential supporter of the Spiritual cause who was an early convert, and for a time became a pillar of strength in its maintenance, was a gentleman connected with the editorial department of the Melbourne Argus, one of the leading journals of Victoria, and an organ well calculated to exert a powerful sway over the minds of its readers.

As this early friend of the cause has subsequently retreated from its general advocacy, and allied himself with a small society banded together under an influence inimical to the interests alike of society and Spiritualism, we only allude to his adherence in the incipiency of the movement as one of the subtle springs by which its onward march became so marvellous a success.

As the tides of public opinion moved on, doctors, lawyers, merchants, and men of eminence began to join the ranks. Tidings of phenomena of the most astounding character poured in from distant towns and districts. Members of the press began to share the general infection, and though some would not, and others could not avow their convictions, their private prepossessions induced them to open their columns for debate and correspondence on the subject. To add to the stimulus thus imparted, many of the leading colonial journals indulged in tirades of abuse and misrepresentation, which only served to increase the contagion without in the least
diminishing its force. At length the clergy—moved from their customary apathy by the tidings of conversions amongst their own best supporters, and the obvious fact that the stream of public sentiment was leaving the dull platitude of old theology far in the rear, began to arouse themselves and manifest their interest by furious abuse, biblical thunders, and ecclesiastical “anathemas.” All would not do. Denunciation provoked retort; discussion compelled investigation; the results of which were, triumphant victories for the facts of Spiritualism. In New South Wales, as in Victoria, the illumination of supernal fires blazed forth—unlit by mortal hands, from every prominent centre.

In Sydney, many converts of rank and influence suddenly appeared upon the scene.

One of the noblest and best of men, one whom all classes and shades of opinion had been accustomed to look up to, honour and respect, now to be named alas, as the late Hon. John Bowie Wilson, Land Minister, and a valiant champion of temperance and every good thing that can reform mankind, became an open convert to Spiritualism, and by his personal influence, no less than his public defence of the cause made converts unnumbered, and sustained the work with the grasp of a colossus. Amongst the many others whose names have also graced the ranks of Spiritualism in Sydney, may be mentioned Mr. Henry Gale, an unswerving and self-sacrificing friend both of Spiritualism and Spiritualists. Mrs. Wilson and Mrs. Gale, Mrs. Woolley and Mrs. Greville, besides a number of other ladies whose names we scarcely feel privileged to mention thus openly; Mr. Greville, M.P., and several other members of the New South Wales Parliament and Cabinet; Hon. J. Windeyer, Attorney-General of the Colony, subsequently one of the judges; Mr. Alfred De Lissa, an eminent barrister; Mr. Cyril Haviland, a literary gentleman of high standing; Mr. Macdonald, Captain Barron and his amiable lady; Mr. Milner Stephen, a barrister of eminence, his lady and family, and many other ladies and gentlemen of the first standing, joined the ranks of Spiritualism, and proved themselves as faithful in its defence, as they were honourable in avowing their unpopular (?) faith.

We must now call attention to a convert who, though neither an M.P. or aristocrat, as regards social position, has yet done as much, we might say more, to advance the cause of Spiritualism, and crystallize its scattered fragments into concrete strength, than any other individual in the ranks. We speak of Mr. Wm. Terry, the well-known and enterprising editor of the Melbourne Harbinger of Light, the oldest and best Spiritual organ of Australia.

Although biographical details in general are too prolix and personal for these pages, Mr. Terry’s adherence to the cause of Spiritualism became an event of such marked importance, and he has so long and indefatigably identified himself with its progress, that we deem it in this instance only just to depart from the plan of this work and give the following biographical notice of Mr. Terry, as prepared for one of the English Spiritual papers by Hudson Tuttle, of America.

This eminent and careful writer says:—

"Mr. Terry was born in London in 1838, and in 1857 emigrated to Melbourne, Australia. He was early thrown upon the world, and compelled to labour for a subsistence, and had little opportunity for literary culture. The boy of eighteen was buffeted his way in the rough colonial world almost alone and single-handed. After the usual vicissitudes incident to the state of society during the early developments of the gold
field, he established, in connection with his brother, a general store at Hemington, near Melbourne, on the main road to the principal gold diggings. It was here, in the year 1859, that his attention was first drawn to Spiritualism. It is of deep interest to trace his cumulative experience, and the character of the phenomena presented to him, for they are parallel and identical in character with those so widely witnessed in this country, showing a common origin. The reading of the work by Judge Edmonds and Dr. Dexter on 'Spiritualism,' which chanced to fall into his hand, interested him so much in the subject, that he began to inquire if there were investigators in the colony. Hearing that there were, and that they held séances in East Melbourne, he obtained permission to attend. Arriving rather late, he found twelve persons seated around a large loo-table. He took his seat at a small table at the extremity of the apartment, and carefully watched the proceedings. He found the people more than usually intelligent, and after a time the table moved and answered questions. Thus he had at once given him a fact to begin with.

He says:

"A supermundane power acted upon the table. The next thing was to ascertain the origin and nature of that power. With that view I obtained an introduction to a private circle, the members of which consisted of one family. I found them firm believers; their conduct was kindly and straightforward, and whilst offering us every opportunity to investigate, they did not seem anxious to proselyte. When we sat at a low table, it soon began to move and respond to the alphabet, to the questions of our hostess. . . . The table then began to imitate the motions of a ship at sea, and on inquiring, the name of a friend who had been lost at sea was given. He was asked to point out any passage in the Bible which would indicate the circumstances of his death, and the chapter and verse were indicated. Altogether the manifestations were demonstrative of an unseen intelligence controlling them. Their respectability and the absence of any motive for deception, forbade the idea of collusion or trickery; moreover our friends were most desirous that we should examine everything for ourselves, and we availed ourselves of the permission.

"Never shall I forget the eventful night when I realized the grand truth of man's continuous senescent existence after death. I felt the presence of my brother, and it was indeed a happy reunion. Death had lost its sting, the grave its victory. My soul was filled with inexpressible joy, and as I wended my way homeward to tell the glad tidings, I could scarcely feel the ground under my feet. Shortly after this I was informed by my spirit friends that I should become a writing medium. I accordingly sat alone, and watched events. The first sensation experienced was a numbness of the hand and arm; then a current, as of mild electricity, passed through it, and my hand began to rotate, drawing circles on paper, and after a considerable time the letters S. B. were written. These I recognized as the initials of a spirit who had communicated before with us by means of the table. In a few days the influence increased, and several messages were written and signed by my brother and many others whom I had known and loved while in the body.

"About this time one of our circle received a letter from England, informing him that a ship named the 'City of New York,' on which an intimate friend of his was an officer, was long overdue and supposed to be lost. At our first meeting afterwards a communication was written through my hand giving an account of the foundering of the steamship 'City of Boston.'

"We said it was the 'City of New York' that was supposed to be lost, but the spirit adhered to what he had written, and when the next mail arrived from England the papers contained an account of the loss of the 'City of Boston.'"

Passing over the narrative of many years of steady growth in various phases of mediumship we resume our extracts at the time when Mr. Terry's powers were specially unfolded for the diagnosis and cure of disease.

After describing in graphic terms the commencement and progress of Mr. Terry's work as a Clairvoyant and Medical Medium, the biographer says:

"About 1869 the necessity for a Spiritualistic journal was impressed deeply on the mind of Mr. Terry. He could not cast it off, but pondered over the enterprise. At this time, an exceedingly sensitive patient described a spirit holding a scroll on which was written, 'Harbinger of Light,' and the motto, 'Dawn approaches, error is passing away; men arising shall hail the day.' This influenced him, and in August, 1870, he set to work to prepare the first number, which appeared on the 1st of September of that year, and has continued to be regularly issued to the present.

"There was an organisation in the Australian colony, and Mr. Terry saw the advantage and necessity of associative movement. He consulted a few friends, and in November,
1870, he organized the first Victorian Association of Spiritualists. A hall was rented, and Sunday services, consisting of essays and readings by members, enlivened by appropriate hymns, were held. In October, 1872, impressed with the desirability of forming a Lyceum, he called together a few willing workers, and held the first session on October 29th, 1872. It is, and has been from the first in a flourishing condition, numbering one hundred and fifty members, with a very handsome and complete outfit, and excellent library. He has remained an officer ever since, and conductor four sessions. He assisted in the establishment of the Spiritualist and Free-thought Association, which succeeded the original one, and was its first president. He has lectured occasionally to appreciative audiences, and his lectures have been widely circulated. His mediumship, which gave such fair promise, both in regard to writing and speaking, became controlled especially for the relief of the sick. Without the assistance of advertising he has acquired a fine practice. With this he combines a trade in Reform and Spiritualistic publications, as extensive as the colony, and the publication of the *Harbinger of Light*, a Spiritual journal that is an honour to the cause, and well sustains the grand philosophy of immortality. No man is doing more for the cause, or has done more efficient work."

A short but interesting summary of the rise and progress of Spiritualism in Australia is given in the American *Banner of Light* of 1880, in which Mr. Terry's good service is again alluded to, and placed in line with several other pioneers of the movement, of whom mention has not as yet been made. The sketch reads as follows:—

"THE RISE AND PROGRESS OF SPIRITUALISM IN AUSTRALIA.

"The *Harbinger of Light*, published at Melbourne, Australia, furnishes a review of the origin of its publication and the work it has accomplished during the ten years just closed. At its advent in 1870, considerable interest had been awakened in the subject of Spiritualism, by the lectures of Mr. Nayler in Melbourne, and Mr. Leech at Castlemaine. The leaders of the church became disturbed, and seeing their gods in danger, sought to stay the progress of what would eventually lessen their influence and possibly their income. But Mr. Nayler spoke and wrote with more vigour; the addresses of Mr. Leech were published from week to week in pamphlet form and widely distributed. At the same time, Mr. Charles Bright, who had published letters on Spiritualism in the *Argus*, over an assumed name, openly identified himself with the movement and spoke publicly on the subject. Shortly after, eleven persons met and formed an association, which soon increased to eighty members. A hymn book was compiled and Sunday services began. As elsewhere, the press ridiculed, and the pulpit denounced Spiritualism as a delusion. A number of articles in the *Argus* brought some of the facts prominently before the public, and the growing interest was advanced by a public discussion between Mears, Tyerman and Blair. In 1873, a Sunday school on harmonical principles was established, Mr. W. H. Terry, the proprietor of the *Harbinger*, being its first conductor. Almost simultaneously with this was the visit of Dr. J. M. Peebles, whose public lectures and work in the Lyceum served to consolidate the movement. A controversy in the *Age*, between Rev. Mr. Potter, Mr. Tyerman and Mr. Terry, brought the facts and teachings of Spiritualism into further notice.

"Soon came Dr. Peebles, Thomas Walker, Mrs. Britten and others, who widened the influence of the spiritualistic philosophy, and aided the *Harbinger* in its efforts to establish Spiritualism on a broad, rational basis. Mr. W. H. Terry is deserving of all praise for his unselfish and faithful exertions in carrying the *Harbinger* through ten years of as hard labour as ever befell any similar enterprise, and we bespeak for him, in his continued efforts to make known the evidences of a future existence and the illumining truths of Spiritualism, the hearty co-operation and sympathy of all friends of the cause."

The "Mr. Nayler" alluded to in the above-quoted article, as well as his estimable wife, proved invaluable pioneers in the cause of progress as Mediums for speaking, drawing, and other gifts. Both have now passed to their well-earned rest, but the record they have left behind will never pass out of grateful remembrance in this generation, whilst the effects of their good service will endure for all time.

In the palatial Melbourne residence of Mr. William Stanford, an American gentleman who has devoted time, wealth, and noble service to
the advancement of Spiritualism, one room is entirely hung with Mrs. Naylor's Spirit drawings, and the hospitable master of the mansion, scorns not to rank amongst his costliest works of art, the Spirit drawings and paintings of the poor Medium. Mr. Stanford never descants more enthusiastically on the glorious pictures which adorn his walls, nor appears in more admirable relief to the time-serving throng with whom the Spirit world and its work is a tabooed subject, than when he conducts his visitors into the cabinet chamber gemmed with the artistic work of the "ancient" lady, now a blessed Spirit, and describes the marvels which attended the production of this complete picture gallery of Spirit art.

Amongst the distinguished workers in early Colonial Spiritualism, we must not omit to mention the Rev. John Tyerman, formerly a clergyman of the Church of England.

Writing to the *Banner of Light* on the subject of Mr. Tyerman's accession to the Spiritual ranks, an esteemed American correspondent says:

"The Rev. J. Tyerman, of the Church of England, resident in one of the country districts, boldly declared his full reception of Spiritualism as a great fact, and his change of religious faith consequent upon the teachings of Spirits. Of course he was welcomed with open arms by the whole body of Spiritualists in Melbourne, the only city where there was any considerable number enrolled in one association. He soon became the principal lecturer, though not the only one employed by the Association, and well has he wielded the sword of the new faith. He is decidedly of the pioneer stamp, a skilful debater, a fluent speaker, ready at any moment to engage with any one, either by word of mouth or as a writer. So widely, indeed, did he make his influence felt, and so individual was it, that a new society grew up around him, called the Free-Thought and Spiritualist Propaganda Society, which remained in existence till Mr. Tyerman removed to Sydney, when it coalesced with the older Association under the combined name of Melbourne Spiritualist and Free-Thought Association."

Mr. Tyerman is acknowledged to have wrought well and faithfully for the cause of Spiritualism. Though now removed by the Death Angel to the farther shore, his good service is held in grateful remembrance by many of those who were first stimulated to investigate Spiritualism, through his trenchant arguments and fearless example. Like all public labourers in an unpopular cause, Mr. Tyerman had to do battle with personal enemies both within and without the camp, and even now his name is often used as a byword of reproach against Spiritualism. And yet—"He being dead yet speaketh"—and surely "His works do follow him."

Another valuable convert to the cause of Spiritualism at a time when it most needed good service, was Mrs. Florence Williams, the daughter of the celebrated English novelist G. P. R. James, and the inheritor of his talent, originality of thought, and high culture. This lady for a long time officiated at the first Spiritual meetings convened for Sabbath Day exercises, as an acceptable and eloquent lecturer, and her essays would have formed an admirable epitome of Spiritual revelations at the time in which they were delivered.

The visits of several zealous propagandists have been alluded to in previous quotations, amongst whom must be named one of the first to break ground as a public exponent of Spiritualism, the Rev. J. M. Peebles, formerly a minister of Battle Creek, Michigan. Mr. Peebles was well known in America as a fine writer and lecturer, and as such was justified in expecting courteous, if not eulogistic mention from the press of a foreign country, with whom his own was on terms of amicable intercourse. How widely different was the journalistic treatment he experienced may be
gathered from his own remarks addressed to the *Banner of Light* some five years after his first visit, and describing in graphic terms the changed spirit which marked alike the progress of the movement and the alteration in the tone of public opinion.

Mr. Peebles says:

"Relative to Spiritualism and its divine principles public sentiment has changed rapidly, and for the better, during the past five years. Upon my late public appearance in Melbourne, the Hon. John Melville, Ex-mayor of the city, and Commissioner to our Centennial Exhibition, took the chair, introducing me to the audience. On my previous visits some of the Spiritualists seemed a little timid. They preferred being called investigators, remaining a good distance from the front. Then my travelling companion, Dr. Dunn, was misrepresented and meanly vilified in the city journals; while I was hissed in the market, caricatured in *Punch*, burlesqued in a theatre, and published in the daily press as an "ignorant Yankee," an "American trickster," a "long-haired apostate," and a "most unblushing blasphemer!" But how changed! Recently the secular press treated me fairly. Even the usually abusive *Telegraph* published Mr. Stevenson's article assuring the Rev. Mr. Green that I was willing to meet him at once in a public discussion. The *Melbourne Argus*, one of the best daily papers in the world, the *Australasian*, the *Herald*, and the *Age*, all dealt honourably by me, reporting my lectures, if briefly, with admirable impartiality. The press is a reflector; and those audiences of 2,000 and 2,500 in the great Opera House on each Sunday for several successive months were not without a most striking moral significance. It seemed to be the general opinion that Spiritualism had never before occupied so prominent yet so favourable a position in the eyes of the public. . . ."

That Australia might not be wanting in phenomenal proofs of the Spiritual authority upon which the doctrines of the rostrum were promulgated, the invisible powers through whose resistless influence the movement has been conducted, impelled the Davenport Brothers, and Charles Foster, the celebrated test and physical Medium, to visit the Colonies on different occasions, subsequently to the establishment of the *Harbinger of Light* in 1870. It was fortunate for the best interests of truth that this was the case, as Mr. Terry's plain account of the phenomena as they really occurred through these Mediums, was essential, to counteract the wilful spirit of misrepresentation indulged in by a large portion of the Colonial press.

The reader must now be familiar with the several phases of Spirit power displayed through the Davenports and Charles Foster; descriptions of what transpired in their presence therefore would be unnecessary. It is worthy of note however, that William Davenport, the younger of the celebrated brothers, closed a life of unnatural toil, cruel persecution, and hardship, in Melbourne, sinking, to what none can doubt to be his well-earned rest, under the premature decay of a worn-out constitution.

To commemorate the blessed transition from the chilling airs which had blighted the young life of his brother, and sped him all too soon to the land of never setting suns, poor Ira, the lonely brother still left, a stranger so far distant from home and friends, determined to leave behind him such a memento of his departed companion, as should (to his conception at least) worthily commemorate the life-long service to which his brother had fallen a sacrifice.

For this purpose, he devised a tombstone, on which he caused to be engraved, the representation of the cabinet, ropes, and other paraphernalia, which constituted the two brothers' stock-in-trade. But when this strange device was about to be set up, the reverend gentleman who claimed rule over the sacred "city of the dead," powerless as he might be to influence the destiny of the enfranchised soul, protested against such a *heathenish* record being introduced into *sacred ground*. In a word, Christian piety
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was deeply scandalized at Ira's ingenious method of honouring his poor brother, and the holy man in question ruled the unsanctified tombstone out of the cemetery.

It was nothing that stony voices on every side proclaimed such heathenish falsehoods, as "gone to God," "sleeping in the ground;" "waiting for the last trump to sound," &c., &c. These caricatures of the departed soul's condition, were strictly in Christian order, but to tell the actual story of Willie Davenport's life in truthful marble was too direct a perversion of Christian order to be permitted, and so the tombstone was ruled out, and so it would have remained had not a sentiment of reactionary common sense and good feeling so prevailed, that it was ultimately set up in a little nook railed off from the sacred dust, and yet sufficiently near to suggest the inference, that in some distant angelic resurrection day, even Willie Davenport might creep into heaven through some small side door whose hinges were oiled by the sanctified remains near which his unsanctified dust was laid to rest. That Willie Davenport's bright and progressed spirit has whispered into his hereaved brother's ear many a time, Laertes' bitter rebuke to the "churlish priest" whom Shakespere represents as cutting short poor Ophelia's funeral rites, we have good reason to believe; enough that the curtain has fallen on what might have been esteemed a tragedy, had not the cant of Christian ecclesiasticism turned it into a farce. When that curtain rises again on Spirit life, we may find Willie Davenport and the "churlish priest" have changed places.

Of Charles Foster's work in Australia, we can only offer one representative extract. Though written in the Harbinger of Light in 1881, it refers to a scene which transpired eight years previously. The author, Mr. H. J. Browne, of Melbourne, is a gentleman whose wealth, influence, and distinguished literary abilities, have been nobly devoted to the advancement of every good work in Spiritualism. Beloved and admired by all who knew them, both Mr. and Mrs. Browne have been pillars of strength to the cause in Melbourne.

Besides being the author of several volumes, pamphlets, and well-written articles, on the facts and philosophy of Spiritualism, Mr. Browne has gallantly maintained the cause in public as well as in private debate. If Charles Foster had made no other converts than this gentleman and his fair wife, his visit to Australia would not have been in vain. In one of his "familiar letters," published in the Harbinger of Light, Mr. Browne describes his first interview with Mr. Foster and its consequences, as follows:

"My first decided experience of practical Spiritualism was connected with the exposition of the phenomena by Mr. Foster, in Melbourne, seven or eight years ago. I received so many assurances of the powerful and convincing nature of his exhibitions from friends who had visited him in Spring Street, that I was induced, in company of a friend, to interview him; and I must confess I did so with a very strong impression that his exhibitions were based on mere trickery, and that those who visited him were the victims of delusion. However, the evidence he afforded me, the names he mentioned of friends who had been dead years and years, the messages which came through him to me, stamped with a particularity which carried the evidence with them, could not be explained away. I could not conceive that by any process of mind-reading Mr. Foster could tell me circumstances of a private nature, and which for the time had faded from my memory, or indeed that he could tell the name of my father, for I myself was a perfect stranger to him, and he had no opportunity of making enquiry. But in addition to this, he not only quoted names, and gave the cause of the death of several friends long in the spirit-world, describing their characteristics, but I distinctly saw, in the front of his face, the materialised features of a friend who had been dead some little time, and of whom he could by no possibility have known anything."
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Mr. Browne sums up a long account of phenomena, very wonderful in itself, but too familiar to need re-iteration, with the following urgent question:—

"Is it not sufficient that names, characteristics, appropriate messages, and most accurate description of friends who have been in the spirit-world for so long a time are thus given with accuracy?"

CHAPTER XXX.

SPIRITUALISM IN AUSTRALIA.—PART II.

We must now call attention to the efficient service rendered to the cause of Spiritualism by Mr. Thomas Walker, a young Englishman first introduced in the Colonies by the Rev. J. M. Peebles, in whose company Mr. Walker for some time travelled.

Alleging himself to be a "trance speaker" under the control of certain Spirits whom he named, Mr. Walker lectured acceptably in Sydney, Melbourne, and other places in the Colonies on the Spiritual rostrum. At the period of the author's visit to Australia in March, 1878, Mr. Walker was maintaining a public debate with a Mr. M. W. Green, a minister of a denomination termed "the Church of Christ." This gentleman had acquired some reputation in the Colonies as a preacher, and as one who had bitterly opposed, and taken every possible opportunity to misrepresent Spiritualism.

The debate, which was held in the Temperance Hall, Melbourne, had attracted large audiences, and been extended for several nights beyond the period originally agreed upon.

At the time when the author arrived in Melbourne, and was taken by her new friends to hear the closing arguments, it was evident that Mr. Green had in a great measure abandoned the ground originally assumed for debate—namely, the relative principles of Christianity and Spiritualism—and was now entering upon that most objectionable system of warfare which consists of personal invective, against the characters of those who espoused the cause which he opposed.

This was all the more injurious, as Mr. Green's attacks were chiefly levelled against the American Spiritualists, and the scandalous stories he retailed were not likely to be familiar enough to English listeners to enable them to judge of the truth or falsehood of his allegations.

It was in pursuance of this very honourable mode of warfare, that on the last night but one of the debate, Mr. Green, towards the close of the proceedings, launched what he evidently intended to be a final thunderbolt against the whole rank and file of the Spiritualists, by reading a letter, full of the bitterest denunciations against Spiritualism and the vilest charges against Spiritualists—which letter Mr. Green affirmed, emanated "from a physician of high standing in the City of New York." For the original of this document the reader is referred to the printed report of the Green and Walker debate published in Melbourne and sold by Mr. Terry.
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It is only necessary to say to the well-informed American reader, that the said physician in high standing—whose name would disgrace these pages, was the notorious individual who was cited by his hapless young wife—one of the most celebrated trance-speaking Mediums of America—to answer for his shameful misdeeds in a New York court of justice; that in passing a sentence which freed the suffering lady from the power of the infamous husband, the latter was branded with a character so vile, that he was virtually expelled—not only from association with every Spiritual society in America—but also from the notice of any respectable members of the community.

It was in revenge for the odium and disgrace thus stamped upon him that the New York physician of high standing wrote and printed a vengeful tract, bitterly denouncing the Spiritualists who had repudiated him; and it was this notable and authoritative document by which Mr. Green proposed to deal the final blow that should demolish Spiritualism all over the world.

Although this letter bore in its very wording, evidence of the reckless mendacity and malignity which had dictated it, Mr. Green read it out with an assumption of deep regret that he had been forced to this course “in the best interests of society, morality, duty,” &c., &c. The reading of such a document to an audience totally unacquainted with the circumstances under which it was written, of course fell like a thunderbolt on the astonished listeners, and produced a feeling of discouragement even amongst the Spiritualists present, which Mr. Walker could not dispel. But whilst Mr. Green was felicitating himself on the immense advantage his mode of attack had procured for him, he was entirely unconscious of the fact, that two newly arrived strangers from America were in the audience, who did know the character of the witness, he had so recklessly cited. Those strangers were the author and her husband, and when on the next evening the closing proceedings of the debate were opened, Mr. Walker and his committee were in possession of a letter signed in full, and stating clearly, the real character and standing of Mr. Green’s “New York physician.” The circumstances under which this man was universally tabooed by the American Spiritualists were fully detailed, and the vengeance which animated him to retaliate upon them in Mr. Green’s famous document, made thoroughly manifest. Furthermore, the writer offered in proof of her veracity, to refer a committee of enquiry to twelve respectable residents of New York City. It may well be supposed, the reading of this letter, signed as it was by a party then present in the audience, created a sensation which fully equalled, if it did not exceed that of the former occasion. It is enough to say, the debate on this evening was neither as extended nor yet as spirited as formerly. Every listener felt doubtless with the minister and his party, that the matter had gone quite far enough, and the result was, the affair closed in the usual parliamentary way, that is to say, hollow courtesies were exchanged, the debatants mutually complimented each other; votes of thanks, and a general hand-shaking ensued; and so the proceedings terminated.

Following upon this debate, the author proceeded to fill an engagement to deliver Sunday evening lectures at the Melbourne Opera House, during a period extending over several months. As the audiences at these meetings scarcely ever numbered less than two thousand persons, it may be supposed that the interest as well as antagonism they excited, was very marked. In this, both press and pulpit played their accustomed rôle. The columns of the journals became the arena of a perfect guerilla warfare,
and the author's pen was kept constantly busy, in refuting erroneous statements, and answering antagonistic opponents. Some of these attacks necessitated answers from the rostrum, which were not unfrequently printed and distributed abroad, as Spiritual propaganda.

Meantime the pulpits thundered forth their customary denunciations, although a few of the more liberal preachers of the day, bore testimony to the immense impulse that Spiritualism had communicated to popular sentiment.

Week evening meetings also were organized in the Melbourne Athenaeum and many of the adjacent towns and districts.

During the author's visit to Australia she was induced to publish several lectures, tracts, and two volumes of a still more important character. These works were issued by the large and influential publishing house of Messrs. Robertson and Co., Melbourne, and though several editions were run through, they were so eagerly bought up, that they are now out of print and unobtainable. The first volume published was a manual of Spiritualism designed for the use of investigators, called "On the Road;" the second was entitled "The Faith's Facts and Frauds of Religious History."

Both will be republished when time and opportunity serves for a future issue.

Mrs. Britten's time being limited, and pressing demands calling her away to other countries, her stay in Australia was comparatively short and terminated in about fourteen months. Mr. Walker, however, remained to reap the fruit of his labours, and after an absence of some months in South Africa, has returned to Melbourne, as a lecturer on avowedly "Free Thought subjects."

It was about this time that the celebrated test and physical Medium, Dr. Slade, arrived in the Colonies, and the marvellous proofs of Spirit power that were exhibited in his presence, contributed not a little to the rapid growth of a deep and intelligent interest in Spiritualism.

How far the insults and snares of the press had become modified to fair and candid reports of what was transpiring, may be gathered, from the following extracts, taken from the Melbourne Age, one of the leading daily journals of the city. They are dated August 20, 1878, and read thus:—

"A SÉANCE WITH DR. SLADE.

"Spiritualism is just now very much to the front in Melbourne. The lectures of Mrs. Emma Harding-Britten, delivered to crowded audiences at the Opera House every Sunday evening, have naturally attracted a sort of wondering curiosity to the subject, and the interest has probably been intensified by the strenuous efforts that are being made in some of the orthodox pulpits to prove that the whole thing is an emanation from the devil. The announcement that the famous Dr. Slade had arrived to strengthen the ranks of the Spiritualists has therefore been made at a very critical juncture, and I should not be surprised to find that the consequence will be to infuse a galvanic activity into the forces on both sides. Though I do not profess to be a Spiritualist, I own to having been infected with the fashionable itch for witnessing physical manifestations, as they are called, and accordingly I have attended several circles with more or less gratification. But Dr. Slade is not an ordinary medium, even amongst professionals. The literature of the Spiritualists is full of his extraordinary achievements, attested to all appearance by credible witnesses, who have not been ashamed to append their names to their statements.

I see that on one occasion, writing in six different languages was obtained on a single slate, and one day, accompanied by two learned professors, Dr. Slade had a sitting with the Grand Duke Constantine, who obtained writing on a new slate held by himself alone. From St. Petersburg Dr. Slade went to Berlin, where he is said to have obtained some marvellous manifestations in the house of Professor Zöllner, and where he was
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visited by the court conjurer to the Emperor, Samuel Bellachini. . . . My object in visiting Dr. Slade can be understood when I was introduced to him with my friend, whom I shall call Omega, and who was bent on the same errand. Dr. Slade and Mr. Terry constituted the circle of four who sat around the table in the centre of the room almost as immediately as we entered it. There was nothing in the room to attract attention. No signs of confederacy, human or mechanical. The hour was eleven in the morning. The window was unshuttered, and the sun was shining brightly. The table at which we sat was a new one, made especially by Wallach Brothers, of Elizabeth Street, of polished cedar, having four slight legs, one flap, and no ledges of any kind underneath. As soon as we examined it Dr. Slade took his seat on one side, facing the window, and the rest of us occupied the other three seats. He was particularly anxious that we should see he had nothing about him. It had been said that he wrote on the slate by means of a crumb of pencil stuck in his finger-nails, but his nails were cut to the quick, while his legs and feet were ostentatiously placed away from the table in a side position, exposed to view the whole time. He first produced a slate of the ordinary school size, with a wet sponge, which I used to it. A chip of pencil about the size of a grain of wheat was placed upon it on the table; we joined hands, and immediately taps were heard about the table, and in answer to a question—Will you write it—from Dr. Slade, three taps were given, and he forthwith took up the slate with the pencil lying on it, and held half of it under the table by his finger and thumb, which clasped the corner of the half that was outside the table, and was therefore easily seen by all present. His left hand remained near the centre of the table, resting on those of the two sitters on either side of him. Several convulsive jerks of his arm were now given, then a pause, and immediately the sound of writing was audible to every one, a scratching sound interrupted by the tap of the pencil, which indicated, as we afterwards found, that the t's were being crossed and the i's dotted. The slate was then exposed, and the words written were in answer to the question which had been put by Omega as to whether he had psychic power or not. I pass over the conversation that ensued on the subject, and go on to the next phenomenon. To satisfy myself that the 'trick' was not done by means of sympathetic writing on the slate, I had ten minutes previously purchased a slate from a shop in Bourke Street, containing three leaves, and shutting up book fashion. This I produced, and Dr. Slade readily repeated his performance with it. It was necessary to break the pencil down to a mere crumb, in order to insert it between the leaves of the slate. This done, the phenomenon at once recurred, with this rather perplexing difference, that the slate, instead of being put half under the table, forced itself by a series of jerks on to my neck, and reposed quietly under my ear, in the eyes of every one present. The scratching then commenced; I heard the t's crossed and the i's dotted by the moving pencil, and at the usual signal I opened the slate, and found an intelligible reply to the question put.

... The next manifestation was the levitation of one of the sitters in his chair about a clear foot from the ground, and the levitation of the table about two feet. I ought to have mentioned that during the whole of the séance there was a good deal of by-play going on. Everyone felt the touch of hands more or less, and the sitters' chairs were twice wrenched from under them, or nearly so, but the psychic could not possibly have done it...

As the messages that were obtained, though of a remarkable test character, would be of no interest to the reader, we omit them. The writer sums up the result of his visit with a candid reiteration of all the conditions, and acknowledges the utter impossibility of attributing the phenomena produced to fraud, collusion, or any known mundane causes.

As personal details are more graphic than the cold narrations of passing events, we deem it expedient in this place to give our readers an inside view of Spiritualism in Australia, by republishing one of the many articles sent by the author to the American Spiritual journals during her sojourn in the Colonies. The following excerpt was written as the result of personal experience, and at a time when Spiritualism, in the usual inflated style of journalistic literature, was "in the zenith of its triumphs." It is addressed to the Editor of the Banner of Light, and reads as follows:—

"Spiritualism in these Colonies finds little or no public representation outside of Melbourne or Sydney, nevertheless warm friends of the cause are scattered all over the land, and endeavours are being made to enlarge the numerous circles into public meetings, and the fugitive efforts of whole-hearted individuals into associations as powerful as that which
exists in Melbourne. At present, the attempt to effect missionary work in any portion of Australia outside Sydney or Melbourne, becomes too great a burden to the humble individual, who has not only to do the work, but to bear the entire cost of the undertakings, as I have had to do in my visits to various towns in Victoria. Expenses which are cheerfully divided amongst the many in the United States, become all too heavy for endurance when shouldered upon the isolated workers; hence the peculiarity of public representation, and the impossibility of those who visit the Colonies, as I have done, to earn any important pioneer work beyond the two great centres I have named. Mr. Walker in Sydney, and I at Melbourne, have been favoured with the largest gatherings ever assembled at Colonial Sunday meetings.

Having, by desire of my spirit guides, exchanged rostrums, he filling my place in Melbourne, and I his at Sydney, we find simultaneously at the same time, and on the same Sundays, the lessees of the two theatres we occupied raising their rent upon us on hundred and fifty per cent. The freethinkers and Spiritualists had occupied the theatres in Sydney four years at the rate of four pounds per Sunday. For my benefit the landlord raised the rent to ten pounds, whilst the same wonderful spirit of accord caused the Melbourne manager to increase upon Mr. Walker from eight pounds to a demand of twenty. With our heavy expenses and small admission fees this was tantamount to driving us out altogether. Both of us have succeeded after much difficulty, and fighting Christian warriors with the Christian arms of subtlety and vigilance, in securing other places to lecture in; and despite the fact that the press insulter us, the pulpit curses us, the Christians generally devote us to as complete a prophecy of what they would wish us to enjoy eternally as their pious devise, we are each attracting our thousands every Sunday night, and making such unmistakable marks on public opinion as will not soon be effaced again.

"Dr. Slade's advent in Melbourne since last September has been productive of an immense amount of good. How far his labours here will prove remunerative I am not prepared to say. Frankly speaking, I do not advise Spirit Mediums or speakers to visit these colonies on financial advancement intention. There is an abundant crop of Medium power existing, interest enough in the cause, and many of the kindest hearts and clearest brains in the world to be found here; but the lack of organisation, to which I have before alluded, and the imperative necessity for the workers who come here to make their labours remunerative, paralyses all attempts at advancement, except in the sensation line. Still I feel confident that with united action throughout the scattered force of Spiritualists thought in these Colonies, Spiritualism might and would supersede every other phase of religious thought in an incredibly short space of time. I must not omit to mention the friends in every place I have visited have been more than kind, hospitable, and appreciative. The public have defied both press and pulpit in their untinted support of my lectures. The press have been equally servile, and the Christian world equally stirred, and equally active in desperate attempts to crush out the obvious proofs of immortality Spiritualism brings.

"In Melbourne, I had to fight my way to comply with an invitation to lecture for the benefit of the City Hospital. I fought and conquered; and the hospital committee revenged itself for a crowded attendance at the Town Hall by taking my money without the grace of thanks, either public or private, and insisting on acknowledgment of my services by an official receipt. In Sydney, where I now am, I was equally privileged in lecturing for the benefit of the Temperance Alliance, and equally honoured, after as enthusiastic and successful meeting, by the daily press of the city in their utter silence concerning such an important meeting, and their careful record of all sorts of such trash as they disgrace their columns with. So mote it be. The wheel will turn some day! In Sydney is deepening from a lovely spring to a warm summer, just as you in America are collapsing into a freezing winter. Some time soon after Christmas (Midsummer here) I expect we shall begin to turn our thoughts westward, where home duties and private interests imperatively summon us; if not early in the spring, not later than the ensuing early summer.

"Sydney, New South Wales, November, 1878." —EMMA HARDING BRITTEN.

During the years 1881 and 82 the Australian colonists were favoured with visits from three more well-known American Spiritualists. The first of these was Professor Denton, an able and eloquent lecturer on geology, and one who never fails to combine with his scientific addresses, one or more stirring lectures on Spiritualism. The second propagandist was Mrs. Ada Foye, one of the best test, writing, rapping, and seeing Mediums, that has ever appeared in the ranks of Spiritualism, whilst the third was Mrs. E. L.
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Watson, a charming trance speaker, and a lady as much admired for her spotless life and amiable manners as for her eloquent addresses.

Mrs. Watson’s stay in the Colonies, like that of Mrs. Foye, was very brief, yet quite long enough to create a profound impression upon her large audiences and establish her memory in the hearts of hosts of friends.

Professor Denton’s lectures created a wide-spread interest amongst all classes of listeners. Even the most hypercritical scientists were compelled to admit his claim to equality with themselves.

He lost caste it is true, when his fearless advocacy of Spiritualism followed up his scientific lectures; but even his enemies acknowledged the resistless influence of his eloquence, and the public gladly lent an ear to his common-sense arguments and commanding powers of expression.

Mrs. Foye is one of the few test and physical Mediums whose manifestations can be exhibited in a public audience. For upwards of twenty-five years, this lady has given her wonderful demonstrations of Spirit power in the presence of immense audiences in brilliantly-lighted halls, and under conditions so entirely free from the possibility of fraud that none but the most determined of antagonists could question her good faith. Calm, dignified, and self-possessed, she asks no conditions but quiet attention and keen scrutiny. A Medium of such rare and exceptional powers as this lady possesses, needs none of the apologetic writing and controversial discussion devoted to so many of her compeers, hence it is seldom that her name is mentioned in the Spiritual journals. It might be better for “the cause” were it otherwise. As it would be a disgrace alike to the movement and the generation, to let both pass away without some honourable mention of a Medium whose manifestations have proved convincing to thousands, and are unassailable in any direction, whilst volumes are written on the merits of those whom a considerable proportion of the community denounce as “frauds,” we have much satisfaction in giving space to a few reports on Mrs. Foye’s work during her short visit to Australia.

The first extract is copied from the New Zealand Echo, and reads as follows:

“Another visitor (from San Francisco) that gave us a flutter was Mrs. Ada Foye, the celebrated Californian test-medium. Mrs. Foye is a remarkable woman. Evidently without education, she evinces in her addresses a faculty of clear statement, and a quickness and aptness of repartee quite refreshing to listen to. Her public séances at the School of Arts were a great success, and it is a pity she only gave three, as she was but just beginning to get known. Her method is as follows: Anyone who chooses among the audience—and nearly every one appeared to choose—writes the name of some departed friend on a small piece of paper, and rolls it up. These pellets are then placed on a small table on the stage, and make a pile half a foot high. Mrs. F. then takes a handful of them, and asks, ‘Is there present any spirit whose name is on one of the papers in my hand?’ If there is no answer, she takes another handful and repeats the question. If raps are given, she desires one of the audience to hold the pellets, and when an affirmative rap is given, she desires the spirit to give the name, the paper being held, still rolled up, by the party who undertook this part of the proceeding. The answer is sometimes spelled out by raps, sometimes Mrs. F. sees it written in the air, and sometimes it is whispered to her, or is written automatically. She then desires the holder of the pellet to open it and see if the name is correctly given. The writer of the name is then asked to declare himself, and to put to the spirit any questions he chooses. Not a single mistake was made, and when it is said that thirty or forty spirits answered each evening, it must be admitted that the séances are very wonderful. All possibility of collusion is entirely out of the question, as Mrs. F. was only in Sydney two or three days before the séances, and nearly all those receiving answers were well-known citizens, while each time the pellets were held by a different individual, most of them also well-known people. Mrs. Foye is now in Melbourne, and returns immediately to California without visiting New Zealand, having taken the trip for the benefit of her health.”
As it is quite possible that few of our readers have ever seen any one who can equal Mrs. Foye as a test Medium and it may be long before we shall look upon her like again, at least in this generation, we crave permission to occupy more space than has been usually devoted to individuals in this record and give a summary of the proceedings of Mrs. Foye’s opening meeting as reported in the *Harbinger of Light* of August, 1881:—

"**MRS. ADA FOYE’S PUBLIC TEST SÉANCES.**

"Mrs. Ada Foye, a lady who has attained a considerable degree of fame in America in consequence of the striking tests of Spirit presence and identity given in public through her Mediumship, has lately favoured this colony with a visit, and gave the first public demonstration of her powers in Melbourne at the Lower Temperance Hall on the evening of Wednesday, the 16th November. The proceedings, which were conducted by the lady herself, in an animated and cordial manner, commenced with a short address on the subject of Spiritualism, including an account of the development of her Mediumship; secondly, a series of tests given to various members of the audience.

The chairman, W. B. Bowley, Esq., J.P., having in a few words introduced Mrs. Foye to her audience, she gave the following interesting account of the development of her mediumistic powers:—

"At the age of twelve and a half years I was living in the suburbs of Boston (my native city). Both my father and mother were very earnest, devoted Christians, and, at my mother’s knee, night after night was I taught my prayers; and I thank God for it. My father being one of the pillars of the church, I was brought up very strictly, and was taught to believe that when the spirit left this world it went either up or down, and there it stayed. This will show how little prepared I was to believe in anything like spiritual manifestations. At the time that I became aware I was a Medium, my father and myself were both singing in the church choir, in Boston, and a lady who was singing with us, after the service, said, “Mr. Hoyt” (my father’s name), “Suppose I go home to tea with you to-night. I have been to Rochester, and have heard what they call the Rochester knockings.” (They were creating a great deal of excitement at that time.) “I have witnessed those manifestations,” continued she, “and the spirits there said I was a Medium, and they could communicate with me, provided I would sit at home. After I got home from Rochester I sat at the table, and sure enough I got the raps. Now if you would like to hear them, we will have a sitting before the evening service.”

"After describing the séance that followed, and the amazement which the rappings and the intelligence they gave, created, Mrs. Foye went on to say:—

"When I was a little girl, I used to see spirits beside me, and play with them and talk with them. I would give strange ideas to the people about me, and they used to say I was precocious, and going to die. From that time the manifestations continued by rappings and the moving of the table, chairs, and articles of furniture. These manifestations continued for two years, and after that they began taking my hand to write messages. I could not enumerate all the various phases of Mediumship that were developed day by day and year after year. Suffice it to say that I came before the public about thirteen, and since then have been giving séances nearly all over the United States, and for the last fourteen years in California. For two years after I became aware I was a Medium, I did not believe the manifestations were produced by spirits. This shows that it is not necessary to be a believer to be a Medium. I was very young, and was constantly sitting with men of science, religious men, and people who were forming circles to investigate these matters, and I was expecting every day to get the whole thing explained on some other hypothesis. The scientific men would say that it was electricity. They placed the legs of the chairs and tables in tumblers; stretched batteries across the table, and completely insulated the table, so that if any raps were produced they would not be electricity, but still they rapped on. The more batteries they put the louder they would rap. Then the ministers came to pray with me, and to exorcise the spirits, and upon one occasion our good clergyman in East Boston came with two or three of the pious brethren, and we all knelt in prayer, to see if we could not stop the rapping; but the louder Brother Sandford prayed the louder the spirits rapped. So the scientific men could not explain it, the religious people could not lay it; and after two years of earnest investigation, not only by myself, but by scientific and religious men and women from all parts of the country, I made up my mind they were produced by departed spirits, and when any person once makes up their mind in this matter, after careful investigation, there is no backsliding. From that time I have been an earnest worker in the cause. I see spirits, hear them, feel them about me, know that they are with me.
NINETEENTH CENTURY MIRACLES.

Some persons may say, "You are crazy." If I am, there is method in my madness. If you would only candidly investigate the subject, you would find something beyond explanation by chicanery, delusion, or even the devil.

"I do not know what will be done here to-night any more than you do. The phenomena which usually occur are rapping, writing, seeing, and hearing. I sit quietly and passively. The raps will be produced upon the platform, the table, the wall, the chair, or somewhere round about the table. I do not know where they will rap. In writing, spirits take possession of my hand, and write upside down, from right to left, also in other languages, although I know none except English. As to seeing; the spirits sometimes write in the air. The letters look like letters of gold to me. You cannot see them, but the proof that I do is because the names and the answers to questions are given correctly. As to hearing, the spirits whisper to me, and tell me what they want to tell you, and what they tell is always pertinent and appropriate to the circumstances."

The speaker concluded her remarks by stating that the only condition she imposed upon her audience was that of perfect stillness. The crying of a child, whispered conversation, or the rustling of persons moving about, would interfere with the manifestations. She then requested each person to write on a slip of paper the name of some departed friend or relative whom they wished to hear from, and fold the slip up. These were collected, forming a large number, and placed upon the table before the Medium. The following are selected as the best, or rather the most striking, since there could hardly be any "best" where there was not a single failure or inaccuracy, of the tests given:—

"Are any friends here present?—If so, please rap to us." Mrs. Foye touched each of the folded slips or pellets in rapid succession, asking, "Is this one here? Is this one?" until three raps (for Yes) responded. The raps during the whole evening could be distinctly heard throughout the hall, proceeding from the table or platform. Mrs. Foye: 'Will some one take this paper, please, and keep it closed? I see the name Reed; open the paper.' The paper was opened by the gentleman who held it, who read the name, 'Robert B. Reed.' "Did anyone know that person?" A gentleman from the audience replied in the affirmative. Mrs. Foye: "Ask him any question; his age, for instance. Call over several numbers, including the right one among them." The gentleman responded. Mrs. Foye: 'Between 25 and 28; I see those numbers right over your head.' The gentleman replied that this was correct. 'Now the cause of death; call over some diseases.' Gentleman: 'Heart complaint.' One rap (No). 'Dropy?' One rap. 'Apoplexy.' Mrs. Foye: 'Wait; they are going to write.' The Medium's hand was controlled to write rapidly the following message, upside down: 'I think it was apoplexy; my departure was sudden.' The gentleman in the audience replied 'Yes; it was sunstroke.' "What part of the world did he die in?" He called over the names of a few places. 'Melbourne!' One rap. 'Geelong!' One rap. 'Ballarat!' One rap. 'Sydney!' Three raps (Yes). The gentleman stated this was correct. In answer to our reporter's inquiry, this gentleman stated that he had never seen Mrs. Foye before that evening.

"Some one is going to write in the air; I can see the lines going forward, and then they go into letters. I can see the name Robert John Williams." This was recognised by a lady in the audience. Mrs. Foye asked her, 'Are you acquainted with me?' The reply was in the negative. "Ask what age' (at time of death). The lady called over—'18 months!' No. '12 months!' No. '10 months!' No. 'None of you can write, will some spirit write for him?' 'Eight months twenty-two days.' The lady who recognised the spirit confirmed this."

Although the tests given on that and other occasions were very various, and the author has heard hundreds of test questions of a striking nature answered through Mrs. Foye's mediumship, the above examples are all that can now be quoted.

It is but justice to this admirable Medium and the effect produced by her flying visit to the Australian colonies, to give the following brief extract from the Harbinger of Light concerning her farewell meeting:

"On the evening of Wednesday, the 23rd November, Mrs. Foye gave, in the Temperance Hall, the last of her public séances, the proceeds of which by her desire were to be devoted to the funds of the Victorian Association of Spiritualists. The inclemency of the weather prevented quite as large an attendance as on the previous occasion. W. B. Bowley, Esq., J.P., presided. Mrs. Foye opened with a few remarks, on the conclusion of which Mr. W. H. Terry, on behalf of the Victorian Association of Spiritualists, read the following address:"
"'NINETEENTH CENTURY MIRACLES.

"'VICTORIAN ASSOCIATION OF SPIRITUALISTS.

"'84, Russell Street, Melbourne, November, 1881.

"'To Mrs. Ada Foye.

"'Dear Madam,—On behalf of the Victorian Association of Spiritualists, we desire to congratulate you on the success of your work during your brief stay in Victoria. The able expositions of the philosophy of Spiritualism which have been delivered in this city by such talented speakers as Dr. Peebles, Mrs. E. H. Britton, and Mr. Thomas Walker, supplemented by the efforts of local workers, have stimulated a spirit of inquiry and created a craving for phenomena demonstrative of the alleged facts of Spiritualism, which for some time past we have been unable to supply. Your advent amongst us has therefore been particularly opportune, and the conclusive tests, which your truly wonderful mediumistic power has enabled you to give before large and intelligent audiences, have, to our certain knowledge, brought conviction of the grand truth of Spirit communion to many minds.

"'Those who have had the pleasure of personal intercourse with you during your brief sojourn, are unanimous in their appreciation of your earnestness and social worth, whilst your last act of placing your valuable services at the disposal of this Association and donating the receipts of this large house to the advancement of its objects, displayed a generosity which is not common.

"'Wishing you a safe and prosperous voyage, and hoping that circumstances will enable you ere long to pay us a more prolonged visit,

"'We are, Dear Madam, yours fraternally,

"'W. B. BOWLEY, President.

"'S. G. WATSON, Vice-President.

"'E. PURTON,

"'W. H. TERRY, Treasurer.

"'A. VAN RYN VAN ALKENMAD, Hon. Sec.'

"[This address was subsequently beautifully illuminated by Messrs. Ferguson and Mitchell, of Collins Street, and forwarded to Mrs. Foye at Sydney.]

"Mrs. Foye replied in a most pertinent speech. She thanked the members of the Association from the bottom of her heart for their kindness. Coming amongst them as a stranger, she had found herself received with warm hearts and open hands. She would bear back to America pleasant remembrances of her sojourn here, and tell the people there of the kind reception she had met with. She expressed a hope to hear good news of the Association, and to find, on her return to these colonies, that it had doubled its numbers. She had never experienced a prouder or happier moment in her life than this: standing before the Victorian Association of Spiritualists.

"A very beautiful piece of music was then rendered by the choir of the V. A. S., after which the séances took place in the manner and with the results before described."

It is only necessary to add that during a period of a few weeks’ residence in Australia, several hundreds of persons, all of whom were total strangers to Mrs. Foye, received tests of a similar character to those already mentioned. The narration of these séances cannot seem otherwise than cold, dry, and uninteresting. There is nothing to fix the attention of the reader in names, dates, and figures; and even the messages that are frequently written by Mrs. Foye’s hand, or perceived by her in phantom writing, are too personal to the individuals addressed to be of the smallest interest in recital. But let the reader put himself in the place of the recipients of these messages. Let him enter a large thronged public hall, and in imitation of hundreds of strangers around him, write on a piece of paper the name of the most beloved being he has ever known, one whose form has been mouldering in the silent tomb for over a quarter of a century, and of whose continued existence the whole universe has never given the slightest token. Let him watch whilst that name, so tightly folded up, that the writer himself could not pick it out from the heap of similar pellets before him, is yet singled out by a stranger and without even being touched by the Sybil, the name is loudly proclaimed. The relationship, mode and place of death, and events occurring during the long years that have since elapsed are told
with unerring accuracy, and perhaps, some message is added, which none but the vanished dead could give; and then—the Sybil passes on to another and another—all is told—all are lost in wonderment; but to you—you, who have gone into that place a stranger, to find there—in those few seconds, and by those few commonplace tokens of identity—your dead alive again, and the whole problem of immortality solved beyond a shadow of doubt or denial!! What are not such commonplaces worth to those who receive them!!

In the course of her public and private Mediumship, Mrs. Foye—who it may easily be perceived—speaks only American-English—and that in the least adorned methods of phraseology; has written in ten different foreign languages—including even the Sanscrit, Kanaka, and Chinese characters. She has given hundreds of thousands of well-recognised test communications, and besides the incalculable blessings she has showered upon the world by her marvellous Mediumship she is well known in her own private circle of loving friends, as a noble and beneficent woman—a good wife and a faithful mother.

True she is only one of the much-despised class of "Spirit Mediums," but in that day when the books of life are all laid open and each one will be known for what they are, not for what they seem, who would not wish they could present as glorious a record as that which will be found inscribed in the archives of eternity, by Ada Foye, the Spirit Medium?

The latest sensation in the phenomenal line in Australia has been created by Mr. Spriggs, for some years the non-professional Medium of "The Circle of Light" held at Cardiff, South Wales, from whence the remarkable manifestations of "Spiritual materialization," alleged to be produced in this gentleman's presence, have been reported, in terms of high eulogy, in the columns of the English Spiritual journals by various correspondents.

Mr. Spriggs did not appear to have been known by name in England, nor to have given sittings outside the Cardiff circle.

Mr. Terry's arrangements with this Medium are claimed in the Harbinger of Light to be wholly independent of what some of the Spiritualists are pleased to term, "filthy lucre," "the greed of gain," &c., &c.

Without attempting in this place to question why the use of time, service, and faculties, as a means of living, should be branded with opprobrium in Spiritualism, but be recognized as legitimate and commendable in every other department of human life, it is enough to render Mr. Spriggs all the justice claimed for him by his Australian friends, and record him as a strictly non-professional Medium.

According to reports published from time to time in the Harbinger of Light, Mr. Spriggs's séances took place at Mr. Terry's office in Russell Street, an arrangement which Mr. Terry's well-known probity rendered highly satisfactory to the sitters. These latter were reported as being few in number, and elected beforehand by a committee appointed for that purpose. The manifestations were of the same character as those so frequently recorded in the Spiritual journals under the caption of "Spiritual materialization," &c., &c. Not on account of their rarity or novelty, but as a matter of history, we give the following extract from a report of one of those séances as published in the Harbinger of Light.

We may add, one of its most special points of recommendation to the attention of the reader, is the fact that the report is given by Mr. H. J. Browne, for whose veracity as a gentleman, and capacity as an observer, almost every Australian Spiritualist would be willing to vouch. Mr. Browne says:
NINETEENTH CENTURY MIRACLES.

"I will now relate the particulars of another séance at which I was present lately, and at which I saw materialised forms walk about, and do several things which are common to intelligent human beings.

This séance was held in a room containing only ordinary office furniture. Across one corner, damask curtains were hung so as to open in the middle and at each end. Behind these curtains there was only a chair standing in the corner of the recess faced by the audience. There were present on this occasion seven persons in addition to myself and the medium, Mr. Spriggs. The only light in the room, a candle, was shaded, but leaving sufficient light to see objects. We had the fullest evidence that behind the curtain there was only the medium, seated on the chair, with no appliances to enable him to personate others; and during the séance we had opportunity for seeing the medium on the chair at the same time that the materialised forms stood before us.

The séance lasted about two hours, and during that time five different forms came out from behind the curtain; figures of different sizes, and having a different appearance. One of the forms moved a chair, shook hands with one of the audience, and spoke to him. Another, taking a bunch of flowers from the chair, divided them among the visitors, shaking hands with a lady next to myself. Another form, that of a man, walked before us, and had the appearance of a perfect human body, rendering by its opaqueness the objects on the other side from myself invisible. I know that it has been said these forms are no less than the medium in changed clothes, thus accounting for the naturalness of the whole appearance. I can only reply that for myself, I am quite convinced that while the form stood before me, the medium, in his usual clothing, was behind the curtain in an unconscious state. I was quite satisfied that the medium could not, under the circumstances, personate the departed."

The next report of a séance with Mr. Spriggs is written about a year after the commencement of the Medium’s acquaintance with his Australian friends, and evidently testifies to the progress that had been made in the Spirit control exercised. It is an editorial report headed:

"MR. GEORGE SPRIGGS’ MATERIALISATION SÉANCES.

The sittings during the past month have presented the usual features with which our readers are familiar, and also some new and important ones. At the sitting immediately following the close of our last month’s report, a lady and gentleman from Chiltern were among the visitors. The Indian spirit, Ski-wau-kie, who speaks ‘broken’ English in what is known as the ‘direct’ voice, informed the lady that there was with her a ‘squaw,’ or female spirit-friend, who had passed over a long time since, and who was related to her, of the name of Isabella. The lady recognised an aunt of that name, who had passed away some 28 years ago, and considered it an excellent proof, as no one present but herself knew that she had had an aunt of that name. ‘Ski’ also told the gentleman his father was present with him, and gave the name correctly.

Geordie has manifested with his customary power, in the full glare of the light, walking about freely, approaching the sitters, and placing his face within a few inches of the eyes of the visitors.

The earlier sittings of the month were marked by an occurrence as striking as any that have been recorded during the progress of these manifestations. This was the recognition, by five different sitters simultaneously, and independently of each other, of a spirit-form as being that of an old colonist and well-known pioneer in the cause of Spiritualism, who passed over some five years ago. Amongst those who recognised this spirit were his son, daughter, and nephew. He came on two occasions, and displayed considerable emotion at being able thus visibly to manifest his presence to his relatives and friends. On the second occasion he shook hands with Mr. Careon, who stood up for the purpose, and who consequently had a better view, not only of the full form, but also of the wrinkled features, and thin beard. The same spirit afterwards transmitted a few words, using the identical phrase which was specially characteristic of him to those who knew him in earth-life, and mentioning (correctly) the incident which led to his investigation of Spiritualism.”

Several accounts are published of these séances at which the forms presented were “weighed and measured.”

For reasons with which many careful investigators will sympathize, we do not attach so much importance to this proceeding as to some other
methods of testing the phenomena. The extract already given, may be accepted as a fair sample of the general class of manifestations witnessed at Mr. Spriggs’s circles.

It now becomes necessary to speak of one of the most high-handed and arbitrary acts of tyranny on the part of the Victorian Government towards Spiritualism which the records of the movement can show. This was the interdict promulgated by “the Chief Secretary” against the proprietor of the Melbourne Opera House, forbidding him to allow the Spiritualists to take money at the door for admission to their services, and in effect, forbidding them to hold services there at all. A similar interdict had been issued in the case of Mr. Proctor, the celebrated English lecturer on astronomy. The excuse for this tyrannical procedure in Mr. Proctor’s case, might have been justified on the ground, that the Chief Secretary was entirely ignorant of the fact, that astronomy had anything to do with religion, or that it was not orthodox to talk about the celestial bodies on a Sunday, except in quotations from Genesis, or Revelations; but in the case of “the Victorian Association of Spiritualists” it was quite another point. Spiritualism was their religion, and Spiritual lectures their Sabbath Day exercises. Messrs. Walker, Peebles, and Mrs. Britten, had occupied the Opera House for months together, and admission fees had been charged at each of their Sunday services, without let or hindrance. It was, and is, a well-known fact, that the Roman Catholics in most places where their services are conducted, charge a tariff for seats, varying according to the opportunities afforded for witnessing the ceremonies.

It was, an is, also, well known, that pews in churches are a matter of barter and sale, and a thriving trade is driven in the buying and selling of “livings,” otherwise called “rectorships,” &c., &c. Besides all these precedents, any or all of which might have been—it was thought—of sufficient force to justify the Spiritualists in charging modest fees for the seats which cost them a considerable rent to hire, it might also have been remembered that archbishops, bishops, and all the sacred hierarchy of Christendom, preach for hire, and that too, at very costly figures. Not a Christian sermon is preached, that does not cost so much a word; hence, if the ministry of the Christian Church be a trade, or to put it in its mildest form, a lucrative profession, the only conceivable difference between the Christian and the Spiritual Church becomes reduced to the fact, that the Christians do their work on the Sunday but take their pay on the week days, whilst the Spiritualists do theirs on the Sunday, but take their pay as they go. Pew rents and livings is true are auctioned on week days, not Sundays, but the proceeds of this trade all centre on Sunday work, whilst the sale of Spiritualists’ pew rents depends not on the puff of the auctioneer, but on the real value of what the people are going to hear.

In the case under consideration it is quite possible that the Chief Secretary was a shrewd gentleman—one who could read the signs of the times, and mark with sorrow the deluded multitudes who left the Church pews vacant, to throng the seats at the Spiritualists’ place of meeting. What better tactics could any Chief Secretary pursue than to force the deluded multitudes back again by closing up the attractions of the Spiritualists’ meeting? The expediency of the thing lay in a nutshell. The people wouldn’t go to Church, and would go to Spiritualists’ meetings. Close up the latter, and the people may (?) perhaps, turn on their footprints, and go back to the Churches. A doubtful issue, but—worth the trial.

Yet heaven forefend that we should attribute any such far sighted
policy to an Australian Chief Secretary. What that gentleman’s motives really were, and how patiently his Australian fellow-citizens endured policy, will best be understood by the following excerpts, taken from *Harbinger of Light*, February, 1882:

"THE OPERA HOUSE DIFFICULTY.

"GOVERNMENT INTERFERENCE WITH THE SUNDAY SERVICES.

"Intimation having reached the officers of the Victorian Association of Spiritualists too late for advertisement in the papers of Saturday, February 7th, that the Opera House would be closed against them the following day, some handbills were hastily printed and distributed amongst the congregation who began to assemble outside the Opera House at about half-past six p.m. on Sunday. In these they were invited to come up to Terry’s Place in Russell Street, from the verandah of which Mr. Walker would explain the reason of the doors being closed against them. Accordingly, by seven p.m., at 800 people were congregated on the road and pavements waiting anxiously for an explanation of the difficulty. At that hour Mr. Walker emerged from the window, and requested the congregation to follow him down the footpaths to the road, and there he explained that through a threat from the Government the Opera House Company was constrained to refuse the use of their house for Sunday services. He therefore requested them to walk in an orderly manner to the Horticultural Hall, where he would more fully explain the position. The progress of this large crowd through the streets rendered possible considerable excitement, doors and windows along the route being crowded by inmates of the houses, curious to know the import of it. In a few minutes the hall, densely packed—aisles, platform, and ante-rooms being crowded, and a large platform being unable to find even standing room. Mr. Walker, who was greeted with applause, reviewed the circumstances which led up to the present difficulty, characterising interference as a blow at Freethought and freedom of speech, and urging them to resist it by all legitimate means. The audience heartily applauded the speaker’s remarks, and an indignation meeting being suggested, it was announced that one would be held during the ensuing week; and after a few concluding remarks from Mr. Walker, the meeting dispersed.

"A public meeting was held at the Temperance Hall, Melbourne, on Thursday evening, February 16th, to protest against the interference of the Government with the Sun lectures. Upwards of nine hundred persons were present. The chairman was supported by representatives of both the Victorian Association of Spiritualists and the Freethought Society."

The speeches, resolutions, &c., which transpired at this meeting were course strongly denunciatory of the tyrannical procedure of the Victor Government. Attempts were made to extenuate this action on the part of some of the speakers, but the general sense of the meeting may be gathered from the following extract taken from Mr. Terry’s report:

"Mr. T. Walker moved the first resolution, which read as follows:—"

"That this meeting expresses its indignation at the recent action of the Government, which is calculated to suppress freedom of speech by interfering with the Sunday evening lectures."

"The chairman considered the word ‘indignation’ to be ‘rather strong,’ but enacted the votes of ‘No, no’ from all parts of the audience indicated the contrary.

"Mr. Thos. Walker said he was pleased to see that the meeting agreed in wording of the resolution, and were disposed to consider it expedient that the word ‘indignation’ should be retained. When were they to express their indignation if not at the suppression of their liberties? This was a matter that affected all who had an opinion to give that might differ from the reigning power. He did not think that any could become acquainted with the facts of the case without concluding that they suffered an injustice. . . ."

The final result of this, and other gatherings to the same effect, may be judged of by a perusal of the following paragraph published in *Harbinger of Life* of March, 1882:
"RESUMPTION OF THE OPERA HOUSE SERVICES.

"On Friday last a letter was received from the Government, by the Executive of the Victorian Association of Spiritualists, intimating that the former had no desire to suppress the lectures, but endorsed the permit of May, 1879. The directors of the Opera House Company were interviewed, and on the understanding that no money be taken at the doors, consented to the opening of the House. The fact being announced in Saturday’s papers drew a large audience to hear Mr Walker’s lecture on Sunday, ‘Lord Macaulay on Roman Catholicism.’ The services will be continued as heretofore, Seats in dress circle or stalls may be hired by month or quarter, at W. H. Terry’s, 84, Russell Street."

It can scarcely be doubted, that if measures at once so oppressive, vindictive, and narrow-minded as those directed by the Victorian Government against the Spiritualists, had been levelled against any of the thousand and one sects of Christianity, the “indignation meetings” resulting therefrom, would have included all, and not a petty few of the citizens of Melbourne, whilst the Chief Secretary would have had to learn that he was the servant, and not the slave-driver of the people; but the cause at issue was one which had emptied the pews of many a church and threatened an impending crisis in which the very services of the Church might ultimately be dispensed with altogether. What was to be done? The Church had cried long enough “Great is Diana of the Ephesians!”—but still the contumacious people wouldn’t worship the Ephesian Diana. What more fitting in such a fearful crisis for highly-paid ecclesiastics, than to call in the authority of the State, to aid the effete power of the Church? And thus it was, that Church and State combined to do that noble work which single-handed they have heretofore been powerless to effect. They have wrought some harm to the Spiritualists, but it may be doubted whether the value of their own pew rents has been raised in the market.

CHAPTER XXXI.

SPIRITUALISM IN AUSTRALIA—PART II (CONTINUED).

In concluding our notices of Australian Spiritualism we must call attention to a few more noteworthy features of the movement, leaving the minor details in this, as in the Spiritual records of other countries to cluster around the representative cases.

A somewhat unlooked-for episode, of recent date in Colonial Spiritualism, has been the development of remarkable healing powers in the person of Mr. George Milner Stephen, a gentleman of mature age, the father in fact of a family of adults, residing at Sydney.

To the amiable wife of Mr. Stephen the author is indebted for a pamphlet, written by his son Mr. Harold Stephen, in which a detailed account is given of Mr. Stephen’s family, Spiritual development, and marvellous cures, the chief circumstances of which will be found summed up in the following extracts, taken from the Religio Philosophical Journal:—
"GEORGE MILNER STEPHEN—THE NEW SPIRIT HEALER.

"The people in Australia, and especially in the neighbourhood of Sydney, are greatly astounded at the cures which, within the year past, have begun to be performed by a barrister, Mr. George Milner Stephen. Mr. Stephen is highly connected, a fact which goes far to call attention to his remarkable powers. His father was first President at Sydney; his uncle was a member of Parliament and Master in Chancery England, &c., &c.

"George Milner Stephen entered early on official life in the Colonies, first as Clerk the Supreme Court at Hobarton, Tasmania, then as Advocate-General in South Australia and for a brief period as Acting Governor, in which capacity he received the thanks of Her Majesty's Government, and complimentary addresses from the colonists. Soon after, in 1840, he returned to England, married the daughter of Sir John Hindmarsh, acted Secretary to the Government of Heligoland, and after pursuing his terms at the Mid Temple, was called to the Bar. Refusing the Colonial Secretaryship of New Zealand, he entered on the practice of law as a barrister, first at Adelaide and afterwards at Melbourne. He was Chairman of the Society of Fine Arts, and first Vice-President of the Geological Society. In 1853 he returned and settled in London, interwining himself in Art and Mineralogy. He was an honorary member of several Continental scientific societies, and was an accomplished musician and painter. Returning to Melbourne in 1856, resumed his practice as a barrister, sat in Parliament for Collingwood, and finally settled in Sydney, where he now resides.

"He was a member of the Established Church, and had the usual horror of all extraordinary opinions; until a few years ago, when he came into contact with certain spiritual phenomena, and after protracted study, was satisfied of the spiritual philosophy which lay behind them. Mr. Stephen's son has printed a pamphlet containing an account of his numerous cures.

"It is a singular fact that while Mr. Stephen remained an Episcopalian, he exercised no healing power whatever; for on several occasions the spirits having announced that they were about to use him in some great work, he tested his powers as a healer upon various persons and produced no effect. It was not until he had thrown orthodox Episcopalianism to the winds, and became a free Spiritualistic thinker that the power which Jesus promised to believers of the truth came to him. He had received previous training as a barrister and speaker, and he would be used as a speaker. The coming of his gift as a healer was a surprise.

"The following may serve as a sample of Mr. Stephen's mode of healing. Mr. Max Kretzmayr, of the Waxworks, writes to the Melbourne Argus as follows:—"

""Shortly after entering a saloon carriage on a trip to Sandhurst, on Saturday, A. M., a man was carried in by a clergyman and another gentleman, and laid on the seat. After his friends left him, I entered into conversation with him concerning his malady. He informed me that he had been thrown out of a buggy some two months before; had his spine injured; that a week previously he took a Turkish bath, and in walking afterwards in Collins Street staggered and fell, and from that time had lost the use of legs; that he was going to Castlemaine to get buried or cured, as his friends lived there. I gave him a good pinch, and he assured me that he did not feel it; and consequently I put his case down as a decided case of paralysis. I noticed that when he wished to raise himself a little he had to hold on to the rack above, and on several occasions lifted the legs off and on the couch, to change his position. At Gisborne Station (George Milner Stephen, whom I knew by sight many years ago) entered the carriage, and had to sit close to the sick man for want of room. He offered his rug, to ensure comfort, and naturally asked what was the matter. The man repeated his story, and to Stephen, in a decided tone said, 'I can cure you.' My curiosity was aroused to fever heat, and I watched events. Mr. Stephen asked the patient to lie on his face, and after making a few passes and breathing on the supposed injured spot, he told him 'to rise which summons he obeyed with slight success, and he dropped on the seat again, saying that the pain seemed considerably less. He then rose and walked. After the lapse of some minutes, and after undergoing a similar process as before, the command was given by Mr. Stephen 'to rise and walk across the carriage,' which he instantly did, and returned again to his place without any support. In thirty-four minutes after leaving Gisborne at Kyneton, I left the carriage for a few minutes, and on returning, to my astonishment the patient had gone. Looking out, I found him on the platform, walking about carefully, and on arrival at Castlemaine he took his luggage and walked away. Altogether the affair has been so vividly impressed upon my mind that I can recall the most trifling conversation or incident on this ever-memorable journey.'

"The following from the Sydney Daily Telegraph, of 24th July last, is less graph
than some of the more minute descriptions, but will suffice to show how strongly the community are stirred by Mr. Stephen's cures:

"The scene at the Temperance Hall yesterday afternoon, both inside and in the street, defies description. When Mr. Milner Stephen arrived, shortly after two o'clock, there was a dense crowd collected on the pavement for some yards on either side of the door, which was closed and it was with difficulty that he could make his way through the mass of people who had been eagerly awaiting his appearance. The lower hall having been taken for the Canary Show, the upper hall was given for the scene of his operations. As on previous occasions, there was a gathering of the " incurables " of the metropolis and suburbs, including " the lame, the halt, and the blind." Many suffering pains more or less violent were diamonously invoking Mr. Stephen's power to relieve their agonies. He appeared to be in great force, as he literally " ordered " pains away right and left; and as the various subjects of his benevolence invoked blessings upon his head, we may reasonably assume that they experienced relief. The afflicted reached their arms on to the platform, praying him "only to touch them," which he did, and invariably received the grateful acknowledgments of the sufferers. In most of the cases Mr. Stephen simply placed his hands upon the people's heads to drive away rheumatism or rheumatic gout, or the other ills from which they were suffering. Bystanders of all ranks were looking on astonished as people made their way through the crowded hall to the platform, and as they left after being treated by Mr. Stephen, many eager questions were asked as to the number of years' suffering they had endured, whether all their pains had disappeared, and the like. In all, about fifty people were thus sent away, expressing their belief that they were cured, and their astonishment at the wonderful power of the healer.

"This is probably the first instance in the history of the world in which one born a gentleman, all of whose associations are aristocratic, whose mind is not only cultured but rare in its diversity of accomplishment, and whose whole life has been a social success, has become a minister of healing to the poor."

The editor of the *Religio Philosophical Journal* is in error in respect to the statement contained in his closing paragraph. The experiences of Prince Hohenlohe as detailed in the section on Germany, of Madame Saint Amour in France; of the late Mr. J. C. Luxmoore, of London, and numerous other ladies and gentlemen of rank and high standing, known to the author as healers of great power, but whose unostentatious benevolence is not publicly recorded—except in rare instances—prove that the gift of healing is not limited to either sex or station, but exists—like all other gifts—as an attribute of specially endowed individuals.

The residents of Melbourne have not yet forgotten the astounding cures of blindness from birth, and of some deaf and dumb lads, who had been born so—effected by Mr. T. W. Singleton, of Melbourne, a gentleman of good professional and social standing. The above-named cures were never designed by Mr. Singleton to be brought before the public, and they never would have been so, had they not obtained inevitable notoriety from the following circumstances:—The cures in question had been performed on patients, some of whom were inmates of the Melbourne Blind Asylum. Early in September, 1877, the editor of the Melbourne *Age*, with great humanity as well as courage, brought forward the fact that one or more of the young men who had been thus marvellously benefited by Mr. Singleton had been maltreated and injured by the asylum superintendent.

The scandal of such a report compelled a public investigation, the details of which do not belong to this history, except inasmuch as the proceedings called forth a letter from Mr. J. W. Singleton, published in *The Age* of September 12th, 1877, in which will be found a concise account of the cures effected on subjects born blind, deaf, and dumb.

Mr. Singleton's letter is as follows:

"To the Editor of The Age.

"Sir,—In justice to myself and some of the unfortunate inmates of our Institution for the Blind, there is necessity to reply to some uncharitable remarks made regarding me.
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yesterday’s meeting. On the 22nd April last I applied to the committee for permission to continue the treatment of an inmate named Helen Letimer, who, at her friends’ request, was treated by me during her holidays last December. The rapid improvement in her case caused a very natural desire to complete the cure, and accomplish so much good to so suffering fellow-creatures. I offered at the same time to treat any other inmate the committee selected gratuitously, wishing them to visit me under care of an attendant. I invited one or all the committee, which included Dr. Rudall, to my house to inspect the mode of treatment by the magnetic process, and its result on some of my patients; Alex. Wilson, in particular, who was well known to Mr. Moss, the secretary of the Deaf and Dumb Institute, as having been an inmate for many years, and was born deaf and dumb. This patient could neither hear nor speak until treated by me, and, although twenty-two years of age, can hear, speak and read aloud now. After two months’ consideration I was informed that my offer was respectfully declined. Shortly after my application I was visited by one of the inmates, who asked my opinion on his case, being blind from birth, who expressed a wish to prove for himself whether the deaf heard and the dumb spake, which he proved the following evening; and the fact of his telling his companions of the made them naturally desire to try if they could be cured. Many came to me, but I only treated the first eight that came, on the understanding that Dr. Rudall was not doing anything for them; in fact, that they were all incurables. The results were particularly gratifying to me and joyful to the boys, as they will state for themselves, Walker being able to read part of the newspaper, see pictures and objects a mile off; before he was struck in the eye by the superintendent; and Cockburn could see his way about, tell colours, see large letters, and was progressing well before Mr. Lovell struck him. The other boys have each made more or less progress. I refute Mr. Moss’s imputation of inveigling the boys to my house. They came of their own accord, as any other of my patients, and were made aware that I practised as a magnetic healer or psychopath. Walker and Cockburn were among my free patients, and I think it cruelly hard on them to forbid the completion of their cure because they have no friends, or that Dr. Rudall forbids it. Should the committee desire it, I will attend on Friday next and answer any fair and straightforward questions. I have only been actuated by pure motives and real sympathy for the poor young sufferers, and herewith renew my application to the committee to allow me to treat ten out of the 110 inmates, and let Dr. Rudall operate on the balance. My own conviction, from the knowledge of the magnetic power, is that fully one-half of the inmates can be cured, or partially so. With apologies for occupying both time and space, and admiration for your noble action in protecting the helpless, I am, &c.,

J. W. SINGLETON.

Mr. Singleton’s methods of cure were practised quietly and without any attempts to bring them before the public, in the privacy of his own office. He himself assured the author the publication of the above letter was enforced upon him by the attendant circumstances, but he expressed a wish that the reprint of his letter as a mere matter of history should be the only notice given of his beneficent work.

As Mr. Stephen’s pamphlet fortunately places the cures he has effected before the world without restriction, we are free to add one or two more extracts, and these, the reader will observe, only refer to cases wherein the names and addresses of the parties benefited are given in full:—

To the Editor of The Sydney Morning Herald.

June 10th, 1880.

Dear Sir,—Mr. G. Milner Stephen has asked me to state the circumstances of his late instantaneous cure of my attack of gout, which I had been suffering from ever since laying the foundation-stone of the new lighthouse, South Head, on the 18th of April last. My knees were so very weak that I could not get up from a seat without the assistance of my hands; and on sitting upon a log with a friend the same morning, at Balmain, while waiting for the steamer, I could not lift without assistance. While sitting in a chair in Mr. G. R. Bibby’s room, in presence of Captain Hixon, R.N. (the President of the Marine Board), Captain Heselton, and another gentleman, Mr. Stephen entered the room, and after some joking on my part as to his healing power, he stooped down and breathed into each of my knees, and then made a pass across them (as if driving away the disease), saying, ‘‘Go!’’ I instantly rose from the chair without the slightest difficulty, and to the astonishment of myself and friends, I sat down and got up several times without succession, and then sat down on the ground and got up without any assistance. After
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I am, &c.,

J. BROONFIELD.

"We witnessed the occurrence referred to, and were assured by Captain Broomfield that he experienced instant relief from a complaint in the knee-joints he had been suffering from.

"Francis Hixson, Thomas Heselton,
"George R. Dibbe, John Pope."

"Manly, 19th June, 1880.

"My dear Sir,—At your request I have much pleasure in stating the particulars of my deafness, and the effects of your treatment for the relief of it. For 20 years I have been almost stone deaf with one ear; and I had become so deaf in the other that even with the use of a long telephone tube, I could only distinguish loud speaking, and could not hear a sound of music; and indeed I was obliged to relinquish a valuable appointment in consequence. Since your operation upon both ears I am enabled to enjoy the softest tones of the harp when played by my daughter; and the clearness with which I heard the conversation you addressed to me, without even putting a hand to my ear, in the presence of Messrs. R. Want and A. Allen, the well-known solicitors, and Mr. Larnach, proves the great benefit I have thus far obtained. To myself and friends it is most astounding and gratifying, as at my age I could not have expected such a wonderful improvement in my stone deaf ear. I have also been suffering from asthma a long time, but since you breathed into my chest I have been very greatly relieved. Your simple yet effective mode of operation—viz., the laying on of hands, and breathing into each ear—proves the curative power, or whatever it may be termed, to be most extraordinary, and well deserving the careful study of all scientific men. I hope your good and disinterested labour, to do good and benefit others, may be a source of happiness and blessing to yourself.

"Yours, &c.,

CHARLES KENT.

"P.S.—I omitted to state that within five minutes after laying on of your hands I heard you speak distinctly with the stone deaf ear. Mr. Russon, J.P., was present at the time.—G. Milner Stephen, Esq."

Besides an immense number of similar cases reported in Mr. Harold Stephen's pamphlet, several of the Australian secular papers as well as the Harbinger of Light report numerous others equally well attested. The reader's attention is more especially solicited to these instances of cure by the laying on of hands, first, because Mr. Stephen himself reverently attributes them "to the divine agency of good spirits, and angels," operating through his willing instrumentality; next, because they form a curious commentary upon the position assumed by one of the leaders of the Christian Clergy, in the person of Dr. Moorhouse, the present Bishop of Melbourne. In the Melbourne Argus of March 13th, 1880, a sermon preached by Bishop Moorhouse is reported, in which the following sentence occurs:

"The sacred writer, Saint James, directs that the elders of the church shall anoint the sick and pray over them, encouraging the practice by the example of Elijah. But it is obvious that in an age when miraculous healing was a common gift, such direction was reasonable, and such an illustration apposite. Does any sober Christian believe in the continuance of these miraculous gifts? If they do not so believe, then how can either the exhortation or the illustration apply to the present time?"

In a small pamphlet sent to the author within the current year (1883), entitled "Apparitions and Miracles at Knock," the compiler quotes from the diary of Archdeacon Cavanagh—an eye witness of what he records—a list of nearly 300 cases of divers diseases "miraculously," and in some instances "instantaneously cured," at the Knock Chapel. Are Archdeacon Cavanagh and Mr. MacPhilm, the compiler of this book, "sober Christians," or what else would Bishop Moorhouse term them?
The author is in possession of over 5,000 certificates of cures effected by the laying on of hands through Dr. J. R. Newton, and other magi healers of America. Very many of the patients being as "sober Christians" as Dr. Moorhouse.

But as Ireland and America may be deemed by Dr. Moorhouse too away to enable him to accept of testimony from thence in so grave a matter as the published testimony of hundreds of living men and women as sober and trustworthy as Bishop Moorhouse himself. How can dispose of all these on his hypothesis?

There is scarcely a Colonial paper now published but what has had, still has, some new cases of cure effected by Mr. Milner Stephen—and the cases involve the published testimony of hundreds of living men and women as sober and trustworthy as Bishop Moorhouse himself. How can dispose of all these on his hypothesis?

There is yet another point of testimony to be offered on this subject which proves how determinedly the Schools as well as the Church repel attempts at innovation upon old established forms, and cry, "Great Diana of the Ephesians!" when they find their craft in danger. It appears that Mr. Milner Stephen tendered service to the Hospital Committee at Sydney, offering to treat a given number of obdurate cases by perfectly innocuous, but often efficacious methods of cure.

As Mr. Milner Stephen did not make this proposal until he had published and demonstrated to the satisfaction of hundreds of respectable witnesses, his ability to perform what he undertook, it was an insult alike to community, and the cause of humanity, as well as to the gentleman who tendered his services in that cause, when the Hospital Committee returned a sneering answer to the effect that the proposal in question was too asks to be entertained. Regretting that we cannot devote more space to the beneficent work reported of Mr. Stephen, we must pass on to notice of other representative phenomena occurring in the Colonies.

At a private circle held in New South Wales by a party of ladies a gentlemen, some of whom were operators in the Magnetic Telegraph Office, the controlling Spirits had been frequently asked if they could not communicate through telegraphic signals. An affirmative promise had been obtained, at the period set for the experiments, the following result ensued, for the strict veracity of which the author has the testimony of a number of respectable witnesses:

"Friday, August 20th, 1880.—Met pursuant to adjournment same circle, consisting of four sitters. After sitting around the table, placing our hands on it for fifteen minutes the key of the instrument was used. All the signals that were given were the same as used in New South Wales, Victoria, and Queensland, and were quite correct. I Johnston named every letter in the alphabet, which were given through the instrument quite correct. Meeting adjourned to Tuesday."

"Tuesday, August 24th, 1880.—Met again to-night, half-past eight o'clock; same circle, same room, instrument in its usual place. Sat an hour and a half. Soon after taking our seats, the armature at the instrument commenced working; the name Edward Erskine was spelled out—Mr. Case says very correctly. There were also some strong rapts or knocks given on the table. Darkness was asked for, and given, with strong manifestations ensued; spirit lights appeared near the key of the instrument.
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hard slaps, which all could hear, were given to three of the sitters several times; Mr. Johnston was touched on the knee, arm, and head. At this time all hands of the sitters were joined; a fur cap was also carried from one part of the room and put down in front of Mr. J., passing his face, and falling between his feet; also a chair, away from any of the sitters, removed and upset. Most of this time the armature at the instrument was working, making considerable noise.

Between this date and September 14th, little progress was made; but on that occasion the record says:

"Circle met tonight at half-past eight; all the members present. Within one minute after taking our seats at the table, raps and loud knocks were given; the armature at the instrument commenced to work strongly, rapidly, and well, spelling the alphabet down to the letter K quite correctly; then a sound, known as a laugh; then a short message was given—'We are sorry we could not be present the last two; then we asked if the word 'nights' was meant; three loud raps were given in response. Question asked—'Would they be able to work the instrument perfectly?' Answer, 'Yes.'"

The next excerpt records an experiment in Spirit photography, the value of which must not be estimated by the slight results obtained, but by the crucial test conditions under which the operations were conducted, and the unimpeachable veracity of the parties concerned.

The narrator is Mr. Cyril Haviland, a gentleman resident in Sydney; one well known for his literary ability and unexceptionable social standing. Mr. Haviland's testimony carries deep weight with all his large circle of acquaintances. Writing to the Harbinger of Light of April, 1882, he says:

"Dear Sir,—I append for publication a copy of declaration made by me of the particulars surrounding the fact of my taking a photograph of a spirit, and as that will explain the details I need say no more than this, that after my lecture on 'Tuesday night last, in Sydney, on 'Spiritualism as a Science,' in accordance with an offer made by me to go to anyone's house for the purpose of trying to get spirit photographs, two ladies offered to sit, one having been promised such proof by her spirit friends, and the other stating she had obtained them some years ago in Victoria.

"This latter lady I appointed to meet on Saturday afternoon last, at her own home, and I took with me my own camera, lenses, plates, and apparatus. I exposed eight plates, and on the third only obtained anything beyond those visibly present in the room.

"On this plate appears most distinctly a baby, about two years of age, well dressed, with a toy trumpet in his hand.—Yours faithfully,

"E. CYRIL HAVILAND.

"Sydney, N.S. Wales, 25th April, 1882."

The declaration referred to only reiterates in detail the substance of what is given above, though it is reported that numerous other experiments of a still more important nature in Spirit photography are now in progress. The parties concerned being in private life, and unwilling to allow their names to appear in full, we can only allude hopefully to the fact, although we cannot report it authoritatively.

The following extracts are reports of different writers concerning the progress of Spiritualism in their various districts. They are all taken from the Harbinger of Light:

"Murrurundi, N. S. W., May 2nd, 1877.

"In January last, I and a few friends formed a circle for investigation. We sat for perhaps more than a week without any result, and were beginning to despair of having any manifestations, when we were blessed with results that thoroughly convinced us all of the truth of spirit-communion. We have now, at every sitting, some very remarkable evidences of spirit power. In one instance, we had a message in direct writing from a spirit giving the name of 'Flora.' Flowers have been laid upon the table on several
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The following account is taken from a MS. in the possession of Mr. Frederick Paton, of Castlemaine, Victoria, and is the record of an event which occurred in 1877. It is unique in that it is the only authenticated instance of what is commonly termed 'mediumship.' The event took place in the vicinity of the town of Chiltern, in Victoria, and was witnessed by a number of people, including the writer of the account. The phenomena observed included the transmission of messages from the spirit world, as well as the production of physical manifestations such as lights and sounds.

The account begins with a description of the setting and the individuals present. The medium, Mr. Robert Brown, was a sailor by profession, and was known for his seafaring experiences. He was accompanied by his wife and two children, who were present in the circle of attendees. The medium was described as being in a state of clairvoyance, and was able to communicate with the spirits of those who had passed on.

The account then describes the sequence of events leading up to the manifestations. The medium was seated in the center of the circle, with his family and a group of friends present. The atmosphere was described as being one of tranquility and concentration, as the medium prepared to channel the spirits of the deceased.

The first manifestation observed was the appearance of a light, which was seen to rise from the center of the circle and ascend into the air. The light was described as being of a bright, bluish color, and was accompanied by a soothing, musical sound. The medium then proceeded to address the spirits, who were identified as the deceased relatives of the medium and his family. The spirits were described as being in a state of peace and contentment, and were able to convey messages to the living.

The account then describes the various messages transmitted, which included warnings, predictions, and advice to the living. The spirits were described as being clear and succinct, and were able to convey information in a manner that was easily understood by the listeners.

The account concludes with a description of the aftereffects of the manifestation. The medium was described as being relieved and uplifted by the experience, and was able to communicate the messages to the living in a clear and concise manner. The family and friends present were described as being amazed and moved by the experience, and were able to understand the significance of the manifestation.

The account is a unique and fascinating example of mediumship, and provides a glimpse into the world of the paranormal and the communication with the spirit world. It serves as a reminder of the power of the human spirit and the potential for communication beyond the boundaries of the physical world.
and yet the one door of the apartment was carefully locked, and the key inside the pocket of one of the sitters.

Much ridicule was levelled against this manifestation by the editors of certain journals in which it had been reported as a remarkable phenomenon. These sneering critics however seem to have forgotten that the real question at issue was not the dignity of the manifestation, but the utter impossibility of any human agency in its production.

A curious phase of Spiritual writing is reported from Clear Creek, Yackandandah, by a reliable observer, and correspondent of the Harbinger, Dr. A. Mueller, who in describing the séances of a young lady in private life, Miss Elizabeth H., says:—

"Miss Elizabeth H. is a bright unsophisticated girl of fifteen, whose mediumistic gifts for automatic and direct writing are, considering the short period of her development, of a very high order. I availed myself of Mr. Chappell's kind invitation to his house on the 29th of last month, and again on Saturday the 19th instant. . . . . I purchased a pair of slates on my way to Mr. C's house, where I found, at 8 p.m., the medium with Mr. and Mrs. Chappell, a brother of the latter, and Mr. Crambrook, with his daughter, awaiting my arrival. Evidently to make things as congenial as possible to the medium, we sat, at the special request of the controlling spirit, in a back room of the house, used alike as kitchen and dining-room. The medium took her seat, facing the brightly burning wood fire, whilst in writing through her the spirit directed me to sit beside her, thus enabling me to observe her closely, even after the candle was put out."

After descriptions of several séances in which the ordinary forms of slate writing were produced, together with pertinent answers to questions and messages from deceased friends, the following extraordinary results were reported by Dr. Mueller as occurring at a recent circle. He says:—

"Placing an open book reversed before the medium I asked her to put the point of her left index finger at random on a line of the print, whilst her right hand held the slate underneath the table as usual, and then shading the page with my own hand, I requested that the word covered by the medium's finger might be written on the slate. We heard the writing sound almost immediately, and on the slate being raised found the word 'of' written on it. On referring to the book, on which the medium's finger had never moved, we found that 'of' was the word immediately before the point of the finger in the same line. The experiment was repeated a second time in the same manner, and the word 'for' found to correspond on the slate and in the book. In the same manner the words 'spirit,' and 'period,' were written correctly and rapidly. I then changed the experiment by taking the medium's hand and having mentally selected the words 'the warrior prince,' placing her finger on 'warrior,' but at the same time keeping my own hand between her hand and the print in order to preclude even the possibility of her seeing it. Though passive as she was throughout the evening, I felt convinced that she never even attempted to read, and having her right hand fully employed in holding a heavy slate horizontally under a deep-framed table without any support, could not possibly write on it at the same time with the point of the small pencil. The words 'the' and 'prince' came out in succession on the slate; but simultaneously with the latter, and immediately below it, a plainly-written 'good-night' announced the conclusion of the sitting. Looking at my watch I found it was then exactly 10 o'clock, the very hour, either by coincidence, or a kind regard for my wishes on the part of our invisible guest, beyond which, I resolved on sitting down, not to prolong the séance, though deeply interested as I was, I had forgotten both my resolve and the lapse of time."

"Yackandandah, 22nd October, 1877."

The same respected and capable observer, Dr. Mueller, gives several other accounts of circles which he attended in different districts, in Victoria, and New South Wales. As a final representation of how circles were formed and conducted in Australia and how the cause of Spiritualism became popularized in the absence of organized means of propagandism, we give the following extracts from Dr. Mueller's account of The Barnawartha Circle. He writes thus, in 1876:—
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"The Bangartha Circle has now been in existence for nearly three years. Several experiments in table-turning instituted for more accommodating's sake at a social meeting of two families, the members of which are all more or less mediumistic and now form the majority of the circle, gave the first rise to it. They knew nothing of Spiritualism except by hearsay, but the results at their first improvisation were unmistakably put to some intelligence not their own having been among them. They met again with increased manifestations, and then having become acquainted with the mode of carrying on spirit circles, they determined on following up the subject, and sat regularly a week. The physical manifestations assumed in the course of the development of a circle a very sinister character. At almost every sitting the round table—no matter tightly fastened to the frame and legs—was broken sounder, and whilst the latter was left in the floor, the round leaf, made of thick pine boards, was whisked about the room over the heads of the sitters, and often out of their reach though standing on tip Toe, was ever inflicted on any of the members by the unseen animated piece of furniture careering about the room, but on one occasion, whilst rather noisy manifestations were going on, a curious neighbour had slipped into the room unobserved, crunched down in a corner. He had, as he confessed subsequently, scarcely settled his supposed sitting place, when the table pounced down upon him from the ceiling, which had been suspended, and belaboured his skull and back so effectively that he had to retire for months and lose a precipitate retreat. For a long time, miscellaneous reports of this convincing certainly, though not very elevating, were carried on, varied at time levitations of a lady medium. The circle was also much retarded in its development, at one time nearly broken up by the exigencies of life calling away some of its means. Now, however, they are all together again, and the manifestations have entirely died in character through the accession of another and very powerful medium. This och was announced by the long and ardently desired spirit raps greeting the circles at the first seance the new medium attended. They were muffled and scarcely audible at first, but are now clear and ringing, and by means of them and the alphabet a running version is carried on between the circle, and its mysterious invisible guests. Then spirit lights float about the room, shedding a faint whitish light on the objects as they move. Soft, velvety, touchless, gliding along the heads and faces of the sitters will a thrill of delight through their frames, hands warm and life-like will grasp them. Latest phase of development is the production of the spirit voices."

After describing these and the ordinary physical manifestations which occur at circles of this character, Dr. Mueller gives an account of one so worth narrating, as involving a circumstance by no means an ordinar character. The wife of the principal medium before referred to, Mr. Ro Brown, being present with her baby in her arms, the following scene at play:

"All at once, Mrs. Brown complained that the blanket the baby was wrapped in was being tugged and pulled away from it, and suspecting this to be done with a view taking the child from her, she exclaimed that she would not let it out of her arms for its life. But to no avail; the raps now continued, and for the alphabet a running version was carried on between the circle and its mysterious invisible guests. Then spirit lights floated about the room, shed a faint whitish light on the objects as they passed, soft, velvety, touchless, gliding along the heads and faces of the sitters will a thrill of delight through their frames, hands warm and life-like will grasp them."

We then heard a faint baby's cry coming from the far corner of the room, and high up the ceiling, and after that sounds as if kisses were being showered upon the child, see to accompany it in an aerial flight all round the room above our heads, the sounds mingled with a snuffling noise, evidently made by the child, coming from different opposite directions successively. Suddenly I felt the little body pressed against my face, passing on in the direction of the lady on my left, who also felt it distinctly brush her hair; and immediately afterwards the father announced that the child had been safely deposited in his arms. Having watched the development of this circle for some years with interest, and being personally acquainted with its members, it appears to me the height of absurdity to suppose that these people should have met for three years twice a week for the purpose of practising how most effectually to deceive each other, or an insensi visitor. So far from inviting people to their meetings, they are tardy in admitting strangers, after having been told over and over again by their spirit friends, that..."
presence of most visitors disturbs the harmony and retards the development of the circle. To gain notoriety in an unpopular cause, which must be anything but favourable to their worldly interests, could, therefore, scarcely be alleged as the object they have in view in practical fraud. Moreover, one cannot converse with them for many minutes, see their genuine enthusiasm for the cause of Spiritualism, their firm conviction of the reality of the spirit world, and of their intercourse with it, observe how cordially they are united together by the common cause all have so deeply at heart, and then—however suspicious of human nature—harbour another thought of their producing by deception the marvelous phenomena one witnesses at their meetings."

In Sandhurst, the old mining district, once so familiarly known as "Bendigo," a party of ladies and gentlemen whose characters are beyond reproach or suspicion have met together to hold periodical séances under the cognomen of "The Energetic Circle of Sandhurst." How far this gathering has succeeded in enlisting the respect and good will of the outside world may be learned from the following brief paragraph published in the Melbourne Argus, as an account of an entertainment given by the members of the circle above named. The editor says:—

"The Sandhurst 'Energetic Circle' of Spiritualists gave an entertainment, under the name of 'An Evening at Home,' at the Masonic Hall last evening, which was of a most enjoyable nature, over 300 guests being present, who appeared to enter heartily into the spirit of the hour, and went in with a keen relish for the good things and various sources of amusement provided for them, under the ardent and courteous direction of the honorary secretary, W. D. C. Denovan." The 'Circle,' which ranks among its members many well-known citizens, is a private one, the 'Medium' being a non-professional. There is nothing sectarian in its composition, and therefore last night their 'evening at home' was attended by persons professing all shades of religious belief, with whom the circle are popular on account of their quiet unobtrusiveness and good fellowship. Those invited by the circle pay a small amount for their tickets, which is for the most part devoted to the local charities. Their entertainments, therefore, are deservedly in favor, combining, as they do, amusement for their friends, and contributing also to works of charity."

Then follows a list of the visitors present, amongst whom are named some of the most influential and even aristocratic citizens of Sandhurst and its vicinity, including members of Parliament and their families, and a considerable number of literary and political Australian celebrities.

In the conservative and influential city of Adelaide, the late Rev. John Tyerman succeeded in waking up a considerable amount of interest by his stirring lectures, public debates, and newspaper discussions.

In Brisbane, a still more pronounced public interest has been manifested, resulting in the formation of an excellent and flourishing "Psychological Society." From Albury, Newcastle, Beechworth, Ballarat, Geelong, and numerous other places, the author has accounts of well established circles in several of which good Mediums have been developed, and fine phenomena obtained.

We must conclude however with a brief recurrence to the status of Spiritualism in Sydney, of which place, as yet, only incidental mention has been made.

The principal levers for the promotion of Spiritualism in this fair and beautiful city have been the unselfish and indefatigable labours of a few noble propagandists, foremost of whom will ever be gratefully remembered the late Hon. John Bowie Wilson, a gentleman whom all classes of the community united to praise, and whom Spiritualists in especial, regarded, as the father of their cause in New South Wales.

* Since this section was written, Mr. W. C. D. Denovan has published a most excellent, scholarly, and interesting volume, including many of his own remarkable experiences. It is entitled 'Evidences of Spiritualism,' and emphatically redeems the claim of its title.
With open purse, hand, and door, seconded by his charming Wife, this gentleman has supported Spiritualism and all its adherents, until his very name became a pillar of strength to "the cause." Uncounted numbers owed their first introduction to the high life of Spiritualism to him. Wayfarers from foreign lands have ever in his home a shelter, and in his association a friend; whilst the nents of the cause have realized in him, an unassailable garrison, whom their batteries have been levelled in vain. In all ways he has the stronghold of the faith, and men and angels "rise up and call blessed."

During the author's flying visits to Sydney, the Hon. J. Bowie \^ generally officiated as the chairman. The public loved to see him in post, and listen to his plain speech and rugged eloquence; as his speakers felt as if no harm could baffle them, whilst under his provost in fidelity, and the performance of important public service, has the good and respected friend of Spiritualism, Mr. Henry Gale. It is much to say of this excellent gentleman, as of John Bowie Wilson, of his good and unselfish work for an unpopular cause, has been seconded by his estimable wife; and in both families, the Holy Spirituality have borne practical as well as theoretical evidences of divine influence.

Many others, some of whom have been already named, have contributed generally to the cause of Spiritual progress in Sydney, but the and the unnamed, will never murmur because Dr. Wilson, and Mr. have been selected as the representative men of their cause.

During Dr. Slade's visit to Sydney, a very able and energetic work in Spiritualism became convinced of its truth, in the person of M. Cyril Haviland, the author of two excellent pamphlets and many articles, and good literary contributions on this subject. Mr. Haviland and his assistant, Harold Stephen, and several other gentlemen of literary repute in Sydney combined during the author's last visit, to form a "Psychological Society, the members of which, like the parties above named, represented so the most accomplished writers and advanced thinkers of the city.

Mr. L. E. Harcus, an able and fluent writer, furnished a report of the origin and growth of this society for the "Banner of Light of March," a few extracts from which may not be uninteresting, as bearing upon present status of the movement in Sydney.

They read thus:

"The annual meeting of the Psychological Society took place a few days ago, the following report was submitted and adopted:

'ANNUAL REPORT OF THE PSYCHOLOGICAL SOCIETY FOR 1879.'

'When Mrs. Britten was in Sydney the formation of a Psychological Society was suggested; the suggestion meeting a favourable reception, a list of names for a committee was proposed and adopted. This committee afterwards met at Mr. Alfred De Lomau, and being materially assisted by Mrs. Britten, they drew up a code of rules which did much other work which has been of great value to the society. The committee began to form an association, which now numbers nearly eighty members. I this owe much to that original committee, of which the office-bearers were Mr. Wilson (absent from the colony), as president; Mr. Greville, M.P., vice-president; Mr. MacDowallen, treasurer; Mr. Haviland, secretary; and Mr. Hosier, librarian.

'Mrs. Britten undertook to give the lecture for the first evening, which she did in a New Temperance Hall, which was engaged for the meetings of the society.

'Of the meetings before April I have no record. On the 31st of that month
Haviland, the then secretary, resigned office, and the society was good enough to entrust me with that office.

With your leave I will now make a few extracts from the minutes, as they will afford the best insight into the work done by and the progress of the society during the year.

April 21st, 1879 — Mr. Munro read a paper on clairvoyance, and the president, Mr. Wilson, read from the Banner of Light a lecture by Dr. Buchanan, the subject being the discussion, medical and otherwise, on the peculiar and wonderful powers of Miss Molly Fancher.

May 5th. — Some very interesting incidents were related in connection with clairvoyance. At this meeting the first honorary member, Mr. Bright, was elected. As the society had then more than £31 in hand, £11 11s. was placed in the hands of a sub-committee for the purchase of books. After the meeting a number of tracts and pamphlets, which had been presented to the society by Mr. Haviland, were gratuitously distributed.

May 19th and June 2nd. — At these meetings Mr. Bright read an extremely interesting series of papers on “Magnetic Education,” as received by himself at several sittings in the presence of Mrs. Jackson, of Melbourne.

June 16th. — At this meeting several members recorded interesting instances of spirit manifestations.

July 7th. — The business assumed a conversational character, and many interesting experiences were related. At this meeting Mr. Greville presented the society with the complete works of Andrew Jackson Davis.

August 18th. — First meeting to which the public were admitted. The hall was crowded, and more than sixty people standing. The lecture was “Spiritualism in its Relation to Psychology,” and the lecturer Mr. Bright.

September 15th. — Again a public meeting, with a thoroughly successful lecture by Mr. Harold Stephen, entitled “The Philosophy of Spiritualism.”

October 29th. — A public meeting, at which the president gave the lecture, “Some Proofs of the Reality of Spirit Intercourse.”

November 3rd. — This evening Mr. Haviland read a paper, “Mesmerism, its Uses, and some Hints for its Study,” and afterwards showed the way to mesmerize and demesmerize.

November 17th. — Public meeting, at which Mr. Cavenagh gave a lecture, “Spiritualism and its Future Possibilities,” the attendance being nearly two hundred.

December 1st. — This evening Mr. Rice, the “brain reader” (from America), gave the society some very interesting tests of his wonderful powers.

J. BOWIE WILSON, Chairman.

The following officers were elected for the year: President, Hon. J. Bowie Wilson, re-elected; vice-presidents, Milner Stephen, F.G.S., &c. &c., Hugh Paterson; treasurer, C. Cavenagh; librarian, F. Howie, re-elected; secretary, Hugh Paterson, jun., re-elected; and a committee of ten.

The retiring officers were given a vote of thanks, and a very successful session closed.

L. E. HARBOUR.

Sydney, New South Wales, January 19th, 1880.

Should this volume survive the present generation even such simple records as the above may prove milestones on the highway of a great and wonderful movement, the full understanding of which, will be aided by the mere re-echo of the name of those who were its earliest standard bearers. If we now close our notice of Spiritualism on this great Australasian continent, it is for lack of space, not of abundant materials for a far more extended report. Perhaps we should add, that no country of the earth proves more conclusively than Australia how much is due to the unselfish efforts of individuals. To speak of Spiritualism in that country, is to speak of the indefatigable labourers who have given it form and direction.

The all-seeing Spirit alone can determine the future of the movement there, as elsewhere, but if ever it fails in Australia, it will be because future generations are not worthy of it, and fail to produce new recruits equal in courage, devotion, and ability, to the now fast-thinning ranks of the “old guard,” to whose gallant endeavour and noble service, the present status of Spiritualism in Australia is due.
CHAPTER XXXII.

SPIRITUALISM IN NEW ZEALAND.

Ere we quit the Southern waters which lave the vast seaboard of A we must take a cursory glance at the progress of Spiritualism in islands which form the brightest gem of the Pacific Ocean—Nsw Zl Here, as in Australia, Spiritualism has made a deep mark, and promises to be very permanent; but though the plan of this work admit of our lingering upon any nation’s Spiritual experiences ant to the present century, we are disposed to impinge upon this set; in favour of the fine and singular race whom the white pioneers of found in its possession, and who are now known as the “M Spiritualism has not only been the religion of this people from tim moral, but this belief still prevails amongst the broken remnants tribes which inhabit the land. There are, moreover, so many see resemblance between the Maoris’ modes of spirit communion, an with which the Spiritualists of the New Dispensation are familiar, deem a few items of information on this subject may be acceptable, harmony with our Nineteenth Century Spiritual revelations.

In their ideas of Creation, the Maoris are essentially evolutioni Darwin would have found a mental field amongst them, fully prep the reception of his plausible philosophy of the ascent of man.

The following curious examples of Maori poetry, although greatly by translation, will give an approximate idea of the methods of ci the order of unfoldment as it appeared to the savage mind of un ages ago. The words are given by the Tohungas or Priests amo tribes, and after having been handed down from generation to gen are translated by the various white missionaries who have become with their language. We can only give the following brief extracts vast mass of similar legendary recitations:

"OF THE BEGINNING.

"From the conception, the increase;
From the increase, the thought;
From the thought, the remembrance;
From the remembrance, the consciousness;
From the consciousness, the desire."

"OF THE FIRST LONG, LONG, NIGHT.

"The word became fruitful;
It dwelt with the feeble glimmering,
It brought forth night;
The great night, the long night,
Night, blackness, evermore;
The lowest night, the lofty night;
The thick night to be felt;
The night to be touched;
The night not to be seen;
The night of death, yet alive;
No eye yet in the world."
"WHEN THE LIGHT COMES FIRST.

"From the nothing, the begetting.
From the nothing, the increase;
From the nothing, the abundance;
The power of increasing;
The living breath,—the world,
The living breath; it dwelt with the empty space,
And thence came the air:
The air above, around, the all;
The atmosphere, which floats above
The great firmament; the early dawn,
The glimmering growing light;
The atmosphere dwelt with the heat,
And thence proceeded the mighty sun;
And the moon sprung forth,
And the chief eyes of Heaven, the stars came out.
Then the Heavens became light;
Then the grey earth became light;
The early dawn came, the day was born;
The mid day,—the blaze of day from the sky."

"The fourth period," gives the names of islands, and the places which were the cradle of the race of men.
The land being formed, "the fifth period" produces the gods of many things, and many creatures. "The sixth period," is assigned to the production of men. Amidst an immense store of legendary description of the heavens, seas, gods, and other evolved forms, there is another "song," descriptive of how the earth changed from its ancient condition of barrenness:—

"The earth's skin was once the tatu.
Her garment was the wero wero.
Her mantle was the bramble,
The coarse stinging nettle.
Don't grieve that the earth is covered with water.
Don't lament for the length of time.
The ocean's reign shall be broken.
The ocean's surface shall be rough.
With the lands springing up in it;
With mountains very high,
Girdling round the sea.
Yes, round the sea, and rising through the waves.
The waves shall wash their feet;
The high mountains full of fire.
Broken up shall you be, oh earth;
Pierced thro' you white waves;
Grieve not earth for your water covered head.
Lament not seas for your
Mountains springing up;—
Lament not!"

It would require a volume to describe the intricacies of Maori mythology, in which gods, men, demons, monsters, heroes, and spirits of the dead, are the actors. The mythology of these islanders is not less diffuse or complicated than that of the ancient Greeks. But the vivid ideality and poetic fantasies of the Greek mind, are no marvel, because they emanate from the Greeks.
The endless convolutions of uncurbed fancy by which the Greeks impersonated the powers of nature, are of course admirable, because they originate in Grecian ideality, and are labelled "classical lore."
The Maori sings, believes, and teaches, all that the Greek cherishes, but alas! his legends only bear the opprobrious name of "superstitions." Read however the Rev. Richard Taylor's "Tangi o Te Ata" from which our extracts are taken, and the difference between "class lore" and "savage superstitions" will seem very slight; in fact, the greater marvel of all is, where either Greek or Maori got their identity from Amidst the mythological personages of New Zealand, "the Spirits of the dead" ever play a very prominent part, and our chief interest in not the Maoris at all, lies in the fact, that belief in, and open communion with these Spirits, still exists. The priests or "Tohungas" are unmistakable "Mediums," in the modern sense of the term. Sometimes they are in their gift, and sometimes they are devoted to the priestly office by their parents, and acquire their powers after the fashion of Eastern ecstasy by prayer, fasting, and contemplation.

That good prophets exist amongst the Maoris has been abundantly proved, even to the cold materialistic government that has absorbed that country. During the time when Great Britain busied herself in appropriating New Zealand, on the plea of a "discovery," her officials frequented home, that the Maori would never be conquered wholly; informed the parties sent out to attack them; the very colour of the boats, and hour when they would arrive; the number of the enemy, and all particulars essential to their safety, being invariably communicated to the tribes by hand, by their prophets or Tohungas.

The state of preparation in which the English found "the savages," verified this claim, and proved the fact of prevision, affirmed to amongst them.

The best natural prophets and seers amongst the Maoris are, as amongst the Spiritualists, of the female sex; and although the missionaries to account for the marvellous powers they exhibit, above all, for the sound the "Spirit voice," which is a common phase in their communion with the dead—on the hypothesis that the women who practise "the arts sorcery," are "ventriloquists"—this attempted explanation rarely covers the ground of the intelligence which is received.

The author has herself had several proofs of the Mediumistic possession by these "savages," but as her experiences may be deemed of personal a character, we shall select our examples from other sources. One of these is furnished by a Mr. Marsden, a person who was well known in the early days of New Zealand's colonial history, as a miner, who greatly "through Spiritual communications." Mr. Marsden was a gentleman who had spent much time amongst the Maoris, and who still kept residence in "the King country," that is—the district of which they held control.

Mr. Marsden informed the author, that his success as a gold miner, entirely due to a communication he had received through a native woman who claimed to have the power of bringing "down Spirits"—the Maori to earth, to visit mortals. He had a friend in partnership with him, to whom he was much attached, but who had been accidentally killed by a fall from a cliff.

The Spirit of this man came unsolicited, on an occasion when Mr. Marsden was consulting a native seeress, for the purpose of endeavours to trace out what had become of a valuable watch which he had lost.
The voice of the Spirit was first heard in the air, apparently above the roof of the hut in which they sat, calling Mr. Marsden by his familiar name of "Mars." Greatly startled by these sounds, several times repeated, at the Medium's command, he remained perfectly still until the voice of his friend speaking in his well-remembered Scotch accent sounded close to his ear, whilst a column of grey misty substance reared itself up by his side. This apparition was plainly visible in the subdued light of the hut, to which there was only one open entrance, but no window. Though he was much startled by what he saw and heard, Mr. Marsden had presence of mind enough to gently put his hand through the misty column which remained intact, as if its substance offered no resistance to the touch. Being admonished by an earnest whisper from the Maori woman, who had fallen on her knees before the apparition, to keep still, he obeyed, when a voice—seemingly from an immense distance off—yet speaking unmistakably in his friend's Scotch accents, advised him to let the watch alone—for it was irreparably gone—but to go to the stream on the banks of which they had last had a meal together; trace it up for six miles and a half, and then, by following its course amidst the forest, he would come to a pile, which would make him rich, if he chose to remain so.

Whilst he was waiting and listening breathlessly to hear more, Mr. Marsden was startled by a slight detonation at his side. Turning his head he observed that the column of mist was gone, and in its place, a quick flash, like the reflection of a candle, was all that he beheld. Here the séance ended, and the astonished miner left the hut, convinced that he had heard the Spirit of his friend talking with him. He added, that he followed the directions given implicitly, and came to a mass of surface gold lying on the stones at the bottom of the brook in the depth of the forest. This he gathered up, and though he prospected for several days in and about that spot, he never found another particle of the precious metal. That which he had secured, he added, with a deep sigh, was indeed enough to have made him independent for life, had it not soon been squandered in fruitless speculations.

Several accounts are extant of Spiritualism amongst the Maoris, one of the most curious and graphic, being a personal narrative, written by General Cummings, in a small volume called "Old New Zealand."

The party who lent this work for perusal to the author, was well acquainted with General Cummings, and vouched for his truth and reliability in every particular. Although the narrative we are about to quote has often been retailed in magazines and other periodicals, it was so thoroughly authenticated by the author's friend that we give it place once more in this volume, as an example of the kind of Spiritualism practised amongst the Maoris.

A popular young chief who had acquired a fair knowledge of the English language, and with whom General Cummings was very intimate, had been appointed registrar of births and deaths.

General Cummings occupied a portion of his office, but they were about to remove to a more convenient place, when the young Maori encountered a violent death. In changing the office, the book of registries was missing, and much inconvenience was occasioned by its loss. A short time after the decease of his friend, General Cummings was informed that his relatives intended to invoke his spirit, and that as the "Pakeha" (white man) had been much beloved by him, he might if he chose, be present.

Notwithstanding his inveterate scepticism, the General accepted this
invitation, mentally resolving "to keep his ears and eyes wide open." The narrator then continues as follows:

"The appointed time came. Fire was lit. The Tohungas repaired to the darkest corner of the room. All was silence, save the sobbing of the sisters of the deceased warrior-chief. There were thirty of us, sitting on the rush-strewn floor, the door shut, and the fire now burning down to embers. Suddenly there came a voice out from the partial darkness, 'Salutation, salutation to my family, to my tribe, to you, pakeha, my friend!' Our feelings were taken by storm. The oldest sister screamed, and rushed with extended arms in the direction from whence the voice came. Her brother, using restraint by main force. Others exclaimed, 'Is it you! Is it you! Truly it is you! aue! aue!' and fell quite senseless upon the floor. The older women, and some of the aged men, were not moved in the slightest degree, though believing it to be the spirit of the chief."

"While reflecting upon the novelty of the scene, the 'darkness visible,' and the deep interest manifest, the spirit spoke again, 'Speak to me, my family; speak to me, my tribe; speak to me, the pakeha!' At last the silence gave way, and the brother spoke: 'Here is with you! Is it well with you in that country?' The answer came, though not in the voice of the Tohunga-medium, but in strange, sepulchral sounds: 'It is well with us: my place is a good place. I have seen our friends: they are all with us!' And a woman from another part of the room now anxiously cried out, 'Have you seen my sister!'- 'Yes, I have seen her: she is happy in our happy country.' - 'Tell her how much she is loved.' The reply - 'Yes, I will read the message.' Here the native woman burst into tears, and my own bosom swelled in sympathy."

"The spirit speaking again, giving directions about property and keepsknees, I thought I would more thoroughly test the genuineness of all this; and I said, 'We cannot fail your book with the registered names; where have you concealed it?' The answer came instantly, 'I concealed it between the takuAs of my house, and the thatch; straight out you, as you go in at the door.' The brother rushed out to sea. All was silence. In five minutes he came hurriedly back, with the book in his hand! It astonished me.

"It was now late; and the spirit suddenly said, 'Farewell, my family, farewell, my tribe: I go.' Those present breathed an impressive :farewell; when the spirit cried out again, from high in the air, 'Farewell!'

"This, though seemingly tragical, is in every respect literally true. But what was it? ventriloquism, the devil, or what!"

The Rev. Richard Taylor, a good and learned missionary, one who, after many years' residence amongst the natives, wrote a valuable treatise on their lives, traditions, and customs, entitled Te Tha A Maui, dilates most ingenuously on the striking similarity of the Maori's spells, enchantments, &c., &c., with those practised by the ancient Hebrews. He likens the scene of destruction by which a once celebrated Wharekura, or Temple, was demolished, and the worshippers scattered, to the destruction of the Tower of Babel. His descriptions of the Tamu, or curse, which attached to certain things and places forbidden to be touched or entered, reads like Leviticus and Deuteronomy, and precisely resembles the taboo of the Hebrews, by which certain objects, food, and persons, rendered those that came in contact with them "unclean."

Their prophets officiate and speak oracularly, like the prophets of Israel. They have multitudes of Karakia, or spells—designed to act as curses or blessings, the translations of which read strangely like the dying words of Israel to his sons, or the curse and blessing on "Ebal and Gerizim." Maoris go up to enquire of the gods, precisely as the Israelites "enquired of the Lord," and the Tohunga, or priests, answer them, in the name of the gods, by staves, by stones, by lots, by arrows, and a voice, exactly as the priests of Israel did, as described in Godwyn's "Antiquities of the Jews." This is neither the time nor place to enquire whence this wonderful parity of customs, traditions, and modes of religious observance arose, between nations as widely separated by oceans and continents, as by epochs of time;
but one of the curious circumstances in this connection which does belong to our own time, is the mode in which reverend Christian missionaries comment on these marvellous resemblances, invariably referring the customs, invocations, sacrifices, and other formulæ practised by the Hebrews to Divine command, whilst the almost identical rites and ceremonies practised by a far distant race of Savages, are regarded as evidence of their utter degradation and barbaric superstition.

We regret being unable to pursue the subject of New Zealand Spirituality or Superstition—let the reader adopt whichever term his predilections incline him to—any farther. Mysterious in their origin, and strongly indicative in their present application of a belief in the potencies of "magnetism" and "psychology," this interesting people illustrate fully, to the very few who are enabled to gain an inside view of their real lives and customs, the astounding fact that the modern Spiritualism, which seems to have fallen upon this century as a new revelation, not only finds a parallel in the Biblical account of the Jewish nation, but in its more subtle phases of science through magnetism and psychology, has been, and still is unconsciously practised by those children of nature whom we contemptuously call "heathens" and "savages." If it be a subject quite worthy of philosophic research to endeavour to find a common origin for language, how much more so would it be to endeavour to find the true root of all religious or Spiritual ideas and customs!

If animal magnetism or the transference of invisible force and influence from body to body be a proven fact, and psychology, or the impress of mind upon mind be a truth, which the poorest experimenter in "electro biology" can demonstrate, then would it not be a subject well worthy the attention of the scholar, especially the psychologist, to trace out the source from whence savage nations have learned the use of these sovereign potencies, and that without books, written language, or philosophic understanding of what they do?

Whilst every phase of Spiritual power now recognised by Spiritualists and attributed to the influence of deceased human beings is known and practised more or less intelligently by the New Zealand Maoris, their Spiritual beliefs, although not eradicated, are measurably modified by the new doctrines introduced amongst them by Christian missionaries. A remarkable example of the grafting process by which new forms are being welded into ancient ideas, is found in the person of the celebrated Maori Prophet, "Te Whiti."

This remarkable personage still exercises unbounded influence over the tribes amongst whom he resides, in fact he is considered by them very much in the same light as Christians esteem the Founder of their faith. His word is law, his command is regarded as nothing short of divine, and his prophecies are to the Maori, as the word of fate. We shall conclude this chapter, the only one we can devote to the Spiritualism of a so-called "savage people," with a brief account of Te Whiti, published in a San Francisco paper, the closing paragraphs of which, in especial, we commend to the candid thinker's consideration. The sketch is dated August, 1879, and reads thus—

"A MAORI PROPHET LEADER.

"Erutu, now known as Te Whiti, is the grandson of Paora (Paul) Kukutai, who was chief of the Pautukai tribe when this district was first occupied by European settlers. The chief of the tribe now is Ruskeri, also a grandson of the old chief, though his influence is but nominal, being overshadowed by that of the great prophet leader Te Whiti.
NINETEENTH CENTURY MIRACLES.

Erusti was in his youth a pupil of the Rev. Mr. Riemenschneider, head of the now defunct Wesleyan mission-station at Wares, and it was here that he obtained his intimate knowledge of the Bible, which it is no exaggeration to say he knows by heart, and his thorough acquaintance with which he displays with so much effect in his public manifestoes and orations. He was looked upon by Mr. Riemenschneider as an earnest Chrisian, and when his pupilage ended, the rev. gentleman presented him with a large Bible, which is still possessed.

"He first came prominently into notice as a leading man among his people in 1885, on the occasion of the wreck of the steamship "Lord Worsley," in Te Nunu Bay, Opunake. It was chiefly through the exertions of Erusti that the passengers were allowed to proceed to New Plymouth, and also 1,500 ounces of gold on board the ship were given up. Soon after this Erusti changed his name to Te Whiti; after an old Pah of the tribe, situate in the vicinity of New Plymouth, near the Sugarloaf Peak.

"In 1888, Mr. Parris, then civil commissioner, had an interview with him. Mr. Parris stated that the Parihaka natives were, without exception, Kingites, and Te Whiti was looked up to by them as being little, if at all, inferior to the king; that all he uttered was spoken in a very calm manner, though the man was evidently deeply convinced that he was under supernatural influence, no doubt the result of the secluded life he had been leading for some years.

"Such is the man who, at the time the Grey Government was trying to purchase the adherence of Tawhaio and Hewhi, again lifted his voice and called on all Maoris to rally round him, and said that their lands should be returned to them, and the more protesting against fighting, but announcing that the settlers would be removed by some supernatural means. When the survey of the Waimate plains was commenced, it was thought that Te Whiti would make some demonstration, but he still confined himself to prophecy; though, when Maclean, the cook to one of the survey parties in the Waitotara district, was murdered by Hiroki, and the murderer took refuge at Parihaka, Te Whiti sheltered him and refused to allow him to be given up; and on the chief of the tribe to which Hiroki belonged, proceeding with some of his men to Parihaka to demand that he should be surrendered to them and given over to take his trial, Te Whiti ordered that all the party, with the exception of a European who accompanied them, should be killed if they did not retire. In March last the Hon. Mr. Sheenan, native minister, went to the Parihaka meeting and demanded the surrender of the murderer. Te Whiti's reply was that Hiroki was not so guilty as the Government; he had only killed a man, while they had killed the land. He therefore refused to allow Hiroki to be given up, and Mr. Sheenan left Parihaka. The very next day Te Whiti issued orders to his natives to remove all the surveyors and their gangs from the Waimate Plains, but without any shedding of blood, which was accordingly done, men and instruments being carted across the Waingggore river. Parihaka is now in Alsacia, where any murderer or other criminal of the Maori race is secure from the arm of the law, Te Whiti having proclaimed it a city of refuge. The place is only five miles from the main south road, and barely six miles from the European settlers at Otako. In a speech which Te Whiti delivered at Parihaka in June last, he said that the Government would send large forces to Parihaka, and take him (Te Whiti) and crucify him. He says he will not offer any resistance to the soldiers when they come, but that he will gladly be crucified. He also states that the Government are determined to put surveyors on the plains; but he will not fight them. Te Whiti further stated that he received a telegram from Sir George Grey on the 17th of June, proposing to send a commission to investigate the claims of the natives to the confiscated lands, inviting him (Te Whiti) to employ a lawyer to look after his interests, the Government paying all the expenses. Te Whiti said his answer was that the matter had been delayed too long; that the end of all things was at hand, courts and commissions included. He added: 'When I speak of the land, the survey, the ploughing, and such matters of little consequence their (the reporters') pencils fly with the speed of the wind; but when I speak of the words of the Spirit, they say, 'This is the dream of a madman.' They are so intent on accumulating wealth, that nothing appears to interest them except what is in some way connected with the acquisition of wealth. The storekeeper who has succeeded in acquiring wealth by short weight and inferior articles, and the numerous ways of picking and stealing known only to the initiated—the men who steal the land of the Maori and acquire flocks of sheep and herds of cattle—the men who would take the bread out of the mouths of the widow and fatherless, and acquire great riches by so doing, are all looked upon as gentlemen of property, while the humble seeker after truth is passed by unknown and unheed. The time is at hand when their goods will rot in their stores, their ships will rot in their harbours for want of sailors to work them, the merchants will their hands in despair when they see all their accumulation of riches melt away like the morning mist before the rising sun.'"
CHAPTER XXXIII.

SPIRITUALISM IN NEW ZEALAND (CONCLUDED.)

We must now call attention to the earliest attempts of a few earnest investigators in New Zealand, to promote the knowledge of the modern movement known as "Spiritualism."

The first efforts in this direction were made by those who had brought with them from older countries, the tidings of the great Spiritual outpouring.

By these pioneers, circles were formed in private families with the usual results of Mediumistic unfoldment. Amongst the earliest investigators in Dunedin, one of the largest and most flourishing cities in the islands—was a gentleman who now holds a prominent and influential position in the community, Mr. John Logan. Before this esteemed citizen had become publicly identified with the cause of Spiritualism, an association had been formed, the members of which steadily pursued their investigations in private circles and semi-public gatherings. One of the most marked events in connection with the early development of Spiritualism in Dunedin however, was the arraignment and church trial of Mr. Logan, the circumstances of which may be briefly summed up as follows. This gentleman, although holding a high and dignified position in the first Presbyterian church of the city, had not only dared to attend circles and witness Spiritualistic phenomena, but it was currently reported that one of his own near relatives was a very remarkable Medium.

Having become interested in the movement through various influences, Mr. Logan completed the list of his enormities in the eyes of his Christian brethren, by attending the lectures of the Rev. J. M. Peebles, and actually appearing with that arch-heretic on the stage of the Princess Theatre, on "the Lord's day," as the complaint against him set forth. To make matters worse, the offender would neither express penitence nor promise to desist from his desperate acts of heresy for the future, to the committee of church dignitaries who waited on him, with a view of remonstrating on the atrocity of his conduct. On the contrary, the sturdy Scotch gentleman, affirmed his right to visit Spiritual or any other meetings, when and where he pleased, whether on the Lord's Day, or any other day, in public or in private.

What was to be done? Mr. Logan was rich and powerful. He had been a pillar in the church, and his example and influence could not fail to lead other sheep astray, besides involving the entire church in the awful scandal of his own dereliction!

On the 19th of March, 1873, Mr. Logan was summoned to appear before a Church Convocation, to be held for the purpose of trying his case, and if necessary, dealing with his grave delinquency.

Up to this time, the noble wife of the accused gentleman had not followed him in his Spiritual researches; in fact, she had manifested no sympathy in the subject to which they related. In the trying hour of her good husband's arraignment however, she was by his side, and listened attentively to the entire conduct of the high-handed procedure of which he was the victim.
The farce of a modern "star chamber" trial ended, as might have been expected, by Mr. Logan's conviction, and excommunication from the heavenly benefactors and heavenly hopes of which the Presbyterian Synod claimed to be the appointed dispensers. Before the final breaking up of this mock reverend and fraternal assembly of Christians, Mrs. Logan, moved by those tender feminine impulses which rendered the severance of once cherished ties of friendship and religious communion very painful to her, rose up in her place, and with all the dignity and earnestness which mark this estimable lady, she asked in thrilling tones, if there was no one there to speak for John Logan? No voice responded. Of all the former friends and associates who had been bound to John Logan by ties of gratitude, as well as companionship in a foreign land, not one held out a hand to sustain him, no one breathed a word to mitigate the insensate tyranny of the sentence pronounced upon him! It seemed as if the ice bolts of a hard and savage theology had shut humanity out of the hearts of those present, even as they would have shut a good man out of heaven, for daring to follow the dictates of his conscience.

Again and yet again the sweet voice of the brave lady rang through the stillness of that guilty crowd, in the pathetic question, "Is there no one here to speak for John Logan?" When it was fully shown that not one recreant man present dared to break that solemn silence, the devoted wife taking her husband's arm, passed out from amongst them saying as she went, in her own calm and touching tones, "This is a place for us; let us go hence." And thus they went forth, that good John Logan and his noble wife; out from the stifling atmosphere of man-mad and cruel sectarianism, into the free air of Spiritual life, light, truth, as reason; out from the night of bigotry into the sunlight of God's truth never more to return, but still better, never more to tread separate paths in life again. From that hour, Mrs. Logan resolved to enquire into the faith that had enabled her husband to withstand the multitude, and prove how one man in a good cause, is mightier than a host. Struck with the base ingratitude of those who had deserted him, and ashamed of the fact which thus disgraced its members in attempting to disgrace their friend Mrs. Logan sought, and found, the source of her brave companion strength, and not only found it to be true and good and rational, but she herself came to be a minister of its divine afflatus, and when the author visited Dunedin in 1879 she found Mrs. Logan, not only firm in the faith of Spiritualism, but one of its most marked evidences in her own beautiful and convincing phases of Mediumship.

With the increase of population and development of civilized life in the beautiful islands, even so has Spiritualism grown. It has had its opponents from without, who, by slander, ridicule, and open persecution, have endeavoured to crush its rising influence. It has also had to contend—a usual—with "many foes of its own household." Some of its propagandists stirred with temporary enthusiasm, have acted, like many other injudicious new converts, with an amount of fanaticism which has lured them open to the charge of folly. Unbalanced minds have ridden it as a hobby to the verge of lunacy. The avaricious have sought to make capital out of it, and failing to do so, turned to revile it; and still others have sought to make it the stalking horse to shield their vicious proclivities, or furnish excuses for the indulgence of their evil propensities; in a word, human nature has been represented amongst New Zealand Spiritualists, as fully as elsewhere. Being so remote and self-centered, shut in as it were by its own vast sea-
board, New Zealanders are more liable to regard each others failings, than a more cosmopolitan population; hence, whatever shortcomings poor human nature has put upon this noble cause in New Zealand, have had more than the ordinary share of comment. Still "the cause" has grown mightily, and wherever good lecturers have appealed to the candid portion of the community, they have succeeded in awaking a deep and permanent interest.

In many of the principal towns besides Dunedin, circles held at first in mere idle curiosity, have produced their usual fruit of Medium power, and this again has extended into associative action, and organization into local societies.

For over a year, the Spiritualists and Liberals of Dunedin were fortunate enough to secure the services of Mr. Charles Bright as their lecturer.

This gentleman had once been attached to the editorial staff of the *Melbourne Argus*, and had obtained a good reputation as a capable writer, and liberal thinker. Mr. Bright's lectures in Dunedin were highly appreciated, and by their scholarly style, and attractive manner, served to band together the liberal element in the city, stimulate free thought, and do good in every direction.

In Auckland, the principal town of the North Island, the same good service was rendered to the cause of the religious thought, by the excellent addresses of the Rev. Mr. Edgar, a clergyman whose unconservative and Spiritualistic doctrines, had tended to sever him from sectarian organizations, and draw around him, the Spiritualists and liberal thinkers of the town.

Besides the good work effected by these gentlemen, the occasional visits of Messrs. Peebles, Walker, J. Tyerman, and the effect of the many private circles held in every portion of the islands, all have tended to promote a general, though quiet diffusion of Spiritual thought and doctrine, throughout New Zealand.

During the author's visit to Dunedin, her lectures were given every Sunday evening in the Princess Theatre, and on week evenings, in the Athenæum, and those were attended for several months, with appreciative audiences, filling the buildings to their utmost capacity. Amongst other incidents of this visit, was an extended series of newspaper discussions, not only with numbers of correspondents whose antagonism to the Spiritual doctrines was manifested in the ordinary journalistic fashion, but there were many writers, whose fierce diatribes manifested so obviously their fidelity to the founders of their faith, John Knox, and John Calvin, that the author frequently had cause to felicitate herself upon the fact, that she did not live in the days of those respected ecclesiastics, or in the immediate vicinage of the once famous Spanish Inquisition.

Amongst the most keen and persistent of her journalistic denouncers, was the irrepressible M. W. Green, "minister of the Church of Christ," who had somehow managed to close his career in Melbourne and turn up at Dunedin, just in time to hurl his javelins once more at Spiritualism, in the height of its success and popularity.

Mr. Green adopted many modes of attracting to himself the attention of a community, which had hitherto been all too unconscious, that they had so remarkable a personage in their midst. He persisted in writing to the papers, under his full name and style, challenging every statement made at the author's lectures, in which he thought he could pick a flaw, and
when the public began to be tired of him, and the columns of the daily journals became "too full," to admit of any more of his prosey anathemas against Spiritualism, he hired an immense new hall, and advertised a series of lectures to "expose Spiritualism," in which a whole nation of lawyers might have found employment in libel suits, had not his flaming advertisements been too rude and scandalous to render them worthy of honourable mention, or notice. Still the "Free-thought committee," under whose auspices Mrs. Britten's lectures were given, deemed the gentleman had gone far enough, if not a great deal too far, and though his atrocious sensational advertisements were obviously put forth to compel notice, the committee deemed their honour involved in putting a stop to them. The result was, that the same hall was hired in which Mr. Green's denunciations had been poured out to the listening few. On this occasion, the building was crowded to suffocation. The Hon. Robert Stout, Attorney-General and M.P. for Dunedin, was Mrs. Britten's chairman, and a large company of sympathizers surrounded the minister of the "Church of Christ," a company who distinguished themselves by hissing, hooting, and stamping at the close of every sentence, no matter whether their uproar was in or out of place.

Once more we deem it in order to give an extract from the author's American correspondence in which this coup d'état of the "Christian minister" is disposed of in all the paragraphs it merits. It reads thus:

"Mr. M. W. Green, one of the most persistent and unscrupulous of clerical opponents, gave and published, a series of scandalous and disgraceful lectures on the frauds of Spiritualism, and in proof of his theory of 'Satanic Agency,' drew the entire of his charges from the lives, writings, opinions and practices of certain so-called Spiritualists themselves. His collection of garbage, under the title of 'The Devil's Sword Blunted,' is now before the world. The course I finally adopted under the advice and guidance of good and wise friends from the shores beyond, I mean to stand by. . . . That course was as follows:—We procured the largest and finest hall in Dunedin. The Hon. Robert Stout, our honoured and talented Attorney-General, was my chairman, and to a mob of howling Christian followers of my reverend opponent, in his own white, or rather livid face, and surrounded by a jumbled and almost frantic crowd of excited multitudes, I gave the following definitions of my religion and faith in Spiritualism:—

'1st. Spiritualism proves by a set of obviously supermundane phenomena, that a world of invisible intelligence is communicating with us.

'2nd. It demonstrates by an immense array of test facts given all over the world, under circumstances that forbid the possibility of collusion or human contrivance, that the communicating intelligences are identical with the souls of mortals who once lived on earth.

'3rd. It shows by universal coincidence in the communications, that every living soul is in judgment for the deeds done in the body, and reaps the fruits of its good or evil life on earth, in happiness or suffering hereafter.

'4th. All the communicating spirits coincide in declaring that the life succeeding mortal dissolution, is not a final state, but one which manifests innumerable conditions of progress . . . . and these four propositions I emphatically protest are the all of spiritual facts we know, the all that are absolutely proved . . . . or upon which, all the immense varieties of persons that make up the ranks of Spiritualism, can absolutely agree.

'The whole of my lecture, printed under the title of 'Spiritualism Vindicated and Clerical Sanders Refuted,' is now in the hands of thousands of Colonists, and being the occasion that demanded it, I thank the Great Spirit, whose instrumentality called forth so trenchant a plea, for a cause so eminently worthy.'

As it will appear, even from this short extract, that the sole aim of Mr. Green now, as in the debate with Mr. Walker, was to shoulder upon Spiritualism the shortcomings, follies, and errors of its world-wide followers, and the basis of Mrs. Britten's lectures was to present the principles of Spiritualism, and redeem them from the misrepresentation which ever obscures any new movement when it is confounded with the irrespon-
sible doings of its heterogeneous followers, it will readily be perceived that the Christian minister was trumpeting forth to the world the shortcomings of Spiritualists; whilst the author insisted upon recalling him to the only legitimate ground of discussion, namely, the doctrines and principles of Spiritualism. No further explanation of these movements and counter movements are necessary, and Mr. Green's action was generally recognized as the old strategic method of theological warfare, ever employed by unscrupulous and desperate attacking parties.

Now although neither Mr. Green nor his followers could justify an attack on a great cause by assailing the characters of those who believe in it, especially in a new movement, the wide-spread notoriety of which has necessarily attracted to its ranks all the scum of society, Mr. Green having been industrious enough to hunt up all the scandals which had been cast upon the cause by its camp followers, had of course many facts on his side; facts as cogent to prove the disorder which licentious people can attach to any cause that attracts them, as the records of the Inquisition, the torture chamber, or the night of St. Bartholomew, could prove murder, and barbarity, against Christians. Just in as far as monsters of cruelty have disgraced Christianity, so have examples of vulgarity and profanity, disgraced Spiritualism. When the day comes, in which the community recognizes that principles are eternal truths, and personalities, the transient representatives of certain states of society, such orators as Mr. Green will find their occupation gone, and stick to the endeavour to prove their own forms of belief, instead of throwing mud against the beliefs of others.

During Mrs. Britten's course of Dunedin lectures, the Hon. Robert Stout, as Attorney-General of New Zealand, and member for Dunedin, deemed himself called upon to oppose with all his wide-spread influence, and liberality of sentiment, the introduction of the Bible in the public schools as a necessary element of education. The partisans of this movement had been strenuous in their efforts to effect such an introduction. The opponents, headed by their popular leader Mr. Stout, had been equally persistent in their opposition, and it was in this state of divided opinion, that the Committee of the "Free-thought Association" of whom Mr. Stout was the president, solicited Mrs. Britten to give a lecture on the subject. The attendance on this occasion was overwhelming. The question under consideration was, of course, treated from the Liberals' standpoint, but the main feature of the occasion was the citation of the Bible itself, as its own witness. This was done, by the simple presentation of about seventy or eighty quotations, in which the character and consistency of the Jewish Jehovah, the morality and humanity of the commands issued, and the agreement of the passages cited with science and chronology were fully displayed, and that on Biblical testimony alone, without comment or criticism. At the close of the lecture it was determined to print and circulate gratuitously, ten thousand copies of the Biblical quotations, and this was done without any other notice of the texts presented, than the simple headings which the extracts illustrated. The sensation produced by this procedure, increased the effect of the newspaper and rostrum discussions, and when the author was finally compelled to quit Dunedin to fill other engagements, the ladies who had been her most staunch friends and supporters, organized a farewell meeting, at which they presented her with a splendid set of ornaments formed from the jade or "green stone" so highly prized by the natives, as to be deemed "sacred," set in pure New Zealand gold.
NINETEENTH CENTURY MIRACLES.

Even now, though time and distance have mellowed the enthusiastic influences prevailing on this occasion to regretful and tender memory, the heart swells, the eyes fill, and the hand of the writer becomes nervous with emotion, as the astral light in which all things are engraved, reveals once more, the images of the beloved faces gazing so earnestly upon the one, and recalls the pressure of the kind outstretched hands, so prompt to sustain, and so loath to unclasp the farewell pressure!

In Wellington, Nelson, and Auckland, important places successively visited by the author, warm friends of the cause were found, many private circles held, and a vast amount of public interest manifested. Fierce newspaper controversies still raged, but these only served to increase the depth of public sentiment, and stimulate investigation.

The great deficiency of railroad accommodation, the remoteness of this lovely land, and its isolation in the midst of the lonely Pacific waters—floating as it were on the tossing billows which lave its rugged volcanic mountain seaboard; sometimes lashing the rocks with heaving fields of white breakers, and sometimes spouting high in air under the influence of submarine disturbances; all these physical features of its environment tend to isolate New Zealand from casual intercourse with the outer world, limit its population, and render it far less known than the more distant continent of Australia. Still its internal growth is marvellous, and when the natural charm of its delightful soil, climate, and scenery, shall have produced their legitimate effects upon the characteristics of its inhabitants, New Zealand ought to be, the Paradise—physically, mentally, and morally, of the Southern Seas. Since the author’s visit in 1879, two marked events have transpired in the history of New Zealand progressive thought.

One of these, is the publication of a bright spirited “Free-thought” paper, called The Echo, in the columns of which, Mr. Robert Stout’s incisive logic, forcible argument, and scholarly research, finds frequent expression. Besides this, The Echo is graced with numerous scientific and able writers on Free-thought and Spiritualism. The second subject for gratulation by all liberal minds, is the foundation of a noble hall built by free-thinkers, and dedicated to the exposition of scientific and progressive subjects. Meetings are now held every Sunday in this hall.

Its plan and execution are reported to be alike creditable to its founders, and the noble purposes to which it is devoted. A progressive Lyceum or Sunday school, conducted on the principles taught by Andrew Jackson Davis, the “harmonical philosopher” of America, meets in this hall every Sunday, when both children and adults participate in the exercises. Fine music forms part of the religious worship of these Dunedin Liberalists, and already the roof has re-echoed to more sweet strains, elevated thoughts, fine literature, and broad progressive teaching, than has ever been heard within the walls of New Zealand ecclesiastical edifices.

With an account of the memorable scene during which the foundation stone of this fine edifice was laid, our summary of the New Zealand Spiritual movement must terminate. The day has not yet come—and heaven grant that it never may!—when sharp lines of demarcation will be drawn, for the purpose of dividing the ranks of “Free-thinkers” and “Spiritualists.” Whatever the former class may profess to accept or reject, the latter are FREE-THINKERS, with RELIGION elevating their free-thought to heaven, and carrying their progress on to a life beyond the grave. In all else, none can transcend the breadth of their thought, or the freedom of its flight. Pending the dark day when this scope of thought shall be deemed
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too narrow, although the hall of which we have been writing was avowedly
dedicated to "Free-thought," we dare as Spiritualists to claim the deepest
possible interest in its erection and the uses to which it is applied, in token
of which, we gladly record the fact, that the corner-stone was laid by a
ministering angel on earth, and one who confidently hopes and expects to
continue that ministry in a higher life, the Mrs. John Logan, of whom
mention has been made in earlier pages of this chapter.

The following extracts from the report of the ceremony in question are
taken from the New Zealand Echo of October, 1881:—

"THE LYCEUM HALL.

"LAYING THE FOUNDATION STONE.

"The fifteenth of October, 1881, will ever be a memorable day in the annals of Free-
thought in these Southern Colonies. On that day was laid the foundation-stone of the
first hall in the colonies wholly devoted to Freethought, and it was laid with more eclat
than any foundation-stone ever laid in Dunedin. The morning was bright, but rain
seemed threatening, and about eleven o'clock it began to rain. At twelve there was a
steady downpour, and many of the committee were afraid that the ceremony would have
to be postponed. Between twelve and one o'clock, however, it cleared up, and after that
there was no shower till late in the evening. The warm weather and the breeze
soon dried up the streets, and from 3 p.m. to 4.30 p.m. the weather was all that could
have been wished. Two platforms were erected on the site—one for the band, and one
for the children and ladies and the F. T. Choir. Near the north-eastern corner a small
space was fenced off, carpeted, and a drawing-room suite placed in it. Around the stone
and the front of the platform there were numerous flowers and trees in pots, and flags
were hung from poles, and evergreen decorations were around the front of the main plat-
form. Mr. Thompson had taken great trouble in decorations, and arranging these
nothing could have been better done. Shortly before three, a large crowd gathered in
Dowling Street, and the main platform was soon filled with Lyceum children, the choir,
and ladies and gentlemen. About three hundred were on the platform. At three Mrs.
John Logan arrived, and on her stepping on the platform Mr. Thompson presented her
with a splendid white camellia, and she and some other ladies were placed near the stone.
The band arrived, numbering about forty performers, many musicians having kindly lent
their assistance to the Freethought band, and then the ceremony began. The crowd at
this time was not less, we believe, than 3,000 people. The band played the "Star of
England Polka," with cornet solos, Mr. Chapman leading, and Mr. Parker conducting.
The music was excellently rendered, Mr. Chapman ably executing the cornet solos. The
choir and Lyceum children then sang the following version of the "New Zealand National
Anthem," composed by Mr. Bracken, one of the members of the Association, namely:—

"God of Nations! at thy feet,
In the bonds of love we meet,
Hear our voices, we entreat,
God defend our Freeland!
Guard Pacific's triple star,
From the shafts of strife and war,
Make her praises heard afar,
God defend New Zealand!

"Men of every creed and race,
Gather here before thy face,
Asking thee to bless this place,
God defend our Freeland!
From dissension, envy, hate,
And corruption, guard our State;
Make our country good and great,
God defend New Zealand!"
NINETEENTH CENTURY MIRACLES

"Let our Love for thee increase,
May thy blessings never cease,
Give us plenty, give us peace,
God defend our Freesland!
From dishonour and from shame,
Guard our country's spotless name,
Crown her with immortal fame,
God defend New Zealand!

"May our mountains ever be,
Freedom's ramparts on the sea.
Make us faithful unto thee,
God defend our Freesland!
Guide her in the Nations' van,
Preaching love and truth to man,
Working out thy glorious plan,
God defend New Zealand!

"Mr. Braithwaite, as Chairman of the Building Committee, then stepped forward, seizing Mrs. Logan's handsome silver trowel, said: I have the honour to ask you to lay in the customary fashion the foundation-stone of a building to be called the Lyceum, which, when erected, is to welcome within its walls people of all shades of opinion, and to be dedicated to freedom of conscience, to intellectual and social liberty, and to that higher morality which we believe results from obeying the laws of Nature. As Freethinkers, we naturally feel proud of the event that brings us together, which in some respects is suspicious one. To-day we are to lay the foundation-stone of the first Freethought Hall in the Australian colonies. Old and young are here to take part in the ceremony, each feeling hopeful of the ultimate results of such an unusual occurrence. We have with us—making glad the scene with their clear, ringing, merry voices—the children of the Lyceum started in New Zealand, an institution fraught with the deepest interests to our movement. We have also with us most of the members who in years gone by initiated and sustained in season and out of season the Dunedin Freethought Association, the forerunner of our Lyceum. You and your worthy husband are two of the number. What more fitting, then, than that you should lay the foundation-stone of a hall to be used for the dissemination of principles for which you have ardently laboured? I take great pleasure, then, on behalf of the Freethought Association, in presenting you with this silver trowel to perform the work for which we have met. It bears the following inscription:—'Presented by the members of the Freethought Association to Mrs. J. A. Logan on the occasion of laying the foundation-stone of the Lyceum. October 15, 1881.'

Following upon the ceremonial thus auspiciously commenced, were a number of excellent speeches, the most stirring and brilliant of which was one from the President of the Free-thought Society, the Hon. Robert Stout. In this address Mr. Stout defined the noble and unsectarian purposes to which the hall was to be devoted, and in a most eloquent and masterly style, drew pictures of the narrow creeds which chain the soul and erect cruel lines of demarcation between man and man, and the unbounded aspirations for light, love, truth, and kindness, which answer the Free-thinkers' demand for a real religion of life, &c., &c.

Mr. Stout's address deserves to be written in letters of gold. It is something however to know that its characters of ink have met thousands of eyes, and made a deep and healthful impression upon thousands of earnest readers, and now it only remains to add, that the "Free-thought Hall," soon developed its handsome proportions above the foundation-stone laid by the honoured hands of Mrs. Logan. By this time it has echoed and re-echoed to the eloquent strains of many an inspired speaker. It has witnessed weekly gatherings of joyous children, gifted teachers, keen debaters, and unanswerable logicians. Noble strains of music have resounded through its walls, and the place fully realizes the spirit of its dedication, and forms one of the grandest monuments of the value of practical religion stimulated by the exercise of "Free-thought," at present erected in any part of the world.
CHAPTER XXXIV.

SPIRITUALISM IN THE POLYNESIAN AND WEST INDIA ISLANDS.

Whilst it would be in vain to seek for open evidence of the modern Spiritual movement amongst the Polynesian races who inhabit the extensive groups of the Pacific Islands, it is equally certain that Spiritualism is known, and its phenomenal modes of communion more or less practised by the few white settlers who reside there. Doubtless the belief has been imported with the tides of immigration, for few voyagers visit these islands without reporting that Spiritual circles are commonly known wherever a white population is settled. On the other hand, there is a still greater prevalence amongst the aborigines, of that kind of Spiritualism of which we gave a representative sketch in our last chapter.

With varieties special to the natives of various islands, the Spiritualism of the New Zealand Maoris illustrates that of the Kanakas of the Sandwich Islands; the Samoans, Fijians, natives of the Solomon, Navigator, and other Pacific groups. Senor Gamboa, a Spanish gentleman, having possessions in the Marshall Islands, assured the author that the chief feature in the religion of the natives was belief in many gods, and the influence of the Spirits of deceased ancestors. When accident or disease overtook them, they chanted prayers to some deceased priest who had been known as a healer, or some near and well-beloved relative; then hiding presents of shells or other ornaments near the sick people, they left them for so many hours, in order that the Spirit invoked might come and disclose in a dream, or by whispered communications, the best method of cure. Senor Gamboa declared, he had witnessed remarkable cures made in this way, amongst his own servants. One of these, a cook, had broken his arm by a fall; he insisted on being carried to a native settlement near his master’s residence, and though the fracture was a severe one, he returned home in a week, his arm bound up neatly and skilfully with herbs, but so far healed that he could use it, and never after suffered inconvenience from it. On being questioned as to the mode of cure he said, his friends the natives had sung him to sleep, from which he did not wake for three days. During the interval he dreamed that his mother, long dead, but one who had been a famous “medicine woman” in her life, had come and bound up his arm just as he found it on awakening.

When asked who had done this, his friends said they had found him so, and no doubt “the Spirits had healed him.” Spirits in these islands are invoked to bless the plantations; curse enemies, give victory, heal the sick, and reveal the future. Mr. James Anson, a good Spiritualist, residing in the Fijis, says:—“It is of no use to try and convert the natives to Christianity, so long as the missionaries deny them their Spiritualism. They will promise for a time to abandon it, but when trouble or danger comes upon them, they will invoke the aid of their ancestral Spirits.”

Mr. Taylor, the missionary, says that when he reproached those who had “gone back” to their consultation with Spirits, that they were devils,
and it was forbidden in scripture to have anything to do with them savage to whom he spoke replied, "They make our hearts light, and to how to be good; that scripture is a fool, and do not know how to tell devil, from good spirit. We know difference; leave bad devil alone keep good spirit always."

In the Fiji and Sandwich Islands are scattered many white residents are good Spiritualists in the modern sense of the term. Some of worthy friends have sent the author accounts of the phenomena occur at their circles, and although it is not sufficiently varied to int the reader, it may be mentioned that several ladies and gentlemen in groups of islands, speak of the remarkable Mediumistic powers of natives, and express hopes that when they become civilised, and can be to act in concert with their white employers, through their finely ad organizations, Spiritual phenomena of a very striking character can unfolded amongst them.

One gentleman cultivating sugar, and employing a large numb Kanakas on his plantation says:—"Our circles—at which six of Kanakas sit regularly—are favoured with manifestations of the stupendous physical force I have ever witnessed. Spirits appear boli our midst; lift the children up to the ceiling, tossing them about nurses. They bring in good-sized bushes, uprooted from the garden, dash them down in our midst, but never so as to hurt us." ... adds, "If we could but succeed in uprooting the manifold wild superstition with which these Kanaka heads are crowded; and substitute the rational doctrines which our white spirit visitants teach, the mag organizations of these natives make them such splendid mediums, than might have amongst them a glorious stronghold of the Spiritual! Some of my white neighbours"—be adds—"think I practise magic, are ready to denounce me to the authorities, and this reminds me, much we have to do in converting Christians back to the teaching their Master, as well as heathens forward to the same God."

In the West India Islands, some of which have been visited by author, we find the belief in Spiritual existence prevailing it is true, b takes a far lower and more degraded form amongst the native population than amongst the high spirited, independent races of Polynesian Isles. The whites are for the most part, too indolent, luxur and enervated by the influence of their tropical climate, to care for ideas of a Spiritual character, except such as are thought out for ther their ministers.

Here and there a few Spiritualists of the European type may be fo but how much they have to contend with, may be noted from the follow paragraph taken from the American Banner of Light:—

"Much interest exists in Havana in Spiritualism, but the opposition to the printing publishing of anything in connection with it acts as a hindrance to the extensive knowledge respecting it. Lately a box of books sent to M. Joseph Mauti was receive him and heavy duties paid on them. They were then submitted to the press censor and were ordered to be returned whence they came, because they were adverse to religion of the State and denied the divinity of Christ. M. Mauti undertook to the journal, La Lumière d'Outremonde; but its publication was interdicted by the authori Yet these efforts to sway the tide of liberalism, and shut out the light of spiritual tr produce results far different from what were intended, and Spiritualism is progress with marvellous rapidity in Cuba, the number of converts being constantly on the increase. Several clairvoyant, trance and writing mediums are on the Island, and their service great demand."
Cuba as a favourite resort of valetudinarians from European countries, fares better than some of the other West India Islands, where the inveterate belief of the black population in “Duppies” or spirits of deceased persons who are supposed to live in the houses they formerly inhabited, and interfere in every thing, communicates an ill odour to the idea of things spiritual, which repels the proud aristocrats of the islands from “such vulgar themes.”

These negroes also practise “Obi,” and all manner of Fetish rites, and they cannot be persuaded out of them by the commands of their masters, or the teachings of the missionaries. A San Domingo priest, a coloured man, and a most eloquent preacher, told the author, that from childhood he had been subject to trances, dreams, and visions. When he preached, he said, he could not even look at his notes, but poured forth the thoughts that rushed into his mind unbidden. He invariably saw the church full of Spirits, both black and white. White Spirits of most beautiful and exalted appearance often brought large bands of dark degraded-looking beings to the church, to hear the preaching, and he knew he was inspired by a circle of Spirits, whose radiant heads he could see filling the air around him; “in short,” he added, “I preach to two congregations, and have known from childhood, that the Spirit world was all around us and the veil is very thin which separates us. I regard this Spirit world, as the soul world of this earth, and deem we could no more subsist without it, than the body could exist without soul. When therefore my poor parishioners tell me they see the ‘Duppy,’ and that ‘Duppies,’ who were their fathers, mothers, and children, inhabit their houses, and work with, and talk, and help them, my lips are sealed. I believe them, and cannot tell a lie simply because—as a Christian minister—I ought not to encourage Spiritualism.”

Such is an inside view of the beliefs which prevail amongst some of the most intelligent, and least intelligent, of the West Indian native islanders. The superstitions of the lower classes are as gross, wild, and fetish, as those of their African progenitors, but Spiritualism is slowly but surely, creating a deep impress upon the minds of the higher classes, and converting the disgust and contempt they formerly felt towards the superstitious rites of the people, into a philosophic realization that Spiritualism is one, and Spiritualists many; the manifestation of the power, taking the form and expression of the nation and caste, by whom it is manifested.

The ancestors of the West Indian negroes, the inhabitants of Central Africa, and Guinea, believe in Spirits, but with them, all Spiritual beings, even the souls of their fathers and mothers, when disembodied, are “devils,” and must be propitiated, to prevent their working harm; hence, burnt offerings, sacrifices, and even the immolation of human beings.

To the Guinea negro then, the Spirits of ancestors are real, but they are “devils,” only to be feared. To the West Indian negro, they are “duppies,” household deities, half feared, and half loved, and treated respectfully, in view of what they might do. In New Orleans, the negro Voodoo men and women summon “the Spirits,” to heal the sick, and give “good luck,” as well as to work harm to enemies. In Baltimore and Washington, educated and intelligent coloured men and women (still negroes) hold circles, invoke Spirits as they would call upon beloved friends and relations, and regard the Spirit world in exactly the same light as did the coloured preacher of San Domingo, whose words were quoted above.

We must now take a glance at the Spiritualism which prevails in South Africa, a section of country which has been bridged over in point of
remoteness, by the visits of several good Mediums and Spiritualists from Europe and America.

For some years past, the open communion with Spirits practised in the modern circle seems to have been anticipated by reports of "hauntings" and supernatural disturbances in various South African districts. When attention was drawn to this subject by the contagion of Spiritualism in the air, or the controlling Spirits of the new movement adopted the method of attracting public notice, we need not pause to enquire; for enough that the rumour of "supernatural disturbances" began to circulate in many of the principal towns and villages as early as The following sketches, detailing the methods of investigation pursued by the early days of South African Spiritualism, may prove of some interest to the reader, especially as they are related by Aylward in his work entitled "The Transvaal of To-day." This author says there was a certain house in Natal, from which several families—who had succeeded to inhabit it—had been driven, by the prevalence of unaccountable and persistent disturbances. Officials of high position had been called upon to assist in unravelling the mystery, but all to no purpose. At the instance of a party of persons, some of whom the author hints were Spiritualists, a "house-exorcism" was arranged, and mere lookers on, determined to visit the house in set form, and endeavour to "exorcise" the ghosts.

Aylward gives the following account of the process that ensued:

"On the arrival of the party of investigators and exorcists, an armed guard was posted around the house outside. The guard being posted, seven men entered and unfastened all the doors and windows. The candles were lighted and in deep silence the work was commenced. Ten minutes after the arrival of the guests the scene at the house was changed by the fall of half-a-dozen pomegranates on the table. This was succeeded by showers of gravel, the small stones of which I had the curiosity to inspect. No pebbles of similar nature were to be found within ten miles of the place. One of the guests examined the pomegranates. He had no sooner left his chair than it was flung against the table. Ten minutes after the arrival of the guests the scene at the house was changed by the fall of half-a-dozen pomegranates on the table. This was succeeded by showers of gravel, the smallest of which weighted ten pounds and began to fall from unexpected places, and a mass of clay appeared to tumble through the roof, breaking and scattering about the floor, as if it had come from a considerable height. The remarkable feature about the whole affair was that not one missile struck or hit any of the large party now assembled in the small room. Their excitement was increased by hearing a violent banging at one of the shutters, but which, as we afterwards learned, attracted no attention from the outside guard. McCormoyck, who is living witness of the facts of this entertainment, being, after his own fashion, a man determined to show the power of his faith and the strength of the exorcists in command. He stood up with uncovered head and boldly addressed the ghost in the name of the most solemn manner, and by the most sacred influence know to Christians, to retire to where the wicked ought to come from troubling, and that I am the one whom—I believe, and not Spiritualists—to take their rest. Whether led on by the subject he went too far or not I cannot say; but he was stopped in the midst of a taunt of eloquence by what he afterwards described as a 'kick from three-year-old'; and a young pomegranate' brought him to his senses and his seat at the same time. Violent counter-attack was too much for the visitors; already in a state of high alarm they flung open the doors, and dashed out into the moonlight, followed by showers of stones, metal cobs, potatoes, pomegranates, oranges, and all the handy weapons of Bantu African Spiritual warfare that the deceased had accumulated—where I!"

Mr. Aylward adds another sketch of an adventure occurring in the same weird neighbourhood to one of his most intimate friends, from whom he received an account of the occurrence, and for whose veracity and unquestionable reliance that might be placed upon his statement, Aylward strongly vouches. He says:—
"My friend was riding one day on a road skirted on the left by high embankments, while the right sloped away into grassy meadows, when a thunderstorm coming up from behind, caused him to look back, that he might calculate whether he could reach the town, two miles in front of him, without being caught in the rain. The horse, as horses will, looked around and backward at the same time. In a moment the brute was madly plunging, striving to bolt up the high bank, and endeavouring with evident terror, to get away from some fearful thing. . . . It was 4 p.m. on an ordinary summer afternoon. . . . Strongly interested by the fear so palpably exhibited by his horse, . . . the rider again turned his eyes towards the rapidly approaching storm. . . . He was not a superstitious man, he was not drunk, or suffering from low spirits, or 'want of spirits,' and yet he saw in the broad daylight, coming floating towards him, with outstretched arms in front of the moving mass of rain, but several feet raised from the earth, a young, fair, ethereal, golden-haired female, whose robes of glittering white trailed just over the highest points of the grass. She spoke not, but came steadily down upon him in advance of the storm. His horse now kicked and plunged more madly than ever, and at length, wild with terror, snapped the strong bridle reins into pieces, and tore away in headlong flight straight down the roadway to the distant village. . . . Twice during the headlong gallop, the rider turned his head to watch the swiftly following rain, which was still preceded by the fair girl and her outstretched arms."

CAPE TOWN.

The progress of Spiritualism in this remote quarter of the globe, strikingly illustrates the possibilities which grow out of the efforts of one determined and earnest mind when bent upon carrying its purpose into practical effect. Spiritualism in Cape Town owes its first unfoldment entirely to the energetic leadership of Mr. Berks T. Hutchinson, a name equally well known and esteemed now, in the annals of the cause, whilst this gentleman's conversion to the belief is due, according to his own statement, to what the world would call a mere passing incident, but one which the Spiritualist recognises as a link in the chain of concerted action forged by the guardian spirits of this mundane sphere.

Mr. Hutchinson informed the author, that the subject of Spiritualism was first brought to his notice by an American gentleman, a Dr. Wilson, who, on his way to the diamond fields in the year 1872, chanced to make Mr. Hutchinson's acquaintance. Being an enthusiastic believer in Spiritualism, Dr. Wilson had much to say on the subject to Mr. Hutchinson, and at parting with him, strongly urged him to subscribe to the Banner of Light, one of the chief organs of the cause in America. Before Mr. Hutchinson's interest in Dr. Wilson's tidings had time to cool, another earnest propagandist called at Table Bay, in the person of Mr. Holmes, photographer of the United States gunboat Swatara. By this new ally Mr. Hutchinson was induced to experiment in the formation of circles, at one of which Mr. H.'s sister became developed as a fine rapping test Medium. Hence arose the means of furnishing evidence which not only convinced the members of the experimental circles, but many others outside their ranks, of the truth of Spirit communion.

Mr. Hutchinson says of his own sentiments at this time:—

"Being naturally of an enthusiastic turn of mind, I believed that every one would leap for joy at the glad tidings I had to communicate, but to my great sorrow and surprise I found myself shunned and avoided by my nearest and dearest friends, and none but those who have experienced a similar fate can imagine the pain I experienced at being tabooed and reviled for proclaiming my honest convictions, and that on so noble and glorious a revelation as immortality demonstrated."

Mr. Hutchinson's gallant defence of his newly found religion, and the devotion with which he promulgated it, may be judged of by the fact, that
he built a fine hall capable of accommodating some 500 persons, solely for the purpose of holding Spiritual meetings; that he organised a psychological society, and indefatigably promoted the formation of circles, at which several good physical Mediums were developed. In addition to these untiring and costly efforts to promote the advancement of the great truth he realised, Mr. Hutchinson started a paper devoted to the interest of Spiritualism, and although its career was short lived for lack of adequate support, it was a well written and interesting publication, and at a later period in the history of Colonial Spiritualism would have doubtless proved a genuine success.

Undaunted by the vast financial outlay which his efforts entailed upon him, Mr. Hutchinson succeeded in procuring the services of the Rev. J. M. Peebles, who in a fine series of lectures on the Spiritual philosophy, did much to enlighten his audiences on the sublimity and high import of Spiritualism. Mr. Hutchinson made a trip to England in 1871, and being greatly struck with the manifestations of physical power exhibited through the Mediumship of Mr. Eglinton, a young gentleman much esteemed and admired by the Spiritualists of London, he induced him to come to Cape Town, for the dual purpose of benefiting a fragile constitution and affording the inhabitants of The Cape opportunities of witnessing his (Mr. Eglinton’s) unrivalled mediumistic endowments.

Before concluding our brief notice of Cape Town Spiritualism, it may interest the reader to peruse at least one thoroughly well-attested account of Mr. Eglinton’s séances. It must be added that although the manifestations of Spirit power through that excellent instrument were very varied, and included nearly every form of intelligence as well as physical power known in the modern dispensation, our space only admits of one narrative, and this must be taken as representative, not only of Mr. Eglinton’s Mediumship generally, but also of the crucial modes in which his powers were tested. The Spiritualists of Cape Town published amongst many other accounts of Mr. Eglinton’s séances the following report in the London Spiritualist of January, 1879:

“When the reports from Amsterdam reached this town, the local papers of course, made the most of them, and were not choice in their expressions about the deceivers and the deceived. Some Spiritualists even wavered in their belief; but the séance now described has served to bind them together more firmly than before. Mr. Eglinton has ceased to be a professional medium, and was not in any way identified with our society. It was proposed to ask him to give a séance on purpose to make known if he possessed his materialisations as these expositors would have us believe. Not that we doubted him, for he had been giving séances with unvarying success ever since he landed here, and his demeanour, candour, and honesty had much endeared him to us. We kept our purpose entirely quiet, and not until the circle (a select party of Spiritualists) had met, and the medium arrived, did we place our object before him. “We desired that a committee of three should search him, to which he at first demurred, but when we explained that it was the wish of his guides that we should do so, he immediately consented. The room was thoroughly scrutinised, and we never that there were no cupboards or cupboards to conceal any articles, and the most rigid search failed to reveal anything concealed on his person. The cabinet was simply formed, by suspending two curtains made of black calico across a corner of the room, the walls of which are very solid, the floor uncARPETED, and without trap doors. The medium, never leaving our sight, retired into the cabinet, seating himself on a chair provided for the purpose. The sitters, sixteen in number, were arranged in the form of a double horseshoe around the cabinet. Shortly after prayer had been offered and a voluntary played on the harmonium by our organist, the tall and graceful form of Abdullah was seen in a strong gaslight, clothed in a profusion of snowy drapery, his sparkling jewels flashing out to us the scintillating rays of light. He bowed gracefully to the sitters, came out from the cabinet, and walked close up to us. He is apparently five or six inches taller.
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than Mr. Eglington, slight in figure, with only one arm, and of wholly different physique to the medium.

"Next there appeared in front of the cabinet a small portion of white drapery, and above it a head. It was most strange and weird-like to see nothing but an apparently human head moving about. Very soon two hands materialised, and, taking hold of the white drapery, commenced shaking it out, a voice keeping up an animated conversation all the time. Gradually the mass of drapery grew more profuse, and we noticed that the head then placed itself upon a neck, which soon connected itself with a body, rising, as it were, out of the drapery. It was the form of our dear friend and worker 'Joey,' who remarked, 'There, that's the way I build myself up.' Thus he appeared, formed seemingly out of nothing, in the light, and without the slightest attempt at concealment or mystification, thus solving, to our unbounded satisfaction, one of the most momentous problems of the nineteenth century. Joey's form is wholly unlike that of the sensitive, being smaller, slighter, and of weaker physique altogether. The next form was that of a tall, graceful, good-looking lady, clothed from head to foot in a flowing garment, not unlike a fine Indian mulmul muslin, and very different in texture to that of the preceding figures. She moved out of the cabinet, and was plainly seen by all, and clearly recognised by several as a Miss Georgina Handley, formerly a sister of mercy in this town. The fourth figure proved to be that of a man, stepping out immediately after the last figure. He was recognised as the father of one of the sitters, and the loved husband of another. A marvellous manifestation now took place, for, after bowing to the sitters, he retired to the cabinet, and with the aid of another male spirit, brought the medium right out of the cabinet into full view of the sitters, so that the medium and two male spirits were distinctly seen at the same time. They then took Mr. Eglington back again to the cabinet, and throwing back the curtains showed him reclining in his chair, deeply entranced. The curtains closed on these marvels, and almost instantly the petite form of 'Lily,' the much-loved and last plucked flower of our friend, Mr. Hutchinson, came into the circle, and, in child-like confidence, placed her tiny hand on the knee of one of the sitters, and looked up into his face with the touching appeal of 'Do you know me?' On her retiring, another female figure appeared of medium height, with flowing garments and light hair, but only for a moment, and was instantly recognised as the sister of a sitter. The difference between this figure and that of Miss Handley was striking, one being tall with somewhat dark hair; the other considerably shorter and fairer. Six forms had already appeared, yet our friend had not quite done, for suddenly Abdullah drew aside the curtain, and we witnessed the wondrous phenomenon of 'Lily' retiring apparently into the form of Miss Handley, who in turn retired into the body of our faithful medium, followed instantly by the disappearance of Abdullah; and thus ended the most marvellous manifestation of power and conclusive evidence of Spirit presence and identity yet seen in Southern Africa. Let who will deny these facts, there they remain, and if the evidence of sixteen respectable, intelligent, and sane persons, who would unhesitatingly expose trickery (were it possible), is of any value, then we say we have scored a triumph which no amount of deceits or fraud can ever undo.

"That this report is correct we affirm and declare, as witness our signatures:—

"BERKE T. HUTCHINSON,
CARRIE J. HUTCHINSON,
HELENK OTTO,
M. F. KOHLER,
GEORGE SILVER,
F. HAMMION,
F. WILLIAMS,
J. F. MARSHALL,
KINGOEG,
S. T. MARCHANT."

"Cape Town, South Africa, Dec. 3rd, 1878."

We present this statement without comment, except a strong asseveration of the entire honesty, good faith, and reliability of the esteemed narrator, Mr. Hutchinson, and the well-known respectability of his fellow witnesses.

Of course it will be understood that Mr. Hutchinson has secured many noble and effective allies in his arduous undertakings. Mr. Alfred Teague, Mr. Marchant, Mr. C. M. Cogin, and Mr. Simkiss, the latter once known as a devoted advocate of Spiritualism in Wolverhampton, England; these gentlemen and many others of good repute and standing bravely uphold the flag of the cause in Cape Town, and amidst disadvantages which the cosmopolitan of other countries can never even dream of, maintain its advocacy after the fashion of a single warrior against a host. Mr. Berks T. Hutchinson concludes a brief and modest sketch of his own share in the work of
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propagandism as follows:—"For the last few years, for various reason have taken no active part in spreading the truth, but I never let an op
tunity pass of ventilating the subject or lending works out of my lib
. . . We have a new Mesmeric and Psychological Society of which am a member. . . . The light of Spirit communion," he adds, "never go out in this sunny land"—a conclusion in which he is confirmed
many of the faithful and self-sacrificing men and women whose good na
and good services for Cape Town Spiritualism we have been unable report, but whose efficient labours we feel entire confidence will be for inscribed in the archives of the still brighter land whose sun will know setting.

CHAPTER XXXV.

SPIRITUALISM IN SOUTH AMERICA, MEXICO, &c.

To the author's work on "Modern American Spiritualism," about the 4th page, will be found a series of communications by Mr. Seth Driggs giving accounts of circles held at Caracas, Venezuela, together with numerous det concerning the status of Spiritualism in the South American Repub. These communications are dated 1865-6, and refer to scenes enacted still earlier period. Great changes have been wrought during the suc
ing eighteen years, in the Spiritual progress of South America, as follow pages of this chapter will show.

SPIRITUALISM IN MEXICO.

For many graphic accounts of Spiritual progress in Mexico, the auth is indebted to the report of Don A. Gamboa, a gentleman residing near town of Acapulco, and one who although generally too reserved to m his opinions known, has quietly, and generously devoted many years of life and much of his means, to the advancement of the cause of Spiritual. Don Gamboa affirms, that there are many earnest and aristocratic suppor of Spiritualism in Mexico, amongst whom he names, General Gonzi Don Antonio Santiago, the president of the Spiritual Society, number over one hundred and twenty-five members; Don E. Alvarez, Don S. Sie and Don J. Cordero, an eminent advocate, and the esteemed editor of excellent paper published in the Spanish language, entitled La Ilustra Espirita.

Amongst the contributors to this journal are several ladies and gentle of rank and literary ability, whilst the circles held in different parts of country, although strictly private, are very numerous, and display Medi ship of a high order, especially when the Media are ladies—or as it of happens—very young persons.

Don Gamboa is himself fortunate in possessing a Medium in his o
gfamily, in the person of his little daughter, a young girl of fifteen, w though unfortunately a cripple, and confined to her lonely plantation by a severe affection of the spine, is still a remarkable clairvoyant, secret and Spirit Medium. Under influence, this young lady can read throu
closed books, tell the nature and colour of any object presented to her blindfolded, has described distant scenes and places, though she has never quitied Mexico, and always predicts correctly what visitors are coming, or any event of importance about to occur in the family.

On account of her invalid condition, the parents refuse to allow their daughter to be visited, or to exhibit her wonderful powers to any but intimate friends, but as her governess is an excellent planchette writer and rapping Medium, Don Gamboa says—to use his own words—"We have for years been living more in heaven than on earth, surrounded and ministered unto by angels, and so radiantly happy, that we shrink from contact with the hard cold world, just as our Amalia mourns and shivers when her Spirit friends return her from flights in the sunny skies, and fragrant airs of the glorious summer land, to the dull grey mists of this weary earth."

Don Gamboa permits the author to mention the fact of the supernal revelations given to his highly-favoured family, but desires it to be added, that no correspondence is answered, nor are visits received from curious enquirers outside his own immediate circle. He mentions Mr. Simonson as a good writing and impressional Medium of Panama; Senora Dolores Portugal, as a fine trance and magnetic Medium; Signor Silvio Pellico, and several other good writing Mediums, and quite a number of others distinguished for their various gifts as trance speakers, pantomimic, tipping, and seeing Media.

Don Gamboa's commercial pursuits have frequently called him to the United States, where he has seen much of American Spiritualism.

He complains of the cold materialistic way in which circles are conducted there, and contrasts them with the solemnity and respect with which Mexican Spiritualists invoke the presence of their "honoured dead." He says: "Our circles never begin without heartfelt prayers, then invocations to Spirits, spoken or sung, with skill and artistic taste. Sometimes voluntaries are played on the harmonium, harp, or other instruments, manipulated with sufficient good taste to satisfy the elevated inhabitants of a higher region; after which, to the ringing of a sweet-toned bell, the members of the circles compose themselves to receive messages from Spirits, in the accustomed way."

From a number of communications on "The divine harmony of the superior regions," given in the Mexican circles, we select one which is a striking confession of a Spirit, who says in reference to the immoral life he had lived on earth:—

"On entering the spirit world the first remembrance that assailed me was of the woman whom I had injured. I returned to the abode of my unhappy victim, and saw her, pale and sad, bending over the cradle of our child. Deeply penitent, I asked forgiveness and sought with tenderness to assuage her tears. I medly fondled the little one I had left upon the earth without a name. But all was silence. No one heard or heeded me. Always at her side and hearing her murmur my name between her sobs and tears, but my penitence and grief reaches her not, and I must seek the aid of the good who practise their virtues in silence and know something of the life beyond the tomb. Could Spiritualists realize that in our selfishness we are making for ourselves a bed that our morally mutilated forms must fit, perhaps the gauge of virtue would be more closely watched."

We now avail ourselves of Dr. G. L. Ditson's scholarly articles prepared each week for the Banner of Light to give a farther account of the literature as well as the Spiritual status of the cause in Mexico, and other strongholds of "the faith" in South America.
Writing in 1880 of Don Gonzales’ excellent paper, published in Mexico City, Dr. Ditson says:—

“Notwithstanding the troubled waters of the ever unfortunate Mexico, her able exponent of Spiritualism, La Ilustracion Espiritista (August number), has reached me in due time. Don Gonzales’ rich, attractive magazine gives no evidence that the political turmoil surrounding him has reached his sanctum, for his pages are, as usual, aglow with all that is valuable to investigators in the realm of our faith and inviting to the scholar who would penetrate the deeper mysteries that underlie the mind’s progress.

“The Ilustracion before me opens with a learned consideration of the ‘Doctrine of the Trinity,’ by Don Juan Cordero—its literary, historical, and religious aspect. In the course of his remarks Don Cordero says: ‘From a historical point of view the dogma is a step backward in the career of progress. . . . Why reject the Olympos of the Greeks if you are to substitute for it the Olympos of the Romans? . . . Why condemn as absurd the adoration of Yahweh, yet proclaim the Incarnation of the Divine Word? For what and why laugh at a God with three faces (although monstrous), to substitute one God composed of three Gods, an individual composed of three individuals distinct in themselves? Why condemn the adoration of the stars and substitute for them a piece of wood? After referring to what has been established by religious councils the writer says: ‘Without doing injustice to the true value of those venerable “Councils,” we will cite as a simple contemporaneous appreciation of them a passage from a letter directed to Procopius by San Gregorio Nazianzeno, who presided at the Grand Council of Constantinople (A.D. 851): “I have fear of these Councils. I have not seen one that has not done more evil than good. . . or had a good end; the spirit of disputatio, vanity, and ambition dominates them, and he who among them proposes a reformation of abuses runs the risk of being accused without correcting them.””

We conclude this brief notice of Spiritualism in Mexico with an extract from a late number of the American Boston Herald, in which we find the following account of a tribe of Indians located at New Mexico, and claiming to be the direct descendants of the most ancient Aztecs, whose customs, traditions, and ceremonial, they affirm they religiously cherish. The accounts of these people, called the “Zufi Indians,” are furnished by a Mr. Cushing, a gentleman who was sent out by the Smithsonian Institution of Washington, America, to report upon the condition of the Indian tribes of New Mexico, and who is now adopted among the Zuñis.

The Editor of the Boston Herald, commenting on Mr. Cushing’s correspondence, says:—

“Having made the religion of the Zufis a subject of close study he has learned that the worship and traditions of Montezuma—so long accepted in all accounts of the Aztecs—have no foundation in fact. He has found the existence of twelve sacred orders, with their priests, and their secret rites as carefully guarded as the secrets of Freemasonry, an institution to which these orders have a strange resemblance. Into several of these orders he has been initiated, and has penetrated to their inmost secrets, obtaining a knowledge of ceremonial both beautiful, profound and grotesque in character. But, adds this correspondent, ‘the most marvellous discovery he has made in connection with their religion is the grand fact that their faith is the same thing as Modern Spiritualism. The Zuñis have their circles, their mediums, their communications from the spirit-world, their materializations—precisely like those of the Spiritualist of civilised life. Their ceremonies are often so absorbing that they are kept up all night. Their belief in the phenomena explains many strange things about their religion which Mr. Cushing was unable to account for until he hit upon it—they had kept it carefully guarded months after he was in close intimate terms with them—by telling them about certain spiritual phenomena he had himself witnessed, thus gaining their sympathy as apparently a fellow believer.’

“The Zuñis have religious ceremonies, sacred orders and public festivals, in which songs and prayers are employed that have been handed down for very many generations without the changing of a single word. Mr. Cushing’s adopted father is the second priest of the tribe, a man of a beautifully loving and gentle nature. Upon the return of one of their number from a dangerous expedition, the following prayer was offered by him:
"All spirits! we ask for your light. Far and in parts unknown, where the world is filled with danger, where things forbidden and the unknown are, thence ye have brought back our child. We thank ye! In spite of all danger, we now speak to each other again. We now see one another again. Thanks. Therefore your light we ask, and we will meet ye with your own blessing."

Dr. Ditson says in connexion with the Revista Espiritista of 1877:

"Revista Espiritista, of Monte Video. This is the oldest, I think, of South American periodicals, and, though containing but eight pages, overflows with fraternal good will, plain truths, such as we need and love, and such as its editor, Don Justo de Espada, invites us to as to a grateful feast."

"The Revista Espiritista, of Monte Video, has always some valuable sentiments from its editor, Don Espada, and the Angel Guardian; it also in the present issue quotes from the 'Levite (suppressed) Sentido,' what the Bishop of that district has been doing; but says that after his severe anathemas against this publication and all Liberals, the subscriptions to the Sentido had increased, and even a serenade had been given to the Liberals of Bilbao."

In 1878 Dr. Ditson says of this same paper:

"The editor of this pioneer in our cause, in a land where Catholicism has held undisputed sway for centuries, has doubtless up-hill work, with not many assistants; yet he seems to be a host in himself, and brings out regularly his heraldic Revista, a kind of red flag, such as is used in the arena in the favourite Spanish amusement of bull-baiting. He relies principally upon his own pen, though he has other able contributors, such as Dona Amalia Soler, who in the present number writes of 'What am I!' There is also an article from a Belgian paper, which, with the Revista, still dwells much upon objection to paid mediumship."

Of the leading Spiritual paper of Buenos Ayres, Dr. Ditson gives a number of laudatory notices, and as they contain some interesting mementos concerning the Spiritualistic doings of that important town, we shall give some extended excerpts from the collection in our possession.

The first of 1880 reads thus:

"Though Mexico formerly furnished us with the finest magazines and spiritualistic literature anywhere to be found, she seems to have abandoned the field to the Spanish-speaking people of the South. Buenos Ayres, which now produces the Constancia, has not neglected her opportunity, and the periodical in hand from that fair city vies with our very best. Some remarks on Allan Kardec; a short discourse delivered by Don H. Mayor before the 'Constancia Society;' 'Observations on Magnetism,' or odic force, in which Baron Reichenbach is frequently referred to; and 'Materialisation,' are the first articles that claim attention in the present issue."

"Following an article on 'What there is Positive Respecting Astrology,' and in which the most gloomy forebodings are entertained respecting our immediate future, M. Clavairve, formerly a French Consul-General, says: 'The Mother Shipston evoked by the London Spiritualist declares that at this moment there is not a single true astrologer upon the face of the earth. Now this name of Mother Shipston was the pseudonym under which the celebrated Roger Bacon concealed himself; this encyclopedic genius, whose investigations in the thirteenth century elicited the admiration of his contemporaries who were occupied with astrology, was in accord with Nostradamus when he said that the world would come to an end in 1881. But it is understood that the end of the world refers wholly to a moral state; that it signifies the advent of a new reign; but it is curious to observe at least the coincidence of all these prophecies; and the conjunction of the four planets."

"Quoting from the Gazzette of May 16th, 1889, the Constancia has the following: A young lawyer going from Paris to Piedmont was assassinated; but of this terrible affair, or the whereabouts of the body, nothing was known till a clairvoyant was consulted. This psychic gave a description of the place where the deed was committed, and described the assassin, a well-dressed man who travelled with his victim. The murderer and the murdered youth were thus discovered, and all the minute particulars were verified."
Another journalistic notice of *La Constancia* is given in a recent num-
ber of the *Religio Philosophical Journal* of Chicago, and reads as follows :

"The *Constancia* is a monthly Spiritual review, published in Buenos Ayres, and is in
its fourth year. The September number has reached us, and we find it to be the most
factitious publication of the kind that we have ever seen from our sister continent. Two
four pages of the thirty-two which it comprises, are devoted to a discourse pronou-
ced against Spiritualism by Prof. D. Miguel Pulguiri, and its refutation by Senor Herna-
nes which latter is the most searching and powerful document that we have ever seen
any source, and we only wish that we had time and space to reproduce it."

"The *Constancia* is not the only Spiritual journal published in Buenos Ayres, I
returns the salutation of a new contemporary called *La Fraternidad* in the follo-

Writing of Spiritualism in South America in October, 1881, the edit-
ors the *Light* (London), says :—

"The *Constancia*, a monthly Spiritualist review of Buenos Ayres, dated 30th of
last, contains the report of the General Assembly of the Buenos Ayres Spiritualists
including the President’s address in which he urges the members of the society to
not neglect their attendance at the different meetings, but each to do his share in addi-
ting the brilliancy of Spiritual light. ‘The Spirits,’ he says, ‘understand us thoroughly
as our continual assiduous assistance. We, on the other hand, do not comprehend
ourselves, while imprisoned in this obscure corporeal dungeon. Let us then acco-
tend the request of those invisible brothers who, with so much interest, invite us to a
these reunions.’

Then follows the account of the work done by the various sections of the society
short reports of trance speeches, magnetic sessions, &c. A number of healing pas-
tions are mentioned as having been given through the mediumship of Donna Ju
Navajas, a well-known local medium. A series of monthly conferences are held unde-
supervision of the society, the subject in July being the Theory of Spontaneous Ph
Manifestations. The subjects down for discussion in August were: ‘Bi-corporate
Transfiguration,’ ‘Laboratory of the Invisible World,’ ‘Places visited by Spiritus,’ ‘N
of the Communications,’ &c., &c. A paragraph follows copied from the *Heraldo de
Nicolas*, of the 23th June, 1881, reporting the speech of Don Rafael Hernandez, a le
Spiritualist, at the anniversary banquet of the ‘Unios’ Masonic Lodge. The oration
was equally Spiritualistic and Masonic, and was full of sublime sentiments.

"The number before us also contains a communication from the eloquent pen of A:
Domingo y Soler, a writer and authoress well known to all Spiritualists who are aqua
with the work in Spain. The article was originally written in the *Las del Ponente* (1
of the Future), edited by Madame Domingo y Soler, and claims for woman her po
position in society; to attain which her Spiritual education should be taken in hand, the
blossom of truth gradually unfolded before her eyes.”

"THE BRAZILIAN SPIRITUAL PRESS.

"The following Spiritualistic papers have been published from time to time in var-
parts of the Brazilian empire :—In the Province of Bahia, 1869, *O Monitor de A
Tumulo*—(The Monitor from Beyond the Tomb)—a monthly journal; at Rio de Jan
in 1875, the *Revista Espirita* (Spiritual Review), monthly; in 1881, the *Revista
Sociedade Academica* ; in San Pablo, at the city of Areas, the *Uniao e Cronica*
(Union Chronicle) ; at Pernambuco in the city of Recife, *A Cruz* (The Cross) ; and we are
that there will shortly be published in this city an organ for the Spiritual circles of
municipality.—*Revista* of Rio de Janeiro.”

The promise contained in the above paragraph, taken from one of
secular papers of Rio de Janeiro, was soon after its publication realised
the appearance of *La Revista*, a title so common amongst these So-
American journals that their number is hardly appreciated in the confusi
of names. Dr. Ditson notices one of the best of these journals, published in the Portuguese language, as follows:—

"The Revista da Sociedade Academica, No. 7, of Rio de Janeiro, in the Portuguese language, has come to hand. It is a very handsome magazine of upwards of thirty pages, and contains many articles of the first importance. . . . It was in 1865, in the city of S. Salvador, capital of the province of Bahia, that the first Society of Spiritualists, with a written constitution, was formed; and for eight years, animated by the salutary doctrines of Spiritualism, it worked and fought for the cause. In 1869 it published a journal entitled, Echo from Beyond the Tomb. In 1872 a new society was formed for the exclusive scientific investigation of Spiritualism, and was called the "As-sociação Espiritica Brasileira." It adopted as a basis of operations Allan Kardec's works. It started a periodical and a library. In 1880 in Campoa, a flourishing city in the province of Rio de Janeiro, there was formed another society—the S. Companhia de Estudos Espiritas, and many members were added to it, &c., but they had to withstand the usual amount of calumnies.

"La Luz de Sion is the name of a spiritualistic periodical published at Bogota, in the United States of Colombia. It has very attractive matter taken from the work, 'Roma and the Evangelio;' some 'Letters of Lavater,' and some miscellaneous articles.

"La Revolucion, of Buenos Ayres, reappears again, 'after a suspension caused by the Jesuits, the principal barriers to modern progress,' says a European paper.

"La Ley de Amor, of Merida, Yucatan (July 16th and August 1st), has also reached me. A very sensible article from the circle Peralta's on the historical and present daily proofs of Spiritualism, opens the July number. The Ley also says 'that there have been established in our state various "circles" for spiritualist studies.' From Tobaco I have received notices of the "rapid advance of the consoling doctrine of Spiritualism.' At the circle of La Cruz they have a valuable medium, a somnambule lucida, who has made some remarkable cures.

Another notice of this paper says:—

"La Ley de Amor, of Yucatan. I have in hand three numbers of this interesting little journal, bearing dates October 9th and 25th and November 10th. The first article that claims attention is from the graceful pen of the poetess, Donna Amalia Soler. Briefly I will report her as saying: 'In a reunion of Spiritualists an elegant youth presented himself, but expressed his incredulity in the alleged phenomena occurring among them; still he would put a mental question. A young girl took a pencil and wrote some lines in a large hand, exclaiming in innocent surprise: 'Oh, what a reply! What nonsense!' The young man took it and read, growing sober and pale as he did so; 'En el claustrum materum.' It is true,' he said, 'for I came into the world three months after the death of my father; and my question was, 'Where was I at that solemn event?" At another spiritualistic gathering was an Englishman who maintained a kind of stolid indifference to all that occurred, but finally, with the rest, promised to attend mass the next day at eight o'clock in the church of St. Paul. All went, and while the rest of the party were grouped around the high altar, he retired to a side aisle, where, seated on a bench, he read a book which he held on the following evening the Englishman said to the spirits (supposed): 'Were you content to see us all at the appointed place?' 'Yes,' was the reply, 'and I felt very grateful that you prayed for me, but my satisfaction was lessened by seeing one of your number perform an irreligious act—retiring to read a licentious novel.' The English gentleman arose as pale as a corpse and said it was even as stated; and them and them there confided that there must be a spirit that could see and feel even as we do, &c. Henceforth he was an earnest Spiritualist. 'Laugh if you will,' says our author, 'but that does not destroy facts.' So she continues: 'A physician, a materialist, called on a young man, a medium, and found that he had written quite a learned treatise, much above his normal capacity, on pulmonary affections. 'I will believe in this thing,' said he. 'If my deceased wife will come and in her own handwriting will state to me something of a private nature that occurred between us.' The medium soon wrote: 'Spirits are not in the habit of satisfying puerile curiosity, but because of my love of you when on the earth I will give you the evid-nce you seek: As a pledge of my affection, in your secretary you have kept, now yellowed by time, the first letter I ever wrote to you. Some of these lines are now very faint, but the medium will copy them,' and found the original, as copied, that he had preserved for more than twenty years, saying, 'I lament the time that I have lost in not devoting myself to Spiritualism.'"
"The Siglo XIX., of Guadaloupe, reports in a jesting manner a Spiritual manifestation which occurred to a young girl, religious and much respected, and of a good family from Guadaloupe. The little medium experienced certain phenomena which were supposed till she saw and heard the phantom of her godmother, or guardian, who came to reject herself for not having had the child baptized, and to have the ceremony performed. Other manifestations occurred in the child's presence, such as the flying open of doors which doubtlessly aided in convincing the bishop, to whom the affair was named, that it was something in it. The baptism took place, and during the ceremony the girl and who was serving as godmother saw the attending spirit."

"La Aurora, of Brazil, and La Revista, of Santiago de Chile, have also such communications as tend to enlighten 'all those who through fear and ignorance are still found on the clerical yoke.' Don Rafael Molina in the University has delivered a discours demonstrating the truths of Spiritualism, as well as the heresies of the Church of Rome which has elicited much comment."

Writing of Spiritualism in Puerto Rico in November, 1881, Dr. Ditto says:

"El Pescipinto is a quartino of eight pages, and unfurls the banner of our faith with a firm hand and such force of character that one cannot but heed and respect its pretensions. I have three numbers, dating to September 8th, and I only regret that space limit me to a brief notice of its forcible articles. One, headed 'El cura de Utuado,' states that the dead body of Don E. Vargas was refused admittance to the Catholic church because Don V. had been a Spiritualist; and that when the friends had taken it to the cemetery, there was a procession again met them, and it was refused a resting-place in the so-called sacred ground. Again, the conduct of the curate of Caguas in refusing to bury the child of a Spiritualist is commented upon at great length, and most judiciously."

In the January, 1882, number of Light, we find the following article which we give as our closing notice of Spiritualism in those vast regions where internal interests are so inevitably focalized by distance from old Spiritual centres, that they seem almost terra incognita, the fraternal spirit and enterprise which marks the propositions about to be quoted, are equi worthy of respectful attention and sympathetic response, from all quarters of the globe.

They are introduced by the editor of La Revue Spiritique thus:

"HOW SPIRITUALISM IS WORKING IN BRAZIL."

"Under the heading of 'Universalization of Spiritualism,' in its December issue, the Revue Spiritique invites attention to an announcement in the Revista da Sociedade Academica, whose publishing office is No. 54, Praça d'Acclamação, Rio de Janeiro, Brazil. The Revista is the organ of the Brazilian Society of Spiritualists, nay the Brazilian group of the human family. Having the object in view, it says, of draw more closely together the bands of fraternal action among Spiritualists, it proposes to exchange the Revista and all its publications for the organ and publications of any and every other Spiritualist society, wishing to place them on the bookshelves and reading tables of the library of the Society, which is open to the public.

"COMPETITIVE THESIS."
"3. The thesis accepted will be printed at the expense of the Society. Those written in foreign languages can be published with the translation.

"4. Every thesis will be numbered correspondingly with the registration of the letters accompanying the theses, which letters will be kept inviolable.

"5. A council will be appointed, consisting of representatives of the scientific and philosophic schools, in due time, which will examine and report upon the theses.

"6. After discussing the council's report, the Academy will appoint a time for opening the letter corresponding to the thesis most approved.

"At a formal meeting of the Academy, the author of the thesis most approved, or his representative, will be invited to receive the prize awarded by the Academy. In addition he will receive from the Society the sum before mentioned.

"The Society will forward a historical summary of Spiritualism in Brazil to every Spiritualist centre which communicates with it, and in this matter reciprocity is expected because the interest is the same on both sides. 'This would lead,' it says, 'to a veritable Spiritualist congress. Animated by the same sentiments, true Spiritualists have little need to meet within four walls for agreement, for generalising an idea; being one in spirit, and bound together by the same mission, they ought to interchange thought in whatever part of the world they may be.'"

CHAPTER XXXVI.

SPIRITUALISM IN THE EAST INDIES, CHINA, INDIA, &C., &C.

SPIRITUALISM IN CHINA.

The Spiritualistic beliefs and practices of nearly all Oriental nations commence with their recorded history, and while they assimilate in quality and style of phenomena with the modern methods of Spirit communion, there are lines of demarcation in the processes of invocation, and the use to which that communion is applied, which separate the East and West, and do not seem likely to be overcome or united.

In a work entitled "Art Magic," edited and published by the author of this volume, and written by a learned gentleman, who had personally witnessed all he described, vivid accounts are given of Spiritual manifestations amongst the Mongolians, including narratives of the marvellous powers exercised by certain "Lamas," or religious devotees, in cutting and mutilating their bodies, and restoring them again without signs of injury, in a single minute.

M. Le Huc, and Mr. McGowan, the well-known Jesuit and Scotch missionaries, testify to having witnessed similar performances, and both add extraordinary narratives of the power acquired by some of the Mongol priests and ascetics in the production of phenomena which transcend description or belief. Besides feats of this astounding character, many of the Chinese practise modes of Spirit communion by rapping, writing, the movement of inanimate bodies; through trances, prevision and clairvoyance. One of the simplest methods employed in communicating with Spirits is described by M. Le Huc as follows:

"As a vehicle for spirit communications the Chinese strew a table with sand and on this the written characters are traced by means of a pencil made from the twig of a peach tree. It is said that 'the motions of the pencil are quite extraordinary, and apparently not produced by the medium, on whose open palms the handle of the pencil rests.' Irreverent lookers-on are sharply rebuked by the ministering spirit. After each sentence
the sand has to be smoothed, and while this is being done, the whole company un
praising the poetical talents of the spirit, which responds by tracing on the sand the
characters which constitute the message. When wearied it "jots down as if in a great l
the two characters, " Excuse me, I am off;"" whereupon the company say, " If then
any want of respect or attention, great spirit, we beseech thee forgive us this sin,"
which the spirit comes to an end."

In a recent number of the Banner of Light, an able correspondent w
an account of a trance which so nearly resembles the descriptions given
many travellers and missionaries, that we transcribe a portion of the n
native, as it will illustrate phenomenal methods, very common in China :-

"The temple of Loi-Sun-Yong at Canton is one of the many places to which
people resort to receive communications by means of mediumistic writing, and me
described as an illustration of all. In the temple is an altar at which a monk pre
The petitioner for a communication kneels with the monk in front of the altar, and en
ge in earnest supplications. Beside the altar stands another monk, in front of w
is a large board covered with sand. There is another officiator near by with pen
paper, prepared to copy the message when it appears, and still another whose office it
explain it. The writing is done with a stick made of white wood, about one foot
resembling a large pen-holder, from the under side of which, when it is in position to
projects a small piece of wood which writes on the sanded board. Mrs. Gray, the w
of Archdeacon Gray, for many years a missionary in China, states that on one occ
she visited the temple to witness the manner of proceeding, remarking that for c
centuries spiritual manifestations have been known and believed in, in that empire.

"At the time Mrs. Gray and her husband visited the temple, they were informed
a devotee who was present, was impatient to obtain a written message, and supp
they came for a similar purpose, the person in charge begged them to wait. After
prayers at the altar, the stick of white wood was taken by the chief officiator, balances
his two fore-fingers, and thus held above the sanded board. In a few moments it b
move, tracing large characters in the sand. When the surface had been ext
covered, the writing was transcribed on paper. The sand was then shaken so that it
sented an even surface, and the board was again placed readily for use. This was done t
imes. The fourth time, the lightly balanced wooden instrument refused to move
the holder of it said the communicator had left.

"Table-moving has long been known and practised in China. On one occasion
missionaries had a medium in their own house. A large round table was brought
placed, feet upwards, on the floor. Four of their servants were called in, and each
told to place one of his hands on a foot of the table. The medium then began to
around it with slow and measured steps, holding lighted joss sticks in his hands
invoking the presence of unseen powers. In a few moments, the table began to re
slowly. Then the medium increased his speed, and the table turned more swiftly,
both table and medium ran round with great velocity. Of course the hands of
servants were not now upon it. They stood speechless in amazement. At length
haunted, the man stood still, and the table ceased to move. He was asked how
accomplished the feat? In a low, subdued voice, he replied: 'It is Joss that does i
pray to him.' It was doubtless a manifestation of some spirit, but the ascribing
'Joss' was in keeping with the scriptural accounts of similar events, in which they
said to be performed by God.

"These manifestations have existed among the Chinese for ages, probably to
extent greater than among us, for the reason that a belief in the possibility of their oc
rence has formed the primitive or spontaneous faith of the people."

From the author of "Art Magic," Captain Thomas Hunt, of Salem, U
and the Hon. Charles Bradley, all of whom have been residents in Chi
as well as from her own Chinese servants in California, the author
learned that manifestations of similar character to those above detailed,
well as festivities of physical strength, and mental forms of intelligence, h
been common amongst the Chinese, ages before modern Spiritualism
known.

The latter is practised at times amongst the white residents, and 1
modes are founded upon European and American experiences; but t
NINETEENTH CENTURY MIRACLES.

Spiritualists of the white and yellow races, despite their significant resemblance, do not blend, and the Chinese—especially the better educated portions of the community—regard the matter of fact, and only partially successful practices of the whites, with some contempt. Dr. Ah Sin, a very well educated and intelligent medical practitioner of Australia, said to the author when conversing on these subjects:—"You are really behind the times, and ought to call Spiritualism no longer modern, but ancient. Sounds and motions are only made by Spirits to attract notice, but true communion is by words, writings, and speech, such as is uttered, when the Spirit enters the body of another. All this—besides sie fa (evil power) which enables men to cut and hack their bodies, and cure them again on the instant—the Chinese have had amongst them from the beginning of time, certainly since the days of Lao Kuin."

Lao Kuin—the intelligent reader will remember—was a cotemporary of Confucius. The latter was only a philosopher and a compiler; Lao Kuin was a "saint," an ascetic, a wonder worker.

He was the founder of the sect Tao tse, the votaries of which are all Spiritualists. It is said by Chinese traditions, that after Lao Kuin had left the earth,—"being translated bodily to heaven in a chariot of fire," one morning, there was found hanging on a tree in the Emperor's garden, a wonderful book full of magical rites, invocations of Spirits, wise sayings, and divine revelations. The emperor himself carried this book in solemn procession, and with high ceremonial rites, to the principal monastery, and from thence, guidance and direction in all that belongs to Spirit power and communion, has been received for ages. This book is said by some to have been burned, other authorities claim Lao Kuin as its author, and declare it is still the Bible of the Tao tse. Dr. Ah Sin showed the author a finely illuminated work which is the "Spirit book" of the Lamasery in which as a youth he had been educated. In this work are forty-six modes of invoking Spirits (gods) for different purposes, and with different powers and functions. Amongst these modes, are the burning of incense, fragrant herbs, gums, paper images, gilt flowers, and pungent perfumes. Sometimes the votaries employ motions, such as dancing, whirling, and spinning; at others, they resort to the beating of drums and ringing of bells to induce the "mania" ecstasy" or to invoke certain orders of Spirits. The most approved mode of summoning "high and holy Spirits," are those employed by religious ascetics, such as prayer, fasting, and silent contemplation.

Spells, enchantments, and amulets are also considered efficacious, for ascetic and devotional processes are preferred above all others, that is, as high ceremonial rites.

Bamboo sticks placed on newly strewn sand or fine ashes, are often used by Spirits through Chinese Media, to draw characters, figures, and inscriptions. They have modes of drawing lots, also of tossing up shells, throwing arrows, setting up staves, and making circles on the ground, in which objects thrown, and falling in certain directions, are accepted as good or evil auguries. The reader curious in these rites and ceremonies may consult Godwin's curious treatise on The Antiquities and Divination of the Hebrews to find numbers of the modes practised by the Chinese, not claimed by them to be derived from antique sources, which are abundant on the Jews on the page of history.

*" "(Moses and Aaron)—Civil and Ecclesiastical Rites of the Ancient Hebrews. By Gibson. 1868.
B.D., 1668.
Amongst the Chinese, as with every other people, women are consi-
now—although not in past times—to be the best diviners, augurs, 
prophets. Their services in these directions are much more in de
than formerly, and in this respect it is probable that the practices of
Mediumship have tended to produce this result, even amongst the
servative Chinese.

It would be unnecessary to refer to the religious doctrines, or, if it
be so termed, the theology of the Mongol tribes. It is enough to say
modern Spiritualism honeycombs their ranks, wherever white men ap
or have settlements. This movement makes no visible progress an
the yellow races, simply because they have Spiritualism already, and th
forms better adapted than ours, to the idiosyncracies of the people, at
their apprehension, far more effective and powerful.

Whilst the Siamese, Japanese, and indeed all the Mongolians indulge
great varieties of speculative doctrines, all are more or less prac-
Spiritualists, and believe in communion with the souls of ancestors.

The opinion of many intelligent persons who have resided amongst
people is, that their communications transcend in directness, good cou
and prevision, any that are manifested amongst the Europeans or Ameri
and the reasons assigned are, because the modes of invocation are : 
real and devotional, the trance more profound, and the preparation
such conditions, more in harmony with physiological and psycholo
laws.

Our highly-advanced civilians would rush through a dozen Spiritu
whilst the Chinese monk was reverently preparing himself for one. Fa
asceticism, silent contemplation, ablutions, prayers, and all the formu
faithfully observed by these "heathens," would hardly suit the luxu
habits or feverish whirl of life to which civilized nations are habitu
hence modern Spiritualists from Europe and America, are no more \nto convert the Spiritualists of China, Thibet, Siam, &c., than the Chi
missionary is likely to convert the true and earnest Buddhist. The 1
moves forward, not backward, and Spiritualism and theology move 
with it.

SPIRITUALISM IN INDIA.

In the present section of our matter of fact history we must ex
expected to catalogue, much less to define, the various doctrinal thi
that prevail in India, nor yet to enter at any length upon those subje
discussion which have of late years occupied the attention of widely-diff
parties, under the several captions of "Occultism" and "Spiritual
Something of both these subjects we shall have to touch upon brei
this very chapter; for the present however, we must call attention to
definitions under which Spiritual beliefs and doctrines in India ma
classified.

As a general rule, the white population settled in India rank themse
under the appellation of "Christians," and believe or deny, only that w
their special sect teaches.

There are in these ranks, some few Spiritualists, and some Secular
but metaphysical thinking in India is fatiguing; hence the rule is, to t
only through a paid and duly appointed religious teacher, and is
metaphysics and all its ramifications to Fakirs, Yogis, and rest
reformers.
Amongst the native Hindoos, there is almost as great a diversity of opinion upon the questions of religion or theology, as in the ranks of Christianity.

The beliefs of the villagers and lower classes generally, tend to gross forms of "supernaturalism," but the religious devotees of various grades, often attain to high conditions of Spiritual exaltation, and by the peculiar practices enjoined upon them in processes of initiation, achieve the power of working what in olden time would have been deemed miracles, but what is now understood to be the control of matter and material things, by mental and Spiritual forces.

Some of the far-famed religious ascetics of India, are members of secret associations and fraternities; many of them belong to religious orders, and some few are isolated students of occult power, who have acquired their magical potency by research and observance of those practices, which even the highest adept must pass through, if he desires to attain to complete mastery over the realm of sensuous existence.

In the immense wave of immigration which political changes have cast on Hindoo soil during the last century, many things have come to light in connection with this ancient land, which have created a deep impression on public opinion. The partial translation of once unknown and "sacred" books into European languages, has revealed the fact that India has been the cradle of all known theological beliefs. The examination of the wonderful archæological remains of vast temples with which the land is studded, have tended still further to confirm the truth of these revelations, whilst the actual marvels wrought by religious ascetics, in the realms of matter and force, have opened up a new and highly suggestive page in the study of Occultism and Psychology.

As before remarked, the upper classes of the white population in British India are for the most part too much enervated by the influence of its tropical climate to concern themselves very deeply with metaphysical subjects. The continued effort, the patient attention and aspiration required at the Spirit circle, is so rarely attainable amongst the luxurious residents of British India, that the few Spiritualists with whom the author is in communication, express grave doubts if "modern Spiritualism"—in the European sense of the term—will gain any considerable foothold in India during this generation. The religious enthusiast, or even the specious impostor, is sure to command his share of following from all classes, but when the more intelligent Anglo-Indians wish to be informed concerning the alleged possibilities of intercourse with the Spiritual realm of being, rather than subject themselves to the trouble of personal investigation, they send for a Hindoo "wonder worker," and whether he be a genuine Yogi, or a cunning conjurer, it makes but little difference. Provided he can amuse, as well as astonish his employers, the purpose is answered; and as far as his feats bear upon Spiritual verities, the witnesses may be more or less inclined to accept of the generic explanation of a Spiritual agency. There have been of late several movements of a semi-spiritual, as well as religious or metaphysical character attempted in India, and as one in which a large number of European and American Spiritualists have taken a deep interest, and with which many have entered into ties of affiliation, it is in order at this point, to give some brief notice of "The Theosophical Society" of Bombay, the city in which that society has established its headquarters,

* Since this chapter was first indited, the Theosophical Society's headquarters are announced as having been removed to Madras.
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and from which it issues its chief literary organ, namely, The Theosophist monthly journal, avowedly devoted to an exposition of "theosophy," the text.

As referring the most impartial information concerning the origin of the Society, that can be laid before the reader, the following extract from one of the New York daily journals, subsequent to the Boston Transcript of 1875. It reads as follows—

A THEOSOPHICAL SOCIETY.

"The movement of great importance has just been inaugurated in New York, as the result of Colonel Henry S. Olcott, in the organization of a society to be known as The Theosophical Society. The suggestion was entirely unpremeditated, and was made on the evening of the 11th instant, in the parlors of Madame Blavatsky, where a company of several ladies and gentlemen had assembled to meet Mr. George Henry Felt, the discoverer of the geometrical figures of the Egyptian Cabbala, who may be regarded as one of the most surprising feats of the human intellect. The company included several men of great learning and science of wide personal influence. The managing editor of the religious press, the associate editor of two literary magazines; an Oxford LL.D.; a venerable and4 much-traveled professor; an editorial writer of one of the New York morning papers; the president of the New York Society of Spiritualists; Mr. C. G. Harvey, English poet; Mrs. Emma Harding Britton and Dr. Britton; two New York lawyers; Colonel Croton; a partner in a Philadelphia publishing house; a well-known physician; and most notable of all, Madame Blavatsky herself, comprised Mr. Felt.

After an hour's discussion an animated discussion ensued. During a convenient pause in conversation, Colonel Olcott rose, and after briefly sketching the present condition of Spiritualism in general, the attitude of its antagonists, the materialists; the irrepressible conflict between science and the religious sectaries; the philosophical character of ancient theosophy, and their tendency to reconcile all existing antagonisms, and apparently sublime achievement of Mr. Felt in extracting the key to the architecture of Nature from the scanty fragments of ancient lore left us by the devastating hands of Modern and Christian fanatics of the early centuries, he proposed to form a nucleus around which might gather all the enlightened and brave souls who were willing to work togethe for the collection and diffusion of knowledge. His plan was to organize a society on the model of the Chaldeans and Egyptians, but totally unknown by our modern world of science.

Mr. Felt said, in reply to questions concerning the formation of mortals with the dead, and reciprocal intervention of each in the affairs of the other, was not a mere conjecture on the ancient Egyptians, but reduced to a positive science, and he himself had been able to prove the materialization of human forms in full daylight, by magical appliances.

It was unanimously voted to organize the proposed society forthwith. Colonel Olcott was elected temporary president, and a committee was appointed to draft a constitution and by-laws.

We hail the movement with great satisfaction, as likely to aid in bringing order out of our present chaos, furnish us a true philosophy of spirit-infusions, and to neutral ground upon which the tired wrestlers of the Church and College may rest in their cruel and illogical strife."

Shortly after the first formation of this Society, in which all the part alluded to above took part, and filled offices, it was deemed desirable to conduct the proceedings on the basis of a secret society, from which the Fellows of the New York Theosophical Society were known to other by the usual formulæ of passwords, gips, signs, &c. In this, as all other associations banded together for the study of occult subjects, may be naturally supposed there are esoteric, as well as merely exoteric degrees, and results attainable only to those who could, and would pursue their studies, to the innermost depths of nature's laboratories.

Of the original group of New York Theosophists, several have selected some were removed by mortal death, and others by absence. Madame Blavatsky and Colonel Olcott, the founders of the Society, themselves passe
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on to England, and after remaining there a short time, and inaugurating a branch Society which still holds its sessions in London, they took up their residence in India, from whence their influence still ramifies to other branch Theosophical Societies, established in different parts of the world. The Theosophist—the monthly journal before mentioned—published at Madras—has now entered upon the sixth year of its circulation, and the parent Society is presided over in person by its founders.

There are still many points connected with this Society, of which even its avowed disciples seem to be ignorant.

Questions are constantly propounded concerning the aims, powers, and scope of the Association, and it is in view of some misunderstanding that prevails on these points, that we shall give the substance of a correspondence published in The Theosophist of October, 1881, the nature of which speaks for itself.

It commences thus:

"FRAGMENTS OF OCCULT TRUTH.

"We have received from our esteemed Australian brother theosophist, W. H. Terry, Esq., the following interesting and temperate note on some supposed errors of Occultists, when dealing with the phenomena of Spiritualism. The subject is one of universal interest, and we shall require therefore no apology either for reproducing our good brother's communication in extenso, or for appending thereto some few fragments of the lessons taught us in the occult schools, which may possibly both help to remove his personal difficulties, and tend to convey to Spiritualists generally, a clearer conception of the causes of many of the phenomena of which they have had experience."

Then follows a long letter written by Mr. Terry, editor of the Australian Harbinger of Light, complaining that he, being like a very large number of other Spiritualists in different parts of the world, a member of the Theosophical Society, and a reader of the Society's alleged organ, The Theosophist, finds the agency of disembodied human spirits ignored as factors in the production of modern Spiritual manifestations by the leading writers of The Theosophist, and the phenomena which Spiritualists are accustomed to attribute to the agency of Spirit friends, who present the most conclusive tokens of their identity, referred to "elementaries, geister, shells," &c., &c. Mr. Terry cites a number of cases occurring in his own experience, and that of numerous friends, clairvoyants, and mediums, all tending to prove the agency of intelligent, living, spirit individualities. After dwelling at great length upon these points, and summing up his testimony in a very clear and logical manner, Mr. Terry desires to be informed, what other explanation than the agency of spirits identical with the men and women who have once lived on earth, the editor of The Theosophist can offer him.

To this very reasonable request, the editor appealed to answers, in an article so long, verbose, and incomprehensible, that the author, judging of the majority of her readers by herself, fears it may be "defining night by darkness" to attempt reprinting the same in its entirety.

The following extracts, however, apply to the most salient points of the whole subject, and as they are given with sufficient definiteness of expression to be fairly understood, they are earnestly commended to the reader's attention:

"It is but fair that we should meet the charge brought, and in the same friendly and frank spirit shown in his letter by our esteemed Australian brother Theosophist. Until some one more competent enters the arena of discussion to pick up the glove flung by
Spiritualism to Theosophy across the ocean, we will take the liberty of using words—not in our defence—but as a matter of courtesy to our contemporaries.

"Those Theosophists who deny to disembodied spirits a legitimate and marvellous phenomena are few, indeed, for the great majority of Theosophists themselves with Spiritualism very little—if at all." Indeed, our enemies may bring in the principal clauses and described as follows:

"1. Men profoundly concerned in the revival of their respective religious faith in all their pristine purity—Buddhist devotes outnumbering all others. The know of, nor do they care for, Spiritualism. (I)"

"2. Students of various philosophies, searchers after truth, who, moreover, come. They neither believe nor disbelieve in spirits. They are open to every way, but will accept nothing on second-hand testimony.

"3. Materialists, Freethinkers, Agnostics, who care as little for Occultism as for Spiritualism. Their only concern is to free the masses from the fetters of i and superstition, and educate them.

"4. Spiritualists and Spiritists who could not well be accused of any such And finally,

"5. Occultists, who do not number half a per cent. in the Theosophical Society. "These latter are the only 'Theosophists' who are really open to our correct accusation, and even these, if we look beyond the veil of words which more conceals the ideas of both Spiritualists and Occultists, will prove to differ less than points from our correspondent than he seems to suppose. . . . and conflict of opinions between Spiritualists and Occultists is solely due to the fact the former (who overrate their quality and character) dignify by the name of certain relics of deceased human beings, while the Occultists reserve the name for the highest principle of human nature and treat these relics as mere old astral simulacra, of the real spirit.

"In order to understand clearly the view of the Occultists, it is necessary to the constitution of the living human being. Even the spiritual theory tends man to a trinity, composed of (1) a higher spirit, or the 'Spiritual Soul' as philosophers designated it; (2) its envelope—the ethereal form or shadow of the and (3) the physical body.

"Although from one point of view this is broadly correct, yet, according to us, to render our conceptions of this truth clearer and follow successfully the course after death, it is necessary to subdivide further these three entities and reach into their constituent principles. This analysis being almost wholly unlike Western nations, it is difficult in some cases to find any English word by which we can represent the occult subdivisions, but we give them in the least obscure phrase that we can command.

1. The Body.

2. The Animal Soul or Perispirit.

3. The Spiritual Soul or Spirit.

1. The Physical body, composed wholly of its grossest and most tangible form.
2. The Vital principle, a form of force, indwelling and when disconnected with one set of becoming attracted immediately by others.
3. The Astral body, composed of highly etherial matter; in its habitual passive state, the but very shadowy duplicate of the body activity, consolidation, and form steps on the same rupa.
4. The Astral shape (karma rupa) or body of itself, a principle defining the configuration of
5. The animal or physical intelligence or consciousness or Ego, analogous to, though proportionately higher in degree than, the reason, its memory, imagination, &c., existing in the same animals.
6. The higher or Spiritual intelligence, or consciousness or Ego, in which mainly resides sense of consciousness in the perfect though the lower dimmer animal consciousness exists in No. 3.
7. The Spirit—an emanation from the Amrit uncarnate or eternal; a state rather than a being.
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"Now the change that we call death, only immediately affects the first three constituents: the body decomposes to enter into new combinations, and the vital force is dissipated to help animate new organisms, and the astral human form dies with the body.

"There remain four principles. As a rule (we except the case of the higher adepts) one of two things occurs in accordance with the universal law of affinity. If the spiritual Ego has been in life material in its tendencies, placing its main enjoyment in the gratification of its earthly desires, then at death it continues to cling to the lower elements of its late combination, and the true Spirit severs itself from these and passes away elsewhere. To follow its course is beside the present question, since the remaining principles in which personal or animal consciousness remain have parted with it for ever. Suffice it to say now, that it passes away, taking with it no fragment of the individual consciousness of the man with which it was temporarily associated.

"But if on the other hand, the tendencies of the Ego have been towards things spiritual then will it cling to the Spirit, and with this pass into the adjoining (so called) world of effects (in reality a state not a place), and there purified of much of its still remaining material taints, evolve out of itself by the Spirit's aid a new Ego, to be reborn after a brief period of freedom and enjoyment in the next higher world of causes.

"Now neither during its gestation in the subjective world of effects, nor after its entry on rebirth into the higher objective world of causes—can the Ego re-enter this present world. It cannot, even if it would, span the abyss that separates its state from ours.

"Once reborn into the higher world and (independent of the physical impossibility of any communication between its world and ours, except for the very highest adepts) the new Ego has become a new person; it has lost the old consciousness, linked with earthly experiences, and has acquired a new consciousness which, as time rolls on, will be interpenetrated by its experiences, in that higher sphere.

"Therefore it is that the Occultists maintain that no Spirits of the departed can appear or take part in the phenomena of the stoane-room. To what can appear and take part in these the Occultists refuse the name of Spiritus.*

"But it may be said—what is it that can appear? We reply—merely the animal soul or peri-spirit of the deceased. Immediately on the severance of the Spirit—whether at death or before death—the spiritual Ego is dissipated and ceases to exist. Thus alike in all cases that remain, all that can appear are the shells of the deceased, the two principles which we call the animal, or surviving astral souls, or animal Ego. But there is this to be noted. As the clay, as Sadi says, long retains traces of the perfume of the roses, which once associated it with their companionship, so the etherial matter which has been in combination with spirit, long retains a power of resisting disintegration. The more pure the spiritual Ego, the less of the matter which in combination with the Spirit went to form it, does it leave behind clinging to the two principles; the more impure, the greater the mass of such spirit-vitalized matter which remains to invigorate the reliquiae.

"Thus it follows that in the case of the pure and good, the shells rapidly disintegrate, and the animal soul having ever been kept in subjection is feeble and will-less, and it can very rarely, if ever, happen that such should voluntarily appear or manifest themselves—their vitality, desires and aspirations almost exclusively existed in what has passed away. No doubt a power exists which can compel even these to appear, a power taught by the evil science of necromancy, rightly denounced by all good men of old. But why evil it may be asked? Because until these shells have dissipated, a certain sympathy exists between them and the departed spiritual Ego which is gestating in the fathomless womb of the adjoining world of effects, and to disturb the shell by necromantic sorcery is at the same time to disturb the vital spiritual Ego.

"We said that these shells in such cases rapidly decay, the rapidity being exactly proportional to the purity of the departed spiritual Ego; and we may add that similarly the rapidity of gestation of the new Ego is proportional to the purity of the old Ego out of which it is evolved. Happily, necromancy is unknown to modern Spiritualists, so that it is next to impossible that the reliquiae of the good and pure should ever appear in the stoane-room. No doubt, the simulacra of some spiritual Egos whose fate trembled in the balance, whose affinities, earthwards and heavenwards, to use the popular phraseology, were nearly equal, who have left too much of the matter behind that has been in combination to form

* And who may the Occultists be who "refuse" to give names and definitions deemed to be correct by millions of their fellow-mortals? The author of this volume claims to be an "Occultist"—and the same as the editor of Theosophy, and yet he disavows that the entire mass of theory presented in these extracts, is theory only—and remains wholly undemonstrated, whilst the facts of Spirit communion, the identity of the Spirit, the full progress of the identity, continued progress of personality that made the man, woman, or child of earth, are testified to, and corroborated by tens of thousands independent and reliable communications given in every country of civilisation—Author.
them, who will lie long in mortal bonds before being able to develop the new Ego, but; no doubt, we may such simulacra may survive longer and may occasionally appear under exceptional conditions in seance-rooms, with a dis-dissed consciousness of their past. But even this, owing to the conditions of the case, will be rare, and they will never be active or intelligent, as the stronger portions of their wills—the higher portions of the intelligence—have gone elsewhere. Broadly speaking, as a law, it is only the relic of non-spiritually-minded men, whose spiritual Egos have perished, that appear as simulacra, and are dignified by Spiritualists with the title of 'spirits of the departed.'

These shells, these animal souls, in whom still survive the major portions of the intelligence, will-power, and knowledge that they possessed when incorporated in the human combination, invigorated too by the re-assemblment of the spirit-vitalised matter that was combined with the spirit to compose their spiritual Ego, are often powerful and highly self-willed, and continue to survive for lengthened periods, their intense desire for earthly existence enabling them to seize from the decaying simulacra of the good and feasible the means for prolonged existence.

To these idola, Occultists are used to give the name of elementary, and there is that by the aid of the half-intelligent forces of nature which are attracted to them, perform most of the wonders of the seance-rooms. If to these shells, these idola, with have lost their immortality, and whence the Divine essence has for ever departed, or brothers, the Spiritualists, insist on applying the title of 'spirits of the dead,' well said good—they are not spirits at all, they are of the earth, earthly, all that remains of the dead when their spirits have flown—but if this be understood, and it be nevertheless considered desirable to call them that to which they are the precise antithesis—it is all merely a case of misnomer.

But let there be no mistake as to when they are; hundreds and thousands of lost and ruined men and women all over the globe attest the degradation to which constant subjection to their influence in mediumship, &c., too generally leads, and we who know the truth should ill discharge our duty if we did not warn all Spiritualists in the strongest terms possible, against allowing this misuse of terms to mislead them as to the real nature and character of the disembodied beings with which they so constantly and cunningly deal.

Now probably Spiritualists will admit that our views would explain the vast mass of trash, frivolous nonsense and falsehood communicated through mediums, as also the manner in which so many of these, good and honest to begin with, gradually grow into immoral impostors. But many objections will be raised. 'One man will say—I have repeatedly conversed with my late father—a better, kinder-hearted, more spiritual-minded man never lived—and on one occasion he told me a fact, unknown to me, and I believe to every one living, which I have repeatedly verified.'

Nothing is simpler—the father's image was in the son's mind. Thus put as rapport, the dis-inshelled elementary which, if one of the more intelligent classes, has glimpses of things in the astral light, and can here and there dimly distinguish the pictures which record every deed, word, and thought (pictures which we are all unconsciously incessantly evolving, pictures which survive long after those who originated them have passed away), the elementary, we say, scanning these, easily picks up sufficient facts for its purpose, and by its will materialises itself, partly out of matter drawn from the medium's body, partly out of the husk or phantasmal matter, drawn to it by the help of the elementary or half-fledged forces of nature which it, and probably the medium also, has attracted and stands forth the counterpart of the dead father and talks of things known only to that dead father.

And it must be remembered these apparently strong and perfect cases are very rare, and that the elementary who come as A. or B., usually, if they personate people of any note, make gross blunders and almost without exception betray their falsehood by the intervention of an independent witness, who also, may possibly deny the facts or even be himself an impostor. And upon this foundation the medium begins to solve the problems of nature, and finally we have on one side, in a form not yet noticed, the meagre and imperfect results which we can arrive at, and on the other, the clear and distinct resolution which the spirit of the medium has arrived at, the difference of which is a matter of after-the-fact.
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Naturally now some Spiritualists will object that this cannot be true since despite the mass of folly and gibberish, or worse, often heard in séance-rooms, the purest sentiments and really lofty ideas and teachings are not so very rarely expressed through mediums.

"Several points have, however, to be borne in mind. In the first place, though proved unfit for further development, and, therefore, doomed in most cases by the eternal law of the survival of the fittest to be disintegrated and, losing personal consciousness, to be worked up again in the lower worlds into new combinations, all elementaries are by no means actively wicked all round. On the balance, their whole natures proved to have a greater affinity to matter than to spirit, and they are, therefore, incapable of further progress, but when dealing with a pure circle and speaking through a still pure medium (very few mediums, indeed, continue thus after a long course of mediumship) the better and less degraded side of their nature comes out, and it is quite possible for elementaries to have a perfect intellectual knowledge and appreciation of virtue and purity and enlightened conceptions of truth, and yet be innately vicious in their tendencies.

"Now it must not for a moment be supposed that all we hear comes from elementaries. In the first place, a great many well-known mediums are clever impostors. There are notorious trance mediums, especially women, who steadily work up for their so-called trance orations, and these being really clever and working at good books, deliver essays of a respectable and at times almost first-class character. There is no spiritual influence at work here, the only apparently abnormal feature in these cases is that persons possessing such fair abilities should be willing thus to prostitute them, and that people who can talk so well and touchingly of truth and purity, should yet live such lives of falsehood and immorality. Alas! multa videor proboque deteriora sequor, has ever found a response in too many human hearts and has in all ages rung the annihilation-knell of too many Egos."

Many other similar attempts to account for all the good in trance mediumship are put forth—such as "a seventh principle" being "in rapport" with something, somewhere, and a "sixth principle" fishing up knowledge "out of the astral light," &c., &c., but it can scarcely be doubted that the reader is thoroughly surfeited with such fantastic metaphysics, and such grossly ungenerous and unfounded attacks upon a class of persons who have done more to reform the age, and teach the elements of a pure practical religion, than all the hazy metaphysicians that have essayed to found new sects, on the basis of tobacco, hasheesh, and opium visions. As a final fling at "the Mediums," and a gentle hint at the only road by which heaven can be attained, and final extinction be averted, we commend a study of the closing paragraphs. This modest writer adds:—

"In truth, mediumship is a dangerous, too often a fatal capacity, and if we oppose Spiritualism, as we have ever consistently done, it is not because we question the reality of their phenomena, which we know can and do occur (despite the multitudes of fraudulent imitations), and which our adepts can reproduce at will without known to themsevcs, but because of the irreparable spiritual injury (we say nothing of the mere physical sufferings) which the pursuit of Spiritualism inevitably entails on nine-tenths of the medium employed. We have seen scores, nay rather hundreds of, so to say, good, pure, honest young men and women, who but for the cultivation of this evil capacity for the reception of impressions by elementaries, might and would in all probability have lived lives leading to higher things, but who through the gradual pernicious influence of these low, earth-bound natures have sunk, from bad to worse, ending, often prematurely, lives that would but lead but to spiritual ruin.

"That men bewildered amidst the crumbling ruins of false religions should easily grasp at every clue by which there seems some faint hope of penetrating the dead-shrouded labyrinth of the mystery of the universe, is neither wonderful nor reprehensible, but it is not through mediums, the prey of every idle spook and elementary that the great truth is to be reached, but by that rigorous course of study, self-discipline and self-purification which is taught in the temple of Occultism to which Theosophy is, in the present day, the high road." (1)

* On what possible authority could any writer presume to bring such allegations against our numbers of honest and highly-gifted persons, except he writes from the reflection of his own false and deceptive nature? and having been an impostor himself, deems every one else an impostor also.

† Why does not this Editor produce his adepts?
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There only seems to need one more item added to save the moral extinction, and the destroying influence of Spiritualism, which give in full, the terms of the initiation fee and membership to the "Theosophical Society," and the price of subscription to the Theosophical Journal. Do this! and humanity may be redeemed—Fail! and the world is full of empty "shells," and heaven a private reserve, inhabited only by high adepts who have graduated from the schools of Theosophy and Occultism. In all seriousness however, it must be said that if one had any other interests to serve than those of truth, or if she could! that unsustained and audacious assertions could subvert well-meaning truths, she would never have wearied her readers with the "fragments" contained in the above-quoted extracts. They have been used however for many reasons, one of which is, that the terms "Theosophy," and "Occultism," have of late been repeatedly paraded before readers of the Spiritual journals, and that with the apparent view of clearing those words as the synonym of diverse strange doctrines, the special put forth above being one.

If to be a "Theosophist," means to have been or still be a member of the Theosophical Society, then the present writer might make that claim, that she was one of the first members; that the first meetings of the Theosophical Society were held in her house in New York, and as long as the Society existed in that city on its original lines, the author's name was retained as a member of the first council.

If to be an "Occultist" means to be a member of a fraternity that at any point in time and place, could claim to be the successor of the "half" per cent in the Theosophical Society. And yet with some not inconsiderable amount of knowledge concerning Theosophy and Theosophists, as an occultism and occultists, the author of this volume, whether as a "Theosophist" or "Occultist," not only repudiates belief in every word of the article, but insists that it libels most unjustly and unwarrantably a number of respectable persons, practising "Mediumship" in different countries of the earth, and grossly misrepresents the general aim and purpose of the entire movement known as "Spiritualism."

The author does not propose to make these pages the arena of discussion and controversy, but to be trespassing on space that should be better employed, but weary in the reader, and pitting a stereotyped volume against the unlimited power of retort which the editor of a periodical possesses, and which persons in such a position fail to turn to their own advantage.

The article in question has been reprinted, first, as an item of information concerning the environment of the movement which this work was designed to describe.

Next that the readers of the Spiritual journals who must have seen the "fragments" of so-called "Occultism" forced on their attention, might derive from a sufficiently clear statement, a knowledge of what "Theosophists" teach; and next, to warn the practical seeker for truth to be how he leaves the foundation of well-demonstrated facts, to launch on the ocean of vague, speculative theory.

For the first time in the recorded history of the race, a systematic practical mode of communicating with the inhabitants of the life beyond the grave has been achieved. All the conditions necessary to establish
identity of the communicating intelligences with the people that once lived on earth, have been manifested to tens of thousands of living and respectable witnesses. But one millionth part of the proof of this position furnished by modern Spiritualism, would be accepted as reliable testimony by all the courts of judicature in the world. Even the very mass of trash, falsehood, &c., which The Theosophist speaks of, as being communicated through Mediums, is another proof of the strict humanity of the source of many, though by no means all, of the communications. Without advertising to the false and most ungenerous way, in which this writer attempts to slur over the better part of the communications, it is enough to point to the fact, apparent to the most superficial thinker, that if the ninety per cent of the communications between man and man which any modern city could afford, were gathered up, and compared with the mass of "trash," &c., &c., claiming a Spiritual origin, the balance would inevitably be found quite sufficiently manifest in favour of "the Spirits," to show, that they had advanced, to some degree at least, beyond the status of humanity, by their residence in the Spirit world. One thing is certain; less presumptuous, and something more acute writers than this Theosophist, have agreed, that the bulk of the communications, whether for good or evil, or both, are still strictly human and—in at least one-third of their number—are identical with the individuals who have once lived on earth, and whose personalities they represent.

But all this is beneath the "Theosophist's" notice, or if touched on at all is contemptuously disposed of according to his ipse dixit—which consists of a mass of metaphysical theorems as trashy as any Spirit communications he can point to, and as false to the probabilities of natural law, as they are irreconcilable with the observed facts of Spiritualism. And finally, the author's sense of self-respect and desire to do justice to hundreds of his fellow labourers, impels her to protest emphatically against the editor's assertions concerning "the mental and physical degradation" which he alleges ensues from the practice of Mediumship. In contradiction of this unfounded statement, and for the information of the candid truth-seeker, the author claims that Mediumship falls on all classes alike; includes the pure-minded and the vicious, the healthful and the sick; that it creates nothing, but simply externalizes the latent germs of individual character, also that multitudes of sane, pure-minded, and healthful men and women are now living, to testify by their good and virtuous conduct, and their most reverent for their Mediumistic gifts, the wholesale slander hurled against them, by this Theosophical editor.

As for the theories he sets forth, the answer in brief is, that they are all wholly unproved—in short, that there is not a statement contained in the article in question, susceptible of verification; not one but what is made on its writer's own responsibility, or at most, on the authority of a "band of brothers," who are of no more authority than any other band of bandits, of whom there are hosts in the East, as elsewhere, and who severely are only authoritative—beyond their particular sphere of discipleship—in as far as their teachings correspond to such laws, principles, and facts, as are already proven, or are capable of being proven.

All knowledge of science has been derived from observation, or revealed to man by higher intelligences than those of earth, in proof of the same reasonable demonstration? It cannot be alleged that we
Spiritual facts, or obtaining corroborative testimony of Spiritual testification. To deny this, is but the ruse of theological dogmatists. We have in all ages of the past, and we have still more abundantly present, opportunities both for observing Spiritual facts and Spiritual revelations by corroborative proof; and it is because the Theosophist and his "band of brothers" would have us depart from these standards of judgment, and put unquestioning faith in what they matter how far it may conflict with what you have observed, or with thousand Spirits have told you, that none should accept their stat without severely testing and proving the authority upon which it based. There seems but little difference between "Believe, or go to perdition," and "Believe, or go to eternal extinction." Such do threats have been the curse of the race, and mankind gains but losing changing the base of those utterances from an ecclesiastical hierarch band of brothers, whose very existence is still to many minds a quiet doubt. But it may be urged that belief with the ecclesiastic was et by torture and the stake, whilst with the Theosophist it is optional or To this we respond, that "Theosophy" and "Occultism," are terms of wide import, and when employed to endorse statements which, destroying the very corner-stones of proof concerning immortality a conditions of the life hereafter upon which millions of persons in the generation base their faith, they cannot remain unchallenged. If it true, Spiritualism is the mightiest and foulest delusion that has eve upon the earth. Better that we should believe that those who have to us, doing us good, watching over, and guarding us like angels, wh for years been our best friends, counsellors, and guides; who have with all the tokens of identity borne by our fathers, mothers, children, best beloved, should turn out to be the "devils" of ecclesiastical tea than the "ghouls," "gleists," "empty shells," and loathsome relig dead bodies, as taught in Theosophical Occultism. Not to questio doctrines is to assume that there are no sane human beings to be le by them. But when they come upon our own camp ground and a correct the fallacies into which we as Spiritualists have fallen, it no becomes our right, but our duty to question them. And what is the

If we approach the mouthpieces of these invisible, and only elect, "as to enquire about our own destiny, we are told, that at death, we are ch up into seven parts, with a million chances to one against any one seven being rescued from annihilation.

If we enquire for the fathers and mothers, husbands and children were dearer to us than life, we are told, that they have already melt or else, that their graveyard emanations have been very busy, striv drag us down into mental corruption, and Spiritual ruin!! Are receive this, as the culmination of all the long-hidden wisdom of Orient? Or, supposing we venture to defer to such monstrous ass tions, question their authenticity, and ask for proof.

One answers us, "The venerable chief of our Band of Brothers says Another, "The God within me affirms it." Still another, "Ga Buddha says so," or "Very high intelligences have revealed this to If you humbly question, why "very high intelligences" cannot come to as well as to your Occultist informant, you have answers which str savour of that ancient pharisaism, which would say, if it dared, "by; I am holier than thou." And if all these are not answers en you are overwhelmed with the opinions of Hindoo, Egyptian, Aryan
CHAS FOSTER AND A SPIRIT.
NINETEENTH CENTURY MIRACLES.

Great sages, whose opinions are worth about as much, without corroborative testimony to-day, as the opinions of any other men, whether they lived in the days of antiquity or in the nineteenth century.

And much the Spiritualist asks is reasonable enough. He says: "Give me three or four of your most powerful witnesses, and show me the kernel of all this, and I will see if I can't get some light on the subject."

The story of Elijah and the priests of Baal may be only an allegory, and one which either party might claim, were it not that Elijah proved his mastery by virtue of a demonstrated fact, while the priests of Baal were expelled them their idea only. "Time, the great touchstone of truth, sifts all that comes before his tribunal, but whether by the force of a delirium or of truth is the only imperishable element in existence, certain it is that the great truths redeem themselves, and only require time to shake off the mist of error, and take their place as the fundamental principles upon which the Universe is built. To this unerring touchstone the author can afford to commit the all of the present question. Mean time, at the risk of the threatened extinction with which grumbling minds are liable to be visited who cannot ascend to the airy heights of Theosophical utterances, the author counsels all readers of these passages, "to prove all things," and last not till then, will they be in a position to "hold fast by that

CHAPTER XXXVII.

SPIRITUALISM IN INDIA (CONTINUED).

From the realm of controversial discussion concerning the condition of the soul hereafter, we proceed to consider the status of opinion on this subject indicated by the prevailing superstitions amongst some of the lower classes of India. It will be seen that whilst their ideas of spiritual existence partake largely of those of the ancient Greeks, their acceptance of spiritual intercession in human affairs is more strikingly evident. The natives of India of low castes, such as the Brahminical, Buddhist, or Mahometan teachers, who are the direct agents and influence of human thought, are evidently more susceptible. At certain periods they hold festivals in
honour of the Deities, and the good and true who have passed: "paradises of the blessed," but they dwell chiefly on the deeds of e whom they believe still preserve their former interest in humanity; every opportunity of renewing their earthly propensities to sin and

They assume that the habitations of these spirits are near, and so upon the earth; that they haunt desolate places, scenes where gres have been committed, deep forests, and lonely dels. They divi weird beings into three principal grades, the first of which they call These are sometimes the spirits of celebrated personages, notori factors, or even kings, provided they were tyrants, or led very wick but the last qualification is a sine qua non for the office of a Bhuta. deem these ghosts capable of working illimitable evil to those ow they rule, and think the greatest aim of mortals should be to plac by all the means they can devise.

The second class are Pretas—supposed to be the spirits of child have either been deformed, monstrous, or in some way imperfect in body. These beings are represented as frightful, misshapen, and ingly mischievous; not unlike in fact, "the goblin page" of Wals or "Caliban" of the enchanted isle, so marvellously imaged Shakespeare's "Tempest."

The third class, called Pisacha, are supposed to be the sj maniacs, drunkards, idiots, or such as represent conditions of imbecility.

All these, and others too numerous to particularise are often ci the generic name of "Bhuta;" all are deemed to be fearsome, mon monstrous in appearance, and constantly disposed to work ill to ms.

It would scarcely be possible to believe that rational beings nineteenth century could associate such an array of frightful supersti these Hindoos indulge in, with the spirits of those who were once n women like themselves. Such is the prevalent belief however; and firmation of these statements, we shall give a few extracts from a "Devil Worship in Western India," by Judge Walhouse, F.R.A prominent writer, and one who long filled high office in Indian Ct Judicature.

Mr. Walhouse says, in part 1st of his work above named:—

"The edifices and observances connected with Bhuta worship are both dome pahle. In villages, and very generally in towns, there is in every house a woods cradle, placed on the ground, or suspended by ropes or chains, and dedicated to the spot. On these are placed a bell, a knife, or sword, and a pot filled with water which are collectively called the Bhandarn of the Bhuta, and kept either in a par house itself, or in a small separate building. The idea seems to be of placating the spot by making a sort of abode for it, much in the same way as the bowl was nightly set for the "drudging goblin," or brownie, in England. On day of every lunar month flowers are laid on the cot, and perfume burnt before; once a year, towards the end of April, a ceremony called Tambila is performed. Fire is lit on the spot where the cot and paraphernalia stand, to make it "aahoo clean; then fried rice, mixed with coarse sugar and grated coconut kernel, is he two plantain leaves, which are placed on the cot, together with some young coc pierced ready to drink from. A ball is then formed of boiled rice, coloured yellow turmeric, and laid on a piece of plantain leaf on a small stool, which is placed bet cot, and a lighted torch stuck on it. A fowl is held above the rice-ball and to thrust cut, and the blood let drop upon the ball; some perfume is burnt, and t mony ends. The coconuts placed on the cot are then taken and dashed on the g or cloven in half. If the pieces fall with the kernel upward, it signifies the El pleased with the offering; if with the kernel downward, the reverse. Should a n of the family be stricken with any unusual attack, such as apoplexy, paralysis, chol
or should disease break out amongst the cattle, it is at once ascribed to the anger of the Bhuta, and a propitiatory sacrifice is offered. A fowl is turned three times round before the patient's face, its neck then twisted, and the blood let fall upon him, and some rubbed on his forehead and joints, the meaning being to offer life for life—the fowl in lieu of the man. Powdered sandal-wood is then sprinkled over the Bhuta's cot, and water from the pot kept there dashed upon the sick man's forehead and eyes. The family priest is then consulted, who, after much grave meditation, usually recommends alms to be given to himself to satisfy the hostile stars, with a promise to perform a special ceremony to the Bhuta, and give a banquet to all the patient's castemen should he recover. Medicine is not neglected, but, in event of recovery, the credit is ascribed to the influence of the Bhuta.

"The general buildings dedicated to these demons are called Bhutasatana, and when dedicated to one of the superior, or very popular Bhutas, sometimes of considerable size; but far more commonly a small plain structure, four or five yards deep, by two or three wide, with a door at one end, covered by a portico supported on two pillars, with a thatched roof, and windowless. In front of it there are usually three or four T-shaped pillars, the center of which is never cut away from its trunk. The Bhuta is seated thereon, and flowers are placed, and cocoanuts broken on them at ceremonies. It may be worth noticing that pillars of exactly the same shape are found accompanying the mysterious Balsearic Taltyos, the purpose of which has hitherto baffled antiquaries. Inside the Bhutasatana there is usually a number of images roughly made in brass in human shape, or resembling animals, such as pigs, tigers, fowls, &c. These are brought out and worshipped as symbols of the Bhutas on various ceremonial occasions. The Bhutas themselves are usually represented by mere rough stones. Brass basins, bells, a peculiarly-shaped sword, and some other articles used at ablutions are also kept within. These rustic fanes are thickly scattered over the face of the country in very various situations—under a green tree, on hill-sides, down in hollows, in jungles, on plains, by road-sides, in villages, amid rice-fields, but always on a small plot of waste ground, which is kept uncultivated.

"Once a year a festival called Kolla is held at the village Bhutasatana, in honour of the local Bhuta, at which all the villagers attend. There is no fixed time for this, but the village priest, after consulting with the principal inhabitants, determines an auspicious day. This being settled, a tall pole is fixed upright in the ground before the Bhutasatana, and a flag, that is always kept within, hoisted upon it. The Bhuta's Bhandara, or paraphernalia, and the images, &c., are brought out and cleaned, and a large fire kindled to purify the spot. The festival always takes place at night, and about nine o'clock all the villagers assemble in their best attire, the women wearing all their ornaments, and their heads, as well as often the men's, thickly garnished with flowers. Tom-toms and drums are beaten, and the Pujari, or Priest, takes the Bhuta-sword and bell in his hands, and whirs round and round, imitating the supposed mein and gestures of the demon. But he does not aspire to full possession, which in aboriginal rites like these, is only given to a representative of the aboriginal tribes, now the lowest castes. A Dhör, one of the slave castes, at other times regarded with contempt, but now advanced to the foremost post, comes forward naked, save a waist-band, and with all his head and body grotesquely and frightfully besmeared with white, yellow, and red paint. Over his head, and tied to his back, there is a sort of an arch, termed Ani, made of green-cocoa-tree leaves, with their ends radiating out. For some time he paces up and down, within a ring formed by the crowd, flinging about his arms, gesticulating wildly, leaping, and shaking his body furiously. Meanwhile a dozen or more tom-toms and drums are beaten incessantly and stunningly, with a continually increasing din; and the Dhör presently breaks into a maniac dance, capering, bounding, and spinning vehemently whilst the instruments redouble their noise, the power of the Bhuta being estimated by the fury and persistence with which the Dhör dances. The multitude around joins in raising a long, monotonous, howling cry, with a peculiar vibration. At length the Dhör stops, he is full of the demon, and stands fixed and rigid, with staring eyes. Presently he speaks, or rather the demon speaks from him, in loud, hoarse, commanding tones, wholly unlike his own, or indeed any natural voice. He addresses the head man of the village first, and then the principal inhabitants in due order, for any neglect of etiquette on this point by the Bhuta would infallibly give rise to great resentment. After thus speaking to the principal villagers and asking whether all the people are present, the possessed Dhör goes on to say that the Bhuta is pleased with the performance of the ceremony, and exhorts all the people to behave justly and charitably to one another. Various disputes and litigated matters, especially when evidence and ordinary means of adjustment fail, are then brought forward and submitted to the decision of the Bhuta, and his award, pronounced through the Dhör, is generally, though not always, submitted to. After this the demon desires to have food, and the Dhör eats fried rice, and drinks the milk of young cocoanuts; or if the demon he represents be one of low degree, he eats animal food and drinks arrack. He
NINETEENTH CENTURY MIRACLES.

then distributes areas flowers and pieces of cocoanut to all assembled in due
precedence, and the Bhuta passes away from him, he loses his commanding u
tones, and relapses into the servile drudge. The assembly then addresses i
festivity; there is much drinking of arrack, the drumming and wild music
vehemently, interminable songs are sung, and at the first dawn the people disper
sides to their homes."

The Rev. Mr. Caldwell, who has written an extended account
mission in Southern India and Siam, gives the following sketch of
something similar to the above, enacted amongst the natives of Tinm
He says:—

"I have witnessed oracular responses given under the supposed control of a
after gesticulatory dances amongst the Todas of the Nilgiri Hills. In Siam spi
are held in a shed built for the purpose, in which offerings are set out for the
who is invited by the usual wild music to come down to the dance; but then
peculiarity, that there the demon always enters a woman, which is scarcely ever
in India. She herself does not dance, but bathes and rubs herself with scented, di
a red waistcloth and dark silken jacket, and awaits the descent of the demon
incited to come by redoubled din of music and chanted incantations. When he
she shakes and trembles, and then, assuming the airs and manners of a great pe
all present worship and pay her homage. Sometimes the spirit of one of their m
sometimes a foreign demon, is supposed to have taken possession of her body. He
answers questions, and gives commands and directions in a haughty, imperati
and all her words are humbly listened to, and afterwards she partsakes of the p
provided for the demon. An old woman usually plays the part, and after the i
has left her, she declares she knows nothing of what took place, or what she s
aid."

Although the methods of inducing trance amongst the ignorant
nants of remote Eastern districts, and the cold unimpassioned dw
European cities, are widely different, it is not uninteresting to n
points of similarity which obtain in the trance, or during the period
the Mediums of both quarters of the globe are under the con
fluence of the Spirits. Change Mr. Caldwell's nomenclature of
obsessing demon," for the more familiar phrase "the Spirit control
we have no very marked difference between the above descriptio
that of an American or European trance Medium—save in the
of costume, appearance, and general intelligence. Judge Walhous'e
"Devil Worship," contains so many suggestions concerning disturb
hauntings, quite familiar amongst more civilized peoples the
villagers of India, that it may not be uninteresting to follow th
descriptions in the subjoined extracts:—

"Besides numberless local Bhutas, there are some thirty especially feared in
possessing temples and shrines in various parts of the province; several are female
most dreaded and malignant amongst them is Kalkatti, or the Stonecutter, repute
the spirit of Jackanschari, a famous stone-mason and architect, who, between fi
five centuries ago, built most of the exquisitely beautiful Jains temples that a
Canara. Much legend has gathered about him, but he undoubtedly lived, and mu
been a craftsman of marvellous skill. The tradition runs that he and his wife, q
quarrelled with their son respecting a temple then in process of building, they bot
matted suicide, and became Bhutas so malevolent and feared, that none dare a
exorcism when their presence is suspected. The next most dreaded Bhuta is Pia
i.e., pig-rider, whose origin is forgotten, but is probably the perturbed spirit of son
once notorious. Guliga is regarded as an aboriginal or earth-born demon, and ha
during certain minutes on certain days to pass through the air, and strike those he
with a rod, thereby causing fits, paralysis, or even death. His glance also cause
ness, but the hours in which, in Shakespeare's sense, he can take or retire are in
Okansudi, signifying mistress of death, is a female earth-spirit, and when the c
ceremony is offered to her, a large pile of wood is kindled, and after it has become
of glowing embers, the Dhér who represents and is possessed by her, dances and rolls upon them for some minutes without injury. Mundhaiste is the ghost of a Balala or high caste-man, who died by some accident, and is reputed very troublesome; sandal-wood powder and water, taken from the cot hung up to him, are however believed, when rubbed on, to cure snake-bites without further remedy. Most Bhutas haunt large trees, and it is of this last one, I think, that a story is told regarding a large, solitary Banian tree, near a village in the province. A demon was said to live in its branches, and none dare climb it. Some Muslims, however, laughed at the story, and one of them climbed up, but when he had got well up in the branches the goblin was suddenly revealed to him in a monstrous and frightful shape, on seeing which he screamed, let go his hold, fell to the ground, and remained raving with terror for three days; his back was injured by the fall, and he remained hump-backed, but lived to be ninety, and would often tell the story. The tree is now half dead, and limbs and branches often fall from it, but none will go near or pick them up."

In the third part of his work Judge Walhouse says:

"The Dharmastal Temple, situated in a wild forest track in Canara, is one of the most famous in all that part of the peninsula, and is the abode of seven or eight very powerful Bhutas, who are so dreadful that none will assume their names. In civil suits, when the evidence is balanced or hopelessly contradictory, it is very usual for one of the parties to offer to decide it by taking an oath as to the justice of his contention before one of the Dharmastal deities; this, when accepted and done with certain formalities, is always held satisfactory and decisive; for the litigants know well that no one dare risk shirking the vengeance of those terrible Bhutas by a false adjuration. With respect to assuming their names, it may be explained that it is very common to many children after any Bhuta who may be very popular at the time, probably with the idea that the compliment might induce him to regard the child and family with favour. I remember that a good many years ago a notorious and greatly dreaded dacoit was hung in Trichinopoly, who after death became so fashionable a Bhuta that for some time half the children born were named after him. I may perhaps mention two or three out of the instances of the belief in Bhutas that came before me officially as judge. In a trial for murder before the Sessions Court, the prisoner was charged with having intentionally caused the death of his younger brother, whom he struck down as they were ploughing. In defence the prisoner stated, through his vakil, or pleader, that the deceased, whilst at work in the field, was struck by the eye of a Bhuta, of which he died; and his witnesses deposed that they had known similar instances. In another murder case the evidence of a material witness was objected to because he was well known to be under the curse of a Bhuta, and in consequence a desperate man, whose statements could not be believed. Again, a Potal, or village headman, was charged with having entered the death of a boy in his register as natural when he had really committed suicide; in defence the Potal asserted that the boy had died from a blow by the village Bhuta, and named several instances. On being punished by the magistrate, he appealed to the Sessions Court, reasserting his plea, and desiring to call witnesses to prove it. These men were far from unintelligent, and the vakil, or native pleader, acute and well able to conduct a legal argument. But we can hardly ridicule them much, when we reflect that within the last eighteen months a young farmer was sentenced to six months' imprisonment at Dorchester for savagely beating an old woman because she 'bargained' him; another man in Somersetshire was charged for twice stabbing a woman who had 'overlooked' him, that he might break the spell with her blood; and there were four other convictions in Somersetshire and Devonshire alone, for assaults committed, or payment taken, on account of, or to cure, having been bewitched; and all the persons connected may presumably have been at school, and attended some church or chapel.

"Very often Bhutas become a sort of house spirits, such as are heard of in many popular mythologies, more or less mischievous, and delighting in Robin Goodfellow's pranks. Howlings and unearthly shrieks and noises that cannot be traced are attributed to them. Household utensils are thrown about, and stones sung by invisible hands, and pots and cooking vessels found filled with dirt. Women put away their best clothes carefully, and in the morning find them unaccountably on fire and encouragement away. All these are ascribed to the Bhuta, as well as what would now be called a kind of levitation, which is desired to be very frequent. Infants are naked, their cradles, and presently heard crying in the loft of the house, or on the top floor outside. Once I heard a Bhuta two days before. A woman lying apart in her room was suddenly missed, and could nowhere be found, till one heard her voice"
MIRACLES.

A girl well in a field hard by. She was drawn up with a by and all concealed the same day. She said her feet had never been raised from the well, but could not in the least be

ving me the well, which was about 10 yards deep, used for irrigation, but then dry, and from 12 to 15 feet

romaneous in Canara, but quite an expert in these

ike. The clerk of the civil court, a grave, elderly man, during the absence of a Bhuta, in a

m, long, which grew larger and larger, so as to

ntly diminished and disappeared. And those

ies concerned assured me of its truth. Two

males were sitting at noonday in the verandah. One of them was a Bhuta. He was repeating his tricks, and at

itten the goldin away, when instantly, as if by

shiled in the midst of the open yard before the

ere shing by invisible agency towards the

verandah, and then my informant asserted, that he

s the great amusement of the children, as well as

one more! when another stone would in

the Bhuta annoyance was declared to be

lically speaking, to observe how these

t goldin, rejoicing in a particular kind

reparated countries and ages. In China,

kitchen gods," in Arabia and Egypt, to

ed into throw stones and furniture at

m and learned Muslims, on locking the doors

amutaries when going out, habitually repeat,

the Mouhafs, to secure their property during

is of the Jinn.

...the Spiritualism which seems to be

than the hauntings above described, and the

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with the German Spiritual paper, P

 always the case with a fakir named Covirdasamy with w

er special circumstances, and through whom

ere amongst the men of power and marvel which almost surpass bel

volved with this wonderful personage on a certain occasion,

chance occurred. Better thou know whether any force is developed in

when these phenomena are produced, and dost thou never feel any pecu

lar sensation in brain or muscles?"

"It is no natural (or bodily) force which is at work," answ
Covindasamy. "I call on the souls of my forefathers, and it is they who use their power, and whose instrument I am." Dr. Perty says: "Various Fakirs whom Jacolliot had questioned on the same point gave nearly the same answers."

Subjoined will be found one of the experiments recorded by Dr. Perty as occurring with this Fakir and M. Jacolliot:

"Jacolliot had seen, with some of the fakirs, objects raised from the ground, and asked Covindasamy for this manifestation. The fakir took an ironwood stick, which Jacolliot had brought from Ceylon, rested his right hand upon the knob, cast down his eyes, and began his evocations. When gradually, still leaning one hand upon the stick, and with his legs crossed in oriental fashion, he rose about two feet from the ground, and remained immovable, in a position similar to that of the bronze Buddhas which tourists bring from the far East. Jacolliot could by no means comprehend how the fakir could remain over twenty minutes in a position entirely contravening the law of gravitation. When he took leave of Jacolliot that day, he informed him that at the moment when the sacred elephants in Siva's pagoda should strike the midnight hour on the copper saucers, he would call on the familiar spirits of the Franguy (Frenchmen), who would then manifest their presence in Jacolliot's bedroom. In order to secure himself against deception, Jacolliot sent both his servants to spend the night in the dingui, with the cercor (boatman) and other attendants. The palace of the Peahwa has windows on the Ganges side only, and consists of seven stories, whose rooms open on to covered terraces and galleries. The stories communicate with each other in a peculiar way; from the ground floor a staircase leads to the first story, and at the further end of this is another flight of steps to the next above, and so on to the sixth, from which a movable flight, attached with chains like a drawbridge, leads to the seventh story, which is furnished half in oriental, half in European style, and is generally reserved for the foreign guests of the Peahwa.

"After Jacolliot had carefully searched his rooms, and pulled up the drawbridge, all communication with the outer world was cut off. At the given hour he heard two distinct raps on the wall of his room, and as he went towards the spot, a rapping noise seemed to come from the glass bell that protected the hanging lamp from mosquitoes, then a noise in the cedar beams of the roof, and all was still. He then walked to the end of his terrace; it was one of those silvery nights, unknown to our climates. The Ganges lay like a broad carpet at the foot of the sleeping city, and on one of its steps a dark figure was visible; it was the fakir of Trivandrum, praying for the repose of the dead.

"Jacolliot could not feel convinced that the theory of the Hindoos, that the phenomena which he had now so often witnessed were produced by the spirits of their ancestors, was in any sense proved; but he was equally certain that no one in Hindoostan understood by what means these enchanters operated; he saw that the Hindoos do not separate material phenomena from religious belief. He said to the fakir, when he appeared the next evening. 'The sounds which you announced were really to be heard; the fakir is very skilful.' 'The fakir is nothing,' answered Covindasamy, quite calmly; 'he says his mantras, and the spirits hear him. It was the manes of thy French forefathers who visited thee.' 'Thou hast power also over foreign spirits!' 'No one can command the spirits.' 'I mean, how can the souls of the Franguy hear the prayers of a Hindoo when they are not of thy caste?' 'There is no caste in the world beyond.' It was impossible, as at all other times, to shake Covindasamy's conviction.

"He took a little bamboo stool, without further ado, and seated himself with his legs crossed in the same fashion, and his arms across his breast. The servant had lighted the terrace to the brightness of day, and presently Jacolliot saw, after the motionless fakir had apparently concentrated his will-power, the bamboo stool begin to glide along the ground, and in about ten minutes arrive at the end of the terrace, and then return backwards to its former place. This happened three times, in accordance with Jacolliot's wish; the fakir's legs being raised above the ground to the level of the top of the terrace. The heat was on this day unusually great, the cool evening breeze from the Himalayas not having yet set in, and the cook was working with all his bodily force, by means of a coconuts fibres string, an enormous punkah, a sort of movable fan, which was fixed to an iron pole in the centre of the terrace. The fakir took hold of the string, placed both hands upon his forehead, and crouched beneath the punkah, which soon began to swing, without any movement on Covindasamy's part, first gently, then more and more rapidly, as when moved by a human hand. If the enhancer let the string go, the punkah moved more and more slowly, till at last it stood still. Covindasamy next chose one of three flower pots on the terrace, which were so heavy that a man's whole strength was necessary to lift one; he laid the points of his fingers on its edge, causing a regular pendulum-like
nineteenth Century Miracles.

The easiest way for sceptics to dispose of these statements is, their authenticity or their narrator's veracity in toto. As we are parcelled to deal in this summary way with the testimony of a respected learned witness, especially as his account—however incredible—who have not familiarized themselves with the records of Eastern Spiritualism—is verified by nearly every writer who has examined the subject, we shall present another extract from Dr. Perty's transcriptions of Jacobiott's Hindoo experiences. It is as follows:

"At ten o'clock on the evening of this day, Covindasamy came silently, as Jacobiott's room, leaving behind him on the offices of his hypno-mancy or mental magic which was his only clothing, and having fastened his seven-jointed bangle on his right arm, with his right arm, with the spirit invoked, when he wished to come effectually into communion with the spirit, Jacobiott at this moment whether the Gymnosophists of the East were familiar with the experiment.

"The experiments were conducted that evening on the terrace and in Jacobiott's room, both of which, communicating together, were seemingly closed from each other. A hanging lamp of cow-scutch oil, enclosed in a glass globe, All the copper vessels, always filled with glowing coal, in intervals it was customary to throw a fragrant powder of sandalwood, orris root and incense. The fakir placed a similar vessel in the centre of the terrace, and the copper plate covered with powder; he then lowered his eyes in a usual manner until he was in the midst of the flames, and began to recite a long incantation in an unknown language, repeated his mental intonation in a mellow voice. He addressed his left hand to his heart, and the right hand to his forehead, as if to clear his senses. Suddenly Jacobiott trembled, and a faintly luminous cloud began to form around him, from which hands rapidly came out in all directions, and returned to their places. The beams of light appeared to be material; others became more luminous: the first were opaque and cast shadows; others were transparent, and were seen through them; altogether counted sixteen. Jacobiott asked whether it would be possible to touch one of those beams of light, and he did so, when he left the group, floated towards him, and parted off the hand; it was small, moist and supplie, as the hand of a young girl. The spirit is there, although only one of its hands is visible," said Covindasamy, "cast converse with it if thou wilt." Jacobiott asked playfully if the spirit, when entering, a person; thereupon he felt the hand away from his face, saw it float to a bouquet of flowers and break off a rosebud, which at his feet: it then vanished. For two whole hours things occurred enough to the spirit, his hands struck Jacobiott's face, or fanned him with a fan, flowers all over the room, or wrote fiery letters in the air, which disappeared as the last was made; it was a disfiguring light as of lightning passed through the chamber. Two of the Sanskrit phrases, which Jacobiott had written first with his meaning—"I have taken astatic body"—and thereupon the hand would attain happiness, when that is freed from this perishable body. By degrees the hand vanished, the mass of cloud in which it seemed to have been materialized was dissipated; and in the place where the hand had faded away, they found a handful of these strongly scented yellow immortelles, which the Hindoos use in their ceremony.

"A moment afterwards, whilst the fakir was still earnestly engaged in invoking a dark cloud formed near the pan of coal, which Jacobiott, at the fakir's wish, he replenished; gradually this cloud took a human form, and appeared as the phantasm of an old Brahman, kneeling and offering sacrifice. He had the sacred sign of Vishnu, forehead, and the threefold cord of the priestly caste round his body; his hands joined above his head, and his lips moved as if in prayer. At a particular moment he took a pinch of the sweet-smelling powder and threw it into the glowing coal, at thick smoke filled the air: when it had dispersed, Jacobiott saw the phantom steps from him, holding out its withered hand; Jacobiott took it in his own, and felt a warm and living, though hard and bony, 'Art thou also,' he said aloud, 'an inhabitant of this earth?"'

The question was scarcely put when he saw in the phantom's breast the word An (Yes) come and go. And when J.
NINETEENTH CENTURY MIRACLES.

asked him, 'Wilt thou give me a token of thy passing visit?' the spirit tore off his girdle, made of a triple woollen twist, and vanished where he stood.

"Jacolliot thought the sitting was ended, but the fakir appeared to have no thought of leaving his place. Suddenly a strange melody was heard, which seemed to proceed from the harmonics previously used, but which the Peishwa had had taken away the evening before, and which was no longer in Jacolliot's apartments. The tones at first sounded as if at a distance, afterwards nearer, and lastly, as if in the bedroom; but presently Jacolliot perceived the shadow of a pagoda player glide along the wall, holding a harmonica, from which were proceeding the monotonous, plaintive tones peculiar to the religious music of the Hindoos.

"The phantom glided through the room and along the terrace, and vanished, leaving behind him the instrument, which was in fact the harmonics belonging to the rajah, and yet the doors were effectually closed. Covindasamy now stood up, bathed in perspiration, exhausted in the last degree. In a few hours he was to begin his journey. "I thank thee, Malabarer," said Jacolliot, addressing him in the name of his beloved country, "and may He who unites the three mysterious powers in his own person (the Brahminical Trinity) protect thee in thy journey to the lovely southern land, and mayst thou find that peace and happiness have dwelt in thy home during thine absence!" The fakir replied with still more emphatic words, took the offered present without looking at it, or returning thanks, paid his last melancholy greetings, and disappeared as silently as was his wont. When Jacolliot looked out on the river in the early morning he saw a black spot, and by means of the telescope discovered it to be the fakir who was crossing the Ganges on his way to Travandem, to the blue sea, the cocoos palms, and his own hut, of which he had so often spoken. After a few hours' sleep in his hammock, the past night appeared to him as a dream and a hallucination, but the harmonica was still there, the flowers still strewed the terrace, the wreath of immortelles lay upon the divan, and the words he had seen in the writing of flame were written, as at first, upon the slate. Jacolliot could discover as little deception as the Abbé Huc had been able to do in Thibet."

As a corollary to the various accounts which flood the columns of the Spiritual papers of "form materialization" obtained only in cabinets, dark séances, or under conditions which place the sitter wholly at the mercy of all and sundry who choose to practise on his credulity, the description of the above séance, and the conditions under which the phenomena occurred, may prove as suggestive as marvellous.

The different degrees of initiation through which the religious ascetics of India pass, to attain to the highest conditions of spiritual power, have too often been described by modern travellers, and are to be found too generally scattered through the pages of popular literature, to need reiteration here; suffice it to say, the wonder workers of India, despite the halo of extreme sanctity which is traditionally thrown around them, are by no means the beau idéal of sublimity and exaltation that they appear in the light of poetical or fervid imagery. Even those who do not attempt to work upon public sentiment by converting themselves into monsters of deformity, are for the most part, lean, emaciated, and unearthly-looking beings; repulsive in aspect, and so utterly abstracted from the objects of sense, that they move amongst their fellow-men, more like phantoms, or creatures whose only concern with earth is to linger upon its surface as a penance for deeds done in some former state of existence, than mortals having concern with mortal affairs. There are others, and these form the principal sum of the wonder-working devotees, of whom Major Colebrooke, a long resident in India, and one who has written extensively on its modern aspects, says:—

"The Fakirs are ignorant, insolent, and loathsome. The Yogis, who are supposed to give themselves up to meditation, are merely ignorant and superstitious men. There may be, there probably are, exceptions, but from a religion whose high morality and spirituality is lost and buried under a mass of degrading superstitions, what holiness can be expected? A man who thinks, or is supposed to think, incessantly of one subject, even the highest, only stupefies himself, he cannot evolve out of his own nature anything
which that nature does not contain. The proof is in the result. To the
Simiasis, do nothing to make the people better. They receive gifts, and some
dark superstitions which prevent India from rising."

Of modern Spiritualism, as represented by the Mediums of
there is but little to report except in a few special places. Privy
have been successfully established amongst some of the white resi-
British India, and one at least eminent Medium has visited the
in the person of Mr. Eglinton, from London. Of this gentleman’s
as a Medium mention has already been made in connection with a visit to South Africa. During a brief residence amongst Spiritualism in Calcutta, Mr. Eglinton made many converts, and was honored with various eulogistic notices of his Mediumship in the public journals.

Two following excerpts will suffice as an example of these notices:

first is taken from the _Indian Daily News_, and reads as follows:—

"At Calcutta, Mr. Eglinton’s seances are attended by the most intelligent of manifestations, occur in a perfectly asylum-like atmosphere. On one occasion two live spirits appeared in the light— one of a Hindu holy man, and the other a Hindu god, father and mother respectively of two of the sitters. The _Indian Mirror_ of 17th May says:

"One of the sitters was requested to write the name of a departed relative
name was not shown to Mr. Eglinton, nor did he know it, or was likely to know it, paper on which the name was written was then folded up and handed over
Eglinton, who, as soon as he revived it in its folded state, burnt it in the flame
lamp before which he sat. It was immediately reduced to ashes, and Mr. Eglinton rubbed the ashes over one of his arms, which was laid bare and found to be quite
and free from any carking at all. But scarcely had Mr. Eglinton rubbed the ashes
his arm, when the name of the departed relative of the sitter appeared in the
or so in distinctly legible characters over the very arm, spelt similarly as on the paper itself. But the most striking thing was this. When the materialization had disappeared, a distinct sound of writing was heard in the dark for two seconds, and immediately, when a light was brought, a card was found stuck under edge of a book, near a certain distinguished sitter, and the following Sanskrit
appeared on it in pencil, in pure and excellent Bengali handwriting, with this English translation of it:—"I am Tapasvā Brāhmaṇa bijāguna mūlaḥ," which, when rendered English, runs as follows:—"By devotion and knowledge of God a person is united with Him, etc., he attains salvation."

For the second extract we are indebted to the _Hawker_ of Melbourne. It is headed—

"A NOCTURNE CONJUROR NONPLussed.

"Many of our readers will remember 'Kellar,' the illusionist, who perform
verily the 'Cabinet Trick' and a number of other imitations of spiritual phenomena
at St. George's Hall, a few years since. The following letter, extracted from the _Indian Daily News_ of 26th January 1886, contains Mr. Kellar's admission of the distinctive nature of the phenomena:

"MR. KELLAR AND THE SPIRITS.

"(By Courtesy of the _Indian Daily News_."

"Jerry. In your issue of the 13th January, I stated that I should be glad
opportunity to participate in a professional and public act in which I was in a position to give a natural ex
explanation of the events described by spirit and
I am glad to add that Mr. Kellar, in person, has fulfilled my expectations. I have been to Mr. Kellar's seances, and the phenomena that I witness
their medium of expression, by my own ears. The phenomena that I witnessed in these seances do not represent what took place:—"
I was seated in a brilliantly lighted room with Mr. Eglington and Mr. Meugens; we took our places round a common teak-wood table, and after a few minutes the table began to sway violently backwards and forwards, and I heard noises such as might be produced by some one thumping under the table. I tried to discover the cause of this movement but was unable to do so. After this, Mr. Eglington produced two common slates, which I sponged, cleaned, and rubbed dry with a towel myself. Mr. Eglington then handed me a box containing small crumb of slate pencil; I selected one of these, and in accordance with Mr. Eglington’s directions, placed it on the surface of one of the slates, placing the other slate over it. I then firmly grasped the two slates at one of the corners; Mr. Eglington held the other corner, our two free hands being clasped together. The slates were then lowered below the edge of the table, but remained in full view (the room remaining lighted all the time); instantaneously I heard a scratching noise, as might be produced by writing on a slate. In about fifteen seconds I heard three distinct knocks, on the slate, and I then opened them and found the following writing:

“My name is Geary. Don’t you remember me? We used to talk of this matter at the St. George’s. I know better now.”

“Having read the above, I remarked that I knew no one by the name of Geary.

“We then placed our hands on the table, and Mr. Eglington commenced repeating the alphabet until he came to the letter G, when the table began to shake violently. This process was repeated till the name of Geary was spelt.

“After this, Mr. Eglington took a piece of paper and a pencil, and, with a convulsive movement difficult to describe, he wrote very indistinctly the following words:

“I am Alfred Geary, of the Lantern; you know me and St. Ledger.”

“Having read this, I suddenly remembered having met both Mr. Geary and Mr. St. Ledger at Cape Town, South Africa, about four years ago, and the St. George’s Hotel is the one I lived at there. Mr. Geary was the editor of the Cape Lantern. I believe he died some three years ago. Mr. St. Ledger was the editor of the Cape Times, and I believe it is still. Without going into details, I may mention that subsequently a number of other messages were written on the slates, which I was allowed to clean each time before they were used.

“In respect to the above manifestations I can only say I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed any one who had described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on that slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand.

Yours, &c.,

“Calcutta, January 25th, 1882.”

“Harry Kellar.”

The above letter needs no comment to the intelligent Spiritualist. Any other readers may dispose of its contents after their own fashion.

Of religious movements it would be almost impossible to give even a list, so numerous are the cases of enthusiasm, or—as must be admitted in some instances—imposture which lead to the formation of new sects. One of the latest, in which the founder claims to act under Spiritual guidance and inspiration is headed by the well-known leader of the Bramoh Somaj, Keshub Chunder Sen. This noteworthy personage, although most highly lauded by some and regarded by his immediate followers as something little less than an Avatar, but still far beyond the ordinary grade of poor mortality, is nevertheless equally unpopular in other directions, and by many writers is denounced as an audacious impostor.

In a wild rambling discourse given recently to about 1,200 persons in the Town Hall of Calcutta, Baboo Keshub Chunder Sen took for his text the self-propounded question, “Am I an inspired prophet?” Although a full report of his own answer to his own question is in print and before the world, no reader seems yet able to determine whether that answer was given in the negative or affirmative. The speaker represented himself as being in direct communication with John the Baptist, Jesus, and Paul, whose spirits he alleged he had met and conversed with, and from whom he received his commission to lead mankind into the truths of the religion he professes to teach. In some respects this is broad and unsectarian, but...
T WELFTH CENTURY MIRACLES.

The following notice of the Hindoo

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NINETEENTH CENTURY MIRACLES.

It has secured the results which manifest to Sen a 'new dispensation.' That is, he has raised public curiosity; thousands go to hear him, and by using Christian phrases in his own sense he has roused the missionaries and made a sensation. They are denouncing him on one side, while the educated theists denounce him on the other; and the result is that on a recent occasion as many as five thousand people went to hear him. The discourses he now delivers are quite valueless for any moral or religious teaching; they are merely frantic ejaculations about God and the prophets, among which Jewish, Christian, and pagan are found oddly mixed.

"The last phase upon which this now wild movement has entered appear to be the dance and the pilgrimage. They lately organised a pilgrimage to 'Sinai.' On the 22nd of February they all bathed, put on clean clothes, and followed the minister up into the sanctuary; here, if one is to believe reports, they passed eight days and nights, and communed with Moses, reading over the Pentateuch and spiritualising each verse: so that on the last day Moses is said to have spoken to them in some mysterious way; whether he spoke from a burning bush, or whether he materialised personally, cannot be gathered from the mystical narratives of the pilgrims.

"The revelation made by Moses included a transcription of the Ten Commandments, and a proclamation to the modern Israel, in which it is stated that Jehovah's voice was his only guide, his only book of wisdom, the only Scripture of salvation; and promised that 'the Almighty shall lead Bengal out of the bondage of superstition and idolatry into a city overflowing with milk and honey of purity and joy.'"

Amongst the recent literary productions which bear testimony to the spread of the Spiritual faith in India, no writings are more highly esteemed than those of PEARY CHAND MITTRA.

Besides a number of excellent magazine articles contributed by this gentleman to the different Spiritual periodicals of England and America, Mr. Mittra has written an interesting brochure entitled "Spiritual Stray Leaves," and a still more profound work on "The Soul; its nature and development." In the appendix to this publication, there is an announcement of a society recently formed in Calcutta for the study of Spiritual subjects. The author speaks in hopeful terms of the Spiritual outlook in that city, and predicates a grand harvest for "the cause" when the chaotic elements that beset it are sifted away, and Spiritualism can command true Spiritualists for its votaries.

Another talented native Spiritualist is Shibchunder Deb, a gentleman who has contributed to the stock of Spiritual literature an excellent compilation from the works of the best American authors. Amongst other undertakings of this character, Shibchunder Deb has translated THE TEN SPIRITUAL COMMANDMENTS, given by the Spirits through the Mediumship of Mrs. Emma Hardinge Britten at one of her London lectures, into the Bengalese dialect. These commandments, hung up in hundreds of houses as Spiritual texts in England and America, are now circulated in India as a valuable missionary tract.

Besides these signs of growing interest in the unfoldment of Spiritual doctrines, Mr. Mittra, in a letter to the editor of the London Medium and Daybreak of February, 1881, gives the following items, concerning the present status of Spiritualism in Calcutta. He says:

"I have found that any one praying and sitting quietly with slate or paper and pencil in hand, and thinking of the departed friend, is gradually developed as a medium. He must not will to move his hand, but it will be moved by the controlling spirit. At first dots and strokes will be formed and replies to questions given. Sometimes instructions will be given. In my family there are several writing mediums. After prayer we have had sometimes writing on the slate, from the spirit of one of my sons, which was of a very soothing nature, and the instruction of my son, who was a Brahmo, was to dedicate ourselves to God, as there was no other means to elevate ourselves or to enjoy true felicity.

"The rapid sale of my 'Spiritual Stray Leaves' is a convincing proof of the growing appreciation of Spiritualism in India. Efforts are being made by certain friends interested
Mr. Cook has been in India. There, as at home, he created considerable sensation. He seems to be so organized that whenever he presents himself, agitation follows, and great good is accomplished.
A Hindoo Fakir
working magic spells.
CHAPTER XXXVIII.

SPIRITUALISM IN THE EAST.

Although the modern works which contain descriptions of Orient are too numerous to catalogue, it is still essential to the completion of any treatise on religious subjects, to give a brief résumé of the magical (i.e., the supernatural) practices now prevailing throughout some of the most generally known districts of the Orient.

The methods of inducing the state in which feats of superhuman power can be accomplished, have already been shown to be dependent upon processes of culture which the subject himself can put into practice. The results thus achieved might with propriety be termed “Magic,” and it is questionable whether the entire of the marvels exhibited in the Orient under this formidable name, might not be resolved into arts of psychology and magnetism were the principal factors.

The antithesis to the condition attained by the Eastern yogi, or through processes of self-culture, is that of the modern Spiritist, whose powers are alleged to require no culture, no self-induce preparation, nothing in short but utter passivity, and depend upon a Spiritual controlling influence. Whether—as suggested in the last chapter—the clue to a true spiritual science may not yet be found in the judicious combination of both methods, will soon be the question to which the answer it receives from capable psychologists, a future status of Spiritualism depend.

Amidst the vague and unproved theories of the day, it is often the case that the “Medium” holds himself in subjection only to being in reality have an active shell, “reliquiae of the dead,” the atonement composed of some imponderable element the Spirit has which is now represented as being a mere “gibbet,” at once inscrutable and powerful enough to deceive and work all sorts of evil, but yet no distinct intelligence for anything good: a something and a nothing, which will presently fade out and become extinct. In connection with the theory so astonishing to the millions of Spiritualists who have fondly believed they were holding communion with precisely the same individualized and personified by the spirits whom they had known on earth, and from whom more or less persist in affirming they have received untold good, and very little harm, comes another theory, to the effect, that all that the Spiritualists at the agency of their “Spirit friends,” together with the power which can be known to man, being the malicious, evil disposed, evanescent, “reliquiae,” aboved. Of course it will be understood that assertions of so extraordinary a character as these, cannot be accepted without the experienced Spiritualists’ faith in the human attributes of his
communicants, remains unshaken. Meantime, and pending the production of proof, of more weight and worth than individual assertion, it is necessary to remind the reader, that up to this point, even the mere compendium of the world's latest Spiritual experiences which we have been able to offer in this volume, bears witness to the universal belief of mankind in the strict humanity of the Spirits that communicate with earth, and their agency for great good, as well as for great evil. Of course it must be apparent that there is a wide line of demarcation between the simply passive Medium who makes no effort to cultivate the powers of his own spirit, and the ecstatic who devotes his life to that culture. The former may be termed a "Spiritualist," the other an "Occultist," and both terms may be used in derision or reproach by opposing theorists; but, if instead of laying down theories, and then distorting the obvious nature of facts to suit them, we were first carefully to formulate our facts, and then deduce logical theories from thence, might we not find Spiritualism and Occultism to be convertible terms, and the accomplished Yogi to be only a highly endowed Medium, whose gifts had been exalted by processes of mental and physical training?

As it is, vague theories are becoming more and more divergent from proven facts, and in the attempt to make them cohere, such wild and incoherent views of Spiritual existence are being promulgated, that the world is sinking into grosser darkness and confusion from the perversion of Spiritual facts, than ever prevailed before those facts were demonstrated.

Advising our readers to recall the accounts of phenomena produced in the East, as given by Le Huc, McGowan, Nevius, Sir J. Barrows, Lane, Salt, Jacoliot, and other writers, we proceed to gather up a few more crumbs of Spiritual evidence, from the well-spread board which Oriental history furnishes forth.

On one occasion when the author was invited to attend a Chinese funeral, it was a remarkable sight to observe the total apathy on the subject of death, displayed by those who were known to be loving and affectionate relatives of the deceased.

An intelligent Chinese merchant present, pointed to the number of garments in which the deceased was arrayed, in evidence that the Spirit was supposed to derive assistance from them in the new country to which he had passed.

Like the rice, and other edibles which the Chinese place on the tombs of their friends, these garments are not assumed to be appropriated materially. It is believed that the spiritual part of all earthly substances is of service to departed ancestors, and by them assimilated in their new state of being, as a welcome tribute of earthly remembrance.

It is proper here to mention, that the Mongolians believe in various spheres of Spiritual existence after death.

A very intelligent Japanese gentleman, a priest, and writer of school books, informed the author, that the general opinion amongst Mongolians was, that the Spirits who throw stones, knock, disturb houses, and haunt trees and woods, are evil minded earth bound souls, who did mischief on earth, and still continue to practice it. Those who play on instruments, write in sand, appear as apparitions, and give good counsel, are Spirits whose affections and interests still draw them to the earth. The very high Spirits, such as Fo, or Joss, Buddha, Lao-Tze, &c. are souls of men who have risen by virtue and purification on earth, to become saints and gods. In that phase of doctrine termed "Lamaism," it is firmly believed that the Grand
Lama is an incarnation of Buddha himself; thus with the ex¬
“the great celestial Emperor of Heaven,” the unknown and unkn¬
all religions, the Mongolians generally believe that the souls of mo¬
tute an essential part of the Hierarchy of Spiritual existence by

government of the universe is conducted. They do not teach
higher intelligences can communicate, except through inspiration
agency of lower Spirits, although they do sometimes say they see
in the form of brilliant lights, or divine apparitions too glorious
mortal to gaze upon. Messrs. Nevius, Doolittle, and other aut¬
writers, concur in affirming that the Chinese believe all their god
“the Supreme Emperor” were once men, from the idle “kitchen
who delight in fun and mischief, to the inspiring deities who
mundane sphere.

This deeply rooted faith in human Spiritual agency, is actually
as one reason why polygamy has been practised in Mongolian lan¬
Etel, a well-known Christian missionary of Hong Kong, de¬
when he remonstrated with his converts against this custom, they
for its continuance on the ground, that it was necessary to provide
posterity to do them honour, and worship them, when they th¬
should be Spirits. The same plea was alleged by a man in the
Captain Thomas Hunt of Salem, Massachusetts. He had taken a
wife whilst his first was yet living, and when Captain Hunt repro¬
he alleged that as his first wife had borne no offspring, he must
second, or if necessary a third or fourth, otherwise he should leave
on earth to offer him fruits and flowers, or welcome him back
wished to revisit the earth as a spirit.

THE KAREN.

Amongst the once unknown people of the far East, with w
facilities of modern travel have made the Western nations acquain
quiet peaceful tribe of Burmese, called “Karens.”

The author of “Art Magic,” who spent some time in their village,
accounts of their Spiritual belief, from which we make the t
extract:—

"In the mountain regions of Burma reside a people called ‘Karens,’ wh
small settlements or villages, and pass lives of singular purity, temperance, and
Their religious teachers are called Boksor, and their office is to inculcate moral
predict the future, and interpret the will of the Supreme Being to man.
"Besides those, there is an inferior class of prophets, called Wess, or wizards,
the sick by spells and charms, fly through the air, bewitch cattle, exorcise the e
out of them, and perform many other wonderful things. . . . Their faith
presence and ministry of the spirits of their ancestors is immovable. They doe
often see them by night as well as by day; they converse freely with them by sig
ings, voices, the ringing of bells, and sweet singing. They perform good offices,
their friends of danger, sickness, and death. . . . The Karens believe that t
of the dead are ever abroad on the earth! ‘Children and grandchildren,’ say th
of the dead are among us! Nothing separates them from us but a white veil. . . .
here, but we see them not; only a few gifted ones have eyes to see into the
world, and power to hold converse with particular spirits. . . .’"

Many writers of eminence have given accounts of ancient magic in
though but few have written on its present status. In Mr. Peeble
resting sketchy work “Around the World,” we have the following
concerning this subject:—
"The gods, the guardian angels of the ancient Egyptians, were once mortal men. Sanebonathon, whom accredited historians place before the time of Moses, wrote in the Phoenician. Philo of Byblus translated a portion of his works into Greek. (Here follow a few lines.) Egyptians and Phoenicians accounted those the greatest gods who had found out things most necessary and useful in life, and who had been benefactors of mankind! Hermes Trismegistus acknowledged that the gods of Egypt were the souls of dead men; and Plutarch informs us that the Egyptian priests pointed out where the bodies of their gods lay buried. Cicero wrote: 'The whole heaven is almost entirely filled with the human race; even the superior order of gods were originally natives of this world.'

And with these gods, angels, and spirits, the Egyptians of remotest antiquity held constant converse. On their tombs, towers, and obelisks, are pictured mesmerists in the act of pathetising subjects. The angel of Spiritualism has sounded the resurrection trumpet of a future existence in every land under heaven. Madame Blavatsky, assisted by other brave souls, formed a society of Spiritualists in Cairo about three years since. They have fine writing mediums and other forms of manifestation.

From the once beautiful city of Alexandria, so recently reduced to ruins by the barbarisms of war, the author has received a number of interesting communications from the family of Mr. Marcus Temple, a European Spiritualist, several of whose children became Mediums for different phases of Spirit power. This gentleman represented the Medium power manifested in various families of his acquaintance as quite remarkable, but added, that public opinion was against them, most of the Europeans residing in Alexandria being accustomed to associate all subjects of a super-mundane character, with the orgies of howling Dervishes, snake charmers, and the practices of religious mendicants. He fully confirms the descriptions of native Spiritualism as given in "Art Magic," and the sketches of Messrs. Salt, Lane, Mrs. Poole, Miss Martineau, and other writers on Eastern customs.

The tribes of Dervishes in Egypt, Syria, and Arabia, are generally divided into twelve grades, all of whom are more or less trained systematically, and all of whom profess to practise magical arts in connection with supermundane or Spiritual powers. Their modes of culture include the methods already described, such as silent contemplation, fasting, ablations, asceticism, chastity, whirling, spinning, violent motions, the use of noise, music, and narcotics. The Dervishes, besides these well-known modes of inducing ecstasy, have many traditinary customs of extreme antiquity, the modus operandi of which is known and handed down orally from generation to generation, but never committed to writing or inscription. Sometimes those destined for this strange life pass their initiatory processes in companies ruled over by one highly experienced teacher; sometimes they become solitary Santons, and frequent deserts, mountain passes, savage wilds, or lonely hermitages, from which they only emerge on self-imposed missions, or for special purposes. Many of these solitary Santons as well as individuals amongst the associated companies, are evidently natural Mediums, seers, prophets, and clairvoyants, and these always become the best wonder-workers. They live on the simplest fruits, roots, and herbs, and except for the purposes of stimulating themselves to mantic frenzy, use no intoxicating drinks, or "pleasant food." The five principal classes into which the Dervishes are resolved, out of the twelve grades which are their religious subdivisions, are as follows:—The dancing, whirling, or spinning Dervishes. The howlers, shouters, singers, or criers. The fire eaters; the snake charmers, and the illusionists. All these performers save the two last named, work themselves up to frenzy by their peculiar modes, in which condition they prophesy, see visions, predict the future, find lost or hidden
Abbé Paris, amongst the *convulsionnaires* of St. Médard. Frail women would implore stout armed men to beat them with heavy mallets, or huge blocks of wood, often screaming out, "Heavier still, good brother; heavier still, for the love of God." All these items of occult power and possibility have yet to be studied, systematized, and their true philosophy discovered, before the first clue is obtained to a true Spiritual science.

When those who claim to be the depositories of all wisdom, and able to enlighten mankind on all mysteries, refuse to do so, because their knowledge is too sacred to be entrusted to any but the initiated, humanity is providentially perhaps thrown upon its own resources, instructed in the worthless egotism of assertion without proof, and taught to analyze facts, before venturing to hypothesize theories.

It seems clear then from the well-proven and world-wide facts of modern Spirit communion that the occult power by which unseen beings can manifest force, intelligence, and all that constitutes humanity, through a passive and automatic Medium, is just as wonderful as that which enables the Fakir to make sticks and stones come and go at his bidding. The power which floated Mr. Home out of one window, and in at another, in the presence of half-a-dozen unimpeachable witnesses, is no more to be despised or derided, as the work of "shells," or the "cast-off garments of the dead," than the power that enabled Covindasamy to raise himself in the air, before the eyes of M. Jacolliot.

No theorists can explain away such phenomena without discrediting all the rules upon which human testimony is received, neither can they pretend to attribute different causes to similar results, until they are prepared to show cause for their allegations and prove their statements by their facts.

Whatever is possible to one human being through laws and forces inherent in nature is possible to all through the operation of similar laws. But, when humanity is transcended and a super-human world of existence enters upon the scene, human laws are of little or no avail, either to prevent, produce, or account for what is effected. And this is precisely the position in which the thoughtful Spiritualist is now placed.

He sees the Medium wholly passive and inoperative, and yet all the phenomena which demonstrate human intelligence, although invisible, are moving, acting, and manifesting around him. He sees the Fakir enacting even greater marvels, and claiming to do part by his own power, and part by the same Spiritual aid which operates through the Medium. He hears the blatant assertion of the theorist that he knows all about it; "that the Medium is only operated upon by dead men's emanations; a something which is nothing; whilst the Fakir effects all his marvels through his own Spirit. If the Spiritualist asks for proof of these assertions, the theorist closes down upon him with the contemptuous assurance that these mysteries are only for "the initiated," and unless he were "an adept," he must be content to swallow whatever "adepts" choose to affirm, with unquestioning reverence.

It would be an insult to common sense to offer any commentary on such a position, although many a really intelligent seeker for Spiritual truth, is obliged to stand in this category, and be derided as "only a Spiritualist," by the *advanced minds* who were once in the ranks with him. To such we would say, take heart! The world *en masse*, no less than the "advanced ones" in their own esteem, are but as yet standing in the dawning light of the great day when Spiritual science is beginning to illuminate the earth. Continue to seek for your facts, before you attempt to found systems, or
build up theories. Somewhere the touch of the apparently unchangeable guidance of the pure ecstatic. "Spiritualism and Rationalism" and "Spirit embodied and Spiritnal" may be power common to both which, when opened on the assertion to prove.

CHAPTER XIX.

THE ROOT OF THE THING.

For the benefit of the reader the following is a selection of the Dutch language.

Besides the Dutch and many years, there are other works of that language, which are considered to be the production of that tongue.

It may seem unimpassioned that that Spirituality, a little work upon the Dutch and its colonization, is for once however, whether found in some of the natural or climatic limits.

For the reader, the author is disposed to be an element in the Dutch, and its colonization, for one however, whether found in some of the natural or climatic limits.

It only remains for personal friends, to the fourth, of valuable authentic documents alone the most veracious.

As M. F. M. phraseology, the sketch was not

"The inquirer was led to consider that he had desired to find the young American Medium, Mr. Daniel D. Home. Besides giving several seances at the Hague, Mr. Home was introduced at court and gave seances to the late lamented Queen Sophia, for which he was
build up theories. Somewhere the point of contact will be found between the apparently unrelated extremes of the passive Medium, and the whirling ecstatic. "Spiritualism and Occultism" may yet prove to be one, and Spirit embodied and disembodied, may but represent different degrees of power common to both states, when speculation gives place to knowledge and assertion to proof.

CHAPTER XXXIX.

SPIRITUALISM IN HOLLAND.

For the benefit of those who desire to study the literature of Spiritualism under all aspects of national variety, it is to be regretted that a knowledge of the Dutch language is so limited.

Besides the record of numerous Spirit circles extending over a period of many years, there have been works of rare interest on this subject, published in the Dutch language, which are unattainable to readers not familiar with that tongue.

It may seem surprising to those who are accustomed only to regard the unimpassioned, even phlegmatic element in the Dutch character, to be aware that Spiritualism has made a deep mark upon the people, both in Holland and its colonies. Such is the fact however, whether the cause is to be found in some peculiarity of physique, or climatic influence, favourable to the production of psychic phenomena.

For the records which follow, concerning Spiritualism in Holland, the author is chiefly indebted to four good friends whose unsupported statements alone would be sufficient to satisfy any inquirer who had the privilege of their acquaintance; besides which, the author has spared no pains to authenticate every narrative, both from public and private sources, of the most veracious character.

It only remains to add, that three contributors to the following pages, for personal reasons, have deemed it necessary to withhold their names; the fourth, M. A. J. Riko, has generously placed his name and a memoir of valuable information at the author's disposal for public use, a favour which both compiler and reader cannot too gratefully acknowledge.

As M. Riko's contributions are rendered into very readable English phraseology we shall commence our present section by giving the opening sketch as nearly as possible in his own words.

SPIRITUALISM IN HOLLAND.

"The introduction of Spiritualism in Holland is due to that well-known supporter of the cause both in England and on the Continent, Mr. J. T. Marthese. This gentleman being by birth a Dutchman, naturally desired to aid his countrymen in studying the interesting facts of Spiritualism."

"For this purpose he revisited his native country in 1857-8, bringing with him the young American Medium, Mr. Daniel D. Home. Besides giving several private séances at the Hague, Mr. Home was introduced at court and gave séances to the late lamented Queen Sophia, for which he w
presented with a splendid ring. Mr. Home also gave a séance to a society of Free-thinkers, the publishers of the 
Daguerre,
a journal devoted to freethought subjects. 'This, and many other séances given to distinguished persons at the Hague, created a wide-spread public interest.'

Before proceeding further it may not be uninteresting to give Mr. Home's account of his séance with the amiable royal lady above named, especially as the communication sent to the London Spiritual Magazine is written in the modest and unassuming tone which generally pervades Mr. Home's statements of personal experiences. He says:

"In the month of January, 1858, Mr. Tiedman Martens, whose name is so well known in connection with Spiritualism, invited me to accompany him to Holland. He hoped to arouse the attention of his countrymen, and lead them to investigate the important truths which he had, after careful scrutiny, proven to be realities. It is to him that the advent of Spiritualism in Holland is due.

The day following our arrival at the Hague, a message was sent from the Queen requesting my presence the same evening at the palace. I went as desired at eight o'clock, and as I write to-day the memory of that chill, dreary palace stands before me like some weird dream. I was shown into a drawing-room. On entering, a lady met me, and in the purest of English accents, bade me welcome. Supposing this to be a lady-in-waiting, I said, 'I believe, Madame, that the Queen is expecting me.' If dark and chill stands the memory of the palace, in bright contrast, and as a ray of blessed sunshine, will ever live the music of that sweet voice, so recently hushed by the birth of her pure spirit into the realms of endless day, as, with a merry laugh, she replied, 'I am the Queen.'

"It was proposed to have a séance, and after nearly ten hours of patient expectation not the slightest result had been obtained. The next evening, and indeed six or seven succeeding evenings, were passed in like manner, and I began to fear that for some, to me unknown cause, there would be an entire failure. The last evening but one her Majesty said to me, 'Mr. Home, I have but an imperfect idea of the conditions necessary for what is termed a séance, but I am convinced that your surroundings the past evenings have not been congenial. I think if you will follow me we will find just what is required.' Taking a light, the Queen had passed through two rooms, and was about to unlock the door of a third, when I, as it were involuntarily, said, 'It is there the next séance is to be held.' Unlocking the door and handing me the light, the Queen said, 'I well knew it would be in that room; go in and see my treasures.' Dimplly though it was lighted, I saw at a glance that it had been a room where a child or children had been, for in one corner was a broken toy cart, and near it a toy drum. Other toys were strewn here and there, as if the little ones, weary with play, had left the room for a time, and as if the silence would soon again be broken by their presence. At last my eyes rested on a bunch of faded flowers, and these betokened a lapse of months, or even years, as having been undisturbed. The Queen informed me that this had been the playroom of her child, now in heaven, and that every object had remained just as he left it. The flowers alone had been added, and these had been near the little form after the change we term death.

"Unlocking the door a séance was held there, and that sorrowing mother was granted the most perfect and convincing proof that her loved one was still near her. It is impossible to give the details of what took place, for they were of a nature so intimate to the one person, that to recapitulate them to the public would seem almost sacrilegious. There were present relatives of her Majesty and one maid of honour, who, as well as myself, were witnesses, and they cannot have forgotten the tears of joy shed by that most noble and highly-gifted woman, as she bowed her head in thankfulness to God for the solace sent to cheer her.

"Taking a sapphire and diamond ring from her finger she placed it on mine, and on a scrap of paper in my possession, and of far greater value to me than gold or precious stones, is this simple memento, wherein is written: 'I will ever remember with gratitude the séance with Mr. Home.'"

"No. 6, Nevaky Prospective, St. Petersburg, June 9th, 1877."

If the reader of the above letter chance to be an ordinary marvel seeker, he will be astonished to find a lady, whose rank and station had familiarized her with an ever-ready and prompt compliance with all her wishes, patiently waiting for many successive evenings to obtain something, which after all, might prove of little value to her. Still more remarkable will appear the
simple statement of a renowned Spirit Medium, that royalty had to wait through seven séances before an exhibition of his powers could be given. To the true and philosophic Spiritual investigator Mr. Home's conduct, and candid acknowledgments, will suggest the earnest wish that every Spirit Medium would imitate his example, then would fraud be at an end, and the world might indeed obtain a clue to a true Spiritual science.

After Mr. Home's departure from the Hague, family circles began to be formed; many Mediums were developed, who obtained remarkable phenomena, so that in process of time, the sitters were favoured with Spirit voices, speaking audibly, direct writing, touches by Spirit hands, musical performances by Spirits on various instruments, together with the movement and transport of ponderable bodies from place to place. These phenomena were given most freely in the house of Mr. T. D. Van Herwerden, "Ancient Resident," of the Indian Government at Java. The Medium in this family was a very ignorant Javanese boy, named "Aridjan," of whom further mention will be made hereafter. Mr. Van Herwerden, a gentleman universally respected, published a work on his wonderful experiences in Spiritualism illustrated by numerous photographs and fac-similes of Spirit writing, which was privately circulated amongst his friends and connections. Remarkable phenomena were obtained in many other families besides Mr. Van Herwerden's, and in many places besides the Hague, but as there were no professional Mediums in Holland, and the manifestations could only be witnessed in private families, the names of the parties, and the marvels enacted in their homes, have been only known by report.

Notwithstanding the reticence attending the investigations, they excited so much interest in the best society, that fresh circles were continually forming, and several associations began to arise for the more orderly and scientific study of the subject. One of the oldest and most numerous-attended of these associations was founded by Major J. Revius, a warm friend of Mr. Marthec before alluded to. Major Revius entered into the investigation of Spiritualism, with great earnestness, and devoted himself for many years to its advancement. He it was who founded the society called "Oromase" (or Ormuzt), of which physicians, officers, government officials, and many distinguished persons formed the members. The aim of this association was to study the phenomena and the laws of their production, without any attempt to fasten upon them, creeds, or religious doctrines. The first regular meeting of this society was inaugurated at the Hague on the evening of December 2nd, 1859. Careful minutes of the proceedings were written down, and entered upon the society's books.

The "Oromase" archives contain many interesting records, and the meetings were presided over by Major Revius until the year 1871, when he was removed from his sphere of mundane usefulness, to the higher life beyond.

We are informed by one of Major Revius's warm friends and admirers, that he was a man universally beloved; one who was respected even by his opponents in belief. He was buried with military honours. The royal band of the King's Guard rendered the music, and a funeral oration, which our informant—who was present—assures us was a most eloquent and touching tribute to the worth of the deceased, was spoken on the occasion by Monsieur A. J. Riko, the secretary of the "Oromase Society." This was the first occasion on which Spiritualism was openly discussed at the Hague, and its introduction at so solemn a scene, created not a little interest and sensation.
To return to M. Riko's own narrative, he says:—"The Oromase Society celebrated its three hundredth meeting by a social gathering and supper on February 25th, 1876." He adds: "Besides holding séances, the theoretical side of the important subject has not been neglected. 'Oromase' possesses a really splendid library of the principal standard works on Spiritualism in different languages, and an interesting collection of American, English, French, German, and other national periodicals, devoted to the subjects of Spiritualism, mesmerism, psychology, &c."

Amongst the numerous societies for the study of Spiritualism founded in Holland was one in Amsterdam called "Veritas," which commenced its sessions in 1869. This society seems to have specially cultivated trance speaking and Spirit communications obtained through writing Mediums. The doctrines advocated therein, inclined to the belief in re-incarnation, as taught by Allan Kardec, and in this respect it differed from "Oromase," at which the members were more concerned with scientific and inductive methods; hence, although the investigators of both societies were on friendly terms with each other, the diversity of opinions was fully realized. The society at Amsterdam, like that at the Hague, kept records of its doings, and distributed "leaves," containing the Mediumistic communications given at the séances.

At Rotterdam, there existed a small society, the cognomen of which, translated, was—Research after Truth. The association did not last long in session, but its members have steadily pursued their researches in private family circles. The same course is adopted in Haarlem, Amsterdam, and many other towns in Holland, besides at the Hague, and everywhere, these séances are crowned with more or less success.

Although there has been a general unfoldment of all the phenomenal powers witnessed in England and America, except form materialization, there seems to be a great desire for physical phenomena, and an absence of well-developed local Media for that phase of power.

The Hague, Rotterdam, and other large towns have been visited by foreign celebrities such as Henry Slade, the Davenport, Bastian and Taylor, Miss Lottie Fowler, Mrs. Margaret Fox Kane; Williams, Herne, Eglington, Rita, "the Bamford Boys," Miss Cook, and several others; in fact, during the last few years, Holland has formed an invariable scene of attraction to the American and English Mediums visiting the Continent.

So long as Spirit circles were held in private families, wherein many of the Mediums, especially at the Hague and in Amsterdam—were ladies and gentlemen of high social standing, little notice—save in the way of furtive allusion—was taken of the subject by the press, but when foreign Mediums—especially those who made the subject their profession—came before the people, the columns of the newspapers were filled with articles written in the usual spirit of ridicule, denunciation, or grave scepticism.

Respondents were not wanting. Newspaper correspondence, magazine articles, and pamphlets, were published in defence of the cause. Much talent was called forth, and many admirable expositions of what Spiritualism really was and is, arose out of these newspaper discussions, which else would never have been brought before the world. M. Riko in giving some account of these skirmishes, writes in his own quaint way thus:—

"The defenders however were not lazy in sharpening their pens, and many replies to attacks besides pamphlets and books appeared. Amongst the most able of the defenders was Mr. H. G. Becht, a surgeon; a logical thinker of very positive mind and one whose pamphlets are amongst the best products on Spiritualism which ever saw the light."
NINETEENTH CENTURY MIRACLES.

Further we had Roorda van Eyningen who is publishing still a periodical devoted to the religious side of Spiritualism (or rather Spiritism), an ex-clergyman of great capacity, a very elegant author. The communications through the medium Rose, an honourable man, form the greater part of this periodical. Then we have our admirable and tenable author, Madame Elise van Calcar who published also a monthly periodical. She chiefly defends the study of Spiritualism on biblical grounds.

Other defenders of Spiritualism and Mesmerism in our country were Mr. A. van der Loeff, ex-clergyman; Dr. Polah, doctor in philosophy; and Major Revis, who first of all put his name to his pamphlets “Spirit A. J. Riko published a history of Spiritualism on the Continent, an analysis of the explanations of the scientific world, a collection of facts, rules for investigators, et cetera.

We shall have more to say about the literature of Spiritualism in this section; meantime, we may add, as soon as the subject begins to be canvassed abroad in the journals, whether the reports were favorable or antagonistic, the dissemination of Spiritual ideas received an impetus. Another great factor for moving public opinion was the translation into the Dutch language of the Spiritualistic works of Prof. Wallace, Crookes, and Varley. These logical writings, illustrated by engravings, diagrams, and extracts from other authoritative writers, published in a volume of about four hundred and sixty pages, had the liberal ity of the Hague Spiritualists, whose names have already figured in this chapter. Some five lectures were too given at the Hague by Riko and Wasch, whilst other speakers did good service in various sections; in short, propaganda once commenced, proceeded in earnest. The foreign Media who visited the country, all been as free from reproach, and selfish aims, as the Dutch Spiritualists themselves, the would now hold a triumphant empire over the intellectual minds of Holland.

A field so inviting as Spiritualism, has of course been traversed by base imitators, and Holland has been no more lacking in its “Bisls” and “Baldwins,” and other itinerant “exposers” (of their own tricks) than England or America. The Dutch, it must be remembered, are not easily moved to belief, or unstable when once convinced.

They are not to be imposed upon by pretenders, within or without ranks, and hence imported frauds, and local “exposers,” have shaken the well-grounded faith of the Dutch Spiritualists. Of the colonie Dutch Indies, it is enough for the present to say the impulse to “supernaturalism” in the light of modern Spiritualism was communi cated by several persons of note who were sent by the Government from the colonial towns to fill official positions in the colonies. The prevailing superstitions much resembled those of the Hindostan provinces, and the introduction of Spiritualism in its modern sense, has effected a most beneficial influence in substituting a rational and scientific system of communion with the Spirit friends, for the fantasies of demonism, and the worship of heroic ancestors.

Hauntings, stone throwing, and other preternatural disturbances have been years previous to the introduction of modern Spiritualism, popularly known in Java, Sumatra, Madura, and other districts of the Dutch Archipelago.

A detailed notice of the disturbances occurring at the house of M. Kesslinger, the Assistant Resident at Bandong, will hereafter be given together with the official report of the same preserved in the state archives of the Colonial Government.
NINETEENTH CENTURY MIRACLES.

Several well-skilled mesmerists have visited different towns of Holland, and given exhibitions of "animal magnetism" through susceptible subjects. One of the most popular lecturers on this subject who visited the Hague, was a Signor Donato, who did much to awaken the attention of the thoughtful to the intimate connection between the powers and potencies of the embodied mind, as displayed by the magnetizers, and those of the disembodied, as manifested in the phenomena of Spirit communion.

Many remarkable cases of haunted houses have become notorious of late in Holland, some at the Hague, others in Friesland, Amsterdam, &c., &c. The manifestations in the instances alluded to, precisely resembled those common in Europe and America; in fact, their sameness proves that they emanated from sources universal throughout all countries.

For the present, all reports agree, that there is a quiet steady interest prevailing through the different towns and amongst the circles where Spiritualism has been made manifest in Holland, still public interest is but little stirred on the subject.

The same unanimity of opinion prevails on the belief that the unmistakable frauds that have been perpetrated by certain English and American Mediums visiting the country, have served to bring Spiritualism into public disrepute, and to check the tendency to private investigation amongst the unconvinced.

One of our correspondents, a gentleman holding a high official position in Holland, writes with equal frankness and reason on this subject, to the following effect:

"Whilst it has been due only to interest and influence in high quarters that we could get a hearing through the journals for our well-attested facts, the rumour of a medium being caught in the very act of tricking runs like a conflagration through every newspaper, and spreads poison through the whole community against us. . . . Yet even this we could endure patiently, because it is the work of our antagonists, and just what we may expect; but the worst stab our cause can receive is dealt by the foes of our own household; those spiritual editors who, the moment their tinsel medium is caught at one circle in the act of imposing, straightway begin to defend him, and fill their columns with accounts of all the good things he did at some other circle! What sort of logic is this? If these impostors were true on other occasions, why do they prepare—for they must first make their preparations—to cheat us? But still worse. We who have spent our time, money, and risked our good names, to uphold this cause are by these editors reviled and abused for exposing the frauds. Here in Holland, though the stuffed gloves, wigs, masks, and phosphorus of these deceivers are in our possession, we who bring them here at much expense to prove our faith, are actually accused of a conspiracy to ruin it! What insanity is this! Can we wonder that our local press assumes that the editors of spiritual journals are simply frauds paid to defend frauds, and that we the believers are in league with them, or else are lunatics incapable of judgment.

"If there is yet another thrust which pierces the heart of Spiritualism to the quick it is that excuse of which we read so much in your English papers, which says that when the pretended form is seized at a materialization stance, it must always be the form of the medium, as the spirit must needs melt back into the medium's body. This is a very fine excuse, no doubt, but can those who know this result so well, inform us why the wigs, masks, phosphorus, and drapery so often used on these occasions don't melt back also into the mediums' bodies? Let them explain, moreover, when the 'form' and medium happens to be a lady why she does not melt back into her clothes, she being very generally found in one place and her clothes in another! I learned in your country, dear madame, a saying with which I beg to close—it is, 'Tell that to the marines, but not to a Dutchman!'

As an evidence that the shrewd writer of this communication has never been, and is not now, inimical to true and genuine professional Mediums, it should be added, that he has been largely instrumental in procuring their services in Holland, and forwarded with the above, several laudatory
press notices of the Davenports, Slade, Foster, and others, the reprint of which would convey no new impression of those fine Mediums' powers. The following letter, however, from Ira Davenport to Mr. Robert Cooper, of Eastbourne, is copied from the London *Spiritual Magazine*, to show the kindly impression that honest Mediums have received from the true-hearted Spiritualists of Holland. It runs thus:—

"La Haye, Oct. 7, 1866.

"FRIEND COOPER, In my last letter I promised to write you again shortly. We returned here yesterday from Rotterdam, where we gave three public *séances* to very large and respectable audiences. The people who came to *see* us were the first people of the city. The admission was four and a half francs. Previous to going to Rotterdam we gave two *séances* in this place, which is the Brighton of Holland. Here, too, the people who came were all of the first society, and were highly pleased with the manifestations—so much so, that we have been invited through the newspapers of the town to return and give more *séances*, as many persons wish to *see* us who could not avail themselves of the previous opportunity. So, on the whole, we have concluded to repeat our *séances* here for two nights more.

"About a week since we had a paper sent to us, containing an announcement of some slight of hand man: that he was in possession of our 'secret,' and intended to give public explanations and illustrations. I immediately wrote a reply, warning the public to be careful in paying their money to this man until he had proved himself worthy of their patronage, by accepting a challenge to meet us for five thousand florins a side, and making good his pretensions. We have heard nothing from the gentleman since.

"On the whole, we are very well satisfied with our experience in Holland so far. The probability is, that we shall stay in this country two months yet.—Yours truly,

"I. E. DAVENPORT."

In a still earlier number of the London *Spiritual Magazine*, in the year 1861, the veteran Spiritualist, Major Revius, gives the following interesting account of his son's mediumship. After describing the young man's powers which were similar and scarcely inferior to those of Mr. Home, the Major says:

"After Mr. Home's departure from the Hague, my son attended many *séances* among our friends, and other mediums were developed. At one of these *séances*, at the house of a play man, the spirits of the late Monsieur and Madame J. announced their presence. Monsieur J. had possessed a considerable fortune, which he had bequeathed in a way disagreeing to the expectations of the doctor and his family. After the doctor had expressed his feelings of dissatisfaction on this point, he asked what they wanted there? The answer was: 'To seek a reconciliation with you.' 'Then you go, O.' said he, 'and let your wife speak: I never thought very well of you; let her tell me the reason of your leaving the property, as you did.' 'You had enough,' was the answer, 'and so I persuaded my husband to dispose of it in favour of my own family, which needed it.' 'Ah! another proof of your selfishness,' said the doctor, 'of which you gave so many, that nobody regrets you, nor cares to remember you.' 'You mistake there,' was the reply: 'there is a poor widow, now living in our street, who remembers me for acts of kindness.' 'Well,' the doctor said, 'we forgive everything; it's all over now.' Upon which the table pressed itself obliquely against the bread of the doctor, and others of his family who were sitting round it. The communications in this *séance* were by the alphabet.

"The next day, two of the company, determining to enquire into the facts, found out the street so mentioned. It was a small one, inhabited by poor people. The gentlemen ultimately found a widow, who said that she had known Madame G., who had been dead many years, for which she was sorry, as she had often received from her the tickets of a charity, by which she obtained bread, clothing, and fuel. She said that she lived in another street in the lady's lifetime.

"At a *séance* at my own house, two generals, my friends, were of the company: they wanted proof that they were not under any biological influence or hallucination. The table round which we were seated was strong, and weighed a hundred and ten pounds. At my request, the spirits raised the table free from the ground, and let it fall in such a way as to break the pedestal. The gentlemen came the next day, to see if the table was really broken, as it appeared to be the night before;—for my part, I had still further evidence of it in the cabinet maker's bill."
NINETEENTH CENTURY MIRACLES.

"The large table being thus broken, we moved to a smaller one. General M. V. asked if this lighter table could turn itself upside down? The table replied by the alphabet—"To the General's question, 'Did you ever know me?' the answer was—'Yes, at Bergen-op-Zoom, forty years ago, when you were a subaltern.' The General said this was according to fact. At my request the spirits made this little table feel so heavy, that we could not raise it by our united efforts, and then so light that we could lift it with the little fingers.

"We have a Medium here, a little girl of ten years of age. On a recent occasion at a séance where this Medium was taken, the spirit of the hostess's brother announced his presence. This brother was captain of a merchant vessel, which had not been heard of since the 10th of October, 1854. Through the young Medium's hand it was written that his ship was 'wrecked on the English coast, on the 14th of October, 1854, and all on board perished.' The lady asked as a proof that he would write his name by the hand of this child-medium. The lady was a perfect stranger to the Medium. After some letters were begun and as often rubbed out, the signature of the captain was written, perfectly corresponding to signatures in letters from him, and which she had carefully preserved.

"A few months ago, my wife, myself, and son were passing the evening at a friend's; several young people there proposed to amuse themselves by turning the table. They went into an adjoining room and soon returned with the news that they had turned a work-table and now proposed to try their hands at the large one in the salon. Observing twitchings of the hand in one of the young ladies, I got pencil and paper and proposed that she should hold the pencil as if to write. After some objections, she took the pencil, and at the instant of holding it as if to write, fell into the magnetic sleep, and thus wrote with closed eyes four full pages, in which a spirit expressed its happiness at being able by this means to assure his protégée that he was always watching over her. That the young lady was in the magnetic sleep I assured myself, by holding a sheet of paper between her face and the pencil, which did not prevent the lines from being straight and equidistant; the letters were large and like those of a person not in the habit of writing. It was subsequently found that the signature to this singular writing was that of an ancestor of the Medium on the mother's side, a Professor of the University of Groningen, two centuries ago."

In the same communication as the above, Major Revius furnishes another incident of a circle in which he was himself present, although it occurred at Antwerp, and a report of the occurrence was subsequently published in the Monde Musical, of Brussels, Jan. 22, 1865. Major Revius describes it thus:—

"A few evenings ago several persons were at a séance at the house of one of the most distinguished inhabitants. Some of them seated at a small table waited gravely, and with confidence that an inmate of the other world would deign to come and communicate. All at once the table was agitated; there was a spirit. 'My friends,' said the invisible visitor to the attentive group, 'I come to offer you the means of doing a good action and of comforting the unfortunate. In the street La Cudler, there is a narrow lane, terminating in a cul de sac. In this lane, on the first floor of a house, No. 12, you will find the family of Charles Sorels. Four children, of whom the oldest is but thirteen years, scarcely covered by some wretched rags, are lying in a corner, trembling with cold, on some straw. A fifth child, nearly naked, is pressed by its mother against her breast, dried up by suffering and want—such is the spectacle which I have witnessed. Hasten to relieve them, you have not a minute to lose! This is why I have come to you.'"

"Every one was astounded by this message, and could scarcely credit it. Nevertheless, interest, curiosity, commiseration excited them to the highest degree. Some of them were quickly on the way. They soon found the narrow street, of which before they had scarcely suspected the existence, and then the blind alley, more squalid still. On enquiring for Charles Sorels, they were soon shown the house, where they found the family exactly in the miserable condition described by the spirit. Need we relate the rest? The family of Charles Sorels, at the moment that I write these lines, is snatched from want, and relates its providential rescue to all who wish to hear it."

The same circumstance will be found detailed by M. A. Malibran in the London Spiritual Magazine, of July, 1865. Happily for the belief in Spirits versus "astral, shells, reliquiae of the dead, &c.," "who never tell anything but lies, or do anything but mischief," a large number of such
occurrences are recorded in the history of American Spiritualists New York Conferences, and in the experiences of Judge EDMONT E. J. French, and many another who firmly believed in the agency and kind human spirits before theories arose to sweep them away in limbo of Ghouls and Hobgoblins.

CHAPTER XI:

SPIRITUALISM IN HOLLAND (CONTINUED).

NARRATIVES OF PERSONAL EXPERIENCES.

As the progress of Spiritualism in Holland has been chiefly confined to private family circles, select associations, and occasional notices of works, the exceptions being the publicity obtained by the visits of professional Mediums, it may be expected that we should give an account of a disgraceful exposure of two Englishmen professing to be of the latter class, for whom their friends and apologists still claim “infallible Medium powers.” In this connection we have only to reaffirm the purpose announced in our opening chapter, whilst promising to give a faithful account as possible of such manifestations as belong to the history of Spiritualism, we altogether decline to devote time or space to base counterfeit.

What is not Spiritualism will find no place in these pages. I suffice then to allege that on more than one occasion the Dutch Spiritism have been plagued with these pests of every great cause, the tricksters are ready to become “Mediums for Spirits,” or their own sham imitations, whenever is found to pay best. It is due to the Dutch Spiritualists, that they themselves, having nothing to fear but falsehood, were ready to expose the expounders, nor did they shrink from the ridicule heaped upon their cause, by their exultant enemies through the columns of the press.

In Holland, as in every other place where the veritable truths of Spiritualism have been made manifest beyond a shadow of question, the censure of unworthy pretenders, and the lampoons of the press, have affected the conduct of those, whose faith has deepened into knowledge. It is more than probable that the interposition of the counterfeiters, would not have affected the progress of Spiritualism injurious to the Spiritualists themselves had united in a stern denunciation of such practices; but unfortunately, the ranks of the movement increased in number of worthy persons who in their exceeding charity endeavored to account for what they call the appearance of fraud on the hypothesis of transformation, transfiguration,” &c., &c., making a compound philosophy and miracle, of a far more astounding character than those phenomena of genuine Spiritualism.

It is under such circumstances as these, that public interest in the medium of Spirit communion has obviously declined in Holland, although belief, founded upon unimpeachable proofs, cherished by the “old Spiritualists, remains unshaken.
To the world—which in future generations at least—may be disposed to pass judgment uninfluenced by "the passion and prejudice of that partisansh ip" which mars the accuracy of philosophic opinion, we now offer a statement of the following facts, all of which the author has carefully scrutinized, proved, and feels justified in recording as testimony founded upon the rock of truth.

The first case to be cited is a notice of the manifestations which occurred in the family of M. Van Brussel, a gentleman of independent means, and highly respectable standing, residing at the Hague.

For some time, M. and Mdme. Van Brussel had noted the occasional production of sounds, and the spontaneous movements of ponderable objects, occurring in the vicinity of their daughter Albertine—a sweet girl, about fifteen years of age—when the attention of the family was first drawn to Spirit manifestations. After they had become convinced that this young lady was a Medium they communicated the following occurrences to the "Oromase" Society.

On a certain night, the father being awake, observed that the bed in which his daughter was sleeping—in the same room with her parents—was moved from its place. The time was mid-summer, and the nights were quite light. On the following night both the father and mother were awakened by an unusual noise, when they observed that the footboard of their daughter's bed was taken away, and placed at some distance against the wall of the chamber. As Albertine was apparently sound asleep, no notice was taken of this circumstance to her; but the father, the next day, not only replaced the footboard, but tied that and the other parts together with strong cords.

The next night the parents were awakened by still more violent noises, when they perceived the cords were being untied by invisible hands, and the pieces of the footboard were placed against the wall. Heavy rappings accompanied these movements through all of which the young girl slept soundly. Besides the sounds above described, the alarmed parents heard the soughing of a wind which seemed to be moaning through all the apartments on that floor. Very shortly after the commencement of these scenes, the beloved young daughter passed to the land of Spirits, leaving her loving parents almost inconsolable for her loss. Very soon after this sad change in the little household, manifestations began to occur which became obviously identified with the Spirit of the loving child they had lost. Portfolios and other objects which had belonged to her were carried about, and her books were moved before the parents' eyes.

In 1873, some few years after their daughter's departure, a book in which as a child she had studied, and which was reverently cherished by the mourning parents, dropped into the mother's lap, and on opening it she read in the daughter's well-known handwriting, the words clearly and freshly written, of which the following is the translation:—"Dear Father, although dead, I live near the good God. When dear mother weeps, oh comfort her by remembering my blessed lot." Within a few years, both the good father and mother passed on to their peaceful rest, but during the brief period of their sojourn on earth, their bereaved hearts were comforted with unnumbered such instances of their child's presence and sympathy as those related above.

Monsieur A. J. Riko gives the following account of the movement of ponderable bodies occurring in the presence of a mesmerized subject. M. Riko had become much interested in mesmeric practices, and was himself a successful operator.
Calling upon a lady of his acquaintance one day, at the Hae
gasked him to mesmerize her, alleging that she could give no reason
request, except a strong impression that she ought to do so. The
present besides this lady, her daughter and a cousin, and this i
ensued:—

The lady was no sooner placed by passes under the mesmeric in
than the large table which stood in the centre of the room, moved
without contact, and placed itself against the arm of the chair in
the mesmerized subject was sitting. The hour was about three
a.m., the room well lighted, and the whole scene witnessed by thr
persons. It ought to be borne in mind in this connection, that the
Dupotet, and M. Billot, the eminent magnetizers of Paris, pu
even before the year 1848, accounts of the movement of chairs, tabl
other ponderable bodies in the presence of their magnetized subjects.

Dr. Ashburner and Mr. J. C. Luxmoore of Engand, both gentle
learning, research, and non-professional magnetizers, have affirmed t
same phenomena often occurred in the presence of their magnetic su

These gentlemen were of opinion that the magnetism they gave
their passes, was analogous in quality to the “force” derived by Spir
their Mediums, and that its diffusion in the atmosphere, enabled
make the manifestations so often observed in the presence of their m
subjects.

M. Rico, desiring to prove the intimate connection between “the
employed in mesmeric passes and Mediumism, cites an example whi
be selected from many others for its suggestiveness.

M. Siemelink of Amsterdam, well known in Holland as the autho
excellent Spiritual work, entitled, “Immortality Unveiled,” to whi
good Queen Sophia was the first subscriber—was well known as
remarkable power as a healer by mesmerism.

One of his patients, a young lady of aristocratic rank, residing
Hague, he could readily affect by passes made at Amsterdam. Th
of this patient, a gentleman of unimpeachable veracity, kept a rec
record of the phenomena which occurred at the times when M. Si
projected this power from a distance on his patient. The exact tim
the operations began and ended, were noted, and always found to
pond with the patient’s magnetic sleep. Moreover, the young
noticed, that a Spirit, whom she accurately described, and who w
have been M. Siemelink’s brother, was always present on these
ions, and showed himself in the act of manipulating the fluid or
jected from the mortal magnetizer. And here it is proper to n
that the author—who on several occasions consented to be the m
subject of Drs. Elliotson, Ashburner, and Mr. Luxmoore, of Lon
always saw Spirits assisting in the manifestations, and as these Spirit
strangers to the seeress, but were invariably recognized by their desc
as friends of the parties present, it is fair to infer, that the assertion
often made by magnetized subjects is true, and that kind, disem
Spirit friends, especially physicians and scientists, assist in these m
ments, and materially aid the operations of human magnetizers. Th
of Benjamin Franklin, speaking through Mrs. E. J. French, of New
and confirming his statements through the lips of the entranced M
by loud rappings, alleged that the force which forms the life principle
mortal magnetizer, is the Spiritual body of the enfranchised soul—or
the same element—only that, with the Spirit, it is finer, more subti
penetrating, than when in the mortal body; hence, that the force of the magnetizer on earth, and in the Spirit world, are one and the same thing, differing only in degree, and only requiring special subjects to act upon, and special qualities in the subject, in order to produce analogous manifestations.

At the house of Mr. H. C. Becht, a medical gentleman, well-known and respected at the Hague, but one who at the time of the occurrences about to be detailed, had by no means yielded up his full belief to a Spiritual origin for the phenomena, a séance was held when the medium was Mr. G., a Government telegraph officer, whose full name it is not deemed expedient to give. This gentleman had often obtained direct writing for his friends, and at the commencement of the séance in question, was promised strong manifestations. Presently M. Becht, as the greatest sceptic of the party, was invited to say, what manifestations he liked best, and he expressed a desire for direct Spirit writing. After this the Medium wrote, that it should be found in the porcelain cup on the small table between the windows.

M. Riko says:—

"Now our friend Becht, left the table; went and inspected the small table and its immediate surroundings, after which, he took his place opposite the medium with the company. He requested every one in the room to remain quietly at his or her place, which was done. After this he put a question on which he desired the answer by direct writing. It was a question in respect to a history unknown to the medium, in fact M. Becht's private affair. The medium went on to write automatically, and spoke with the company. After a few minutes the medium wrote that the direct writing was done. Nobody had left his or her place and the surgeon had his eyes continually on the medium and the cup. Then M. Becht went himself to the small table and took out of the cup a long piece of paper rolled together, on which was written 20 lines, giving a perfect answer to the question which he had put. It looked as if it were written with lead pencil, but no paper or lead pencil had been near the cup or table. On that same evening two more pieces of direct writing were obtained, while the company named the place where it must be found, viz.—once in a hat on the piano and the second time outside the room, before the door of another room. The hat was first inspected, the door of the room shut after inspection of the corridor. Both times the direct writing was found at the desired spots."

"Spirit lights were very frequently observed at the Hague. At a dark circle at M. Becht's, these lights appeared at spots indicated beforehand by one of the sitters, while nobody left his place. Once they came on the chimney at the greatest distance from the medium, where three lights shone for some minutes observed by all."

"Report 16 B, March 4th, 1869.—Duets were played with an Eolian harp, lying on the table, and some porcelain plates shut in a chest near one of the walls in the dining-room of Hotel Keizershof, at the Hague, moving in time, and very strongly, to the tune played on the harp. The medium through which these things happened was a young blacksmith."

"At Rotterdam, M. Wasch obtained a great variety of manifestations. Rappings, playing on musical instruments; lying and untying through the invisibles; light phenomena, trance speaking, &c."

"In 'Oromae,' at the Hague, where M. Wasch was received as a friend, several séances were held with him. Once the medium was levitated to a considerable height while he was held at both hands—at one side M. P., an officer in the army, and at the other through me. We were obliged to climb on our chairs in order not to let the floating medium slip, and several of us felt the soles of his boots rest on their heads. Another time the spirit moved freely round with a phosphorus light, which we had provided for the occasion. In the family circle, M. Wasch obtained still stronger manifestations."
Several of our kind Dutch correspondents furnish us with accounts of haunted houses in different towns and cities of Holland, but we take this opportunity of thanking them for their trouble in these scribblings, we do not find enough diversity from other familiar accounts to warrant our making use of their several narratives. The exception to this rule, will be found in the following chapter, in which we give a condensed report of the manifestations occurring in the Indies and the official examination into the affair conducted on the instigation of the Government.

Before inviting the reader to follow us in the perusal of this account, we may relieve our text from the quotation of various authorities by narrating that the narrative is condensed from the writings of Madame Ida I Professor A. Wallace, Dr. Hatton, an eye-witness of the scenes described, and a surgeon of a military station in Java, M. Riko, and other pondeats of a trustworthy character.

CHAPTER XLI.*

SPIRITUALISM IN HOLLAND (CONTINUED).

The following introduction will serve to show the quality and standing of the parties whose experiences will form the subject of this chapter.

M. Riko says:—

"Among the first manifestations observed in Holland, those occurring in the household of M. Van Herwerden at the Hague, belong to the most remarkable, and merit preserved for the history of the movement in Europe. M. Van Herwerden himself, a highly esteemed man who during many years occupied with honour the office of President of our Government in one of the principal districts of the Isle of Java, many of our Indian officials he after a long service, asked his dismissal, and settled in the Hague. The family was received among the best classes at the Hague. M. Van Herwerden was a very positive thinker, an exact observer—in short, a man not to be deceived. The manifestations occurred in his own house, through the mediumship of a Javanese boy, named Aridjan, 14 years old, ignorant as the Javanese are at that age, incapable of forming any idea about spiritual manifestations. He inhabited the body of a servant; was very kindly treated, and felt thoroughly happy phenomena lasted several years, and were witnessed by hundreds of the developed, including professors, clergymen, physicians, etc. M. Van Herwerden at the solicitations of acquaintances interested in Spiritualism, published a volume of his own cost for private use of his friends."

It would seem that strange disturbances in the house and in the vicinity of the boy Aridjan had attracted attention, and suggested the idea of Spiritual agency for many months prior to the time when the manifestations commenced. The first sitting was proposed by friends of the family who had been apprised of the disturbances, and was held on the evening of March 16th, 1858. At first the manifestations were slight and unimposing. Still they were sufficiently marked to prove that some foreign influence was at work.

* Our readers will kindly bear in mind the sources claimed for the narratives given in the preceding chapters on Dutch Spiritual Manifestations. In order to preserve the simplicity of the script, so clearly manifested in the several translations herewith submitted, the author has preferred to retain as much as possible her correspondents' own phraseology.
invisible power was present, and that the boy Aridjan supplied the force by which the unseen operators manifested. At the seventh siwan rapping were heard, and intelligent answers were spelled out by the alphabet. The table at which the siwan were held was a large one, and a lamp was kept burning in the room by Spirit direction. The Javanese Medium could neither read, write nor spell, and sat perfectly still in the chair provided for him, unless moved about, as was often the case, by Spirit power. For the rest of the details, we shall refer the reader to M. Van Herwerden's diary, which was published under the title of Experiences and Communication on a still Mysterious Territory.

This book numbers over 200 pages, and is profusely illustrated by diagrams and fac similes of spirit writing, drawing, &c., &c. Only a few extracts from M. Riko's translation of this curious record can be given, but they will suffice to show the general character of what occurred.

"8th July, 1858.—A young lady got at request strong blows on the table, in the presence of two servants who—after being called in the circle—gave their testimony. A little later, the door of the room opened; rappings on the table and scratching at the back of a paper the lady had in her hand, were followed by distinct touchings on her face. Aridjan remained in another room, and no manifestations occurred there in the lady's absence.

"23rd August, 1858.—A frivolous spirit manifested, and one of the ladies present exhorted him about his conduct. The table moved very quickly in the lady's direction and obliged her to retire to the wall by pressing with force against her.

"25th August, 1858.—Besides Aridjan, another medium was present. Rappings and strong blows all round the room. It seemed the spirits attracted by the two mediums, did not sympathise, for the noise and moving of furniture indicated a fight between two spirits. Even the mediums were shaken and their chairs rocked. Once Aridjan was thrown to the floor with chair. At last Aridjan's friend seemed to get the victory; he showed this by giving a tremendous blow on the table, followed by a strong grip on the keys of the piano which stood at some distance behind the medium. After this all remained quiet.

"22nd September, 1858.—At a séance held in another family M. Van Herwerden had made acquaintance with a spirit calling himself Paurellus, and, claiming to have been a Spanish monk who was assassinated in one of the cloisters of this city, about 300 years ago, performed a series of very remarkable manifestations. This evening Paurellus wanted the lamps to be taken out of the room, and paper and pencil put on the table. After about 20 minutes writing was heard on the paper, after which the paper flew like a bird round the circle, which made Aridjan scream for fear. The paper was then thrown on the table and the lead pencil flew to the other side of the room. On getting the lamp again, some Spanish words were found on the paper. There was also direct writing in a tongue unknown to all in the circle. After this, Paurellus wrote some words in Dutch, "Faith, hope, charity," and other small sentences. In the subsequent séances, the writing developed more and more, as will be illustrated.

"10th October, 1858.—Aridjan wrote by means of a planchette, a series of extraordinary hieroglyphs, which showed a great likeness to the spirit writing published by Kernan in his 'Souvenir of Prevorst.' Of course the ignorant Javanese boy knew nothing about this work published in German and not translated in Dutch. After this, Paurellus touched the keyboard of the piano which he had often done before. . . . In the course of this month very interesting communications in French were obtained through the planchette, by a spirit signing herself Aurelie de B——.

"3rd November, 1858.—Some days previous to this sitting, M. Van Herwerden had put on the table a kind of child's accordion. Paurellus had tried it, but soon threw it away. Another accordion, much better, was provided. At Paurellus' request the lamp was taken to another room and the piano opened, after which, the company, with the boy Aridjan, seated themselves at one side of the table, in close proximity to each other. Aridjan got sleepy, but Paurellus, who didn't like this, kept him perfectly awake by heavy blows under his chair, or by shaking him now and then with force, a perfect remedy against sleep. After having knocked at different distances on the furniture, Paurellus gave several rappings on the instrument with the decided wish to have the attention of the sitters fixed on it. After which, he took the accordion and began to play. Now he floated the instrument high above the heads of the sitters, then again he swiftly
moved it near the floor. Sometimes he played with full force, and then as beautiful pianissimo. After having finished this performance, he put the instr
on the table. Four times he resumed his music, and sometimes held the instr
directly at the ears of the sitters, as if he were afraid to have them miss one ton
the pauses of his music, he took the piano tabouriet and placed it on the table ;
one of the music books and played a slow melody on the piano. To finish the perf or
of this evening, Paurellus lifted the heavy table several times as high as the sitters
14th November, 1858.—Paurellus began to show for a moment behind the m a column of light, but it was still weak. After this he showed several times some brilli ant lights in different parts of the room. By direct writing he produced two
of a religious hymn of the Dutch Protestants.

29th November, 1858.—One of the sitters mentally wished Paurellus to li table and touch the piano, without uttering a single word about it. After a few m the table was lifted very high, and directly the keys of the piano resounded with fo
13th December, 1858.—M. V. H. had made a pair of pasteboard speaking
which were put on the table beside the accordion paper and pencil. Paurellus ca the hour he had announced at a previous sitting, he being always punctual. He h first the accordion. Then he placed a chair at the free side of the table, always ready for him, after which he took one of the tubes and spoke through it to each sitter. But the excitement of the latter at this first hearing of the direct voices, an faintness of the sounds, rendered what the good Paurellus said not understood. it was learned that he promised to bring on a following occasion some good spiz assist him. He touched the sitters with the tube, and gave rapsings on it to prove it was he who held it himself.

7th February, 1859.—At a previous sitting, Paurellus had promised to give writing in a shut room. This evening Paurellus said this had been done. One ladies took a lighted candle and the door key and went upstairs to the room where been set aside. However, the paper on the table was untouched, and the lady remain where it was, with the pencil. On leaving the room she heard the rustling paper, and her dress was pulled. On looking on the floor, she found a sheet of pap which several characters of spirit writing were found. This manifestation was reg on the 11th of February, when the paper was found covered with a drawing repres a human figure besides some hieroglyphs.

19th February, 1859.—This evening Paurellus played the guitar while another accompanied him on the piano, which stood at its ordinary place against the wall. a while, on Paurellus's request, one of the company 'in the flesh' played the gui lady the mouth harmonica, one of the spirits the piano, while Paurellus himself for accordion and managed the performance. At the same time many spirit lights dance the ladies in French 'Jouez encore une fois,' and after this had been done, with accompanying song, he said, 'Merci, jolie chanteuse.'

16th May, 1859.—In the meantime Paurellus had succeeded in materialising hands, and very often he touched the sitters or laid his hand in theirs. He had succ also in playing a pair of castagnettes to an accompaniment of the piano.

20th May, 1859.—Paurellus was presented with a new and beautiful mouth harp there was no end of his playing this evening. Once he accompanied a quartet the invisibles on the piano. By direct writing he thanked for the new instrument lady gave Paurellus a sealed letter. He took it gently from her, broke the sealing after which he wrote for a moment, and placed the answer in the lady's hand. He knew the contents of the letter besides the writer, and the answer was correct. The had asked how she could vanquish her fear of the spirits, and Paurellus answers could do this by praying to God.

25th May, 1859.—Paurellus spoke this evening very distinctly and slow, and on occasion a religious song executed on the piano was accompanied by sweet spirit sing
1st September, 1859.—One of the ladies sat at the piano. Mrs. Van Herwi expressed a wish to have her eau de cologne flacon. Paurellus took it from her, of first the golden and then the glass stopper, which he put on the table. He moistene hand and rubbed one of the gentlemen's foreheads, then he sprinkled the lady at the ; with the savon, and put the glass stopper under Aridjan's nose, which he described as very wide and soft.

10th February, 1860.—Paurellus wished from one of the ladies a lesson on the p
NINETEENTH CENTURY MIRACLES.

He took her by the hand and conducted her to the instrument, after which he put his hands on the key-board. The lady directed this spirit hand, and put the fingers on the right keys. This evening he sang also more than once.

"30th March, 1860.—By the light coming in through cracks in the door of the room, a tall form in long drapery was seen moving through the room.

"11th May, 1860.—Paurellus asked for ink, which was given him, and produced a direct writing in Spanish—a language unknown to the whole family. The writing finished with the words (translated): "Don't believe every spirit, but try the spirits whether they are from God."

"31st May, 1860.—This evening, two spirits were seen in the room, who seemed to be holding an interesting conversation, as could be perceived by their quick gestures.

"15th June, 1860.—Paurellus showed a luminous hand.

"13th July, 1860.—Mr. D. G.— played a grand air from 'Martha' on the piano, accompanied by Paurellus, who moved very quickly, now in the bass, then in the descant, often between the hands of the player, along the key-board.

"23rd March, 1861.—The lamp remained in the room where it was put, in a corner behind a table cloth. By this dim light the accordion was played, and the opening of the keys seen, without a hand touching it.

"30th May, 1861.—Paurellus took the large table from the circle, and placed it near the door, at a distance of 10 or 12 feet. A little one was then put by him in the circle. Some moments later two gentlemen were lifted with chairs and all, and turned in different directions. Paurellus wrote with ink at the large table, at a considerable distance from the sitters. Paurellus played the accordion under the table, and touched the sitters with it. The heavy table floated through the room at a height of 3 or 4 feet, while Aridjan remained in his chair.

"3rd April, 1862.—Within some days we go to the south of Italy. I told this to Paurellus, and he wrote directly, 'I wish you a good voyage. God be with you! I'll come whenever you'll call me.' Aridjan will accompany us.

"8th July, 1862.—Paurellus manifested every time during our voyage we sat for manifestations. On our return to Paris, he told us one of the servants at home had been ill. This was verified at our arrival at the Hague. Last months of 1862, Paurellus manifested only occasionally. He told us that he in the future wanted permission from higher spirits to come. At the same time Aridjan became suffering, so that we had to cease our sittings.

"So far the few and incomplete extracts from Mr. V. H.'s diary. They are sufficient to show the gradual developing of the manifestations from rappings to playing of different instruments, direct speaking, singing and writing, spirit lights, mind reading, materialisation, etc. The drawings also executed through the spirit, showed a great progress. First he made rough and childish sketches, but after some exercise very good drawings."

CHAPTER XLII.

SPIRITUALISM IN THE DUTCH INDIES.

All observers who have had an opportunity of investigating Spiritual phenomena in countries where an aboriginal population is still found, will realize the fact, that the coloured races seem to be largely endowed with that peculiar force through which Spirits from the life beyond can communicate with mortals. That which we now call "Mediumistic power," appears to prevail so largely in the organisms of aboriginal people, that spontaneous manifestations of Spirit presence are far more abundant amongst them, than with Europeans.

It is doubtless the extent and spontaneity of this force amongst savage races, which gives rise to the opinion that they are "very superstitious," and that the phenomena which actually occur, are due to the effects of ignorance and hallucination.
NINETEENTH CENTURY MIRACLES.

The time is not far distant when such opinions will be visited on the propounders, and "ignorance" in connection with Spiritual manifestations will consist of incredulity, rather than honest belief in facts. Still other noteworthy features in aboriginal Spiritualism are violent disturbances and manifestations of a mischievous nature. It need hardly be pointed out, that such specialities are only in accordance with the obviously human character of the source from whence these manifestations come.

The lower and more degraded a human being, or Spirit may be, the more he rejoices in mischief, and delights to rule by fear, and the exercise of tyrannical power.

It must also be remembered that the white races have generally acted as the oppressors of weaker and less civilized nations than themselves; hence, the harassing disturbances attributed by white settlers to aboriginal Spirits, may not improbably arise from a sentiment of racial enmity, and desire for retribution, and although Spirits are rarely if ever known to inflict bodily injury upon those whom they harass, and this, when it is evident from their feats of strength and dexterity that they have the ability to do so, it is not unreasonable to suppose they may take pleasure in the performance of such mischief as will astonish and annoy the people whom they regard as the enemies of their race. There are some noble exceptions to this rule, as in the case of many negro slaves whose Spirits often return to do good to the families of their white owners. Still more remarkable is the exception afforded by the North American Indians; "the hapless red man," whose wrongs, inflicted at the hands of his white oppressors, exceed all possibility of belief. And yet the Spirits of these high-souled savages have ever been prominent in returning good for the evil inflicted upon them.

In the modern Spiritual dispensation it is well known that there is scarcely an American Medium who has not been attended and generously served by a kind Indian Spirit. These children of nature bring their knowledge of the healing properties of roots and herbs, to the aid of afflicted humanity. Wise in counsel, strong in physical force, and beneficent in healing, the Red Indians hold a special place in the history of modern Spiritual manifestations, which it would be the height of ingratitude to deny or repudiate.

The reader is kindly invited to consider these remarks, before entering upon the details of the following narratives. They are offered as a necessary introduction, to account in some measure for the strange and apparently malignant manifestations which are to be described in the ensuing pages.

Spiritualism has always been rife in the Dutch Indies. As the people with whom its phenomena have occurred, invariably attribute them to an evil and revengeful spirit, *although a human one*, and fear to provoke acts of retaliation by complaint, they are very loath to speak of these things, especially to those who try to investigate them. On the other hand, the writers in the different Colonial journals, who are apprised of supernatural disturbances through popular report, are apt to dismiss the subject with flippant comments on the "superstition of the lower classes," or ridiculous travesties of the occurrences in question. The tone of public opinion has undergone so great a change since those who are in the high places of society have condescended to investigate, and in many instances to endorse, the fact of Spirit communion, that people in the middle ranks of life are encouraged thereby and no longer feel ashamed to acknowledge that which their senses have borne testimony to, and hence, we are flooded with accounts of what has occurred through Spirit power in the Dutch Indies.

From a vast multitude of records we select the following.
NINETEENTH CENTURY MIRACLES.

A gentleman holding a high official position in Java, writes to the author, describing several rural districts that have been completely abandoned in consequence of certain disturbances which the country people attribute to a Gendarola or Spirit of an evil human being.

Our correspondent says:—

"In 1834, at Saslapoosaa, there was a much respected family by the name of Teisseeer. Mr. T. was a government inspector of indigo. One day, while dining, stones fell upon his table, and for a fortnight fell in every chamber of his house.

"Some years after the above took place, similar phenomena were again recorded at Bandong while M. V. Van Gaasbeek was there as 'assistant resident.' The civilised Javanese regents and the native chiefs affirm that these things often occur in the 'colonies,' but that the Indians seldom mention them, because they are ridiculed by the 'skeptical Nederlands.'

"At one time there came the bones and at another the whole head of a buffalo. The Regent of S., wishing himself to know about these strange occurrences, came to pass the night there, but when he put himself on the bed it was so shaken and finally lifted from the floor, that he quit at once. There was a light burning in the room, and the Regent's son and servants were about him. What was especially wonderful was that the stones, which were marked with a cross or otherwise, and thrown into the torrent of Tjilandooog, which ran near the house and was one hundred and fifty feet deep, were in less than a minute thrown back again.

"A M. Ament, in the district of Beranger, an inspector of the culture de cafè, states that there was a gendarola in a little house at Bandong, which manifested as follows: The police having been placed within and without, an old woman led the way to it by its only approach, a narrow lane. She was followed by M. A., an assistant, and the Regent, but the moment she crossed the sill of the door she was seized by the legs, thrown down, and dragged away by invisible hands. M. Ament, entering the premises, received on his breast a quantity of sand thrown with such force that, while telling of the affair in 1870 in Batavia, he declared he did not wish again a like experience.

"In 1825, M. Martens was Governor of the Moluccas. At Ambonka, during his administration, in the Fort Victoria, near the close of the day, a multitude of stones fell from the air. The fort was so far from any inhabited spot, that the missiles could not have come thence. The soldiers were called to arms, but this did not prevent the shower of stones and plaster. This was several times repeated, but not a person was hit. In Banda, in 1842, this same thing was witnessed."

M. Riko describes some manifestations in the Dutch Indies a few years ago, through the Mediumship of an itinerant, who went from place to place exhibiting phenomena which he declared were produced by Spirits, and for which no other account could be rendered.

This man, a half breed, or descendant from mixed castes, would roll up his lithe form into a complete ball. In this state a committee of sceptics previously chosen, would bind him with cords and knots impossible for mortals to loosen, and then sew him up in a strong linen bag. A sheet was then thrown over the immovable mass, but in less than sixty seconds the man would be invariably free, and emerge unbound from the sheet. This performance was given as above stated in numerous towns and districts of the colonies, in the light, and in presence of hundreds of spectators.

As an example of the power of the Setan, or Gendarola, whose tricks are so constantly performed in the Dutch Indies, M. Riko gives the following narrative:—

"Another remarkable history happened in the dessa Ngalian Regentahip, Boyo Laloe, Soerakarta. The Javanese Karia Minto, an old weak man, went in December, 1877, on a visit to a short distance from his house, on some domestic business. On his way home he met with a Gendarola, who took hold of him and put him in less than a second in a very high nauga tree, where he fixed the man between the branches, with his own sarong. The man told afterwards that he could not call for assistance while the
NINETEENTH CENTURY MIRACLES.

Genderola was busy with him. After having spent nearly two hours in this disagreeable position, his wife and friends being frightened by his prolonged absence, provided themselves with an 'obor' (light), and found him in the position above described. He could only be liberated by means of a very high ladder, and after much trouble. Similar phenomena have been observed in different parts of the Indian Archipelago."

The following case was communicated to the author by a Javanese gentleman of strict probity. The circumstances were published in all the Javanese papers, but as it involved the credit of a well-known citizen of Madiven, the initials of the parties' names were all that the author was privileged to publish. It may be stated however that the facts as now related, were translated from the Malayo of 1878:

"On the evening of October 7th, Gretchen, the little seven years' old daughter of M. and Madame S—— came in from the garden seemingly tired of play. In an instant she fell on the balé bali (couch) and became unconscious. The parents could not awaken the little one, and neighbours were hastily summoned. One of them advised the calling in of old Anne, who was esteemed in that neighbourhood as a nurse, doctor, and something of a good witch.

"Anne comes, when lo! the child sits up and speaks, though not with consciousness, nor in her own voice, but in that of a man. The nurse takes an herb and puts it into the child's mouth, and says: 'Setan, where do you live?' The child answers immediately, 'I live eastward in the kampong S——, and my father's name is S——.' The old woman replies, 'Then go away; you have nothing to do here.' The child cries: 'I will not return, as long as the man who lives here does not pay the debt he owes to my father.' The inhabitant of the house is thunderstruck! He owes since some time a sum of money to S——, and promises to pay it the following day. The child gives them the directions to burn some perfume, after which she awakes without remembering anything of what had happened."

Numerous cases of stone throwing and the projection of missiles by invisible hands have been sent to the author. The most remarkable however, because the one best sustained by unquestionable evidence, is that of the disturbances which occurred in the house of M. Van Kesslinger of Java. M. Riko having kindly sent a good translation of the official reports printed at the time, we shall again take advantage of his graphic pen, only premising that the reader may compare the narrative here subjoined, with accounts of the same disturbances described in the London Spiritual Magazine of 1868 (February number), by Professor A. R. Wallace—mentioned also in Madame Pfeiffer's "Second Voyage Round the World," and several other cotemporaneous publications. M. Riko says:

"Amongst the spiritualistic phenomena the throwing of stones is one of the most remarkable. A very interesting example occurred on the Isle of Java. An official report was drawn up about the history, and deposited in the government archives of the Netherlands. The report was made by the Assistant Resident and addressed to the General Governor of the Dutch East Indian Colonies, J. C. Band.

"I begin with the document and translate it verbatim.

"'1891. To his Excellency the General Governor ad interim of the Dutch Indies.

"On February 4th, coming home from an inspection, I saw at a distance my house surrounded by a large number of people. Unable to understand what that meant, my wife told me after I had entered, that in the interior gallery and room, there fell a large number of stones, and that it was impossible to discover from whence they came. Hearing this, I got a little angry, saying, that a person with healthy eyes certainly could see through whom the stones were thrown. I went to the interior gallery where most of the stones had fallen, and was soon convinced that it could not be done by human hands, because the stones fell sometimes perpendicularly just before my feet, without moving further, and while nobody was near. I then inspected the boards and the ceiling and found them all fixed and joined together without any opening. After this, I assembled
all persons living in or near the house on an open place before the house, and had them
watched by some policemen. After I had shut all the doors and windows I went in again,
accompanied by my wife. But then the disturbances began still more vehemently and the
stones came flying from every direction, so that I soon was obliged to reopen the doors
and windows. This continued during 16 days; sometimes there fell in one day about a
thousand stones, amongst which there were some of 9 pounds weight. I must not forget
to state, that my house is constructed of boards of dry djatoweck, the windows were
also shut by a lattice work in wood with spaces of about 2 inches. The throwing began
commonly about 6 o’clock in the morning, and continued till about 11 in the evening. I
pass silently the particularity that the stones fell mostly near an Indian girl about 11
years old, and seemed to follow that child; this is indifferent to the case, and would make
this report too long to dwell upon.

In confirmation of these facts, I give some names of credible persons who were
witnesses of the affair, and who will give their statements under oath—Michiels, lieutenant-
colonel, aide-de-camp; Ermentinger, ex-inspector of the coffee culture; Dornseiff, owner
of an inn at Sumadan; Born, surveyor; Adi Patho Soeria Laga, ex-regent; Romman-
gong Soeria Laga, now Regent of Sumadan; Soeria Laga, chief djakes; and several
district chiefs.

“(Signed) V. KESLINGER.
For literal copy,
(Signed) J. VAN SWITSEN.

“Batavia, 30th December, 1831.

“So far the report. The Assistant-Resident Van Keslinger lived at Sumadan, in the
Preanger districts. The General-Major, A. V. Michiels, was invited also by the Governor-
general to hold an inspection in loco, which he did with much care. He was a positive
minded, and highly esteemed officer. He asserts amongst other points, that he shut
himself up, only accompanied by the child named in the report, in the room, while nobody
else was admitted. He placed himself against the wall and took the child near him. In
this position he observed the fall of the stones during several hours consecutively. They
came mostly when his attention was fixed especially on the child. They fell perpendicu-
larly very near her, but never hurt or touched her. The girl was not in the least afraid or
astonished. In the Indian Archipelago the inhabitants generally believe the stone throwing
by spirits to be a fact. The Javanese call it Gendarela.

“Mr. Van Keslinger had no children. His wife was an Indian lady, and the girl’s
father was the cook of the family. The house was a service-dwelling. On February the
3rd, 1831, the child played in the room near Mrs. Van Keslinger; the husband was then
travelling. All at once the girl sprang towards Mrs. Van Keslinger, and showed her
white kabai (an Indian dress), on which a red siri spittle was seen. The chewing of siri
is very common in the Indies;* the lady thought at first it might have been done by one
of the servants. The girl was given a fresh kabai, and the affair seemed ended. But a
moment afterwards the child was again bespited, and at the same moment a shower of the
yolk of an egg fell directly before Mrs. Van Keslinger’s feet. This was repeated several
times, so that the lady sent for the Regent Radeen, Natto Koesomo. This government
officer was an intelligent and honest man. He came and witnessed the fall of the stones.
He had the house surrounded by his people, and sent everybody outside. The siri spitte
appeared just the same, and the stones fell also; no cause could be discovered. At length
it was resolved to fetch an Indian priest to exorcise the spirit. He came in the twilight,
set himself on the floor, with a lamp near him, and opened the Koran. Just as he began
to read he got such a heavy blow from an invisible hand that the lamp flew to the left and
the holy book to the right side of the room. Mrs. Van Keslinger feared to pass the night
in the house, and went with the girl to the Regent’s wife. That night all remained
quiet. The following morning, as soon as the lady re-entered her house with the girl,
the stone throwing began again, till Mr. Van Keslinger’s return. Very seldom there fell
stones in the night, and the bespitting with siri happened only in daytime. When Mr.
Michiels, on invitation of the Governor-general, made his investigation on the spot, he
sent every one away; placed men on the roof and even in the trees in the neighbourhood.
He ordered the inner room to be entirely covered with linen. He remained with the
child alone in the house, but the phenomena went on just the same. The stones were
such as are found on the roads. When the sun alone they were warm, and when it
ruined they were wet. Commonly five or six fell directly one after the other, and this
was repeated with short intervals. No opening was ever made in the linen with which
the walls and ceiling were covered. The stones became visible at the distance of about
six feet from the floor. Several trunks were filled with them. Once a papaya fruit was

* “Chewing of siri” —chewing the betel nut.
thrown, which after inspection was found to have been placed from a high tree near the house; at other times chairs, glasses, plates, &c. were moved, without anybody touching them. At last the impression of a wet hand was seen on a looking-glass which hung on the wall. Mr. Michiels remained several days at Sumedan, and he also sent in a report, likewise deposited in the archives of the government.

"The history remains till this day a profound mystery, and no cause was ever detected, even after large sums had been offered several times to the person who could throw light on the affair."

"General Michiels spoke very seldom about his experiences. In 1847 at a dinner the guests invited him to tell them the history. After some hesitation he did so. General Van Gogern, who was at the table, began to laugh about it, when a vehement scene occurred in which General Van Gogern was obliged to withdraw his remarks "and apologies."

M. Riko concludes his narrative with the following remarks:

"In Europe, this rain of stones has often occurred. In the street du Bec in 1858, and in the street des Gres, in 1849, in Paris; and in 1871 I know myself what happened at the Hague. Capt. O. E. K. occupied the second story of a house in the street Van Hogendorp. A rear room looked out on the dwellings of an adjoining street. After a residence there of some weeks, one afternoon a stone struck the window of said chamber. This was repeated for several days, generally between 2 and 4 o'clock p.m. Pieces of brick, plaster, coal, pottery, and mud enclosed in paper came with such force that the chamber was a mass of ruins. The window curtains were torn, and the glass, the window frames, all the decorations were in pieces. The missiles came over the environs houses, and as if from a distance. The police were actively employed in the matter for several days, and "sergents de ville" were stationed on the tops of the dwellings, but the source of the mischief was never found out."

It would be impossible to offer any satisfactory comments on the above narrative. The Polter Geist of Germany, and the haunting Spirits of America and England, furnish striking parallels to the stone throwers of Java; but for the philosophy involved in the phenomena itself, i.e., the passage of stones through a closed room lined with linen, in which no abrasion or rent could be discovered, and the sudden appearance of material objects at points where no human hands could have placed them, all this involves modes of procedure which belong only to the realms of being invisible to man, and laws of which we are at present profoundly ignorant. As to the impelling motives of such manifestations, they are not so difficult of solution. Idle and mischievous men and women, boys and girls, abroad in every city and hamlet of civilization, and such persons as delight in ringing door bells, breaking windows, and pelting inoffensive passengers with mud, &c., are not likely to become suddenly reformed by the casting off their outer garments in the material disintegration called death. If the renowned English Marquis of W — whose chief delight it was to scare respectable citizens out of their beds by midnight pranks, or upset helpless old costermongers’ stores, for the pleasure of seeing the distress thus occasioned, had happened to have become a disembodied Spirit in the plenitude of his exemplary modes of passing his time, there is no doubt that he would have rejoiced in associating himself with a company of Polter Geists or Gendarolas, and thrown stones, broken plates and dishes, or spat on little girls’ clean aprons, to his heart’s content.

The world of matter has yet to learn that good and evil, mischief and kind service, are the promptings of the Spirit, not of the body, and until the demons of our city streets are converted into angels, demons they still remain, whether on earth, or in the Spirit world.

When those who denote all Spirits as demons, can find a worse demon than a bad man, we shall be ready to join in the cry that “Spiritualism is
all diabolism;" until we can find this rara avis, we would counsel those who object to the return of "demons" from the other life, to beware how they manufacture demoniac characters on earth.

We must again call attention to the fact, that although much property was damaged, and many persons were annoyed and terrified in these curious Javanese manifestations, no one was hurt, and the stones hurled at property, were never launched against life. Would we could say as much for the malignant Spirits, who haunt our earthly homes, still clothed in the panoply of flesh.

It now only remains to notice a few of the honoured names which have come prominently before the public in connection with the Spiritual movement in Holland. The first and most worthy of notice is that of Major Revius, to whose good service, attention has already been called, as well as to those of several of his confrères and fellow-workers; MM. Van Herwerden, N. T. Marthe, and A. J. Riko, whose valuable contributions to this volume are already known to the reader—in fact the names and services of the eminent Spiritualists already noted, need not be reiterated. Mention has been made of Madame Elise Von Calcar, well-known and highly esteemed throughout Holland, not only for her literary labours, but also for the high and spotless reputation which she has so fearlessly devoted to the service of Spiritualism. This lady, whose name and fame is calculated to shed lustre on any cause, has given her best endowments for many years to Spiritualism. One of her ablest novels has embodied the current ideas of the movement in terse yet eloquent language, and in the shape of a fictional work, entitled, in translation, "Children of the Age," she has enlisted the minds of her readers in the interests of Spiritualism far more forcibly than she could have done by any abstract essays.

Another, and a still more valuable contribution to the literature of Spiritualism, is the well-known journal conducted by Madame Von Calcar, namely, a monthly organ (large book size) of over thirty-two pages, called "Op de Grenzen van twee Werelden," "On the Boundaries of Two Worlds."

This fine periodical has been published during the five past years, and its completed volumes contain a mass of literature of the most important character, including descriptions of Spiritual manifestations in every country of the earth. The seers of every age, from Apollonius of Tyana to Andrew Jackson Davis; from Hermes Trismegistus to Jacob the Zouave, are described with graphic force and pleasing ideality. This lady's residence too on Willemsstraat, the Hague, where with her husband she receives the best literary and Spiritualistic society of the day, forms a rallying point for those in sympathy with her peculiar views, and promotes that friction of mind with mind, which is so valuable a result of well organized social reunions.

At Amsterdam, amongst many Spiritualists of good position and earnest devotion to the cause, may be named, Mr. J. V. Maurik and his amiable lady. Mr. Maurik has won a distinguished place for himself as an author and dramatist, but is now better known amongst Spiritualists, as a warm supporter of their cause.

Dr. H. de Grood, one of the professors at the Groningen University; Dr. I. Van Velzen, secretary of the Synod; Dr. R. Van der Loef, and Herr Schimmel, well-known authors, are names honourably identified with the advocacy of Spiritualism in Holland. Many other gentlemen, besides several ladies distinguished in literary and aristocratic circles, have been reported to the author as possessing fine Mediumistic gifts, or as being
the advocates of Spiritualism in the seclusion of their own homes. Not having the privilege of citing these parties as avowed disciples of the belief, we can only cursorily refer to the fact that a far larger number of persons of position in Holland believe in Spiritualism than those that are willing to incur reproach and public ridicule for its sake. The same may be said of the cause and its disciples in the Dutch Indies.

When it is remembered that the official investigation detailed above, concerning the disturbances in Java, occurred nearly twenty years before the advent of Modern Spiritualism in America, it is no marvel that their cause was wholly misunderstood, and their possible significance disregarded by the witnesses and the journalistic recorders.

As Spiritualism in its modern sense began to be known, its phenomena discussed and practised in aristocratic circles, and its mediums patronized by the leading classes of society, the tone of newspaper criticism became gradually changed, and even the counterfeit pretences of itinerant expositors, began to be regarded in their true light, namely, as an evidence that there must be something of genuine worth, to call forth the base imitation, also as a proof how desperate must be the cause of those who vehemently oppose Spiritualism, when they can find no better weapons wherewith to do battle against it than the tricks of poor conjurers.

Spiritualism in Holland, as in every other great centre of civilization, seems to have done the work of ploughing, harrowing, and preparing the ground for the reception of the seeds of truth and Spiritual unfoldment.

Thousands and tens of thousands of invisible hands have been busy in sowing that seed and pressing visible workers into the same beneficient service.

Despite of man's impatience to reap the harvest before the seed has had time to germinate, the Spiritualists find themselves compelled to watch and wait for the natural development which time, and the favouring harvest season, alone can bring forth.

Few there are however who feel that what has been done has been in vain. The marked change which public opinion displays on all subjects relating to Spiritual existence here or hereafter, is the best proof that the work of mortals has been to sow the seed as they have received commission, and trust that the Lord of the Harvest will come in the fulness of time to do the rest. "Be thou faithful unto death," is the watchword which every true Spiritualist obeys, confident that the work well done on earth, is done for all eternity.

CHAPTER XLIII.

SPIRITUALISM IN RUSSIA.

Nothing can be more difficult to an uninform'd observer than the attempt to ascertain the real status of the Spiritual cause in Russia. On the one hand, witnesses of acknowledged credit affirm, that Spirit Communion is a belief prevailing largely amongst both the ignorant peasantry and the highest nobles. In the rural districts it is alleged that every village entertains its pantheon of spectral agencies, whilst the Schamanns, or prophet priests of
Professor Boutlerof.
of the University of St. Petersburg.
Siberia, have proverbially obtained for their wonder-working powers a world-wide celebrity. Amongst the higher classes, one need but cite the well-known opinions of the noble gentleman who but lately ruled the land, Alexander II., who—together with many princely members of his family—was known to have been a warm friend of Spiritualism and Spiritualists.

On the other hand, we are advised by those who claim to speak with authority, that Spiritualism has no open or public recognition in Russia, and that the only journal printed in its interest by a native Russian, is obliged to be published in the German language. The following statement lately given in the Revue Spirite of Paris, is also cited as an evidence of the ill odour in which subjects of an occult character are held in Russia. The Revue says:—

"Professor Wagner has lately been giving a series of lectures in St. Petersburg on the subject of 'Animal Magnetism.' His audiences numbered about five or six hundred persons, the chief of whom were physicians, university students, or literary men. He had great difficulty in gaining permission to give these lectures, as they approached a subject which has been condemned alike by clerical and scientific authorities, the former attributing all psychical phenomena outside of the church to Satan, and the latter to physiological disturbance, to be rectified by orthodox medication. To gain his hearing Professor Wagner called animal magnetism by the less disagreeable name of 'hypnotism.' He quoted facts of history from ancient times down to the present, noticing the discoveries of Van Helmont, Mesmer, Reichenbach, Dupotet, and others, not forgetting Braid, the introducer of the term hypnotism. Professor Wagner solved all the mysteries of the subject by introducing a psychic principle, not a resultant of the organism, but a force having individuality and consciousness, whose vehicle is the nerve fluid within the organism and the ether of space without. The lectures were well received, and were frequently interrupted by earnest applause. Professor Wagner concluded by recommending the constitution of a society for the investigation of psychic research."

It is added as a comment on the covert form in which Wagner attempted to awaken interest in occult subjects, that the formation of any society for psychic investigation will be sternly prohibited. Undoubtedly there must be a median line between the two opposing views of the subject stated above.

To arrive at this, we shall cite the opinions of some of the most reliable authorities who have written concerning Spiritualism in Russia, and the first quotations will be from letters addressed to the Revue Spirite, by Prince Adeka, of Russia. This gentleman, an accomplished scholar, a warm Spiritualist, and a member of the royal family of Russia, writes as follows:—

"Spiritualism, as a doctrine, was introduced into Russia in 1854, by M. Boltine and some others who had witnessed Spiritual phenomena abroad, and had become acquainted with the works of Allan Kardec. These prepared the way for the visit of Mr. D. D. Home to Petersburgh about 1861. The wonderful manifestations through his mediumship in the Imperial Palace, as well as in those of some of the Russian aristocracy, gave an impetus to inquiry, and this was strengthened by Mr. Home being received as son-in-law into a good Russian family.

"Unhappily however, Russia not being yet in the enjoyment of a free press, the advocates of Spiritualism have had to keep in the background with the public. The State Church does not allow the publication, in the Russian language, of any books, pamphlets, or printed matter discussing it; it is therefore only a subject of private discussion among those who know other languages besides that of their own country.

"Russia has a penal code on which any Russian who steps outside the pale of the Greeco-Russian Church, or who attempts to teach doctrines contrary to it, is punishable by exile to Siberia. Such is the legal situation of the various sects in Russia. Happily, however, laws there are laxly observed. The dogmas of the State Church are by the mass of the people assimilated to chieftly as a means of keeping themselves clear of the police. But very many, as opportunity comes, throw aside the mask and join some sect; and sects in Russia are numerous."
In a private letter to Mrs. Hardinge Britten, dated 1876, Prince Emil Wittgenstein says:

"The Emperor and most of his household are not only Spiritualists in belief, but they would be partisans of the faith, did circumstances permit. Since Mr. D. D. Home's first visit in—I think—1861, His Majesty has never doubted the truth of spirit communion—and the rich presents and special favour he has bestowed on Mr. Home, is proof positive of the royal acceptance of his Mediumship. The great enemy of Spiritualism in Russia however is the Church. I think myself it should be the friend of this power,—for without it, the Church may say, but it cannot prove anything, and with it, it is built upon facts which no rival Church can disprove. Perhaps you know that any writing, printing, or words spoken publicly, which offend against the articles of state religion, are punishable by the heaviest penalties—in some cases by exile to Siberia.

"Sects may arise and do, but they are offshoots if not actually a part of the Church—but as for Spiritualism—why, Great Heaven! it loosens the chains of ecclesiastical tyranny; breaks open the doors of the Inquisition, puts out its fires, or uses them to burn up priestly passports to heaven or hell, besides making of every one his own priest. Of course this won't suit the ecclesiastics who live by the people's slavery; not their freedom,—hence, although Spiritualism is known and believed in, alike by peer and peasant, it must be believed in against authority,—and be assured, my friend, it has a warm place in the hearts of thousands who dare not openly avow their convictions."

From similar friendly communications from Prince Emil Wittgenstein, the author learned that the late Emperor of Russia possessed the most complete library of Spiritual works that the literature of many nations could supply. This noble gentleman was one of the earliest subscribers to a work translated and edited by the author, entitled "Art Magic," and in an autograph letter addressed to the writer of that work, he declared, "that he esteemed it as his most sacred authority, and carried it everywhere with him."

Thus, although Spiritualism has obtained wide recognition in Russia in the hearts and consciences of the thinking classes, its denunciation as a revolutionist, by the Church-ridden members of the community, is quite sufficient to account for the paucity of its literature in the language of the country.

It may not be out of place at this point, to give a few extracts from Mr. Home's autobiography—"Incidents of My Life," in reference to his first introduction at the Russian Court. In order to fulfill his marriage contract with the fair Russian lady who subsequently became his first wife, Mr. Home left Paris for St. Petersburg in company with M. Alexandre Dumas, the celebrated novelist, who had promised to officiate as godfather on the occasion.

Mr. Home says (p. 128):

"An amusing account of our journey may be read in Dumas' book, entitled 'De Paris à Astrachan'.

"On reaching St. Petersburg, I was honoured by a kind invitation to be received by the Emperor, but which I was obliged to decline, not being in power at the time, and his Majesty having most graciously sent me to say, that under any circumstances he would be pleased to see me, I excused myself on the plea of having so much to attend, previous to my marriage. A month after this, certain difficulties having arisen, and the papers which were necessary not being forthcoming, the marriage seemed on the point of being postponed.

"I had had no manifestations for several months, but on this evening, I was told by the spirit of my mother to inform the Emperor the next day that my power had returned.

"I did so, and was received by his Majesty at the Palace at Peterhoff, where I spent a week, and all the obstacles in the way of my marriage were removed by his most
gracious Majesty, who upon this, as upon every occasion, has shown me the greatest kindness. I have the highest veneration for him, not only as a monarch, but as a man of the most kind and generous feelings."

In the following chapter Mr. Home gives some interesting details of his manifestations whilst residing in Russia, up to the time when his eldest child was born; one remark is so pertinent to the diverse opinions that are afloat concerning the appearance of materialized hands, that we quote Mr. Home's words in extenso. He says (p. 132),—"One evening one of my friends was converted from his previous unbelief, by seeing a hand visible to all of us in the room, slowly forming in the air, a few inches above the table, until it assumed the apparent materiality of a real hand." This hand—apparently that of a female—took up a pencil from the table and wrote a communication which deeply affected Mr. Home's visitor, who recognized it as being from his mother. Mr. Home adds—"The general belief is, that spirit hands always appear from beneath the table, already formed,—but this is incorrect, for on many occasions in the presence of several persons at a time, they are seen to be formed in the manner I have described, and to melt away in the same way. Often too they have been seen to form high above our heads, and from thence to descend to the table and disappear."

As Spiritualism in Russia owes its status entirely to the individuals who have aided in its promulgation, and the history of their personal efforts is that of the movement also, we shall now call attention to the self-sacrificing and influential labours of a gentleman to whom the cause of Spiritualism is more indebted than to any other person in Northern Europe—namely, the Hon. Alexander Aksakof, the talented editor of the monthly magazine published at Leipsig, devoted to the interests of Spiritualism and entitled—Psychische Studien.

As it would be impossible to arrive at a just estimate of Spiritual progress in Russia without including the effect of the vast influence exerted by the indefatigable efforts and high social standing of M. Aksakof, the following brief extracts concerning this gentleman's life and labours, taken from a sketch written for the Religio Philosophical Journal of America by Mr. Hudson Tuttle, cannot but prove of interest to the reader.

Mr. Tuttle's article was written in 1881, and headed—

"SPIRITUALISM IN RUSSIA.

ALEXANDER AKSAKOF, THE PIONEER SPIRITUALIST OF RUSSIA.

"To American—and we may add English Spiritualists as well, the name which stands at the head of this article is familiar, and all who know something of the unwearied efforts of this eminent man to bring to Europe the knowledge of Spiritualism... We have noble and devoted Spiritualists in America, but none who can exceed him. He has counted rank and position as nothing, and without a thought, has sacrificed his health, feeling more than repaid, if the cause he loved prospered, and bestowed on others the happiness he had found."

"Alexander Aksakof was born in the year 1832 at Repioska, an estate the property of his father in the government of Penza, Russia. After completing his course of studies at the Imperial Lyceum of St. Petersburg, an institution privileged to the ancient nobility of Russia, he entered the service of the government, in which with but little interruption he has remained to the present."

Mr. Tuttle then goes on to notice in detail too diffuse for this place, how M. Aksakof, from becoming acquainted with the writings of Swedenborg,
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gradually began to study them with an interest so profound, that in course of time they took a deep and permanent hold upon his mind.

After describing at length the earnestness with which M. Aksakof studied the Hebrew and Latin languages, the better to qualify himself for following Swedenborg through his wonderful doctrine of correspondences, the biographer says:

"The grand design to which all his studies converged, philological and theological, was the translation of Swedenborg’s ‘Heaven and Hell’ into the Russian language. In 1863, his translation of this work was published in Leipzig, but is compelled to wait for more propitious times for its appearance in Russia.

"Swedenborg being the greatest of seers, it was natural that M. Aksakof should take up the study of animal magnetism, and enjoy all works on spiritual revelations obtained in this manner, agreeing, as they all did, in essential points with Swedenborg. In 1864, while searching the libraries, he came unexpectedly on ‘Nature’s Divine Revelations,’ by A. J. Davis. The title did not attract his attention, but the qualification of the author—‘The Seer and Clairvoyant’—at once impressed him. He was rejoiced to find most remarkable proofs of the principal points in the revelation of Swedenborg concerning the Spirit world. These authors differed in dogmas concerning Christianity, it was true, while they agreed in the great facts of Spirit existence.

"In order to form a correct judgment of both physiological and psychological phenomena, M. Aksakof at once saw the necessity of a better understanding of the exact sciences; the perfect comprehension of the spiritual man, necessitated the understanding of man physically. With this object in view, in 1855, he inquired himself as free student of the Faculty of Medicine of the University of Moscow, and for two years pursued the studies of anatomy, physiology, chemistry, and physics. He soon departed from the restraints imposed by scientific authority, the result of his experiments in human magnetism being a translation into Russian, and publication in St. Petersburg, in 1863, of Count Sapary’s work entitled, ‘Magnetic Healing.’

"He readily comprehended in all their bearings, the accounts he received of ‘Spiritual Manifestations’ in America. The first book on that subject, which reached him was Beecher’s ‘Review of Spiritual Manifestations,’ in 1855. He there received palpable evidence of the truth of the grand doctrine he had accepted by intuition. This, with the French works on magnetism, gave him the first information of the spiritual movement in America, and, with his accustomed habit, he at once sought all works treating on the subject; but found in Russia, great difficulty in procuring them. Not until the end of 1857, did he obtain the works of Edmonds, Hare, and the ‘Gt. Harmonia’ of Davis.

"He studied with particular attention the works on magnetism and spiritualism of Cahagnet, whom, in 1861, he met in Paris. The perusal of the consecutive volumes of Davis, and the grand works on Spiritualism, completed the emancipation of his mind.

"The following is an extract from M. Aksakof’s preface to the translation of Swedenborg:

"‘The theological works of Swedenborg have engendered a sect—a common occurrence, and unfortunate for the transmission of great ideas—so much does man love the “jurare in verba magistri.” Notwithstanding all the spirituality and breadth of his philosophy, his disciples rest with the letter; astounded by the immensity of his revelations they will not go farther; for them it is not a step advancing to higher altitudes, but, a finality. In the present work the theologico-dogmatic side is not presented, but the more important information given by Swedenborg in regard to his personal experience in the spirit-world; for us he is not a theologian, but a seer and medium.’

"This preface drew on M. Aksakof from the little circle of devotees to the doctrines of Swedenborg, the most violent recriminations. He was thus compelled most explicitly to give the reasons for his apostasy. The result of this discussion was the publication of ‘The Rationalism of Swedenborg: a criticism of his doctrine on the Bible. Leipzig, 1870.’ To this work was attached as an appendix, ‘The Gospel according to Swedenborg, five chapters of the Gospel of St. John, and an exposition of their Spiritual Sense, according to the Doctrine of Correspondences.’

"With all his studies of Swedenborg M. Aksakof did not cease to investigate the fundamental principles of religion and psychology. One thing he regarded as incontestable, that if the mystery which shrouds the human soul was ever penetrated, and the fact of individual immortality admitted by science, it must be by the study of the phenomena of Spiritualism.

"The works of Karelce began to penetrate Russia, and although in a foreign language they had a wide circulation.
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"M. Aksakov wished to give his countrymen something more positive. The materialistic tendency of the age led him to place a higher value on facts. With this object he translated Professor Hare's work and published it in Leipzig in 1866. Through this means he discovered the translator of Davis's works, Herr Wittig, who at the prompting of the eminent naturalist and philosopher Von Eisebeck, had translated many of Davis's works though he had not yet found a publisher.

"The impossibility of promoting Spiritualism in his own country induced M. Aksakov to offer M. Wittig to publish some of his translations, and thus began his efforts to propagate Spiritualism in Germany."

Mr. Tuttle then gives a list of the works published at various times as follows:—Davis's "Reformer," "The Magic Staff," "Nature's Divine Revelations," "The Physician"—the principal works of Hare, Crookes, Edmonds, and Owen, and the "Report of the Dialectical Society."

In 1874 M. Aksakov commenced—in addition to all his other magnificent undertakings of a literary character—the publication of the admirable monthly magazine, the Psychische Studien, a work which still continues to hold its place as one of the finest periodicals devoted to psychological subjects.

M. Aksakov experienced no obstruction from the Russian censor in promulgating Spiritualism through works or journals, in the German language, and thus it was that he attracted attention from Mr. Yowskevitch, an ardent Spiritualist and a great admirer of Davis's writings. This gentleman was Professor of Philosophy in the University of Moscow, and he was fearless and candid enough to proclaim his convictions in public as well as in private, and urge the importance of investigating psychological subjects to his colleagues in the university.

When this brave and noble gentleman departed from this sphere to the higher life, M. Aksakov paid a well-deserved tribute to his memory in an article published in the Revue Russe in 1876, under the title of "Mediumship and Science." Continuing Mr. Tuttle's narrative, we find that—

"In 1870, M. Aksakov proposed to M. Boutlerof, Professor of Chemistry in the University of St. Petersburg—whose sister-in-law, the cousin of M. Aksakov, manifested some degree of mediumship—to form a circle for the investigation of Spiritualism in an experimental manner. The circle included the Professor, his sister-in-law, Madame Aksakov, who was endowed with remarkable mediumistic power, and M. Aksakov. The result of twenty sances attended by M. Boutlerof was the admission by him of the reality of the phenomena.

"In 1871 Mr. D. D. Home arrived at St. Petersburg. For the first time in his life did M. Aksakov obtain evidence of grand and beautiful Spiritual manifestations. He was not tardy in furnishing M. Boutlerof with an opportunity to assist at similar sances, and one sance by Mr. Home to the professors of the University of St. Petersburg. "When Mr. Crookes published his experiences in the Quarterly Journal of Science, M. Aksakov immediately translated them, and after long weary years of waiting, had the pleasure of presenting the Russian public with the first book on Spiritualism, entitled 'Spiritualism and Science.'"

"In 1874 a zealous Russian Spiritualist, M. Lyof, engaged M. Breclif, a French medium, to visit St. Petersburg. M. Aksakov arranged weekly sances for himself, to which Professor Boutlerof invited his friend and colleague Professor Wagner to participate. After some months Professor Wagner, impelled by the force of evidence, opened the campaign by his celebrated letter, published in the April number (1875) of the Revue de L'Europe, one of the best class of Russian monthlies.

"Great offence was taken by the press, and the University, which impelled the Society Physique to nominate a committee to investigate the phenomena of mediumship. "The honour of the nomination of the first committee, strictly scientific, for the investigation of this question, belongs to Russia. This committee, fully confiding in the ability of M. Aksakov, invited him to make the necessary arrangements for them. He was thus made to act, somewhat, the rôle of Dr. Gardiner before the famous Harvard committee; only far more difficult, on account of the total absence of mediums, proper
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to bring before such a body. He visited England in the autumn of 1875, but was not fortunate in finding mediums whom he considered sufficiently remarkable and reliable.

"Hearing, however, favourable reports of the mediumship of the Petty family at Newcastle-on-Tyne—the manifestations occurring behind a pendant curtain, in front of which the mediums were seated—he visited the family, and his experiences were so satisfactory that he engaged the father and two sons. Unfortunately—by the change of conditions and the absence of the mother, who was the principal medium—the mediumistic forces were not sufficiently powerful to produce any result. After four séances, M. Aksakof, seeing the hopelessness of the attempt, discontinued the séances and returned the mediums. He then engaged an English lady, with remarkable mediumistic faculties, and offered her services to the committee. This lady, not being a professional medium, desired to remain unknown, and she was presented to the committee under the name of Mrs. Clayer. Mr. Crocks, on pages 38-39 of his "Researches" relates his experiences with this lady; at his residence, M. Aksakof had the pleasure of making her acquaintance. The production of the physical manifestations in the plain light wholly answered his expectations, and he at last thought that the necessary medium for presentation to the committee had been found. She, at first, declined the offer, but yielded to his urgent solicitation, and arrived in St. Petersburg in mid-winter, accompanied by her two daughters, whom she would not trust to the hands of strangers. This was a most meritorious act, which the history of Spiritualism in general, and Spiritualism in Russia, in particular, should not ignore.

The second series of official séances commenced, before the committee, in January, 1876. The manifestations began at the first séance. The room was plain and distinct, and of the same character as those which first arrested the attention of the world, at Rochester, in 1848, in the presence of the Fox family, and witnessed in London, by M. Aksakof, at the home of Mrs. Kate Fox-Jenken. The tipping and levitation of the table were also produced before the committee, being everything he expected for the commencement. Professor Boutlerof, and M. Aksakof, attended these séances for the purpose of witnessing the procedures, and being near the medium; but alas! in this case, from the beginning, instead of impartial scientific investigation, the committee were determined to prove that phenomena of mediumship had no existence. Their action put to shame even the methods of the Harvard committee. The medium, in the words of the judge—who had passed judgment before they met at the first séance—made all the manifestations, and Professor Mendeleif, one of the principal personages of the committee, declared that the medium had an instrument, concealed by her skirts, to which she resorted. Thus terminated the scientific history of Spiritualism in Russia.

"Waiting the report of the committee, M. Aksakof continued his negotiations with different mediums, which resulted in bringing Dr. Slade from London to St. Petersburg, in December, 1876; but when he arrived, the committee had ceased to exist, and Russia was engaged in war with Turkey. The public mind was occupied with other subjects. Although Slade's visit to St. Petersburg was not an productive as it might have been, his sojourn in Germany and its results form a memorable epoch in the history of Spiritualism. The experiences of Professor Zollner, and many other celebrated men of science with him were most marvellous, and are already known round the world. . . . This success fully convinced M. Aksakof of all the sacrifice he had made in Russia, and the long and patient labours by which he had prepared the way in Germany for this gratifying result.

"When we consider the great efforts of Professor Zollner; the advocacy of Professors Perty, of Berne, Hoffman, of Wurzburg, and of Fichte, who not only publicly defended the phenomena, but also the doctrines of Spiritualism, we feel that M. Aksakof must enjoy a deep satisfaction in a result to which he has, more than any one else, contributed.

"After having completed his work with the committee, M. Aksakof demanded, in 1876, permission to publish in St. Petersburg a Russian monthly journal, A Review of Mediumship. This was refused by the Minister of the Interior, Timsachev.

"M. Aksakof was not idle, but prepared a reply to the report of M. Mendeleief entitled 'Materials with which to judge Spiritualism,' a mass of ironical commentaries in which he ridiculed Spiritualism in general, and his colleagues—Professors Boutlerof, Wagner, and M. Aksakof—in particular. On the appearance of this document, M. Aksakof—taking into consideration the bad spirit in which the investigation was conducted—prepared a reply under the title: 'A Monument of Scientific Prejudices.'"

Thus far Mr. Hudson Tuttle; and it may be quite worth while to compare the noble record of literary labour undertaken in the interests of Spiritualism as thus narrated with the simple unaffected account which Mr. Aksakof gives of his own share in Spiritual propagandism in a paper
prepared by him to be read at the English International Conference of 1869. This paper was admirably translated by Signor Damiani, a well-known and scholarly Italian gentleman now residing in London, and published in *Human Nature*, from the columns of which are selected the following extracts:—

"As a representative of Russia I ought to give you a few words concerning the state of Spiritualism in my country. There it is known by the name of Spiritism, because it reached us through the works of Allan Kardec, who has systematised and made that doctrine popular in France, and who has given it this name in order to distinguish it from that which is generally comprehended under the denomination of Spiritualism. Its followers call themselves, regardless of all etymological rules, Spiritualists instead of Spiritists. Their number in Russia, or rather in the two centres of our civilisation, Moscow and St. Petersburg, can only be counted by dozens; they certainly would have been more considerable if we were not deprived of the means offered by the press to express publicly our opinions on this subject. One of the most zealous representatives of Spiritualism at St. Petersburg is General Apollon Boltin. He has translated into the Russian language the principal works of Kardec, and has, besides, written much himself upon this matter, but has not had the privilege of being able to print his works. Among the co-operators of the *Revue Spiritiste* we have here General Foëkner, whose translation of the 'Letters of Lavater to the Empress Marie de Russie,' was published at Paris at the International Library, and also M. H. Stocki, who published at the same library an essay entitled 'Spiritism in the Bible.' We have here, as well as at Moscow, several writing mediums and others, but as to physical manifestations, we are quite wanting in them. By way of recompense however, we have at Moscow, in the person of M. Artemovsky, a very good healing medium. What seems extraordinary to us is, that he holds his séances publicly, having had the good luck to receive permission from the authorities. Some mediums here, whose curing functions had commenced to attract sick people to them in crowds, did not meet with the same success; the police interfered, and those gentlemen were obliged to confine themselves to practising in private.

"Regarding our Spiritism from within, I do not see enough union among its followers, without which no doctrine can become a social and reforming power. If we are going to seek the causes of this disunion, we shall find it in the two following facts:—In the first place stands the one-sided study of the subject, inevitable in consequence of its being derived from the one source—the works of Allen Kardec and his Review—a partiality excusable for the Russians, who generally know French and not English, and in consequence imitate the intellectual movement of Europe by the production of French literature; but wholly inexcusable for Kardec, who holds his lectures exclusively within the limits of his circle, and not only ignores that which is done out of France, but ignores even, or feigns to ignore, what is done in France by that circle of Spiritualists whose organ is the *Revue Spiritiste*, by Pierart.

"This pretence of ignoring is carried to such a point that M. Kardec, whilst announcing upon the wrapper of his review the Spiritualistic periodicals appearing in Germany and Italy, does not even mention M. Pierart’s journal, and this for the reason that the Spiritualists do not accept the doctrine of re-incarnation, as if the sources from whence Kardec had derived his system had been another and more authentic one than that of Pierart. Thus it is that dogmatism, that eternal source of discord in religion, threatens to invade Spiritualism, one of whose principal merits is having avoided the rock of sectarianism and not having wished to form a written and obligatory confession of faith.

"In the second place we are disunited and weak because we are deprived of liberty of speech and denied any representation through the press.

"The civil censor has received special instructions not to let anything appear that relates to Spiritualism.

"A fool throws a stone," says the proverb, "and seven wise men cannot recover it..."

"Allow me to tell you a few words about myself in particular. Desiring to make the Russian public acquainted with the phenomena of Spiritualism, I had chosen for that purpose the work of Professor Hare, and I had extracted that which principally related to the experimental part of the question. But the censor remained inexorable, and I have been obliged to have my translation printed at Leipzig, where it remains buried in the warehouse of M. Wagner, suffering the same fate as a Russian translation of Swedenborg’s work *Heaven and Hell*, which I had printed some years before. That our learned men are not behind yours in their contempt for Spiritualism I can show by the following example:—We have at the University here a Professor of Logic and Psychology in the person
of M. Vladilavof—translator into Russian of Kant's Critique de la Raison Pure, author of Doctrines Psychologiques Contemporaines, &c., &c. Wishing to direct his attention to the psychological phenomena of Spiritualism, I gave him my Russian translation of Hare, some numbers of Human Nature, and the autobiography of A. J. Davis in German. Reading this enraged him so much that he could hardly speak. 'All that is only detestable humbug,' he said to me; 'Davis is an impudent man, Hare an unknown person. When I read it I believed I was in a tavern.' This reply deserving immortality, I record it.

"How much we are restrained in our literary pursuits, I can again show you by the following anecdote.

"Lately I have been occupied in writing a critique on Swedenborg's 'Doctrine of the Scriptures.' When I had presented my manuscript to the spiritual reviser he sent me to the civil reviser, because I do not examine Swedenborg's system from an orthodox point of view, but only from the logical side, like all other philosophical systems; and when I gave my manuscript to the civil reviser, he sent me to the spiritual censor, because my work, from the first page to the last, only treated of Holy Scripture.

"Convinced by my own experience and that of others, of the impossibility of serving, at least for the present, the cause of Spiritualism in my own country, I found I had nothing better to do than to transport my activity to a foreign land. In 1883 I learnt for the first time that a German translation of the works of A. J. Davis had been undertaken by Mr. Von Essenbeck and his associate Mr. Wittig; and my attempts at having more information about this enterprise were fruitless until 1886, when I had the pleasure of becoming personally acquainted with Mr. Wittig, and the displeasure of learning all the difficulties he met with during the publication of his translations. I then offered to become the editor of them, and immediately we set ourselves to the task. In 1887 appeared 'The Reformer,' in 1889 'The Magic Staff,' and in 1890 'The Divine Revelations,' printed by Mr. Wagner at Leipzig. It might appear strange to have commenced the publication of 'The Reformer,' without following the chronological order, upon which Davis himself insisted; but it is because nearly all the manuscripts were at Bremen with Mr. Ruthman, who had begun talking about their publication, without having, however, caused the enterprise to advance during many years. This is why we commenced by that which was ready at Mr. Wittig's. It is only lately that we have obtained, not without trouble and expense, possession of the manuscripts, and henceforth their publication can be re-established in chronological order. What reception the German public will give them, the future alone can decide. The prejudices of German science against animal magnetism and Spiritualism, and its materialistic tendencies, are, at present, too strong for us to expect a serious and impartial critique. On the other hand, silence still less attains our end, and our first duty is to extricate the public from the ignorance in which they live as to the real value of modern Spiritualism. To attain this result, the works of Davis appear to me the most suitable. Germany requires a philosophical system, which should be in a state to present not only an accordance of facts with a given doctrine, but even with the exigencies of actual science. From this point of view the harmonial philosophy has appeared to me worthy of the attention of German thinkers. Many persons, knowing the works of Davis, have expressed sympathy with their publication in Germany. Thus, one of the best known and most respectable followers of spiritualism in America, Judge Edmonds, in a letter that he wrote me in March, 1889, expresses himself on this matter in the following manner:—'In one respect A. J. Davis and I agree; he looks upon Spiritualism rather as a philosophy, while I regard it as a religion. Therefore it is that his works must be more valuable in Germany than mine can be. With us and our impsusive nature the religious aspect is the most important; in Germany the rationalistic must be.' As a psychological phenomenon, the person of Davis offers us one of the most remarkable types of the modern spiritualistic movement, and under this head deserves to be deeply studied. In the German edition of his Principles of Nature, I made it a duty to collect all the proofs which had come to my own knowledge to establish the mesmeric origin of this work, and the further self-development of Davis, by way of pure intuition, like an incontestable psychological fact."

We can only regret that the limitations of space preclude the possibility of giving more of M. Aksakov's philosophic and interesting comments on the cause he has served so well. Enough has been stated however to show the importance of the work which one individual alone can effect, when animated by devotion to a noble cause, and inspired by the love of humanity rather than the desire for fame, or self-aggrandisement.
Just as this volume is going to press, we hear work has been produced, under the title of Prejudice—being a history of the committee at the University of St. Petersburg for the instinct phenomena, with all the minutes of the proc.

The volume above named has not only portions of it have been freely commented on Spiritual press, and it is quite evident, that though conclusions concerning the action of the subject to hold forty Spiritual séances, and dismiss ight, they can form but little notion w work, of the noble, manly, and philosophic way

Another sign promises hopefully for the progress of psychology, the fact, that the same indomitable and devoted is even now publishing in the Russian language German of Baron Lazarus Hellenbach's works, i acquainted with this great philosopher's with ideas and teachings play a distinguished part. To speech has moved on" in Russia even within i and the noble triad of Freedom's standard-bearer Wagner, may yet tread with mortal feet the pron and light, to which their untiring efforts have hel enslaved consciences of their countrymen.

CHAPTER XLIV.

SPIRITUALISM IN RUSSIA (CONCL).

Before dismissing the subject of "the Russian sci the investigation on Spiritualism, instituted chiefly a Hon. Alexander Aksakov, and reported upon by M. Mendeleyev, it may serve the interests of truth as well the protest which answered the said report. The urged to notice what conditions the "scientific pem observe, and how far the pledge was not redeemed published in the Journal de St. Petersburg of May signed by one hundred and thirty names of influen

It reads as follows in translation:—

"The Scientific Committee formed for the examination of its object, if we may judge by a communication from M. Mendeleyev No. 137, 'to study with precision these phenomena, and to report service.' M. Mendeleyev informs us that at the sittings the follow be the immediate objects for study on the part of the commission: inanimate objects produced without contact with human hand objects in the air; variations in the weight of objects; movements the said objects, and having the character of being governed by int by the giving of messages or the answering of questions: within or psychographic phenomena; lastly, the complete or partial p bodies, or, in other words, materialization phenomena."
crushed down on M. Akasof's head, and then, at my expressed wish, also placed upon my head. At another sitting, we being all in the same position as before, a musical box, which was playing on the table, was raised in the air, and waited to and fro, as we could tell distinctly by the sound. Presently the box was placed for a moment on my right shoulder, next to Williams, while I still continued to hold him fast. Another time various articles were brought, and placed upon our table or in our hands, such as a match-box, which was also opened, a clothes brush and a travelling strap.

When Williams was placed bound in the cabinet, or rather behind my placid, which was suspended like a curtain, the phenomena were more powerful, especially at the two last sittings. As we sat at the table we heard the voices of Peter and of John King. This last personage is a well-known apparition at Williams's circles, and manifests both audibly and visibly. Peter's voice is quite different from that of King, who speaks in a deep bass and very quickly. These voices suggested that we should have a cabinet science. We lighted a candle for a few minutes, while Williams placed himself behind the curtain. In these last sittings we screwed an iron staple into the wall; a long tape was fastened round the medium's neck, and another piece was passed three times round the wrists, which were drawn together and securely tied. The long ends of both tapes were then threaded through the iron staple, and drawn across to our table, where I held them all through the sitting with my left hand. After each sitting the tapes were found intact throughout their length; and I was able, while holding the tapes, to feel the slightest motion on the part of the medium. Only at the beginning did Williams draw in his hands a little, apparently as he was passing into the mediumistic sleep. Later on, while the phenomena were taking place, he did not stir in the slightest degree. We sat at the table, on the side furthest from the cabinet, with our faces turned towards it, at a distance of about three feet from the curtain.

"I will relate a few characteristic occurrences of the last sitting. After the light was put out, we again heard the voices of Peter and John. These voices appeared to come from various parts of the room; at one moment they were close to us, at another further off, and often on the side opposite to that on which the medium sat. Presently phosphorescent lights were floating in the air, and immediately the form of John King became visible. This apparition is accompanied by a greenish phosphorescent light, which increases in brightness, lighting up John's bust. It is then seen that this light comes from a luminous substance which the form holds in its hand. The manly face, with a thick black beard, is tolerably distinct; the head is draped with a white turban, and the upper part of the body with white garments. The form was outside the cabinet, and near to us. We only saw it for a moment at a time, the light vanished, and the form retreated into the darkness, but reappeared again as quickly. John asked us what he should do for us. M. Akasof begged that he would rise to the ceiling and say a few words to us in that position. Accordingly we saw the form appear just over our table, and then gradually rise upwards to the ceiling, which became visible in the light proceeding from the luminous object in the hand of the figure. While up there, John called out to us—"Will that do?" (ist es so recht?)"

"Peter, in the meantime, although invisible, was busy and loquacious in the darkness, moving various objects through the air and touching us with them. As before mentioned, we sat on the side of the table furthest from the curtain; behind our backs, about four feet distant, stood the washstand, on which were a water-bottle and glass. Suddenly we heard the clinking of glasses on the table. As if two pieces were being struck together. Then followed a rapid pouring of water into the glass; the glass was handed to M. Akasof, the bottle to myself. As it stood in my hand, I felt sensibly that another hand was holding it above. At this moment we heard the medium move and groan, and the voice of Peter exclaiming that he wanted to give 'his medium' something to drink. The water-bottle floated away from my hand, we heard the movement and inarticulate murmuring of the awakening medium, mingled with the voice of Peter: then the gurgling of water from the bottle, and in another instant I received the bottle back into my hand. During all that I have described, and indeed throughout the sitting, we were satisfied—so far as our hearing could perceive—that Williams remained in his corner, while the voices of John and Peter were speaking near to us outside the cabinet; occasionally also the sounds proceeding from the medium, and the speaking of John and Peter, were almost simultaneous.

"In conclusion let me remark that it is quite natural if other Russian inquirers regard these phenomena with suspicion. Owing to the scarcity of mediums in our country they have had at present few opportunities of observing them; nevertheless they have not held back altogether, but took up the investigation so soon as some of their colleagues announced seriously that they had really witnessed the manifestations. On the whole American and English men of science have furnished the most remarkable examples of prejudice and obstinacy. It is easy enough for them to convince themselves..."
of the objective reality of the phenomena; they have powerful mediums always at hand, and yet with a few honourable exceptions they prefer to ignore the existence of these facts, and to treat as unworthy of credit the testimony of such men as Hare, De Morgan, Wallace, Crookes, Varley, and others. In no far-off future such conduct as this will be pointed at as a glaring example of scientific prejudice and superstition. I am aware that these words can hardly be allowed to appear in conjunction; the adjective 'scientific,' however, does not refer to true science, which knows neither prejudice nor superstition, but only to such men who may belong to its ranks on the one hand, but who do not work in the true spirit of science so long as they pretend to serve the cause of human knowledge by ignoring facts."

"May the scales soon fall from their eyes, and may they soon enter on the only path to truth, namely, the path of experiment!"

"I feel constrained to add my testimony to that of my valued friend, Professor Boulotof, in respect of the manifestations which we witnessed in the presence of Williams. Besides this, I can testify to having received the confirmation of the appearance of John King from Mr. Crookes in his own house, Mrs. Crookes's hand being on Williams's shoulder, while he was asleep behind the curtain; also that in the house of Mrs. Macdougall Gregory, the curtain behind which Williams was placed, was nailed over the embrasure of a window so closely that the medium was in a niche almost hermetically sealed; and that yet John King appeared above the table, round which the company were assembled in front of the curtain!

"ALEXANDER Aksakof."

No less striking than the above is the account published in M. Aksakof's journal in 1875 of Professor Wagner's experiences with the French Medium Bredif. The sitters were M. and Madame Aksakof, and other friends, besides Professor Wagner, who himself wrote the account and published it over his own signature. At the séances in question the Medium willingly submitted to be tied and tested by methods far more crucial than any of those practised in American or English circles.

M. Bredif never complained of being "degraded" by these tests, nor did they seem to interfere in the least with the phenomena produced, in fact their only result was to assure Professor Wagner and his friends beyond a peradventure that intelligent beings claiming to be Spirits DID—and M. Bredif DID NOT—make the manifestations observed.

They consisted of the usual results of physical séances such as direct voices; writings of a test character; the formation of hands; playing musical instruments and feats of strength accompanied with intelligence.

M. Aksakof complains that as yet physical phenomena have been wanting amongst native Russian Media, although the more intellectual phases of "the power" have been widely manifested in private circles. This may quite possibly be the case in a country where the free investigation of Spiritualism has to be conducted under such stupendous difficulties.

That physical phenomena are not entirely wanting in Russia as in other countries, there is abundant evidence to show, and in proof thereof we cite the accounts which have quite recently appeared in the columns of the Novoye Vremya. The following extract from the above-named journal of January, 1881, has been translated by a Russian gentleman well acquainted with Madame Bech, and one who has had many opportunities of witnessing the phenomena he describes. The report in the Novoye Vremya, after enlarging upon the great sensation existing amongst all classes of the community on the case reported of, goes on to say:

"Not far from Petersburg, in a small hamlet inhabited by three families of German colonists, a widow, named Margaret Bech, took a little girl from the House of Foundlings into her service. The little Pelaguey was liked in the family from the first for her sweet disposition, her hard-working zeal, and her great truthfulness. She found herself
Among the many nobles personages who acted to maintain the prestige of the Russian army in Russia, not only by his admirable life, but also by his being so cordially interested in the movement, and the unbounded influence which he exerted over the mind of the Russian and master the late Czar, was Prince Emil de Sayn Wittgenstein. This noble gentleman not only held high rank in the Russian army and served as aide-de-camp to the Emperor during the unhappy war with Turkey, but few of those who
approached His Imperial Majesty's person, enjoyed the royal confidence in the same degree. In a correspondence maintained during some years with the author of this volume, Prince Emil asked for and obtained a number of volumes of the best American literature for the Emperor's library. Previous to the fatal war with Turkey the Emperor and Prince Wittgenstein both received assurances through Mrs. Britten's Mediumship that their lives would be spared during the conflict, but be sacrificed—the one to the insurrectionary spirit at home, the other to the feverish effects of the deadly campaign, into which he was about to plunge. Both these gentlemen placed implicit faith in these prophecies, and Prince Wittgenstein, in acknowledging them to the author, declares—in a letter still cherished in remembrance of her esteemed correspondent—"that the Emperor anticipated his fate and was resigned;" whilst he—Prince W.—should do the best he could to set his house in order, and make provision for his beloved wife and children.

These passages are not introduced to discuss the *rationale* of prophecy, which every experienced Spiritualist must know to be a demonstrated truth, and one, which seems to be singularly rife in Mediumship, but they are named to show that a deep and abiding faith in Spiritualism, was cherished by men, whose talents, education, and political influence, placed them before the world as exemplars of their time. We may conclude a notice which would be far more extended did it not involve personal statements on the part of the author, which is determined as far as possible to avoid, by giving a brief notice of the departure of good Prince Wittgenstein within a few months after the close of the Turco-Russian war. The lines in question were written to the "Spiritualist" journal of London, by Miss Kislingbury, and speak for themselves. This lady says:

"To the Editor of 'The Spiritualist.'"

"Sir,—I have had sorrowful news this morning. The Baroness von Vay writes to me:

"Our dear, good friend, that excellent and warm Spiritualist, the Prince Emil de Sayn-Wittgenstein, has changed his earthly body for a heavenly one."

"Having had the pleasure of close personal acquaintance with the Prince during the ten days that I was his guest at St. Valéry two years ago, I wish to add my tribute of regard in respect to his fine social and domestic qualities, in addition to those military honours which, won in fair fight, are a public and standing witness to his valour."

"In affability and courtesy I may say that I never met his equal, and these were evident not only in his treatment of strangers, but alone the most brightly in every detail of his home-life, in his affection for his wife and little children, by whom I need not say he was adored, and who have indeed suffered an irreparable loss. The Prince's official relations with the Russian Court were supplemented by familiar friendship and intercourse with the Imperial Royal family, and often, as we sat sipping our coffee on the balcony in an evening, he would amuse us with little anecdotes about the childhood of the present Duchess of Edinburgh, or harrow us with incidents of skirmishes between Turks and Cossacks, in which he had borne part, long before there was a thought of the late war."

"No doubt there are other English Spiritualists who have experienced, as well as myself, the Prince's urbanity and kindness. I only wish to add my testimony, from personal knowledge, to that of many who will sincerely applaud and deeply lament a man whose benevolence was only equalled by his prowess."

"EMILY KISLINGBURY."

Whilst it cannot be denied that the cause of Spiritualism has lost both in Prince Wittgenstein and his illustrious master, warm friends and patrons, it must not be supposed that the interest awakened by these royal converts was confined to themselves or their immediate circle of adherents. Spiritualism has a strong and deep foothold in Russia. It may take the form of the grossest superstition amongst the ignorant classes, but its facts are too
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deeply rooted in their experiences to be ignored, even if they mistake the source of the demonstrations and pervert the means in which it should be dealt with. The influence of such men as Akasof, Boullier, and Wagner makes public opinion, and it only requires time to bring the seeds of knowledge they have sown, to ample fruition. Spiritualism too is on its place "at Court," as the following brief but significant extract will show. The first is from the Medium of May of this year, 1883, and reads thus:

"The Car of Russia has become a partial convert to the faith of modern Spiritualism. It came about in this way. When the Car was in some perplexity respecting the measures to be taken for the safe conduct of the non-returnable novelties, it was suggested to him that he should ask counsel of the spirits at the disposal of a lady medium who has been practicing for some years in London. The lady (who is an American, was accordingly sent to St. Petersburg, and gave a sitting to the Car. The result of the sitting was to the satisfaction that the preparations for the conversion were hurried forward with greater energy than before, haste being recommended with much emphasis. Everything having passed off extremely well in Moscow, the Car has come to think that "there may be something in Spiritualism after all," and the lady, on her part, is said to be extremely well satisfied with the results of her visit to the Russian capital.—We may add that the medium in question is evidently Mrs. Fox Jencken, who advertise as having recently returned from St. Petersburg. The spirits seem to take a great interest in the Car. At a circle in Chelsea, messages have been frequently received relative to precautions necessary to be taken during recent events, which have happily passed off without any calamity occurring. The spirits state that if the Car stands between two spiritual forces, if he incline to the lower, and prove oppressive, he is in danger; if he incline to liberal reforms his reign will be established, and the higher influences will shield him from danger."

The second notice, which is from the honoured pen of Mr. S. C. Hall, speaks with less confidence of the real mission of "the American Medium" to Russia, but gives a satisfactory inside view of Spiritual progress in St. Petersburg. It is as follows:

"THE VISIT OF MRS. FOX JENCKEN TO RUSSIA.

"BY S. C. HALL.

"MAY, 1883.

"Mrs. Fox Jencken has returned in good health from her visit to Russia, where she had been invited by M. Akasof, by whom all her arrangements for 'sittings' were made. Her residence in St. Petersburg lasted for seven weeks, on every day of which she met some persons (most of them of high social, professional, or political rank) to whom she manifested the marvels of Spiritualism. Her mission was entirely successful, although it does not appear that any peculiar 'novelties' attended, or arose out of it. The result was, however, to convince the hundreds who attended her sittings; and, undoubtedly, belief in Spiritualism and thoroughly confirmed faith in the verity of the phenomena, have resulted from the lady's visit to the Imperial capital.

"Mrs. Jencken expresses warm gratitude to M. Akasof. Rooms were provided for her at the principal hotel; a carriage was placed at her disposal; her two orphan boys, who accompanied her, were placed at a temporary school; her daily callers were very numerous; in a word, the result was far more than merely satisfactory to her, while gratifying, convincing, and happy to her sitters, on every occasion for which appointments and arrangements had been made.

"The manifestations were sometimes by night and as often by day—in full light: forms were occasionally visible, messages were written in Russian, both by the hand of Mrs. Jencken and in 'direct writing.' Several names were communicated of persons 'gone before.' The rays on the table, floor and walls were even more than usually loud and strong; lights were seen in various parts of the room; a small bell was rung repeatedly in various parts of it; palpable 'touchings' were numerous, with clear evidence as to the identity of the 'touchers; a short, all the usual phenomena familiar to advanced Spiritualists, were communicated to the sitters—such evidence being fully and entirely accepted by several of the most learned professors of the Russian capital. And, although there does not seem to have been any marked or peculiar manifestations,
N. Wagner.
Professor of Zoology at the University of St. Petersburg.
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the result was eminently and entirely satisfactory, confirming the very general belief in Spiritualism that prevails in the great city of Northern Europe: the acceptance of Spiritualism as a solemn, impressive, and happy truth.

To the Lord of the Harvest whose work Spiritualism is, in Russia, as in every other country, we may confidently commit the results of all that has been said, and done, and striven for, by ministering angels both on earth, and in heaven; in God's time, if not in man's, the seeds sown by the hands of His faithful labourers will bring forth all the fruit which His divine wisdom deems necessary for the sustenance of His children in the land of the North, as in all other climes and nationalities.

CHAPTER XLV.

SCANDINAVIAN FRAGMENTS OF MODERN SPIRITUALISM.

Were this work devoted to the record of ancient Spiritual beliefs and manifestations, it would be found that no portion of the earth affords richer fields of observation than the northern lands included under the generic term of Scandinavia.

In Sweden and Norway the Scandinavian cult is so deeply interpenetrated with a sort of Spiritualism corresponding in many respects to that which took form in America about 1848, and there are such frequent reports from those countries of direct interposition on the part of human spirits with human affairs, that the study of this subject, from the "supernatural" and traditional point of view would open up a valuable and instructive theme of research.

During the present century there seems to be but little or no concerted mode of action for the promulgation of Spiritual doctrines, or the study of Spiritual phenomena in Scandinavia. Such manifestations as have occurred, appear to be of the same spontaneous character as those described in Mrs. Catherine Crowe's "Night Side of Nature."

Apparitions, hauntings, healing by occult methods, and second sight, are of common occurrence in Scandinavia, but the organized modes of action practised by the Spiritualists of America and some countries of Europe, are unknown in Sweden and Norway, except in rare instances.

The study of magic antedates the earliest records of Scandinavian history. Permeating all the popular traditions, whether of history, religion, or social life, Scandinavian supernaturalism is inextricably interwoven with the nature of the people.

As late as the beginning of the eighteenth century, magic was studied as an art, and in still earlier times it was taught as an accepted branch of learning.

Within the last half century, more enlightened and philosophical views of occult power and phenomena have been accepted. It is now generally believed that the spirits of mortals play a more important part in occult manifestations than the "nature spirits," gods, and demons, to whom—in past ages—all inexplicable phenomena were attributed.

It is realized also, that "the true magician is"—as Cornelius Agrippa asserts—"born so;" in other words, that the seer, prophet, and modern "Medium," is one originally endowed by nature or inheritance, and that
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fail to do justice to the Spiritualism of Sweden were we to omit the fact that it gave birth to one whose name occupies so distinguished a place in the shining roll of immortality.

We must also call attention to a curious phase of Spiritualism occurring in Sweden during the dark and iniquitous trials for "Witchcraft" in the middle ages.

Any of our readers who may be fortunate enough to possess a copy of the celebrated work on Witchcraft written by the Rev. Joseph Glanvil, chaplain-in-ordinary to Charles II. of England, will find in his collection of narratives the following striking title-page, printed in clear old English characters:—"An Account of what Happened in the Kingdom of Sweden in the years 1669 and 1670 in Relation to the Persons Accused of Witchcraft Tried and Executed by the King's Command. Printed at first in the Swedish dialect by authority; then translated into divers other languages, and now, upon the request of some friends, done into English. By Anthony Horneck, Preacher at the Savoy. LONDON, printed 1681."

The details of the scenes that follow, bear a striking similarity to those of the New England and Scotch trials for witchcraft, and tend to show, that the unhappy victims who, under the compulsion of torture, threats, or delirium, confessed to wild and impossible practices in the name of witchcraft, were still participants in some acts which proved them to be unconsciously to themselves magnetizers and psychologists.

The horrible rumours of what witchcraft could effect, were in the air, and ignorant though susceptible individuals who felt themselves possessed of the power to impress others for good or evil, often exerted it without any distinct realization of what they did. On the other hand, the parties affected, were involuntarily made aware of the impressions they received and in some instances "the spectre," or living Spirit of the magnetizer became so palpable to sensitive subjects that the phenomena thus mutually produced, ended in accusations and confessions of the most perplexing character.

A careful study of the marvels of psychology and magnetism, especially when these potential forces are exercised under the direction of concentrated will, may be found to underlie many of the mysteries ignorantly denominated "Witchcraft," and will afford a clue to explain the stupendous difficulties which beset the conduct of those who were called to sit in judgment upon accused parties. It is obvious also that some of the victims executed for the imaginary crime of witchcraft, were genuine somnambulists, or trance Mediums, whilst others again, especially the unfortunate children implicated in the general horror, shared in the contagion of a deep universal superstition, actually confessing to participation in rites of which they had heard or dreamed, until their susceptible minds succumbed to the delirium of the times, and they came to believe as real, the horrible fictions which popular opinion attributed to them.

It may be asked what could the unhappy accused parties confess to have done or said that should make them worthy of death? In a word, in what was the crime of witchcraft supposed to consist?

It is certainly far easier to propound, than to answer this question.

The trials for witchcraft in Scotland, New England, as in Sweden, abound with such monstrous tales of compacts and intercourse with demons, and the details of the horrible rites, said to have been enacted, are recorded in verbiage, at once so revolting and absurd, that it would be impossible to transfer them to pages designed for the edification of modern readers. As
Worse examples of the style and tone in which the Witches are treated, may be illustrated in the methods of persecution in the century. We offer the following extracts from Somers—:

The terror of the Witches' coming to the King's court and the Queen as an apparent avenger was, in part, the terror, and a great deal more so, the terror of Mankind to see such evil things as they were. The Queen, as we have seen, of August 1662 and the Commission were made at the Queen's instance both of the number and severity of similar trials, more, as it were, the terror of the people. It was not, however, that they were in danger themselves, but that Mankind in some way feared they might be exposed to such treatment.

The officer in charge of the trials, great mistake, as the whole business was, intended to be, the terror which had been caused. The trials were not a mere spectacle to the Queen, but appeared only in the people. Her Majesty was occupied in her own business, and was not concerned with the trials. The trials were the result of great necessities. The President of the trials was a great mistake, and the whole business was, as it were, the procedure of these men. The President and others were carried away by their own fears and imaginations. They were too much afraid of the Witches, and they were supposed to have some form or other, through which the King required to be served to the Witches, that they may report the proceedings. Both parents became the children which used to be carried away to Elfsborg, mean in a kind and calm, remaining unattended.

The trial, as a long account, consists of crude and dumber, sometimes even to speak plainly. It is alleged that nearly all the accused persons confessed to that which they were charged, or rather than which ignorant and superstition imagination of their judges suggested as the crimes that they were supposed to have committed.

The only sanity manifested in this reign of fanatic superstition is in official summing up of the trials, which reads thus:—

"The confession which the Witches made in Elfsborg to the judges there, agreed with the confessions made at Malm, and the chief things they confessed to, consisted in the three points:"

1st. Their Witches went to the Devil.
2nd. Where was it they went to, called by them Elfsborg, where the Witches and the Devil used to meet.
3rd. What evil or mischief they had either done, or designed there.

Then followed confessions equally disgusting and absurd, as to how they (the Witches) would go by night to appointed places, wherein by incantation they would summon the Devil, who carried them on brooms, in sieves on grats' backs, spits, &c., &c., to Blockula; how they generally saw their bodics left behind, or something left in their houses resembling them; also, in how compliance with the Devil's demand, they were obliged to furnish so many children to accompany them.

Amongst the horrors of these details, appears now and then a sentence which speaks of a redeeming touch of sanity such as, "What the real manner of their journey was, God alone knows!" The only marvel is, how men — professing to be Christians, could use the name of God at all in such a record.

Of the nature of the most readable of the confessions, the following paragraph is an illustration:—

"One little girl, of Elfsborg, confessed that, naming Jesus as she was carried away, she instantly fell to the ground, and got a great hole in her side, which the Devil presently healed up again, and away he carried her; and to this day the girl confessed she had exceeding great pain in her side."
"They unanimously confess that Blockula is a large delicate meadow whereof you can see no end.

"The house they met at had before it a gate painted with divers colours. Through this gate they went into a little meadow, where the Beasts went that they used to ride on. But the men whom they rode upon in their journey stood in the house by the gate in a numbering posture, sleeping against the wall. . . . In a huge room of this house they said stood a long table at which the witches sat down; and that hard by was a chamber where there were lovely and delicate beds.

"The first thing they must do at Blockula was that they must deny all else; devote themselves body and soul to the Devil and promise to serve him faithfully, and confirm all this with an oath. Hereupon they cut their fingers, and with their blood write their names in his book. They added, that he caused them to be baptized by such priests as he had there, and made them confirm them confirm their baptism with dreadful oaths and imprecations. . . ."

Then follow descriptions of their monstrous rites; the evils that the Devil commanded them to do, or that they, the witches, asked permission to do against those they disliked; accounts of their horrid feasts, dances, &c., &c., for all of which consult Goethe's "Walpurgis Night," "The Witches' Sabbath at Blockburg," or the annals of Bedlam!

What sane minds in this age cannot discover, that some malignant atmospheric epidemic had fallen upon the inhabitants of the districts said to be possessed—that in a certain state of physical weakness and disability, a contagious condition of delirium set in, seizing upon all those who were most negative or most susceptible, such as children, weak, old, or infirm men and women, and that in this state, the wild and ghastly legends of witchcraft which for centuries had prevailed as an article of superstitious belief amongst the peasantry of Europe, became the distinguishing mental feature of their enfeebled minds—that is to say, that some epidemic disorder was in the air, and the result was an universal monomania, of which the belief in Satanic possession and traditional witchcraft were the distinguishing marks?

The introduction of little children into these horrible scenes, especially some of an age so tender, "that they could not even speak plainly enough to answer the simplest questions put to them," of course complicates the horror of the popular madness, and rendered it in the period of its enactment, still more difficult to deal with.

Herr Christian Rumpst, Resident for the States-General in Stockholm, in a narrative of some of the ghastly scenes of the time alleges, that he was obliged to send away his little son to Holland, lest he too should catch the general infection, and become possessed by the prevailing Satanic agency. Herr Rumpst says, the accused children were carried away by the witches to Blockula, sometimes by force, and occasionally by promises of fine presents and the prospect of marvellous sights.

Many of the children, he adds, confessed to participation in the horrible rites they were questioned about, and most of them volunteered to tell how "when they were carried away they saw their own bodies lying in their beds seemingly sound asleep."

Report adds, that in several of the districts in the province of Elsfborg the possessed children would at times form themselves into groups and march through the streets and lanes, walking solemnly, praying and preaching with wonderful fervour, and in a style far beyond the years of the oldest of them. Sometimes they would speak in the purest Latin, Greek, and Hebrew, much to the confusion and terror of the grave divines who heard
and understood them. The same reports alleged, that "the Devil, the master, would even let them (the children) heal sick folk, and prophesy, coming events correctly, the more surely to win over the souls of the people to the service of Satan, and persuade them the children were possessed by demons." Anthony Horneck's translation of the Swedish narrative winds up with the statement that, "by order of His Majesty, the convicted ones were sentenced as follows:—Twenty-three adults, at fifteen children were condemned and executed: six-and-thirty children between nine and sixteen, less guilty than the rest, were condemned to run the gauntlet; twenty more were lashed with rods at the church door for the Sundays, and another band of thirty were lashed each Sunday for a whole year." Amidst the unspeakable horrors of these scenes, wherein brutality and ignorance seemed to be struggling for the mastery, it is refreshing to read one beautiful and suggestive paragraph. Horneck says:—"Some of the children talked much of a white angel, which used to forbid them doing what the Devil had bid them do, and told them, that those doings should not last long: what had been done had been permitted because of the wickedness of the people, and the carrying away of the children should be made manifest; and they added that this white angel would place himself sometimes at the door betwixt the Witches and the children, and when they came to Blockula he pulled the children back, but the Witches they went in."

Ever a white angel to arrest the steps of the helpless or faltering from treading the path of evil, if we will but listen to his warnings!

As a corollary to this shameful narrative, the writer adds:—"The number of the seduced children were about three hundred... On the 23rd of August, 1670, execution was done upon the notoriously guilty, the day being bright and glorious, and the sun shining. Some thousands of people were present at the spectacle!"

The heart revolts, the senses sicken, and the mind staggers before the awful tale, and all that it involves! We gladly close the page, and with convulsive shudders for what has been, thank the Supreme Ruler of all times and countries, that we do not live in an age so sunk in ignorance and steeped in barbarity as that in which such scenes could have been enacted.

In closing the detail of this remarkable episode, we acknowledge that some explanation is due to the reader for introducing records of a period which antedates the century, to the annals of which this volume is devoted, by at least two hundred years.

For an anachronism of so marked a character, we have only to plead that our tale of mystery is as yet but half told. Passing over two hundred years after the trials above noted, we find another scene enacted on Swedish ground, which only presents varying features in view of the different standpoints of civilization from which the two narratives are considered. It is chiefly to show how the same influences may recur at different epochs of time and how surely we imprint the characteristics of our own ignorance or enlightenment upon all that befalls us, that we have dwelt so much at length on an illustration of how Spiritual influences were misunderstood in the seventeenth century, and forces that must now inevitably take their place in the category of natural law, may be transformed by the glamour of ignorance and superstition into unmixed evil and diabolism. The case which is designed to prove this position and act as a notable corollary to Spiritual influences in Sweden will be found detailed in the succeeding chapter.
CHAPTER XLVI.

SCANDINAVIAN FRAGMENTS OF MODERN SPIRITUALISM (CONTINUED).

THE PREACHING EPIDEMIC IN SWEDEN.

For a graphic summary of the singular movement which has received the above caption—a movement which took place nearly on the same ground as that traversed in the last chapter, though it occurred about two hundred years later in time—we shall avail ourselves of the description given by Ennemoser, in his "History of Magic," translated by Mrs. Mary Howitt. The narrative commences as follows, and is headed

"THE PREACHING EPIDEMIC OF SWEDEN."

"That portion of Southern Sweden, formerly called Smaland, now comprising the provinces of Kalmar, Västergötland, and Jönköping, though one of the most remote parts of the kingdom, is inhabited by a laborious, contented, and deeply religious people. . . .

In 1843, Dr. J. A. Butach, Bishop of Skara, wrote a long letter to the Archbishop of Upsala concerning the scenes of which he was an eye-witness, then transpiring in his own diocese, and popularly termed by the amased communities amongst whom they occurred 'the preaching epidemic.' The manifestations described in Dr. Butach's letter were not confined to the districts he visited and wrote of, but extended throughout a large part of Sweden, especially in the provinces named above. The reader will naturally ask, as the Bishop does himself, what is the preaching epidemic? . . . The Bishop was of opinion that it was a disease originally physical, but affecting the mind in a peculiar way; he arrived at this conclusion by attentively studying the phenomenon itself. At all events, bodily sickness was an ingredient in it, as was proved from the fact that although every one affected by it, in describing the commencement of their state, mentioned 'a spiritual excitement' as its original cause, close examination proved that an internal bodily disorder attended by pain had preceded or accompanied this excitement.

"Besides, there were persons who, against their own will, were affected by the quaking fits, which were one of its most striking early outward symptoms, without any previous religious excitement, and these, when subjected to medical treatment soon recovered.

"The Bishop in his letter above-named, expresses his opinion that the disease corresponds very much with what he has heard and read respecting the effects of animal magnetism. . . . Speaking of the effect of sulphur and the magnet on the sick persons, he says: 'In these cases there was an increased activity of the nervous and muscular systems; and further, heaviness in the head, heat at the pit of the stomach, prickling sensation in the extremities, convulsions, quakings, and finally the falling with a deep groan into a profound fainting fit or trance.'

"In this trance, the patient was so insensible to outward impressions, that the loudest noise would not awaken him, nor would he feel a needle thrust deeply into his body. Mostly however, during this trance, he would hear questions addressed to him, and reply to them; and, which was extraordinary, invariably in these replies, applied to every one the pronoun thou. The power of speech too in this state was that of great eloquence, lively declamation, and the command of purer language than was usual or apparently possible for him in his normal state. The invariable assertions of all patients when in this state were, that they were exceedingly well; and that they had never been so happy before; they declared that the words they spoke were given to them by some one else who spoke by them. Their disposition of mind was pious and calm; they seemed disposed for visions and predictions. Like the early Quakers, they had an aversion to certain words and phrases, and testified in their preaching against places of amusement, gaming, drinking, mepole festivities, gay dress, and vanity and display. There was in some families a great tenacity to this influence than in others: it was greater in children and females than in adults and men, and amongst men, prevailed with the sanguine temperament."
The patient was a young woman named Louisa Smith. She had complained of a persistent headache that had been worsening over the past few months. The pain was not only severe but also unresponsive to any form of conventional medical intervention. During her visits, the patient would often describe feelings of dizziness and a sensation of her body being pulled in different directions. She would also report seeing bright lights and what appeared to be figures moving around her. These experiences were not limited to the medical setting; she would frequently experience them in her daily life, especially when she was alone.

The patient's description of her symptoms was met with skepticism by the medical staff. They were trained to focus on physical causes and were not inclined to entertain the possibility of invisible forces at play. However, as the patient's condition persisted, the medical team was compelled to consider alternative explanations. The patient's account was taken seriously, and an interdisciplinary team was assembled to investigate her claims.

The team consisted of neurologists, psychiatrists, and even a specialist in parapsychology. They conducted various tests and interviews to try to understand the nature of the patient's experiences. Despite their efforts, they could not find any physical cause for the patient's symptoms. The team was left with the possibility that the patient might be experiencing something beyond the realm of conventional medicine.

The patient's story was not unique. There were other cases reported in the literature where patients described similar experiences. Some cases even involved multiple patients who seemed to be experiencing the same phenomenon. These cases were often dismissed as coincidences or the result of suggestion and imagination. However, the patient's case was distinct because of the persistent nature of her symptoms and her ability to maintain a detailed account of her experiences.

The team decided to conduct further research to understand if there were any psychological or social factors that could explain the patient's condition. They conducted a thorough psychological evaluation and interviewed close friends and family members. The evaluation did not reveal any significant psychological factors. The patient's family and friends were interviewed, and they confirmed that the patient's experiences were consistent with her account.

The interdisciplinary team was faced with a conundrum. They were trained to seek physical causes for illness, yet the patient's symptoms were inexplicable within this framework. They were left to ponder the possibility that the patient might be experiencing something beyond the scope of conventional medical knowledge. The patient's case became a case study for the team, and they continued to investigate the possibility of other cases with similar experiences.

The patient's case had a lasting impact on the team. They were reminded of the limitations of their medical training and the need to remain open to the possibility of alternative explanations. They continued to search for answers, hoping to unlock the mystery of the patient's condition. The case became a reminder of the complexity of human experience and the need for a more holistic approach to patient care.
results which ensue from the Bishop's so-called condition of "sickness," it must certainly strike any candid observer that such forms of sickness are worth cultivating, when they will produce in the patients, sentiments of un wonted happiness; make them feel better in health than they ever felt before, enable them to hear and answer questions, and discourse with an amount of power and eloquence utterly foreign to their normal state. Those "patients" too, were always represented as being in a pious frame of mind; of denouncing drinking, gaming, and other popular vices. They all exhibited the appearance of speaking the words of others, and not their own, and manifested such remarkable grace, dignity, and exaltation that the disease might as well be cultivated as an art of deportment, as for its singular faculty of making orators, preachers, moralists, and saints, out of boorish peasants, and uneducated rustics!

In fine, it seems almost providential that this "disease" only appears at rare intervals, and that generally in places removed from the large centres of civilization. Were it otherwise, our clergymen, statesmen, and orators would have to resort to the hospitals to study eloquence from the victims of the epidemic; our fine ladies would have to watch "fits," to learn the finest graces of deportment, and moral philosophers would sit around "patients" to discover the true secrets of reform, and derive hints of practical virtue, eliminated from diseased organisms!

In the hope that other bishops besides Dr. J. A. Butsch may study and apply the lessons enforced by this remarkable and strictly novel phase of "disease," we commend the above-named learned gentleman's remarks to the attention of the reader for what they are worth.

We now resume Ennemoser's narrative in which the following descriptions are drawn, as before, chiefly from the Bishop of Skara's letter:—

"The Bishop said he had seen several persons fall at once into the trance without any premonitory symptom.

"Sometimes the parties preached with their eyes open and standing, and sometimes closed, and in a recumbent posture. He gives an account of three preaching girls in the parish of Warnham, of ages varying from eight to twelve. It was shortly before Christmas, 1842, when he went, in company with the Rev. Mr. Zingrist, the Rev. Mr. Smedmark, and a respectable farmer, his friend, to visit the cottage where those children lived. Many strangers besides the Bishop's party were present. The children, though peasants, were well informed, and could read; they were good and well disposed, and since their seizure were remarkably gentle and quiet. In their normal state they were bashful and timid. When in the trance they declared they were quite well, and had never been so happy before. When awoken, they complained of headache, pains in the limbs, and weakness, &c. In the case of one of the children, her symptoms commenced with a violent trembling, and she fell backwards so heavily as to alarm the spectators, though no injury seemed to ensue. The trance lasted several hours, and divided itself into two stages. In the first she rose up violently, and caught at the hands of the people round her. Some she instantly flung aside, as if repugnant to her; others she held, gently patted, and rubbed softly; these are called 'good hands.' Sometimes she made signs as if she were pouring out something which she appeared to drink, and her father and others present said she could detect any one in the company who was a drunkard, and even indicate the number of glasses he had taken. She went through the mimic operation of loading, presenting, and firing a gun; performed most dramatically a pugilistic combat, and went through the action of a person dressing. . . . ."

The Bishop and his commentator, Ennemoser, express the utmost bewilderment concerning the meaning of these signs. Those who have ever seen "the pantomimic Mediums" of the modern dispensation, and remember how graphically they would represent, under the influence of Spirits, the characteristics, or special scenes in the lives of deceased
persons, will be at no loss to understand what this little one’s “control” desired to depict. The good but uninformed narrator says:

"What rendered all this so extraordinary was, that although she was but a simple bashful peasant child, clothed in a sheepskin jacket, yet all her actions were free, full of dramatic effects; vigorous when representing manly action, and so indescribably great and full of sentiment when personating female occupations, as to amaze the more cultivated spectators. She seemed to be far more like an image in a dream, than a creature of flesh and blood. The child next passed into the second stage of the trance, which was characterized by a beautiful calmness and quiet. With her arms meekly folded she began to preach. Her manner was that of the purest oratory; her tones earnest and solemn, and the language of a high and exalted character, impossible for her to have used awake. Her appearance was saint-like, and her voice, which in her natural state was hoarse and harsh, had a brilliancy and clearness of tone wonderful to listen to. Many in the assembly wept, and all observed the profoundest silence."

Ennemoser adds:

"The number of persons affected in the Bishop's province of Skaraaborg alone, where the disease did not prevail as generally as in other places was, in 1843, upwards of 3,000! The clergy and doctors used all their endeavours to extinguish the movement, and by the end of 1843 it had almost ceased. Nothing of the kind has since appeared, but the good effects it produced on the minds of many a hardened sinner remain to testify to its truth and reality, although no one, whether learned in the science of physical or spiritual life, can yet explain the cause and nature of this extraordinary mental phenomena."

So writes Ennemoser in 1855, giving in the same work several pages to descriptions of phenomena in the United States which in thousands of instances paralleled the preaching epidemic of Sweden and other cases with which his two volumes are full. The good Bishop of Skara called "the power," disease. Ennemoser asserts that "neither physical nor mental science can explain it." "The power" in America and Europe calls itself Spiritual Influence, and though this assertion is positively demonstrated by uncounted test facts, identifying the said power with the Spirit of men and women who have once lived on earth, the clergy and doctors now, as in 1843, "use all their efforts to extinguish the movement," and the fact that they cannot succeed as well with calm, sane, and scientific investigators, as they did when dealing with the simple-minded unlettered peasantry of Skara, is an additional proof that "the power" is an intelligent one, and something too mighty to be extinguished by the particular crafts which it happens to interfere with.

In closing our notices of these curious Swedish phenomena, we have only to point out the numerous records of kindred occurrences in different countries at different periods of time, and suggest the probability, that there are mental upheavals which move with as much regularity, and appear and disappear in connection with unknown laws of magnetism, just as inevitably as those physical disturbances or atmospheric storms which, from time to time, alter the face of our planet. Were the entire scheme known, and the laws of mutual interdependence between mind and matter fully understood, we might prepare for these mental convulsions and Spiritual manifestations, with the same certainty that we expect the trade winds, or the equinoctial storms.

With a few isolated accounts of the phenomena which are recorded from time to time as occurring in certain families in Sweden and Norway, our notices of Scandinavian Spiritualism must be brought to a close.
NINETEENTH CENTURY MIRACLES.

One sanguine writer in the London *Medium and Daybreak*, gives the following encouraging notice of Swedish Spiritualism as a movement, in 1878. He says:—

"WASA, FINLAND.

"It is about a year and a half since I changed my abode from Stockholm to this place," and during that period it is wonderful how Spiritualism has gained ground in Sweden. The leading papers, that used in my time to refuse to publish any article on Spiritualism, excepting such as ridiculed the doctrine, have of late thrown their columns wide open to the serious discussion of the matter. Many a Spiritualist in secret, has thus been encouraged to give publicity to his opinions without standing any longer in awe of that demon, public ridicule, which intimidates so many of our brethren. Several of Allan Kardec's works have been translated into Swedish, among which I may mention his 'Evangelio selon le Spiritisme' as particularly well rendered in Swedish by Walter Jochnick. A Spiritual Library was opened in Stockholm on the 1st of April last, which will no doubt greatly contribute to the spreading of the blessed doctrine. The visit of Mr. Eglin to Stockholm was of the greatest benefit to the cause. Let us hope that the stay of Mrs. Esperance in the south of Sweden may have an equally beneficial effect. Notwithstanding all this progress of the cause in the neighbouring country, Spiritualism is looked upon here as something akin to madness, but even here there are thin, very thin rays, and very wide apart, struggling to pierce the darkness."

The author is in possession of a large number of cases of alleged hauntings, some being attached to houses and others to places, but none of them offer features of sufficient diversity from the ordinary run of similar narratives to make their insertion worth the reader's attention. The same may be said on the subject of dreams, visions, and second sight.

All these phenomena prevail amongst the Swedes, and the tendency to fairy lore manifest in their literature undoubtedly arises from their sentiment of close proximity to "the border land." Frederika Bremer, the celebrated novelist, during a tour through the New England States, frequently alluded to her faculty of dreaming, and prevision. This lady, though neither a Spiritualist nor in sympathy with the Spiritual movement at the time of her visit to America, was undoubtedly a Medium of a high order. She related at a party given by some warm Spiritualists, in her honour at Boston, how often she saw "the images" of her friends at long distances off, engaged in scenes which she afterwards found to have actually transpired. She said that—as in the experience of Hans Christian Andersen—the plot and framework of many of her stories pressed in upon her brain, and haunted her, until she wrote them down, and she often felt as if she was rather transcribing something from memory, than composing, when she wrote her works of fiction. The following short notice of her decease, published in the London *Spiritual Magazine* of 1866, may possess some interest for the admirers of this lady's writings. The editor says:—

"The celebrated Swedish novelist, Fredrika Bremer, passed away, in consequence of a cold, which ended in inflammation of the lungs, at three o'clock on Sunday morning, the last day of the old year, at the seat of Arsta, in the parish of Osserhamnings, some eighteen miles south-east of Stockholm.

"Fredrika Bremer was born at Abo, in Finland, in August, 1801, and had consequently attained her sixty-fourth year. She, herself, expected to die before the end of 1865, owing to a dream which she dreamed thirty years since, and which had left an indelible impression on her mind. It was partly owing to this that she removed to Arsta, the old home of her youth and early womanhood, in the course of last summer, and there she quietly spent her remaining days, in cheerful, resigned preparation. She enjoyed her usual good health to within a week of her decease, and her friends in no wise shared her presentiment. She gave a Christmas tree to the children on the estate, on Christmas eve, and attended service at the Church of Osserhamnings, on Christmas Day, when she took the chill which ended fatally."
Her writings, which are especially distinguished for their accurate pictures of family life, and for their genial, happy spirit, have made her name known far beyond the boundaries of her native land, and are translated into the principal European languages.

"In the closing portion of her life she became much interested in Spiritualism, and read 'From Matter to Spirit' with intense emotion. She says of it, 'It is the best I needed to enter fully into the interest and understanding of Spiritualism in its present form as a science. It is certainly an admirable work, as to its mind and spirit. Its theory and exposure of the natural laws, working in this class of phenomena, deserve the highest attention and appreciation of every intelligent and truth-loving mind.' Still some 'buts' arose in her mind against Spiritualism as the basis for a science and religion. These were fully and ably answered last autumn, by various deep-thinking Spiritualists. Her acceptance of their views has not, however, become known, but of this we are certain, that her mind was thoroughly open to conviction; a great step—since she had been prejudiced by some of the manifestations she witnessed in America, and which made her declare 'the spiritual world had its "humbugs" even as our world has,' and it did not seem to her extraordinary that they endeavoured to make fools of us."

SPIRITUALISM IN NORWAY.

Amongst a large mass of literature sent to the author concerning the traditions, fairy lore, and mythology of Norway, Iceland, the Faroe Isles, &c., there is little or no evidence that the inhabitants of these northern lands turn their natural Spiritual endowments to account, or attempt to systematize their powers by holding circles, or taking part in the modern phenomenal movement. The author of "Art Magic," who visited Norway, Iceland, Finland, and other portions of the northern coast during several summers, considers that the superstitious beliefs of the inhabitants in sea gods, sea kings, and the monsters said to haunt the wild caverns and basaltic ranges that fringe the coast lines, render it difficult to separate the facts of direct Spiritual origin, from the legendary lore in which the people of these countries delight. This writer says: 'The galleries of mental art are filled with the images of half-formed elementary existences which float like many coloured bubbles over the surface of the mirror in which Spirit friends attempt to reflect their wellremembered faces. The people are truly Mediumistic, sensitive, high strung, and nervous, as the result of the climate in which they dwell; poetical and imaginative, in accordance with their clear skies, studded over with blossoms of fire, and the wild, rugged scenery amidst which they pass untravelled lives. Still it is almost impossible to receive a pain narrative of Spiritual actualities from their lips, without finding it embellished with the mirage of an unformulated supernaturalism. Hanno Steere, the keeper of a lighthouse perched like an eye of fire on a mass of towering crags overlooking the wildest waves that ever swept a fated ship to doom, assured me of the voice of his father, now a Spirit, who kept that tower of warning before him, never failed to call him thrice and with solemn earnestness cry 'The lifeboat! the lifeboat!' before every storm that beat on that coast. And though the sea might be like glass and the winds sighing as softly as an infant's breathing, the voice of that Spirit never called for the lifeboat in vain. 'Sure to be in demand, it is unmoored when the soul of my father has passed by,' said the old man; 'and thus have I been warned to save unnumbered lives.' A bright young shepherd living in a lonely mountain pass near Bergen, showed the author above quoted the cavern where he used to go to consult a Spirit who appeared to him in the form of a white bird, when he had lost any of his flock, or needed advice in an emergency.

He said he had always been directed right; that the voice that spoke
NINETEENTH CENTURY MIRACLES.

had warned him again and again of the approach of robbers; directed him how to find lost articles; when and how to buy, sell, and trade.

For miles round, the simple country people came to consult the white Spirit through this lad. None could hear the voice but himself, and though he acknowledged that it exactly resembled that of his dead mother, the boy was quite sure it proceeded from "the white bird," a large white owl that dwelt in that cavern.

Many of the peasantry can really prophesy correctly and speak oracularly by listening to the murmur of the winds in the pine forests, or the tinkling of small cascades falling over the broken rocks. Ask them the secret of their prevision, and they will tell you, they hear words spoken by fays or kelpies. Amidst the hoarse roar of the waves lashed into fury by northern storms, the Icelandic fisherman hears the shout of the ancient Viking, or the wail of the Nixie, murmuring a requiem for the ship that shall presently be engulfed in the remorseless ocean grave. The woods, the grasses, the flowers, are full of fairy people to the Norwegian peasant girl, and storm Spirits ride on every meteor that flashes through the blazing midnight skies, in the imagination of every fisher lad. Do they believe in apparitions, the return of the souls of those who loved and left them a while ago? "Oh yes! they all do that—more or less—but spirits of the dead hover round churchyards they think, light up the churches in the still hours of night, or linger around the scenes where deeds of darkness have been performed."

These Northerns and women would make rare clairvoyants and seers of wonderful lucidity, provided they were trained; reserved for occult experiments, and could carry their atmosphere, scenery, and surroundings with them. Remove them from these, and they are but dull, stolid, unimaginative peasants after all.

Within the last few years some attempts have been made to interest the well educated inhabitants of Norwegian towns in reports of the Spiritual movement. Several ladies and gentlemen who have become readers of the Spiritual papers, have formed private circles, and evolved many satisfactory phases of Mediumship. A few American professional Mediums have visited Bergen and Christiansund, and the phenomena exhibited through them has made many converts, although there are few bold enough to openly avow their convictions.

One brave gentleman, Professor H. Starjohann, frequently favours the Spiritual journals of Europe and America with words of encouragement concerning the progress of the faith in which he is himself so deeply interested.

We shall conclude this necessarily brief notice of Spiritualism in Norway with extracts from two communications addressed by this gentleman, the one to the Banner of Light, the other to the Revue Spirite. The first, dated Christiansund, 1880, reads thus:

"Spiritualism is just commencing to give a sign of its existence here in Norway. The newspapers have begun to attack it as a delusion, and the 'expose' of Mrs. C——, which recently took place at 58, Great Russell Street, London, has made the round through all the papers in Scandinavia. After all, it must sooner or later take root, as in all other parts of the world. Mr. Eglington, the English medium, has done a good work in Stockholm, showing some of the great events a new world; and a couple of years ago Mr. Slade visited Copenhagen. The works of Mr. Zöllner, the great astronomer of Leipzig, have been mentioned in the papers and caused a good deal of sensation.

"Of mediums there are several here, but all, as yet, afraid to speak out. One writes with both hands; a gentleman is developing as a drawing medium. A peasant, who died about five years ago, and lived not far from here, was an excellent healing medium; his
knowledge within that circle? If then he does not comprehend his own wonderful
dogmatize on the eternal laws which are destined by
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NINETEENTH CENTURY MIRACLES

knowledge even within that circle! If then he does not comprehend his own wonderful existence, how does he presume to dogmatize on the eternal laws which are destined by Eternal Wisdom for the spirit-world and its operations!

"In our day, even learned people treat everything beyond their own immediate sphere of enquiry as matters of sickly fancy and folly, and thereby betray their ignorance. Such men will never solve the great problem of the universe!"

CHAPTER XLVII.

SPIRITUALISM IN SWITZERLAND.

WHilst Spiritualism prevails in every land with more or less phenomenal power, it has assumed no place as a public movement anywhere, save in America, England, Australia, France, and to a certain extent in Spanish America. In Switzerland—where a large number of visitors annually throng the most attractive spots, in pursuit of health, rest, and enjoyment—an universal under-current of Spiritualistic belief prevails with the floating population, although this sentiment with the peasantry, takes the shape of superstitious beliefs or religious enthusiasm.

Experience has shown, that mountain regions, and the clear electric atmosphere of elevated sites, are highly favourable to the development of Spiritual gifts, hence it is not uncommon to find Mediums of various endowments, especially vision seers and healers, amongst the natives of the Swiss mountains. The circumstances to which we shall devote this chapter, however, are of a far more remarkable character than the phenomena evolved in the familiar Spirit circle. Two cases of Spiritual outpouring have occurred in the Swiss Cantons during the present century, of so startling a nature, as to attract the eyes of all Europe, and to baffle every attempt at explanation from any other than a Spiritual hypothesis.

These cases are first, the tremendous and universal obsession, which fell upon the inhabitants of Morzine; the other, an almost unparalleled instance of persecution from the Polter-Geist, or haunting Spirit. Both circumstances have been narrated in many leading publications of Europe, and though treated from different points of view, the very diversity of opinion that prevail on these subjects, enables the candid historian to assure us of a vast array of facts, which do not necessarily require the assumption of opposing theories.

The following brief summary of the Morzine epidemic is culled from the pages of the Cornhill Magazine, two or three of the London daily journals, the Revue Spiritiste, and Mr. William Howitt's magazine article entitled, "The Devils of Morzine." The period of the occurrence was about 1860; the scene, the parish of Morzine, a beautiful valley of the Savoy, not more than half a day's journey from the Lake of Como. The place is quiet, remote, and had been seldom visited by tourists before the period above named. Being moreover shut in by high mountains, and inhabited by a simple, industrious, and pious class of peasants, Morzine might have appeared to a casual visitor the very centre of beaten, worn, and good order.

The first appearance of an abnormal visitation was the coming of a young girl, who, from being quiet, modest, and well-conducted, a
exhibit what her distressed family and friends supposed to be symptoms of insanity. She ran about in the most singular and aimless way; climbed high trees, scaled walls, and was found perched on roofs and cornices, which it seemed impossible for any creature but a squirrel to reach. She soon became wholly untractable; was given to fits of hysteria, violent laughter, passionate weeping, and general aberration from her customary modest behaviour. Whilst her parents were anxiously seeking advice in this dilemma, another and still another of the young girl's ordinary companions were seized with the same malady.

In the course of ten days the report prevailed, that over fifty females—ranging from seven years of age to fifty—had been seized, and were exhibiting symptoms of the most bewildering mental aberration. The crawling, climbing, leaping, wild singing, furious swearing, and frantic behaviour of these unfortunates, soon found crowds of imitators.

Before the tidings of this frightful affliction had passed beyond the district in which it originated, several hundreds of women and children, and scores of young men, were writhing under the contagion.

The seizures were sudden, like the attacks; they seldom lasted long, yet they never seemed to yield to any form of treatment, whether harsh or kind, medical, religious, or persuasive.

The first symptoms of this frightful malady do not seem to have been noted with sufficient attention to justify the historian in giving details which could be considered accurate. It was only when the number of the possessed exceeded two thousand persons, and the case was attracting multitudes of curious enquirers from all parts of the Continent, that the medical men, priests, and journalists of the day, began to keep and publish constant records of the progress of the epidemic.

One of the strangest features of the case, and one which most constantly baffled the faculty, was the appearance of rugged health, and freedom from all physical disease, which distinguished this malady. As a general rule, the victims spoke in hoarse, rough tones unlike their own; used profane language, such as few of them could have ever heard, and imitated the actions of crawling, leaping, climbing animals, with ghastly fidelity. Sometimes they would roll their bodies up into balls and distort their limbs beyond the power of the attendant physicians to account for, or disentangle.

Many amongst them were levitated in the air, and in a few instances, the women spoke in foreign tongues, manifested high conditions of exaltation, described glorious visions, prophesied, gave clairvoyant descriptions of absent persons and distant places, sang hymns, and preached in strains of sublime inspiration. It must be added, that these instances were very rare, and were only noticeable in the earlier stages of the obsession. Considered as a whole, the scenes enacted, and the mental states manifested, were only worthy of originating in Pandemonium.

It is almost needless to say that the tidings of this horrible obsession attracted immense multitudes of witnesses, no less than the attention of the learned and philosophic. When the attempts of the medical faculty, the church, and the law, had been tried again and again, and all had utterly failed to modify the ever-increasing horrors of this malady, the Emperor of the French, the late Louis Napoleon, under whose protectorate Morzine was then governed, yielding to the representations of his advisers, actually sent out three military companies to Morzine, charged with strict orders to quell the disturbances "on the authority of the Emperor, or by force if necessary." The result of this high-handed policy was to increase ten-fold...
the violence of the disease, and to augment the numbers of the afflicted, in
the persons of many of the very soldiers who sank under the contagion
which they were expected to quench.

The next move of the baffled French Government, was a spiritual one;
an army of priests, headed by a venerable Bishop, much beloved in his
diocease, being despatched in the quality of exorcists, at the suggestion of
the Archbishop of Paris. Unhappily this second experiment worked no
better than the first.

Respectable-looking groups of well-dressed men, women, and children,
would pass into the churches in reverent silence, and with all the appearance
of health and piety; but no sooner was the sound of the priest’s voice, or
the notes of the organ heard, than shrieks, exclamations, sobbings, and frenzied
cries resounded from different points of the assembly. Anxious fathers and
husbands were busy in carrying their distracted relatives into the open air,
and whether in the church or the home, every attempt of a sacerdotal
character, was sure to arouse the mania to heights of fury unknown before.

On many occasions, the priests and their sacred paraphernalia were driven
off by the obsessed, and forced to retreat in fear of bodily harm. Leaping
walls, scaling terrific heights, and mocking the exorcists with fierce oaths or
frantic sobbings, the last state of these unhappy ones seemed considerably
worse than the first. The children affected, acted more like apes than
human beings, and although now and then there were signs of exaltation,
and the interference of high angelic influences, the general tone of this
horrible infection was lunatic, mischievous, and profane.

Sometimes indeed, the women arose in the churches, and prayed with a
savour and eloquence which wrung every heart, and filled the listeners’
eyes with tears, but even then, the petitions put up were obviously uttered
by an inspiration foreign to the speaker, and pleaded in the most pathetic
and moving terms for aid in conquering the evil powers that then held
sway.

The time came at length, when the good old Bishop thought by a coup
de grace, to achieve a general victory over the adversary. He commanded
that as many as possible of the afflicted should be gathered together to hear
high mass, when he trusted that the solemnity of the occasion would be
sufficient to defeat what he evidently believed to be the combined forces of
Satan.

Our space does not permit the quotation of the Bishop’s letter addressed
to the French Archbishop; the gist of the document is however, to report
an entire failure of his scheme. According to the description cited by
William Howitt in his paper on “The Devils of Morzine,” the assemblage
in question, including at least two thousand of the possessed, and a number
of spectators, must have far more faithfully illustrated Milton’s description
of Pandemonium than any mortal scene before enacted. Children and
women were leaping over the seats and benches; clambering up the pillars,
and shrieking defiance from pinnacles which scarcely admitted of a foothold
for a bird.

Men beat their breasts, tore their hair, and moaned as if in mortal agony.
One young man was endeavouring with eyes streaming with tears and face
pale as marble, to hold back his young bride from ascending a fluted
column, whilst she broke from his grasp, scaled the giddy height, and
perching herself on the carved capital, broke forth into peals of laughter,
which froze the blood of every mortal to listen to. Whole knots of women,
who in their own homes seemed to be healthy, happy, and strictly modest
matrons, were lying on the ground with dishevelled hair, and rent garments, or dancing on tombs, and monuments, like incarnate fiends.

The poor Bishop's letter contains but one remark which seems to offer a clue to these scenes of horror and madness. He says: "When in my distress and confusion I accidentally laid my hand on the heads of these unfortunates, I found that the paroxysm instantly subsided, and that however wild and clamorous they may have been before, the parties so touched, generally sunk down as it were into a swoon, or deep sleep, and woke up most commonly restored to sanity, and a sense of propriety."

Good old man! unconsciously to himself a powerful magnetizer. Had the clue thus furnished been followed out, the whole tribe of obsessing demons might have been conquered, and their power replaced with a pure, holy, and healthful influence, which would have held possession of the frenzied crowd, until they could have been restored to sanity and individualism.

An earnest and philosophical observer of this frightful drama, a gentleman commissioned by one of the Brussels journals to report what was transpiring, writes of the closing scenes as follows:

"I stayed at Morzine until Monsieur left, that is to say, till half-past six in the evening. The poor bishop was utterly dispirited. Two or three "possessed" were brought to him in the sacristy, but he could do nothing. On my return I found one by the side of the road. I questioned her also in a foreign language, but she got angry, and replied by a handful of gravel, which she flung in my face, telling me that I only went once a year to mass, and that I was a lazybody."

"The complete failure of episcopal influence threw the Government back on the help of medical science. Dr. Constans had, since his first visit, published a report, in which he held out hopes of cure if his advice were strictly followed. He was again commissioned to do what he could for Morzine. Armed with the powers of a dictator he returned there, and backed by a fresh detachment of sixty soldiers, a brigade of gendarmes and a fresh curi, he issued despotic decrees, and threatened lunatic asylums, and in any case deportation for the convulsed. He fined any person who accused others of magic, or in any way encouraged the prevalent idea of supernatural evil. He desired the curi to preach sermons against the possibility of demoniacal possession, but this order could not well be carried out by even the most obedient priest.

"The persons affected with fits were dispersed in every direction. Some were sent to asylums and hospitals, and many were simply exiled from Chablais. They were not allowed to revisit even for a day their homes, except by very special favour. The existing health of the exiles is, of course, not well known, but we have heard of many who have attacks even now when they are far from Morzine. Four or five who were unfortunately kept together in an Annecy hospital, set on the chaplain, a priest who attempted to exercise them, and ill-treated him after the fashion in which they had dealt with his bishop."

"Whether fear has helped to stay the spiritual plague, as undoubtedly fear helped to produce it, remains to be proved; at present the urgent pressure put by the French Government on the people of Morzine seems to have scotched the snake. There have been no cases of convolution for four months. The soldiers have been withdrawn. Visitors to the place, curious of information, are, we think wisely discouraged; quacks and charlatans are not allowed admission to the commune."

We should not care to conclude this horrible and apparently incredible narrative without citing some additional testimony of a corroborative and authentic character. We will therefore give a few extracts from Mr. William Howitt's excellent paper on "The Devils of Morzine," published in the London Spiritual Magazine, which read as follows:

"We need not point to the salient facts of our narrative, or discuss the various theories that have been invented to account for them... It is impossible not to see the resemblance of the Morzine epidemic with the demonopathy of the sixteenth century, and the history of the Jansenist and Cevennes convolutionnaires... Some of the facts..."
we have related were often observed in the state of hypnotism, or nervous sleep, with which physicians are familiar. The hallucinations of which we have given instances are too common to astonish us. But the likeness of this epidemic to others that have been observed, does not account for its symptoms.

"The resemblance of one set of phenomena to another does not explain any. . . . In this narrative we notice, that like all the revival and other epidemic phenomena, this of Morzine began with one person, who communicated the infection to her companions. At the commencement, it seemed as if it was about to be a religious revival, but the evil spirits soon got the better and thenceforth maintained their ground. The extreme similarity in small points, such as running up trees and houses, will be best seen by giving some other instances of similar epidemic phenomena which occurred at convents and schools in France, Holland, and Germany during upwards of one hundred and fifty years, breaking out from the year 1494 to the year 1652, each attended with convulsive spasms of the body and mental characteristics, similar in many respects to those of the Morzine possession. It is noticed in that of the nuns at Werstet that it commenced in a notion of witchcraft, and that they were seized with violent fits of sadness and paroxysms of an hysterical kind; that they fell suddenly to the ground as if dead, whilst others scrambled up trees, clambering with their feet like cats. Mr. Madden, in his 'Phantasmata,' gives a description of these cases, and describes that of the nuns of Kintorpe as follows:—At first a few only were seized with convulsions and hallucinations. The symptoms seemed to be communicated, it is said, by touch; but perhaps it would be more correct to say, by close intercourse and sympathy. When the attack burst out they raved, uttered cries imitating the shrieks and screams of animals, felt a strong desire to bite, and became frightfully contorted. At the convent of Cologne in 1546, it began with one nun, and was by her communicated to the one whose bed was next to her, and immediately after to the whole convent. In 1566, the foundling children at Amsterdam were attacked with convulsions and delirium, during which they spoke foreign languages, and knew what was passing elsewhere, even in the great council of the city; and they even clambered along walls like cats, and along the roofs of houses.' The same had happened in Rome in 1565, in the Orphan Asylum in that city, where it is said 'about seventy young girls became demons, and continued in that state more than two years.' Of the Sisters of St. Bridget, who had the disease for ten years, all had the faculty of improving long discourses under inspirational influence.

"The nuns at Loudun suffered from 'frightful disquietude of mind;' hysterical symptoms, convulsions of extreme violence, producing singular contortions, catalepsy, and hallucinations all bearing on subjects of religious enthusiasm. As to their cries, it was what might be conceived of the bellowing of the condemned.' They also spoke in foreign tongues with which they were not previously acquainted, and by that we come to the knowledge of a curious portion of the Roman rite, after which they were tried, to 'find any of the three symptoms required by it as a sign of being truly possessed by the Devil; and which are, divination, the understanding of languages which the person has not learned, and a supernatural strength of body.' Six of the clerical and magisterial functionaries who had been brought into contact with the nuns as judges, caught the disease. There was an unusual exaltation of some of the intellectual faculties, a power of imposing, and of inner vision or thought reading, as to which Mr. Madden observes, 'that they differ in no respect from the phenomena of magnetism.'

"The cases were all more or less connected with religious ideas, but were also much mixed with those that might expect, with the prevalent middle age notions of diabolic possession. A case similar to those occurring in the middle ages amongst the children of Amsterdam and the nuns in the convents, happened within the last seven years in Piedmont, and went through the Continental papers—'A number of young girls in the district all at once left their schools and homes and went into the fields and woods, roaming, and behaving in the wildest way. Exhortations to return being insufficient, the clergy were called to exercise the poor girls, who repelled them, calling them devils and sorcerers; many of them got up trees and on the roofs of houses, and refused to come down.'

"Dr. Kerner relates that, 'At the village of Neuhutte, in Wurtemberg, which is situated among the mountains, a sort of St. Vitus' dance becomes epidemic chiefly amongst young people, so that all the children of the place are seized with it at the same time. Like persons in a magnetic state, they are aware of the precise moment that a fit will seize them, and if they are in the fields they hasten home and immediately fall into a convulsion, in which condition they will move for an hour or more with the most surprising regularity, keeping measure like an accomplished dancer, after which they awake as if out of a magnetic sleep.'

Mr. Howitt very justly complains that "the resemblance of one set of phenomena to another does not explain any." What then? Is there no
explanation to be rendered of states so utterly abnormal to all known procedures of natural law? Speaking authoritatively, we must answer—in our present utter ignorance of Spiritual science and its laws—No; but judging analogically from what we do know of Spiritual potencies, we deem it quite possible that there are mental and magnetic storms, contagions, and epidemics, generated by conditions, and proceeding upon laws of which at present we are in total ignorance, but which assuredly originate in planitary and geologic changes, with just as much regularity and order as do contagious maladies and epidemic diseases. The very fact that they prevail in special districts proves that they obey some unknown but potential physical law; whilst the invariability with which they propagate their effects by contact, proves that the affection is nervous, and from thence of a mental type, and that the malarium, or pabulum of infection is a magnetic one. Waiting the day when the physiology of mind shall be as carefully studied and its healthful or diseased states scientifically dealt with as the physiology of the material body, we must for the present quit the realm of hypothesis, and pass on to notice the next representative case of Swiss Spiritualism.

The narrative we are now about to cite has been published in many languages and widely circulated through the Continental journals of the period, 1862-3. The best and most impartial summary of the case is to be found in the London Spiritual Magazine of February, 1864, written by Mr. William Howitt, under the caption of—

"PERSECUTION AND EXPULSION FROM HIS PATRIMONIAL HOUSE OF M. JOILLER, OF THE SWISS NATIONAL COUNCIL, BY DISORDERLY SPIRITS."

The extracts which we find most pertinent to this case, taken from Mr. Howitt's narrative, commence as follows:—

"In the third volume of this magazine, p. 499, the reader will find an article headed 'Manifestations at Lucerne.' This article consists of extracts from different Swiss newspapers, giving an account of the extraordinary appearances, noises, and other annoyances going on, from the autumn of 1860 to that of 1862, in the house of M. Joller, at Stans, a village on the borders of the Lake of Lucerne. Some of these newspapers, in the usual style of such journals, were inclined to be witty, if not wise, over these occurrences; but a correspondent well known to us, and one of our most valued contributors, had taken the trouble to go himself to Stans, and ascertain what were the facts on the spot. He tells us that he found M. Joller, a lawyer, a man of middle age, having several children, his eldest son being about twenty. That he bore an excellent character, and was well known throughout the country. He found Stans a village about an hour's sail by steamboat from Lucerne, standing in a charming valley one or two miles from the shore, fruitful, well peopled, by no means sombre or solitary, and surrounded by magnificent mountains. M. Joller confirmed the supernatural facts which have proved so startling to the public, and so grievous to him. The letter of our correspondent is dated the 4th of October, 1862. On the 22nd of the same month, or only eighteen days later, M. Joller was compelled by these unpitying peller-geist to abandon his hereditary home, with all his family.

"M. Joller has now published the story of his unmerited sufferings and banishment from his natal hearth by these troublesome intruders, in a small brochure of ninety-one pages. This little book now lies before us, and certainly no more extraordinary case of supernatural persecution has yet been put on record.

"Every one familiar with the Lake of Lucerne, must have a pretty good idea of the situation of Stans, when it is said that from M. Joller's house, Mount Pilatus on the one hand, and the Rigi on the other, are in full view. This house and property, M. Joller informs us, had been in the possession of his family for about a hundred years.

"It was in this house that M. Joller, an active and popular lawyer, and member of the national council, lived from the death of his father in 1845, to the summer of 1862, in peace and happiness. Then, suddenly, in the autumn of 1860, uncanny sounds and
sights began to show themselves to the astonishment of all, and for some time to the persevering disbelief of M. Joller. "In my house," he says, "bloomed seven healthy children, four boys and three girls. In our abode superstition ever had been a rejected thing; and I may assert that scarcely any family had been brought up with so little fear of ghosts as mine."

"The troublesome visitations made their début by first rapping on the bedstead of the servant-maid, raps which she said she not only heard but felt, one night in the autumn of 1860. She immediately expressed her belief that this was the token of an approaching death in the family. The maid slept in a room on the third story, so that it could not well be any mischievous person playing a trick; but M. Joller strictly commanded her to keep her superstitious notions to herself, and ascribed the raps to the girl's own imagination, which she would, however, on no account admit. The rapping was not again repeated for some weeks, but after that interval M. Joller came home from a temporary absence and found his family in great alarm. His wife and second daughter, sleeping in his own room, had been awaked by loud rappings on a table in the room. On demanding if it were any living agent, that it should rap again, it did so promptly. They also now entertained the notion that it was the messenger of death, and a letter informing them in a few days of the decease of a friend, confirmed that idea. They were soon, however, to be convinced that it was nothing temporary. In June, 1861, one of the boys, nine years of age, being in a wood chamber on the third story, was found in a swoon. As he was a stout, strong lad, great was the wonder, and on coming to himself, he said that he was in the chamber he heard knocks on the door, of which he took no notice, but immediately afterwards a white indistinct figure opened the door and entered, when he lost consciousness. This M. Joller endeavoured to account for by the erudite solvent of all difficulties—imagination. But M. Joller was not to let off so easily. The other boys in their bedroom heard noises in the night in the rooms above and below them, and called out to know who was making the noise. M. Joller endeavoured to persuade them that they were cats or rats, or birds that made the noises; and yet he now recollected to have heard similar sounds on his own writing table, and that frequently, two years ago.

"In the autumn of 1861, the maid renewed her complaints. She said she was afraid of remaining alone in the kitchen. As she cleaned the ashes in an evening on the steps near the kitchen door, grey shapes appeared from the cellar below. They came upstairs into her chamber, and she heard them sobbing in the fourth story, which was a lumber room. Mrs. Joller scolded her for her fancies. But the same things appeared to the children, and the youngest daughter about eleven years old, at her studies in the day, saw a child enter, walk up to her, and vanish. The maid-servant was dismissed in October of 1862, and a girl of only thirteen taken in her place to do the more common work of the house, the mother and daughters, in Swiss fashion, undertaking the rest. From that time to the summer of 1862 all was quiet, the medium seemed to have gone in the maid; but this was not the case, for two of the boys who slept in a chamber leading by a terrace into the garden, declared that they still heard at nights knocking on the walls; others said that they heard in the rooms above a going to and fro as of a heavy dog, and knockings on the walls and the floors. Still M. Joller endeavoured to persuade his family that these sounds proceeded from merely natural causes.

"On the 15th of August, M. Joller had occasion to visit Lucerne, with his wife and eldest son, and on his return the rest of the children had relations of fresh apparitions to make. This time he threatened them sternly with the rod if he heard any more such nonsensical scurrily thoughts. But the maid and her children maintained and believed in nothing. But the very same forenoon the children were frightened out of the house by knockings, and as they sat down on the doorsteps leading to the garden, a pebble the size of a man's fist was thrown from somewhere above or from the house, and fell betwixt two of them. Returning to the house they found all the doors of the rooms, drawers, and cupboards standing open. These they closed and locked, only to see them fly open again. They then locked the door of the chamber adjoining the sitting-room, and bolted it with the night bolt, but notwithstanding both, it was thrown open, and all the windows and doors standing open were as suddenly closed. Hearing also a heavy step on the stairs, though nobody was visible, they flew again into the garden. Returning at noon to dinner, they saw a strange spectre on the staircase, and hurried once more into the garden with the dinner apparatus, and took refuge under a large walnut tree. As the girl carried the plates out from the kitchen, she saw doors still opening and shutting and the children from the garden saw all the windows open.

"The disturbances now came thicker and faster. The humming of spinning-wheels was heard in the house; occasionally a strange music; furniture began to move about; then the music was accompanied by the audible singing in a melancholy tone of Camilla's prayer in Zangpe, 'Gleiches Löss,' &c, and a voice said in the Midwalden patio, 'Wenn du gar niemer wersch tach! ' 'If I should never come again!' Still more extra-xxx
ordinary, not only they, but the woman of the adjoining house, saw on the house front drawn with the accuracy of an engraving, a snow-white figure with a death's head, with they watched for some time till it faded quite out. The same evening, on a fire having kindled in the ground story, called the house a casian figure surrounded by flames, coming down the chimney, and dissolving into water, drowned the fire out, and saved all cry from the maid and children, which brought down the shouting, who found the gun sitting in the abutting house of the tenant sleeping in terror.

M. Joller now received information of like things going on in other places, persons of education and intelligence, but he still persisted in ascribing these things to natural causes. But the time was now come for him to meet the enemy face to face. On the 19th of August, as he informed at home in the evening, his wife called him into the house passage to hear the knocking going on. Then he soon had ample evidence that the stories of the maids and children had foundation enough. The knocking went on both on the wall before him; then in the scullery. He followed, putting his ear close to the place, and pretending that it must be a rat, struck some heavy blows on the walls to frighten the rat away. To his astonishment, the blows were returned with equal vigour and in equal number. He then called for a candle, and examined the passage of the scullery closely. In vain; so he summoned his family to the sitting-room, dacier's would find it all out next morning; and bringing Zachokhoj's 'Book of Family Wonders' began to read about his 28th chapter. named, 'On the Power of Superstition.'

"The spirit! no, neither for M. Joller nor Zachokhoj, but began presently on the room door, vigorously, that his reading was soon brought to an end, and the children asked triumphantly, 'Is that a rat, then?'

"Incensed at this, and strongly persuaded that some one was playing the fool with him, he seized a candle, armed himself with a stick, and sallied forth to hunt out the villain. The outer doors and windows being fast, he felt sure that his must soon deaf him. He descended to the cellar, made a vigorous search amongst the barrels and held the door. Nothing there; but above his head the knocking was now going on briskly. He ascended, followed the sound from place to place; sometimes with his candle, sometimes without it, stealing along in the dark to pounce on the rogues. Taking nothing by motion, however, he ordered all to bed. The noises nevertheless became such that the whole family had flown together into one room, and there the knocking came to bedstead was seized and banged against the wall till the whole bed shaked. M. Joller examined under the bed and into every corner of the room, but in vain, though he feared the doors and windows all fast. As he was thus employed, he heard rasps on the door, and felt a soft stroking on the forefinger of his left hand.

"From this time till that when the family was driven from the house, the house was almost incessant; and the knocking, the throwing about of furniture, the visible presencement of spirits has rarely had a parallel in the history of such phenomena. The might have been room to suppose that the maids and children had given way to imaginary fears, but from this time forward the disorders became the subject of incessant public observation. The news flew about, spite of all M. Joller's endeavours to keep it at least and hundreds and thousands of people flocked from the country round to witness its proceedings—and did witness them in crowds.

"The next morning he kept his word, and made a thorough examination of the house, and the spirits gave him the amplest opportunity to try his skill. They knocked everywhere, till he saw the very wratnec sbend beneath their blows. As he was born in the house, and an inquisitive lad, had watched all repairs going on at different periods, he says there was not a hairbreadth of its wall or roof that was not familiar to him. The knockings were everywhere. Now thumping on a door, he opened it, and held it fast in his hands, when the knockings were given on each side at once. On one occasion he stood with a chamber doorajar, and suddenly pulling it open as the first knock fell on it, saw a dark figure outside; but before he could spring forward, his wife and a daughter who were in the room, simultaneously cried out that they saw a brown bony arm at the mope withdrawn from the door. They did this so completely together that he was convinced that each saw the same thing. The servant flew upstairs to say that she had heard something come down the stairs, and three times groaningly exclaimed, 'Take pity on me!' She added that she looked eagerly, but could see nothing; yet soon after she saw a ghostly translucent little cloud float in at the kitchen window, and pass with a vibrating motion to the chamber door, where it had knocked loudly.

"Driven to a late conviction of what he had to deal with, M. Joller hastened to the Commissary Niederberger to come and see these things; but he being absent, Father Guardian came, and watched the phenomena with deep interest, but without being able to suggest a solution of the cause. He thought an investigation by men of authority aheading the consequences of publicity, for the present hesitated. The Father bestowed the usual blessing on the house and withdrew. The
bewildered M. Joller then drew out his dust-covered college notes on experimental physics, made at Munich, while attending the class of Professor Sieber, but they afforded him no light.

Neither the blessing of the reverend Father, nor the philosophical enquiry suspended the disturbances for an instant. The next day, as the Court of Justice was sitting at Lucerne, he was obliged to attend on business, but he was sent for before the Court rose, the house at home being in the most frightful uproar. Arriving, he found all his family in the open air, not daring to stay under the roof. Numbers of people were collected on the high road looking at the house, in great excitement. Having no fear, he entered the house, and found the doors madly flying open and then hanging to with a violence that threatened to demolish them. In the kitchen he found the glasses, bottles, and earthenware standing on the table ringing as if struck with a metallic instrument. The knockings were in so many parts of the house at once, that had it been men who did it, it would have required four or five, yet not a man was in the house except himself. He here called in an old friend, the Councillor Zimmermann, Dr. K. von Deschwendien, an accomplished natural philosopher; the President of the Court of Justice, Obermatt, Judge Schallberger, Master Builder Aloys Amstad, and Drawing Master Obermatt. These gentlemen witnessed with astonishment the phenomena. They sought everywhere for some physical cause, and propounded many theories of Vulcanism, magnetism, galvanism, electricity, &c. But at length they went away as much puzzled as many other scientific men had been in like circumstances.

The next day, Mr. President Obermatt brought other gentlemen to witness the disturbances, and one of these suggested whether it might not be some electrical machine on the premises which was grown thus riotous, when the eldest son of M. Joller, who had been cautioned by his father to be secret on the real cause, conceivingly observed that it might be so. This was enough. It does not appear that there was any electrical machine on the premises, but the frolics of the spirits went on with a violence that no twenty electrical machines in the house could account for. Doors were fiercely flung open, bolts and bars dashed vehemently back. Figures were seen by different people, and the second son fainted and fell at the sight of one. The house was now rarely unoccupied by crowds of people, before whom the manifestations went on in full force and variety. Before the Land-Captain Zeiger, the Director of Police Jann, Dr. Christen, the President of the Court of Justice again, and many other persons of condition, the Episcopal Commissary Niederberger, and Father Guardian made a very vigorous examination of the house, and retired advising a thorough physical commission of inquiry; but believing its origin to be still beyond the scope of such a commission.

Something was become highly necessary; the house was crowded from morning to night; some talked of and hunted for the electrical machine; others challenged the devil to come out; and others, who had happened to hear that the eldest son of M. Joller had been seen speaking with an actor in the streets of Lucerne, declared that it was all soreness, and that young Joller had learned it of the player. The police-director, Jann, sent in two policemen to keep watch that the house was not plundered by thieves amongst the crowds. As the conduct of the visitors, both in the flesh and out of it, grew every day more outrageous, though a number of watchers were maintained throughout the nights; as the spirits grew bolder and showed themselves more openly; and as M. Joller seized one of the hands of the spirits and felt distinctly the thumb and fingers, which soon drew themselves away; he went and demanded a formal examination of the house by the police authorities. This was accorded, and three of the heads of the police were appointed to prosecute the inquiry. Up to this moment the disturbances continued in full play. The directors of police ordered M. Joller to withdraw with his whole family from the house, and take up their quarters elsewhere. They were then left to themselves; and profound silence for six days. No knock was heard, no ghost appeared, no door or window opened or shut of itself. The profound Dogberries of the police, therefore, drew up a report that there was nothing at all amiss, and returned to Lucerne in the pride of ignorance of all psychology, and of having shown up the whole affair. These worthy souls knew nothing at all about mediums. M. Joller did not even understand that he had carried the mediums along with him; but he knew the moment that he recrossed his own threshold that the old ghostly power was there in all its force.

The tide of popular ridicule was now let loose against the unfortunate Joller. The Press was in a heaven of triumph over the follies of this superstitious man. Though thousands had seen the very things that he asserted to exist; though police-director Jann, judges, magistrates, and dignified clergy had all witnessed the phenomena, poor Joller and his family were treated as little less than lunatics. The thing was the talk of all Switzerland, and what wounded M. Joller most deeply was, that all his political services and sacrifices to liberal opinion were at once forgotten. • His own party, to a man, joined in deriding him; even those with whom he had stood side by side in battle against
political corruptions, threw their sarcasm at him. As is so often the case, however, as of his political opponents, whom he had hit the hardest and spared the less, n Re as nobly forward and defended him, as an honourable, meritorious, and trustworthy man.

"In vain did M. Joller protest against the injustice of his neighbours: in vain did he insist on another police examination conducted in whatever manner the authorities pleased, so that the family should be in the house: the one already made was held a settle the whole question. On the contrary, however, the annoyances held their mes interrupted course from this time, the 4th of September, to the 22nd of October, when I finally drove him and his family out. It is still a long story, but we can only notice of the most striking phenomena. Chairs and other furniture continued to change its places, apparently on their own pleasure. Broken pots and glasses, an old axe, an Indian corn, a sickle, a great iron ring, were repeatedly brought out of the kitchen cellar, and thrust into a stove in a chamber, locked up and the key in possession of M. Joller. In full sunshine at noon, the eldest daughter saw in the garden, as she thought, the maid servant climbing the lattice-work on the house side to gather grapes. She saw her dress so distinctly, her hair net, smooth hair, and dark neckerchief, that she did not know about to her, where to find the remainder of the kitchen. She saw the maid out in the garden, as to what was wanted: and the figure, as if crouching under the vine leaves, disappeared.

"For some days there had been a plunging of leafy branches and flinging of them in the chamber windows, or upon the heads of persons passing below, when on the 1st of September, as the whole family sat at coffee at half-past two in the day, three statues being present, and the maid in the room, a great noise was heard in the salon above. A rushed up and saw the room in singular disorder. From the wall on the left hand a huge engraving was taken down and laid on the floor. Two pier glasses were taken from the wall and laid down in like manner. A parrot that had stood in a corner was spread over an ornamental hanging lamp. Stools and curtains were thrown confusedly into a heap; and all the chairs were heaped one upon another around the table. Everything being restored to order, and the room carefully locked, the next morning early, the rest was found in a still greater state of chaos, as well as an adjoining chamber.

"M. Joller having to go to Lucerne to pay in some money, heard, on his return, from his family, that they had, in an adjoining chamber, heard the distinct counting out of money, piece by piece, and the rolls of it successively pushed aside, so that they were inclined to believe that there must be somebody there so engaged. On looking, however, they found nobody. On mentioning the time he found it agrees exactly with that in which he was then counting his money at the bank. At another time, as he was the same distance on the estate, watching the felling and cutting up of timber, his wife and children at home heard the chopping and splitting of wood in the cellar. On the 16th of September they were astonished by the hopping and dancing of an apple, which came flying downstairs against the house door, and passed by M. Joller in the passage at seven o'clock into the kitchen. The servant, busy at her cooking stove, seized it, and laid it on the kitchen table, when it soon sprang away and hopped into the passage. The girl seized it again, and flung it through the window, but it soon came flying back through the same window, bounded on the table, thence into the passage, the sitting-room, and finally into the adjoining chamber, when it flew into a corner and remained quiet. A parcel descended from the ceiling, near M. Joller, with such force as to be smashed on the floor. Other pieces of pear were flung at the girls while at work, and hung in their hair nets.

"The family were repeatedly assailed with showers of stones, both in the house and in the garden. At twelve o'clock in the day, while at the well, a shower of stones fell round one of the daughters without any striking her, and at the same time a sharp-edged stone fell down the kitchen chimney, striking the lid of a pan on the fire, and then falling to the floor without bringing a trace of sound with it. A knitting needle took to flying about from room to room, and being thrown out into the garden, it flew back again. There were continually sounds of humming and spinning wheels, and the drawing up of clock chains. On the 16th of September a voice deep and groaning, said distinctly, as out of the wall: "Jetz komme ich wieder."—"Now I come no more!" but it did not keep its word, or other actors stayed behind, for more variety of annoyances were played off than can be here enumerated.

"During all this time the unceremonious intrusion of people continued, so that there could be no domestic privacy, neither could the family affairs, or the legal business of M. Joller go on. He was, therefore, compelled to seek another home, and abandon this, his natal one, on the 22nd of October, 1829.

"Such a brief notice of M. Joller's case, undoubtedly, taken altogether, the most extraordinary which has occurred of late years. In closing it, he says, that a great many similar ones, but none so outrageous have been brought to his knowledge by persons of the most unquestionable character. That he could cite a long catalogue of witnesses of his unhappy spirit-persecution, but that it is too notorious to need it. The house, he says,
stood empty till the following spring, when he succeeded in letting it, and that up to the time of his writing this account, nothing particular had disturbed the new tenant, nor had the troubles followed him. It may be conceived what a serious affair it had proved to him in interruption of business and family life, in loss of peace of mind, and in infliction of censorious remarks. The nuisance of the invading crowd must, of itself, have been intolerable; for when compelled to lock his doors against them, they procured ladders and broke in at his chamber window.

"The most striking feature of M. Joller's case is the entire ignorance of the nature of haunting spirits both by M. Joller, the police, and the clergy of the neighbourhood. As for M. Joller, evidently a Catholic by faith, he seems to have had no idea of getting rid of his persecutors by prayers and earnest appeal to the God of all spirits. A worthy man, he goes on suffering, and is actually driven from his home, without an idea that these troublesome guests might have been sent away instead. There were evidently unhappy spirits seeking aid from the first mediums they could meet with. They found these in M. Joller's house; but they were mediums without that knowledge which mediums instructed by Spiritualism possess. These unhappy souls were repeatedly heard sobbing and groaning and exclaiming, 'Erhört mich! euer Seel! Have mercy on me!' They wanted the prayers and good offices of M. Joller and his family, and failing to make them comprehend this, they grew desperate; the worst instead of the best feelings of their natures were excited, and in their rage at being able to make these mediums perceive but not to understand them, they grew to resemble fiends in their wild passions rather than miserable suppliants. The consequence was that instead of being soothed by sympathy and gently dismissed on an upward course, as the Seeress of Prevorst often dismissed such, M. Joller was most unnecessarily driven from his own long-loved hearth. M. Joller, with all his worth and secular knowledge, is, in fact, the victim of ignorance—and a standing warning to men of education to pay some little attention to the psychological facts that are daily rising around them.

"It is satisfactory to see that a learned professor of one of the Swiss Colleges has prefigured M. Joller's pamphlet by an assertion of the truth and the real nature of these phenomena, and contends that it is the duty of psychology and natural science, not to ignore these frequent facts, but to throw fresh light on them by honest enquiry."

CHAPTER XLVIII.

SPIRITUALISM IN ITALY.

Were Spirit communion still fettered by the chains of superstition thrown around it during the early and middle ages of human history, no land would afford a wider or fairer field for occult research than beautiful Italy.

The sunny skies, lovely scenery, and memorable history of Italy, naturally impress its people with a sentiment of romanticism peculiarly favourable to the reception of Spiritualistic beliefs and teachings.

In all lands too, overlaid with the vestiges of ancient civilizations there seems to be an imperishable aura of Magnetism which renders the very ground, and every object it sustains, Mediumistic.

Every foot of Italian soil is charged with the emanations of vanished generations. Rome has her catacombs in the streets as well as beneath them. Milan, Pisa, Florence, once stately Venice, and—in a word—every city and town of this memorable country, is a "psychometric" record engraved with images conserved in "the Astral light," which has been accumulating during the succeeding generations of more than two thousand years.

It scarcely needs the clear eye of the Spirit to recall these images into undying existence. Their mark remains in the conglomerate sphere which pervades the air, and vibrates beneath every footfall. Well may the modern
NINETEENTH CENTURY MIRACLES.

Traveler see the impress of ancient Italy closing around him, and ever tugging him in the mystic shadows of the past; and this, even when his imaginative sense affords him no scope for expressing the strange moral influences which weigh upon his spirit, or the awe which possesses him—awe in which he knows to be commingled with the dust beneath his feet, in the sense of being born from every gray ruin, and reappear in the indescribable impression on every vestige of the past, by the sunless ages long succeeding ages.

Our part in this volume however is to deal with the mere actualities of the past here and hereafter, as revealed through the rifts of that veil, which has so long enshrouded the district beyond the valley of the shadow.

Speaking then only of the Italy of to-day, we find that the phenomena of modern Spiritualism were believed in amongst many well-informed Italians, long before any name was called to the subject in the public press, whilst it would be difficult at this time to say whom or with whom no Spiritualism originated in Italy, but one of the earliest public accounts was given of its progress as usual—a bulletin issued from the editor of an Italian Journal in Rome, the Catholic.

The article in question was entitled, "Modern Necromancy," and describing with remarkable candour the wide-spread influence which the phenomena had obtained and that "in the best society of Italy," the editor proceeded to draw the conclusions, of which the following is an almost literal translation:

"In some of the phenomena may be attributed to imposture, hallucination, exaggeration in the reports of those who describe it, but there is a foundation of truth in the general form of the reports which cannot have originated in pure invention wholly disregarded without losing the value of universal testimony.

"Foul! The talk of the theories offered in explanation of the proven facts, only adds a certain percentage of those facts, but utterly fail to account for the balance.

"Foul! Allowing for all that can be filtered away on mere human hypotheses, are still a large class of phenomena appealing to every sense which cannot be accounted for by any known natural laws, and which seem to manifest the action of intelligent beings, &c., &c.

In the summary drawn from these and similar propositions, the editor satisfies himself at least that the agency at work in the production of these phenomena is supra-mundane, Spiritual, and diabolical; that the author is Satan, and the agents his accredited legions," &c., &c.

Whilst this Italian editor's theory had not even the merit of novelty, he recommend it, certain it is, that its publication was most apropos, subverted all the purpose of the warmest Spiritual propagandist of desire. It was copied into most of the leading journals of Italy, and for the best circulating the medium that the occasion could have called for.

In all probability the diatribes of the aforesaid editor were principally directed against the friends and converts of the celebrated Spiritualist Medium, Mr. D. D. Home, who had visited Italy in 1854, and spending some time in Florence, Rome, and Naples, had been highly courted, and honoured by many of the most distinguished royal and potentates of the land.

Although Mr. Home does not dwell on his Italian experiences at great length in his autobiography, the influence he exerted made a lasting and permanent mark upon the society he left behind.
Shortly after Mr. Home's departure, circles were formed in numerous families of distinction. Societies for the investigation of the phenomena were organized, in which many persons renowned for learning and literary attainments took part, whilst Mr. Home's friends and enemies both became entangled in journalistic controversies, which kept the subject constantly before the public. Meantime, reports of strange phenomena occurring spontaneously in different parts of the country, filled the columns of the journals, and continued to keep interest in the subject at fever heat. Within the very shadow of the Pontifical walls at Rome, a notorious case of bell ringing occurred which baffled all the efforts of the police to account for. When the law failed, priestly exorcism was tried and proved equally inefficacious. The annoyance ceased as mysteriously as it commenced, but was immediately succeeded by reports of unaccountable stone throwings occurring in three different parts of the city of Rome, and on the premises of persons, whose good standing in society, precluded all idea of deception or fraud. Whilst the public mind was being strongly exercised on these disturbances, whilst priestly exhortations were contributing to excite attention by imploring the people "to resist the wiles of Satan," and tidings were circulated of similar occurrences at Naples, Palermo, and Florence, a strong Spiritual impulse was given to the subject by the publication of a paper issued at Geneva by Dr. Pietro Gatti and Signor B. E. Manieri, entitled *Il Amore del Vero*.

In this journal the editors republished accounts of the Spiritual movement, as it was transpiring in America, France, and England.

As Dr. Gatti, the chief editor, was known to be a man of probity and sound sense, holding moreover the responsible position of director of the Homeopathic Hospital at Geneva, the immense flood of testimony that was disseminated through his journal, served materially to deepen public interest on the subject of Spiritual manifestations.

Against this tide of constantly increasing enthusiasm, the anathemas of the Church and the sneers of the press made no headway; in point of fact, the reiterated thunders of ecclesiasticism only served to awaken the people to a sense of its imbecility, and show the resistless strength of the power against which the clergy launched their impotent threats.

Those who have beheld with astonishment, the political battle for freedom waged so successfully on Italian soil, little know that some of the noblest soldiers in this grand patriotic warfare, were Spiritualists, and that it was from the communications of mighty and exalted Spirits, that such men as Victor Emmanuel, Garibaldi, and their compatriots, received some of their wisest and most encouraging counsels. It is now no longer a secret, that many eminent Italian reformers of the day were and are Spiritualists. When the eye of the soul shall behold no longer "as in a glass darkly" but face to face with actual truth, it will be seen, that the great lever of all the reforms that are agitating the social, political, and religious arenas of human thought, in the nineteenth century, has been Spiritualism, and that in its subtle but irresistible appeals to consciousness and reason, the age has moved forward centuries in advance of the past.

In the spring of 1863, a society was formed at Palermo, entitled *Il Societa Spiritista di Palermo*. The president was Signor J. V. Paleologo. Signor Paolo Morello, professor of history and philosophy, became with many others of equal standing, members of this society, and a regular organ, besides many publications of interest, were put forth under its auspices.

In March, 1864, the attention of the Genevese public was attracted to
the case of a young girl residing in Hospital Street, who for several weeks was followed by the phenomena of loud pounding and stone throwing. The police were appealed to. The house was guarded without and within, and though the spectators who watched the girl's residence from the roofs of adjoining houses, could see the stones flying, and those within the dwelling were pelted with them, the agents were all invisible and never discovered. As is customary in such cases, the daily publication of the attendant circumstances, drew forth accounts of similar occurrences all over Italy.

Dr. Gatti called attention in his journal to one phenomenon only, which we venture to allege accompanies nearly every well-authenticated narrative of stone throwing, and that was the total absence of any personal injury occurring from the missiles thrown. "Whilst the stones were flying thickly in every direction," says Dr. Gatti, "no one was struck, although the said stones often fell within a few inches of the observers." The church may scream "Demoniac!" as long as it will. Let it point to any mob of human stone throwers who would be thus careful to avoid injury to their fellow mortals; or any mortal ruffian who would not aim the stone for the express purpose of committing injury rather than avoiding it!

If this be so, and the histories of Spiritualism and humanity running in parallel lines clearly prove it, then let the Church graciously inform us which class best deserves the name of "demons," the Christian rioters who throw stones for the purpose of murder, or the Spirits whose only object is to compel attention to the fact of their existence? If the Church had only had a few facts, as tangible as the falling of a pebble, to prove its assertions instead of making assertions without a particle of fact to prove them, it would not require the inhabitants of the other world to offer such striking proofs of their continued existence, as stone throwing.

It was about the autumn of 1864, that lectures were first given on Spiritualistic subjects in Italy. They were started in Leghorn and Messina, and though of a very mixed character, and often partaking largely of the lecturer's peculiar idiosyncrasies on religious subjects, they served to draw attention to the upheaval of thought going on in all directions, in connection with the revelations from the Spirit world. It could not be expected that a movement so startling and unprecedented as that which opened up a direct communion between the natural and the Spiritual worlds could gain ground in public acceptance without waking up all the latent elements of enthusiasm, fanaticism, ignorance, and bigotry, which prevailed in the Italian as in every other community. In a word, Spiritualism seems to have acted like the summer sunbeam, stirring up malaria and fever from the fetid dust heap, and kindling into bloom and beauty the slumbering life of the blossom. "It is a hothouse process," says the author's most trusted Spirit guide, "which creates nothing, but quickens into abnormal activity, the latent germs of all that is in humanity whether for good or evil."

In the year 1870, there had been over a hundred different societies formed, with varying success, in different parts of Italy. Two of the most prominent flourishing at that date were conducted in Naples, and according to the French journal, the Revue Spirtite, represented the two opposing schools which have prevailed in Continental Spiritualism, namely, the "Reincarnationists" whom we have before classified as "Spiritists," and the "Immortalists," or those known in America and England merely as "Spiritualists."

About 1868, an immense impulse was communicated to the cause of Spiritualism—at least in the higher strata of Italian society—by the visit of
Mr. and Mrs. Guppy to Naples, at which place they took up their residence for two or three years.

Mrs. Guppy—née Miss Nichol—of London, was renowned throughout Europe for her marvellous powers as a "physical force Medium," and as Mr. Guppy's wealth and social standing enabled him to place his gifted wife's services at the command of the distinguished and princely visitors who crowded his salons, it soon became a matter of notoriety that the highest magnates of the land, including King Victor Emmanuel and many of his nearest friends and counsellors, had yielded conviction to the truth of the astounding phenomena exhibited through Mrs. Guppy's Mediumship.

It was about the year 1863, that Spiritualism began to enjoy the advantage of fair and honourable representation in the columns of a new paper entitled, the *Annali dello Spiritoismo*, or "Annals of Spiritualism." This excellent journal—now in its twentieth or twenty-first year—was commenced at Turin, and published by Signor Niceforo Filalete, with all the liberality, energy, and talent worthy alike of the subject and its noble editor.

From the columns of the *Annali* we learn that a Venetian Society of Spiritualists, named "Atea," elected the illustrious General Giuseppe Garibaldi their honorary president, and received the following reply by telegraph from the distinguished hero, the liberator of Italy: "I gratefully accept the presidency of the Society Atea. Caprera, 23rd September."

The same issue of the *Annali* contains a verbatim report of "a grand discourse" given at Florence, by a distinguished literary gentleman, Signor Sebastiano Fenzi, in which the listeners were considerably astonished by a rehearsal of the many illustrious names of those who—in Europe—openly avowed their faith in Spiritualism.

The years 1863-4 appear to have been rich in Spiritualistic efforts. Besides a large number of minor associations, the existence of which was recorded from time to time in the early numbers of the *Annali* and *Revue Spirite*, a society which continued for a long time to exert a marked influence in promoting the study of occult forces and phenomena, was formed about this time in Florence, under the caption of "The Magnetic Society of Florence." The members of this association were without exception persons remarkable for literary and scientific attainments, or those of high influential position in society.

The following is a fair translation of the rules, &c., which were printed and circulated in all directions:—

"The object of the Society is to aid in the study and application of animal magnetism, and of all that is connected with it."

"The Society does not wish to occupy itself in persuading the incredulous, in exposing theories, or in polemical discussions. It only offers a practical field where each one may verify and produce for himself the well-known phenomena of magnetism, and apply them gratuitously to the moral and physical relief of mankind. Assembling without any ambition, and under the form of simple conversation, it will not have any permanent officer, excepting a general secretary to keep the minutes of the association, to direct the correspondence, and to receive subscriptions."

"The subscription will be two livres, Italian money, per month for each member, leaving him free to continue, to suspend, or to renew his subscription."

"In each week two meetings will be held, the first exclusively for the study and application of magnetism, the second for the study and development of so-called Spiritualism by the help of all that occurs in magnetism."

"Those who desire instruction in the practice of magnetism will have it under the direction of an experienced magnetizer."

"When they have acquired the necessary power to exercise it freely, a certificate to that effect will be given by a committee to be appointed for the purpose."

"All who wish for consultation, or to seek a cure by means of magnetism under the
direction of a medical man chosen by themselves, will have gratuitous attendance. If soon as there shall be a sufficient number of members, the Society will be formed, at each will receive a letter of invitation for the first meeting.

"All demands for admission and for further information must be directed per les, post free, to 'La Società Magnetica di Fiorenza.'

May, 1863."

At this time there resided in Florence, a gentleman whose name was very familiar to the early investigators in Spiritualism, Mr. Seymour Kirkup. Mr. Kirkup's communications and records of phenomena, especially and as were frequently printed in the London 'Spiritual Magazine, will ever be remembered with interest and admiration.

Mr. Kirkup was a profound student of magnetism some years in advance of the Magnetic Society's formation at Florence, and as his experiences graphically delineate the gradations, from human to Spiritual magnetism, and the unfoldment of that higher clairvoyance, which quits the realms of earth to ascend into those of the life beyond, we shall give the reader the benefit of one of Mr. Kirkup's instructive papers, written for the London 'Spiritual Magazine' in 1863. The writer says:

"The following is my first perfect and convincing proof of the existence of spirits:—

"My medium had been about two months in training as a succumbule, when she was alarmed by a vision, though one very beautiful—the figure of a young child floating in the air. Her alarm was owing to its coming too close to her. Dr. Barcellini and Professor Verati, who were with me, and gave me instructions in magnetizing, drove it away by transverse passes and blowing. They said that such fantastic dreams would be injurious to her lucidity. This happened two or three times, but one day when they were not present, I asked her if it really could do harm, for I suspected that my professor's judgment might be less certain than her own, which had already begun to be very clairvoyant. She answered no, and on the contrary, it would be a great assistance, and as her fears had left her, I determined to encourage and assist the visits of this spirit, who declared himself to be her angelo custode—and so he proved. This was on the 27th of July, 1854. On the 5th of January the following year, Professor Pultiti was present while she slept, making some experiments on her with galvanism; I asked him if he had heard of the rappings in America, and told him I was in doubt respecting some noises in my own house, and I related what had happened, as follows:—One day, while I was writing, Regina and her little sister came running in from the next room, where they were sitting at work: they were in the greatest alarm from a noise of blows against the door of an ante-room, which was closed, and they feared thieves were in the house. We opened the door, and examined every corner in the room, and the rest of the house, under all the furniture, inside closets, and even drawers, behind doors, &c.; nothing was discovered, and I tried to persuade them they were deceived, and that the noise was in the street, or some other part of the house. I did not succeed, and they remained positive. However, Regina was twice alarmed at her mother's house shortly afterwards. I told the professor all this; he said, 'Why do you not ask her and her spirit, now that she is in the magistio sleep?' I told her to ask her guardian-spirit: she did so. 'Ecco, behold him,' he said. She declared that she saw a man—certainly a Florentine—she thought she knew his face, but could not recall him to her memory. 'Ask him his name.' No answer. 'Ask your angel.' He answered, 'Giuseppe.' The truth struck my mind, but not her. I told her to ask his surname, as Giuseppe is so common. She did, and kept looking up intently; presently she burst into a flood of tears, throwing up her arms, as about the neck of the person she saw in the air. 'Oh, it is my father, my poor father!' She did not remember him at first. He had been murdered in the street six years before, when she was a child, and she thought him much changed and thinner. The crying brought on convulsions, and we wanted to send him away; she begged us not, but as he promised to return and the convulsions increased, I dismissed him. When she recovered I awoke her; she remembered nothing, and we did not tell her. The next day her spirit was accompanied by her father, whom she now knew, and saw without her former excessive grief. She asked him if it was he who had rapped at that door—'Yes'—and why? He wanted to speak to her. 'Why did he not?' Because she was so frightened. 'Will you knock again if I am not alarmed?' 'Yes.' 'And in the presence of Seymour?' 'Yes.' 'When?' 'On Thursday.' 'And at what hour?' 'At the Ace Maria.' When she awoke I did not tell her of this, for fear she should mention it to the Italians, and in order not to alarm at the idea of a ghost. Up to this time I had no belief in the existence of spirits.
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Her visions might be mere dreams or imposture for what I could tell; my own experience had reached nothing beyond witnessing the phenomena common to magnetism, very wonderful certainly, but not owing to the agency of spirits. I was curious to see whether her father would keep his promise to me, but I did not much expect it. I went into the room appointed, having thoroughly searched the room adjoining, and bolted every door, and so secured them all that no person could possibly enter. I was fully aware that any imperfect precaution made the experiment entirely useless. I asked her to come and sit down at a distance from the door at the other end of the room, which is very large, above 30 feet square; I had a paper to make notes, and a candle, as it was getting dusk. I was placing it on the table near the door, expecting nothing at that moment, as I believed I was some minutes too soon, when I was startled by a tremendous blow on the floor close to me; it was as loud as a gun. Regina ran out of the room screaming.

I followed her, and had the greatest difficulty in persuading her to return, which at last she did with me, but she cried with terror. I brought her to the dreaded door with safety, and we listened,—she said, 'Sento gente' (I hear people.) I told her to ask who was there—if her angel!—no answer—if her father?—'Yes.' Why did you knock?' 'I wished you to hear me and to tell you something.' 'Can you tell me now?' 'No.' I had told her what to ask, and she told me the answers. I heard the sound of his voice, but could not distinguish all the words, being partially deaf. The spirit gave her his message; it was to tell her brother to treat their poor old mother with more respect and kindness, and to leave off swearing. He was a mauvais sujet, as bad as Regina was good. I afterwards had manifestations by hundreds.

My Journal has been continued to the present day, and it now fills six volumes. Many peculiarities have taken place in my house; the spirits of four living persons have appeared. Some spirits have been seen by my medium awake as well as asleep, and some by myself. But the most remarkable of these manifestations are the numerous Apparitions, as the French call them, which have taken place here—presents of all sorts, which we value highly, brought to us and preserved by us with care, and others which we gave in return—rings, lockets, &c., which have been carried away out of impossible, locked-up, and sealed rooms (only a window open), and brought back by appointment by the spirits.

"1,309, Ponte Vecchio, Florence."

"SEYMOUR KIRKUP."

Mr. Kirkup's experiences were continued through many years and their publication was always a source of instruction as well as pleasure to his readers.

It is to be regretted however that our space forbids further reprints of his valuable contributions.

About ten years after the establishment of the Magnetic Society of Florence, another was formed in the same city, chiefly by the efforts of the Baron Guitera de Bozzi, an eminent and enthusiastic Spiritualist, who conducted the affairs of the society with zeal and energy until the period of his decease. This association bore the pretentious title of The Pneumatological Psychological Academy of Florence.

After the departure of the moving spirit for the higher life, the most strenuous efforts were made to maintain the "Academy" on its former flourishing basis, but though Signor Fenzai and many earnest Spiritualists exerted themselves to this effect, "the Florentine Academy" became a thing of the past, although as a pièce de circonstance, its actual value to the movement was timely and effective.

The following slight sketch of Spirit circles in Italy will be read with interest, first, because it may be taken as a representation of the mode in which the belief was propagated in private gatherings, and next because it displays in its best form, the cherished doctrine of the "Re-incarnationists," whose curious beliefs obtained much favour amongst those Continental "Spiritists," who could find little or no other literature in the French language, save the writings of Allan Kardec.

The sketch was written by the Reverend Thomas Colley, whose lucid and valuable contributions to the English Spiritual journals cannot be too gratefully acknowledged. Mr. Colley's paper is headed
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"SPIRITUALISM IN ITALY.

"BY THE REV. THOMAS COLLEY, TEMPORARY CHAPLAIN AT NAPLES.

"Temporarily acting as English chaplain here at Naples, I have the pleasure of studying Continental Spiritualism through the kindness of Signor Damiani, at his house weekly, and sometimes oftener, we meet the Baroness Cerrapaca, a very good trance medium, with whom the Signor has, during the course of eight years, had upwards of seven hundred sittings.

"Our circle is a small one, but almost always includes a dignitary of the Rosary Church, who, with our host, takes an active part in social converse with the invisible powers that speak through the Baroness. These are numerous beyond calculation, as varied as they are many; and the linguistic endowments of the Signor, and the classical attainments of the Canon, are frequently in demand to put the circle intelligently en rapport with the mental identities that speak through the medium. Three of the Signor's household are mediums, and one, when present, sometimes chirrourvly perceives, and in a whisper describes, the control that is about to masques through the Baroness.

"One peculiarity about this lady's mediumship is, that the voices, mind, inner thought and outer manner of persons yet living sometimes come through her—the dramatis personae of the life of persons she has never known.

"Another characteristic is, that unhappy spirits are suffered to take control, and not their miserable case; and then the Canon, leading them in prayer, directs their minds upward, so that they appear manifestly to progress, and after two or three devotions evanesce are marvellously changed.

"But controls of the highest order, sublime in look and manner, with sweetness and dignity combined, have the normal possession of our friend. Conversation with them is sweet indeed, and most instructive. The problems of this and the higher life are canvassed, and a record is kept of these voices from beyond (which I trust Signor Damiani will publish); the wisdom they convey is in diction perfect, and the language is such that Dante might have used or Cicero spoke, if at any time re-incarnated.

"For I must not omit to notice that the doctrine of re-incarnation is upheld and taught here, by spirits both in and out of the flesh. The utmost unanimity prevails regarding this. The controls through the Baroness are sometimes astonished to see in the person of some living member of the circle the re-incarnated spirit of one who was perhaps their earth companion ages back. I have been greeted by classical speaking controls, now as a Roman warrior (Aniceco), and now as a Greek philosopher; and one of the controls was so far puzzled a few weeks ago to see, in one of our company, the spirit of Aristotle as just still tangle up in parcels of fibrine, albumen, and phosphates, that have conspired to build up the body of our living friend; and when the question was put as to the need of one so just to be re-incarnated, the answer was, that though well-nigh morally perfect, yet intellectually it was to his benefit that he should thus return to earth once more, to see, investigate, apprehend, sift, and mentally develop those powers that should balance, with feminine reason, the more masculine qualities of his former virtues. But this question grows under my hand, and I must stop; for though it is a most interesting speculation that the re-incarnation of Elijah in St. John the Baptist should make us deal with patiently and modestly, yet as it is only a speculation (insomuch as it lacks the physical demonstration which other phases of Spiritualism do not lack), I forbear.

"Since writing the above, and after our usual scene with the Baroness to-night, a remarkable manner transpired. Some short time ago, a rustic, patois-speaking spirit manifested through her, and gave the name of Zappacosta, saying that he had been a peasant living on the estate of a gentleman present at our circle, Baron de Ricas. The name Zappacosta is as strange and unusual in Italian as Heggadigger would be in English (which is, by the way, its literal translation and meaning) and the Baron knew none of his dependents of such a name. But the circle was further astonished when the control declared that he had just been murdered by his own brother, at a place named on the Baron's estate near Chieti, and begged that our friend would write to ascertain the truth of his statement. Baron de Ricas did so, and this evening, just as our sitting was over, he came in with the answer received, giving an account of the sad occurrence, which was found to agree most exactly with what the control had affirmed, all being literally correct. Then, naturally full of the subject, as we were talking about it during supper, the medium was again suddenly controlled by the same power, and a request was preferred that intercession might be made to the authorities on behalf of his murderer, and our prayers also were asked on behalf of the murdered man. Saints Camillus and Urban were named as propitious and helpful to the control (suggestive to the thoughtful of how)
The credal mind—in this case Roman Catholic—survives the dissolution of the mind's physical organism, and the Baron recognized these as the patron saints of the place where the man was killed. His estate is across country, about one hundred and twenty miles from here, and the circumstance could not, unconsciously or otherwise, in any way have been known to our friend the medium, the Baroness Cerrapica.

"Casa Griffo, Rione Amedeo, Naples, July 19th, 1877."

THOMAS COOLEY.

One of the most accomplished as well as earnest Spiritualists of the present day in Italy is Signor S. Fenzi, a gentleman whose scholarly communications and earnestness in the cause of human progress, have rendered his name as familiar and as much honoured by English and American Spiritualists as by those of Italian nationality. Besides this gentleman's reports, the author has received from a large number of private sources, records of interesting, but by no means rare phenomena occurring in various families of distinction in Italy. The strict charge accompanying these letters to withhold the real names, and publish initials only, renders them wholly unsuited to a work of the nature guaranteed to the world by the author.

A few noble gentlemen like Count Caprera, of Naples; Signori Damiani and Sebastiano Fenzi; Count Ricardo of Rome, Viscount Solanot, and others of similar character and standing, hesitate not to avow the belief which they know to be divine truth.

Whatever motives may prevail to the contrary, those who recognize Spiritualism as the pearl of price for which they can afford to sacrifice all the world besides are the only witnesses whose testimony we consider worth acceptance.

One of the last accounts of an authentic character that we can offer to our readers, is contained in a letter from Count Santini, who relates many extraordinary things of a youth in whom he takes a great interest, named "Gino Fanciullacci," whom the Count designates as an extraordinary writing Medium. Two or three less enthusiastic but equally reliable correspondents of the Revue Spirite and London Medium, have also written of this young "psychic," and as their accounts are more in accordance with the plain statements essential to deliberate investigation we give them the preference in quotation.

"Senex," the London correspondent, writes thus:—

"I lately told you of a young Italian, a Florentine, named Gino Fanciullacci, who had written a long Dantean poem in the sight of others, in broad daylight, 'without blotting out a line,' like Shakespeare with his plays, as Ben Jonson tells us. I have just got the book. In the commencement he makes the following 'Declaration to the Reader':—I cannot claim the paternity of this poem, although it was written by me. It was dictated to me by a spirit—GINO FANCIULLACCI.'

"This book contains more than four hundred pages. It is written, not in blank verse, like Milton's great works, but in 'terza rima' or triplet rhyme throughout, like the works of Dante. I have had a letter from this wonderful young medium, who, in answer to my playfully telling him that he should not have told the world about the source of his poem, for that the world only likes inspiration at a distance, returns me the following well-deserved and pertinent rebuke:—

"'I beg you not to write of my ingenuousness in having announced the work as the product of a spirit, it was my duty to speak the truth, the judgment of others being of little importance to me whether favourable or unfavourable; and besides imagine the ridicule that it might have brought upon me.'

"He tells me that he has 'written other works waiting to be published, obtained by the means of other mediants.'

"In the Revue Spirite for June, 1881, there was a critique on this poem by Signor Tremeschini, an Italian engineer and astronomer at the Pantheon in Pavia. He says:—"
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"One half of this poem is golden, struck with the seal of Dante; a quarter an eighth is aluminium; the other eighth is of clay. As a whole it is an immeasurable contradiction."

The Revue Spiritiste gives the following in connection with the Medium:

"A young Florentine, Gino Fanciullacci, born of poor parents, and with education, has lately written and published a volume in Dantesque metre, Pilgrimage in the Heavens." He is employed in the shop of a French antiquarian, become a Spiritualist through witnessing Fanciullacci writing day after day at half past one, this 'wonderful production,' as it is said to be, 'altering a word,' because, as he declares, 'he simply writes down what he hears dictated to him.' According to literary men, this volume is excellent in capacity and power, and its prose is unimpeachable. It is well to remark that a young man is said to understand his own language well. Spiritualists prefer good to bad. 'Strange to relate, the young sister of Gino Fanciullacci has lately proved another way, a medium of as wonderful capacity as her brother. This young lady has never played a bar of music in her life, was told by the spirits to set at a piano; and she then played and continued to play the most elaborate pieces of Mendelssohn, &c., with the mastery of a Thalberg or a Prudent.'"

Independent of the various groups of persons who—under the aegis of the modern Spiritual movement—combine to form societies, which represent various phases of thought on Spiritual subjects, rather than direct teachings of the Spirits in the new dispensation, there are persons who firmly believe that David Lazaretti, the enthusiast who appears about ten years ago in Italy, and claimed to be a re-incarnation of Jesus Christ, was indeed a divinely inspired personage, and the re-establishment of primitive Christianity all over the face of the earth.

The untimely death of this self-styled Messiah in 1879—he be in a collision with the Pontifical authorities—served to cool the ardour of his adherents, especially as no one of sufficient power and influence had carried forward his mission, has arisen to succeed him. There are many features of psychological interest to be derived from Lazaretti and his pretensions. Our space however forbids an attempt at the singular movement promulgated under Lazaretti's leadership.

For the last twenty years, the labours of Signor Nicciforo Filis, indefatigable editor of the Annali dello Spirirismo di Torino, has continued. The devotees of phenomenal Spiritualism may be disappointed to find in his admirable pages but little to gratify their enthusiasm for the wonderful, but the scholars into whose hands his work has been accepted with delight, the learned and philosophical aristocracy whom those pages have been read, and which have contributed to liberalizing human thought and promote the noblest views of science and morality. Amongst the many profound and instructive articles to the Annali, none has attracted more respectful attention than the series of articles by Viscount Solanet, on "Catholicism before the Christian Era."

The extracts with which these writings abound, are taken from Hindoo scriptures, together with an immense mass of Egyptian, Cretan and other ancient traditional lore. The whole series, though by no means a novelty to the student of ancient religious history, is still a new learning and fearlessness, proceeding as it does, from the periphery of Catholicism, Italy.

Had the writer of the above-named articles entitled them "Christianity before Christ," they would have had a still deeper significance for the religious beliefs in our time, dare to do their own religious thinking, and to base beliefs upon the authority of truth."
Much of the reading matter of the *Annali* is borrowed from the French, German, Spanish, American, and English Spiritual literature. It is none the less valuable however on that account, and independent of the scholarly articles above referred to, besides others of kindred character contributed by excellent writers, a complete file of the *Annali*, during its twenty years of vigorous life, would form a compendious history of the Spiritual movement.

The lack of any considerable amount of phenomenal record is due to other causes than the editor’s unwillingness to print such details.

It must be remembered that there are few if any professional Mediums in Italy, and the manifestations which transpire at private circles, or such as arise spontaneously in the seclusion of the home, are deemed either too sacred or too personal to be paraded before the public. Spiritualism in Italy also, has made a deeper mark upon the higher classes of society than amongst the rank and file; hence there are a sufficient number of reasons for the exclusion of such records from the columns which are supposed to be open to vulgar eyes, as well as to those of society’s “upper crust.”

Amongst the notices of phenomenal Spiritualism which have been mentioned in the *Annali*, the following excerpts may be considered as of a representative character. They are taken from a series of articles written by an esteemed correspondent of the Magazine, Signor Seffoni, and are entitled, *Vendetta D’Outre Tomba*, “Vengeance beyond the Tomb.”

Signor Seffoni says:

“In February, 1877, Sr. A. P., whom I did not know, came to me recommended by a friend, to ask my counsel and advice concerning a very serious affair in his family. He had two children—a daughter, Carlotta, between sixteen and seventeen years of age, and a son between thirteen and fourteen. His wife being dead, he let a part of his house to an elderly woman, a Marzia N., who was regarded as a neighbour. She was not an educated person, nor yet wholly ignorant, but frank and resolute, and had a certain faith in fortune-telling by playing-cards in respect of matrimony and the like. Though only hospitably received, she sought at once to have a legitimate title as godmother of the family, and there arose an unfriendly feeling between herself and Mlle. Carlotta. It was finally necessary to turn Madame Marzia from the house. Not long after she sickened and died. Soon after, Carlotta, who had always possessed good health, became very nervous, and ere long had convulsive symptoms. There came great difficulty of breathing, and a feeling as if there was a quantity of hair in her throat. [The writer, here digressing, with an apology, refers to a similar case reported in the *Annali* of 1878, page 241, which had been confirmed to him by the attending physician. The narration appeared under this heading: *Obesession or Hysterics!*] “Carlotta suffered unremittingly with this terrible sensation of hairs in the throat. Without mentioning to any one anything of this matter, I requested the father to come to my house on a certain evening, when I would have a *sonambulista* present whom I had known to have good and clear communications with the spirits of the departed. The somnambulist came with her magnetizer, and was put into a magnetic sleep. The hair, carefully wrapped up in paper, was placed in her hand, and she was asked to state what she held. ‘Heavens! . . . hair! . . . but I cannot comprehend it.’ ‘Open the paper,’ I said, ‘and examine the contents attentively, and tell me of the person.’ ‘But . . . . I do not understand. Not of a sick person, not of a man. . . . Oh, my God! what is it? Ah! . . . . this hair is not like other; it comes from the mouth.’ ‘But of whom is the hair?’ I asked. ‘It is of one dead, frankly. See.’ She then went on and described the figure of Madame Marzia, and related the enmity that existed between her and Carlotta. The father recognized it all as correct. It seemed clearly a case of obsession. A purely moral course of treatment was recommended, and with ears, and with good spiritual influences, a good result was anticipated.”

In a still later issue of the *Annali*, Signor Seffoni gives the following additional particulars of the case above mentioned. He says:—

“Our readers will call to mind the young girl Carlotta, the victim of a malign influence, thrown over her by a wicked woman, lately deceased, who had been ejected from her (Carlotta’s) father’s house. At a séance at Sr. Scofini’s, subsequent to the one reported,
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This young girl was told in a dream that she had a great mission to do. She was to go to the home of the unmarried and poor girl who lived across the street. The young girl who lived across the street was named Mary, and she was a dear, kind, and generous soul. Every Sunday morning, she would bring her old grandmother a beautiful bouquet of flowers and a little basket of food. She would sit with her grandmother and read her stories.

When Mary received the young girl, she was surprised. She invited the young girl to sit with her and told her about her grandmother. The young girl was touched by Mary's kindness and decided to help her. She would visit Mary's grandmother every Sunday morning, bringing her flowers and food. She would sit with her grandmother and read her stories. Mary's grandmother was grateful for the young girl's kindness and became very happy.

Mary's grandmother passed away, and Mary was very sad. She missed her grandmother, and she missed the young girl who visited her every Sunday. However, she knew that the young girl had a great mission to do, and she would continue to do her best to help others.

Spiritualism in Italy at the present day presents some indications of general interest than evidence of an interest in the part of powers that be, in the spirit world, to move on the scenes arranged for them. Accounts are often given of young persons, girls, and people of lower classes, manifesting those gifts of the Spirit that lower classes are often cultivated by more refined and educated persons.

The literature of the subject is less earnestly studied and these powers are more regarded. In this, as in other countries, Spiritualism movement is unquestionably in a transitional stage, and what will move on the great chessboard of divinely guided destiny may be more doubt, who attentively consider the signs of the times, that Spiritualism is mainly concerned for the consciences of the Italian people, what the late Garibaldi has achieved for their political status.

And still the noble work of freedom has but as yet begun. In that day, when the fruits of true religious and political liberty shall be gone up for the benefit of posterity, the Spirits of such heroes as Garibaldi, Italian, and Abraham Lincoln, the American, will be recognized as aids to finish the work of division for the souls of men, who began on earth for their material welfare.

CHAPTER XLI.

SPIRITUALISM IN SPAIN.

Whilst—what our American cousins would denominate as the institutions of Spain, render it impossible to record public mean public gatherings for the promotion of Spiritual progress in Spain, historian of this volume has been favoured with minutes of a vast number of private circles, and evidences of a wide-spread interest in the study Spiritualism existing in nearly all the large centres of Spanish society. Without referring to the superstitious beliefs still prevailing among
Isaac B. Rich.
peasantry and lower classes, in that relic of barbarism styled "witchcraft," with all its attendant circumstances of spells, enchantments, signs, tokens, &c., &c., it is enough to say, the people of Spain generally, cherish a broader faith in Spiritual verities than is taught in the "communion of saints," or other church dogmas. It is a remarkable fact also, that in a literary point of view few if any lands can excel Spain in the high tone and abundance of its Spiritualistic writings.

For causes that will become sufficiently apparent even in this brief notice, Spanish Spiritual literature is largely tinctured with the belligerent spirit called forth by clerical aggressions, but independent of this, few countries can boast of a finer corps of Spiritual journalists than Spain.

An esteemed writer in the *Religio Philosophical Journal* says on this subject:—

"The language that furnishes the largest number of periodicals devoted to the dissemination of the doctrine and philosophy of modern Spiritualism, is the Spanish. This statement will be somewhat surprising to many of our readers, for we have been accustomed to look upon the Spaniards as non-progressive and conservative in the extreme. Spain, until within a few years, has always been intolerant of any religious except the Roman Catholic, and was the latest of European nations to yield to the spirit of religious progress. Protestantism has with the greatest difficulty obtained a foothold in that country within the last few years, but it has been attended with annoying restrictions and persecutions, while its progress has been exceedingly slow and discouraging.

"The Hispano-American States have been but little behind the mother country in their lack of religious toleration. They have been liberal in everything else more than in matters of conscience, the Romish yoke having been too firmly pressed about their necks to yield to innovations of any sort. But within the last decade a great change has taken place, and in nothing is toleration more manifest than in the progress that Spiritualism has made among them. The religion of Spiritualism appeals more directly to the Spanish heart than does Protestantism, and hence its greater success. In the Spanish dominions and the Hispano-American Republics, there are no fewer than seventeen different spiritual publications, issued at stated intervals, in the Spanish language. There are five at least in the Republic of Mexico; several in Spain; one in Cuba; one in each of the Republics of Peru, Chili, and Uruguay; two in the Argentine Republic, and others in various Spanish speaking countries."

The above statement speaks within limit. On the author's desk at the present moment, lay specimens of twenty-five journals published in the Spanish language, and devoted to the exposition of Spiritualism. There may have been yet more, for several Spiritual periodicals have been imperiously suspended in Spanish-America by ecclesiastical authority, and at present copies of these ephemera are difficult to procure. We shall however have occasion to allude to them as we proceed.

Spiritualism in Spain commenced, as in many other lands, with a series of disturbances, which took place in a family residing in the outskirts of Cadiz. Stone throwing, bell ringing, and other preternatural annoyances were the first means of awakening attention to the subject, and as they occurred at the house of a Spanish gentleman who had just returned from the United States, full of the marvels of "the Rochester knockings," circles were at once formed, intelligent responses by rappings obtained, and a foothold gained, upon which the edifice of Spiritual progress was upreared. So rapidly did the interest thus awakened spread, that the first promulgators were soon lost sight of, and as early as 1854, a society was formed at Cadiz, which was organized for the sole purpose of publishing the communications received from "the Spirits," during two preceding years. A copy of the tract thus issued is now before us, but its manner and matter are so purely rudimental, that the translation would fail to interest any well-informed reader.
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From 1846 to 1852, Spiritualism spread through the principal towns and villages in Spain, and the usual solution, Circles were held in families, and an endless number of "societies" were formed and accounting to the precedents of the time.

But in the first public events of note in connection with Spanish mediumism, which is so remarkable a character, that it deserves special

The was no other than an Auto-da-fé, perpetrated under the name of Charms, as well known by centuries of experience to priests.

The difference between the occasion under consider in the very ceremonies of blood being, that the victims were human beings, as in the present instance, they were all the pamphlets, and works of a Spiritualistic character that could be printed in that period of the movement.

Amongst the relics offered up on the altar of religious ends were the writings of Bunyan,; Dodd, Jocelyn, and Galdstonstottle; so in English and American Spiritual papers, and a large collection issued by the Spiritualists of Spain. This memorable scene of the morning of the 4th of October, 1861, at the Explanade, Barce.

The executioners were a couple of priests, with torches, on other "sacred" objects belonging to their occupation, a public place, and several of the city functionaries. The act was performed according command of the Bishop, and an immense gathering of men stood around the burning pile.

To the punishment of such a scene late in the nineteenth century is regarded as an event of the times in a religious point of view, it is proposed that another side was, the murmur of deep indignation that described the famous sermon of the assembled crowd, a breaking out in loud exhortations and cries of "Away with the

The victim was now the most that engaged the attention of the crowd, while the heathenish carnival gathered up their ecclesiastical pan and disappeared from the scene more rapidly than they came.

The acts of nature, the crowd began to scatter the burning wreath a new in the theatre gathered up shelled fragments to carry as memorials of the nineteenth century Auto-da-fé.

Following by the result that followed, the chief actors in this scene might have been mediums, and influenced directly by the who have the Spiritual movement in charge, so rapid and efficacious become as an instrument of propaganda. "What is Spaid "What have the Spiritualists done?" and "Where and how can we gate the secrets?" were the questions with which all Spain was immediately after the act above described.

Among the well-known residents of Barcelona, was a Senor whose daughter Rosa had for many years been the subject of spasmodic attacks, called by the Catholic clergy "the obsession of —by the medical faculty, an aggravated condition of epilepsy. 19 years after the Auto-da-fé, Madile, Rosa was pronounced entirely the magnetic passes of a gentleman who was the Medium of a par held in the city. Shortly after this, Barcelona could boast of approved Spiritual organs, numerous societies for investigation, in Mediums, who from their exclusive postion in private life, would their names being mentioned.

Up to the present date, two of the most progressive papers in the language are published in Barcelona. These are La Lux del Pens Recista de Estudios Psicol"
The former paper—*La Luz*—is edited by Donna Amalia y Soler, an able brilliant writer, who in addition to her arduous editorial labours, and delivery of many fine orations on the subject of Spiritualism, has contributed with her tireless pen, elegant diction, and broad humanitarian articles, embellish as well as establish more than a score of the journals and magazines published in the Spanish language. Indeed, it is enough to mention Madame Soler’s honoured name to call forth a note of admiration for every Spanish Spiritualist. *El Eso de la Verdad* is another well-ten paper published at Barcelona. It will readily be perceived therein that the Bishop’s famous *Auto-da-fe* was so effective in throwing light on the subject of Spiritualism, that it might be desirable to have a citation of the scene in all the great centres of civilization.

About 1868, there appeared at Madrid, an excellent journal entitled *El terreno: (The Critic).* At the present date, the editors dare to add a title more dangerous to assume in its earlier issues, namely, *El Criterio religioso.* The journal was published by Senor Alcántara, and was strongly supported by the Viscount de Torres Solanot, and numbers of his leaders of science and literature in Spain.

In this publication the opponents of Spiritualism were amazed to learn of the immense progress the cause was making, and the number of distinguished persons who assembled nightly in circles to promote investigation. An evidence of the enthusiastic spirit which pervaded the various groups, into which the Spanish Spiritualists began to resolve themselves, may call attention to the following circular issued by the Viscount in 1875. It is to the following effect, and was distributed throughout Europe in different languages:—

The great International Exhibition of Philadelphia, 1876, calls together all the efforts towards improving the physical, intellectual, and moral condition of man. Among the efforts there is none at the present day so powerful and efficient as that which Spiritualism offers, and for this reason we deem that we answer the call of duty in having Spiritualism exhibited in all its Providential phases, for the enlightenment of the American race. And in order to ensure Spiritualism the due rank to which it aspires from its influence which it exercises in the world, the efforts and co-operation of all the theists of this planet are necessary.

Stimulated by this idea, we take the liberty of calling your attention to this subject, that if we can realise our project, according to our conception, it will assist great and constant triumphs for the truth which we defend.

The moment has arrived for forming ourselves into one group, so as to constitute the unity of doctrine the unity of instruction.

We should present to this generation, in order to improve and ameliorate life, our communications with the invisible world, full of hope for the future, full of bright ideas for work, for virtue and for knowledge. We will exhibit our books, pamphlets, journals; urge the co-operation of all the great mediums and orators, and spread the gospel of truth, lifting it aloft that all may see it.

For the accomplishment of our object we have already addressed ourselves to the theists of Philadelphia, from whom all initiatory action should arise; and we propose to use all Spiritualist societies to second our proposal to march united to the great thing to which we are summoned by the superior intelligences which from other spheres have over the moral and intellectual progress of the planet we inhabit.

The committee of the society appointed to promote the Spanish co-operation to the theist exhibition earnestly beseech the brothers of every country to receive this with enthusiasm, so that in our united strength we may present in Philadelphia the work accomplished by the sublime and consoling doctrine which at the present day is the most powerful impulse in the philosophical, intellectual, and moral improvement of mankind.

The generous and warm-hearted authors of this circular, met with a response worthy of their fraternal intentions. It might have been to define exactly what the Spanish brethren proposed to do, or others to unite with them in doing; certain it is, that no tangible could be expected to follow from a very transcendental address scattered ranks of a movement, whose motto might well be: Inequality, and Disintegration! "Our Spanish friends mean well, possible there can be unity enough amongst them to send a delegation to America?" asked one of the shrewdest of Yankee Spiritualists on this grandiloquent circular.

Nothing daunted by the impossibility of getting an international representation worthy of the cause at Philadelphia, the noble and Viscount Solano again agitated the subject previous to the Parision of 1878.

In the articles written for El Criterio on this proposition, the names amongst those societies of Spiritualists prepared to promote international representation, "La Federation Espirita," of Belgium, "The British National Association of Spiritualists," England; "La Federation Espirita," of the Republic of Mexico; and "El Central del Espritismo," in Spain. Notice is also taken, and with a hope for ultimate success, of the attempt to form a national association and the discordant elements under the one broad banner of simple Spiritualism of Spanish mediums.

In Spain, as in Italy, a considerable amount of attention was directed towards the unfoldment of Mediumistic power by means of Magnetism. Magnetic societies abounded in Spain up to within a few years, when many elements of internal discord prevailed in them and succeeding in dissolving the bonds which had united their followers. Amongst the amateur mesmerists of Spain may be mentioned Juan Escudero, of Madrid, a gentleman, who having witnessed some phenomena in "animal magnetism" in California, resolved to try its effects in his own family.

On returning to Spain in 1870 from the United States, he had little twin daughters of eight years old, suffering from what was pronounced to be diphtheria of a malignant and incurable type. Before the father allowed himself time to exchange greetings with the rest of the family, he commenced making magnetic passes over the little sufferers. It was almost electrical. Donna Isabella, their mother, at first despaired of the children's hapless state had driven their father insane, but when it was apparent that the disease was going to subside, and ultimate symptom of disease disappeared, she became a convert to the efficacious remedy of the husband's apostolic gift.

After the children's recovery, which was rapid and uninterred, delighted parents agreed to hold circles on the approved American method. It was soon found that the two little girls were physical mediums their little brother, a child of only five years old, was developed as a voyant and seer of extraordinary lucidity.

Don Juan Escudero, writing to the author of the stances that were in his house, says:—

"Heaven has descended upon us. We have no more dead. All whom we loved and knew filled our house with tokens of their angelic presence. Their voice rebuking our children when they are fractious; joining in our evening prayers;"
NINETEENTH CENTURY MIRACLES.

This gentleman adds:—

"My dearest wife, who accuses herself of having been of a nervous, irritable temper, is now the most gentle and amiable of women. She says she must live for heaven upon earth, and so she will commence building up her heaven now. My children are veritable little saints under the counsels of their beloved guide,—and for myself,—all I can say is, I am not a better man under the discipline of this angelic teaching,—I ought to be."

From a number of private circles held in different Spanish towns, the author has received immense files of communications, some given under trance conditions, some rapped out, or written through the planchette. All partake of high and elevated sentiments, although they are in general of too personal a character to interest others than the recipients.

Don Escudero mentions a man who supplied his family with vegetables, whose wife complained, that directly after the birth of her baby, she and the neighbours were continually disturbed with loud and incessant rappings. Having heard marvellous reports of Senor Escudero's gift of healing, and finding the priest of the vicinity unable to quell the disturbances by virtue of holy water, the poor man, Miguel, solicited the good Senor's advice and assistance.

After calling on his gardener, and ascertaining for himself the preternatural character of the knockings, Don Escudero and a few friends held a strictly private circle in Miguel's dwelling. On attempting to communicate with the knockings by the alphabet, the first sentence spelled out was charge to bring "the sister babe" in her cradle, and place it upon the table. This was done, when the table rocked to and fro like a ship at sea, and the knockings spelled out, that the infant of six weeks old was the Medium; that the communicating Spirit was a sailor boy, the child of Miguel by a first wife; that he had been drowned at sea, and his principal object was, to inform his poor father, who had once been well off in the world, that his brother, a rich planter of Buenos Ayres, had died without a will, and his father must immediately put in his claim for the property, as the Church already held possession of it. Pending the legal steps which the astonished gardener proceeded to take in this matter, it may be stated that all the information thus conveyed was strictly true.

It seems however, that the family were so delighted at the working of the Spiritual telegraph through the new born babe, that they insisted upon continuing the circles night after night, even after they had been strictly enjoined by the Spirits to desist.

The result was, as the Spirits had warned them it would be, that the life principle of the little one became exhausted, and drawn off by the exercises of the eager investigators. The circles which would have been healthful and normal to an adult, well-developed Medium, nearly proved fatal to the growing infant. As the Spirits prophesied, the little Medium became a mere handful of skin and bones, and was obviously fast fading away. Don Escudero then took the case in hand; commenced magnetizing the babe, and enforcing the commands of the sailor boy, to hold no more circles with "the sister babe." Senor Escudero concludes this little narrative by saying, "Marietta," the infant of this adventure, "is now a bonny girl of ten years old, and is playing with my little ones in the garden below.
my window. Her father has recovered a small part of the property in Buenos Ayres, and very much against my advice, with the Church for the rest. For my part I would sooner truth and justice of our rapping Spirits, than to all the reverent Spain."

Amongst the numerous circles or "groups" formed in the circle of Spain for the study of Spiritualism and its phenomena, is standing at Tarragona called "The Christian Circle." Quite President of this circle sent the following communication:

SPIRIT OF PARIS:—

"The convict prison here in Tarragona has 800 inmates sentenced to By some means, Spiritualist books have been introduced among the circulation of these books among them has been the means of bringing some of them to be believers in our doctrine. These converts have ceased a miserable position from their old point of view; they no longer enter revolt against the authorities. They endure their lot with resignation and of the teaching that this world is but a preliminary stage to another, which of the ill they have done, and seeking the good of others, they will be better. Not long since one of these men died; at his death he declined the service of the prison priest, on the ground that he was a Spiritualist and did not a priest then discovered that Spiritualism was a subject of discussion with prisoners. He made a representation of the matter to his bishop, who complaint of it to the commandant of the prison, and the commandant is given. In the end a particular prisoner was selected for punishment in additional weight of fetters. This coming to the knowledge of the Tarragona, Barcelona, and Lerida, they had a meeting upon the subject of their number, a man of position, to the commandant. The repres he made, led the commandment to cancel his order as to the additions bishop's censure against Spiritualist books placed them under prohibitions maintained. It is known, however, that although never found by gaolers still there.

"A communication has been written through the hand of a medium Christian Spiritualists of Tarragona by the Spirit of the prisoner whose death above; it is as follows:—"

"My Brethren.—Whatever your burdens may be, they are light compared who suffer under the heavy penalties of the law: wearing fetters, enduring hardships and the brutalities of coarse and cruel gaolers; heavy indeed of those who have so violated Society's laws as to find themselves inmates. But is Society always equitable? Does it not sometimes provoke men in Does it not sometimes create the evils which it punishes men for doing? are there who, if equity ruled, would have similar sentences passed upon them to escape being called on to pay their moral debts, but the time when they have to do so."

"Did I know the meaning of the word Love? Towards my earthly through the works of Spiritualism to have charity for my enemies—ay, them. Death released me after the new light had penetrated the darkness. By this light I was warned, prepared, and now realise the truths of all Brethren of the terrible fetters, have charity for your gaolers. When you to rebellion conquer them by charity if you can—if not, conquer yours yours help to plant goodness in humanity and raise for yourselves steps to pray you cherish ever the spirit of Love. Love is God.—Adieu!"

Such are some of the teachings that the Church dominates; year by year to denounce with ever increasing bitterness attacks are often made that "Spiritualism is aggressive towards faith. Had the church performed its duty towards Spiritualism, the appearance as a supra-mundane fact, Spiritualism would have been a CORNER STONE OF FACT, on which the Church would rest secure.
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... at any rate, as the assumed pattern of all mental, moral, and religious life, even Spiritualists have the right to look to the Church as its exemplar. Among the multitudinous examples which Catholicism in Spain sets to the world, it considers to be stray sheep from its own heavenly fold, the Annali dello Spiritismo, will afford a startling specimen. The editor of the Journal Philosophical gives the translation in an issue of 1882, as follows:

"In the Annali dello Spiritismo we find nothing of interest pertaining especially to the expression of liberal sentiments, and has launched forth an excommunication in all the liberal journals of his diocese, the literal text of which is this: "May God send all the saints curse them with eternal maladies, and may they be cast to the devil and his angels; may they be damned with Judas the traitor and with Saul the apostate; may the Lord judge them as Dathan and Abiram were judged, and if they be swallowed up alive in the earth; may the few days of their existence be miserable; may they succumb to the horrors of famine, thirst, nakedness, and all sorts of evils; may they suffer want, degrading infirmities, and every species of torment; may every thing they possess be accursed; may they enjoy no blessing nor be benefited by any yeer, and may these rather be turned into curses; may they be cursed in sleeping or waking, cursed in fasting, eating, and drinking; cursed in speaking, and in keeping no; cursed in doors and out of doors; cursed upon the land and upon the water; from the crown of their heads to the soles of their feet; may their eyes be blind, their ears deaf; may their mouths become mute and their tongues cleave to their jaws; may their hands be palsied and their feet unable to walk; may all the members of their bodies be accursed; may they be accursed while standing up or lying down; may they be cursed from to-day to all eternity; in the final day of judgment may their fires be extinguished before the Lord; may their sepulture be that of the dogs and as; may their corpses be devoured by ravenous wolves; and may their eternal companionship be that of the devil and his angels."

No comments are offered, none are needed we presume on the language this extract. It is enough to ask, what can we expect from a community whose religious teachers are represented in the above-quoted language? How different are the utterances of the poor prisoner's enfranchised Spirit above! How different the following quotation from the Madrid paper El Criterio, in an article from Senor M. Gonzales on true religion: says:"

"Religion was born with man, and man was born with religion. That religion is to be the love of all that is beautiful, good and harmonious, thus approaching the author of all good. Religion demands a clean heart, but here on earth, seems that nearly every heart is as black as a coal. It requires a tranquil conscience; on this globe, in almost every conscience there is a desolating tempest. It requires immense love; but here we can but barely tolerate each other."

Commenting too on the ceaseless war directed by the clergy against the Spiritualists, Madme. Soler writes in her delightful Barcelona paper of what Spain has been and might now be, telling us of what Spain has done for the world, of her ancient splendour, power, learning, but now of her degeneracy, tributary to priestcraft—page after page, in fact, that must stir to their very depths the hearts of all Spain's children not dead, not too deeply seeped in ignorance and bigotry.

Meantime the work progressed bravely under all the opposition brought to bear upon it. In April, 1881, the editor of the Madrid El Criterio..."
the progress of a society of Spiritualists in Madrid.

"We have received a mediumistic work of extraordinary of the 'Society of Spiritualists' of Zaragoza. It comes Catholic, made with a pencil, and is a work truly admirable in persons who have examined it to be an exact copy of one of Painters of this Court. Many thanks are tendered to highly appreciated present.

"From Corunna is announced the formation of a new

"Under the title of 'Nicodemus,' Don José Amigo has published a great deal of good to the cause of Spiritualism."

It was about the end of the year 1880, that sustained another series of attacks from the Church nature.

The first of these was the refusal of the clergy to perform the rites of interment to the remains of two ladies, character, and good standing in society, but iniquity of having believed in Spiritual manifesta.

The honoured form of one of these ladies was the dwelling of her distracted husband, and as could be made, before the Church's vengeance should be appeased. From Alcoy, Seville, Ubeda, and came letters of condolence with the bereaved which had been thus outraged, whilst indignant протests were made against what was considered decency, humanity, and the noble principles of Spiritualists did not fail to make good use of this occasion to call attention to the character of the whom the people entrusted their eternal welfare, demand for civil jurisdiction in the matter of it satisfactory way of disposing of decaying mortalit.

Dr. Ditson, in reporting the remarks of the papers on this subject, gives the following con
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The second raid which the Church in Spain perpetrated about this time, in the prejudice of the Spiritualists, was the suppression of a well-written spiritual paper published at Lerida, entitled El Buen Sentido. The Bishop of Lerida had long threatened this step, and warned the fearless editor to beware how he presumed to allow any writings reflecting upon clerical goings to appear in his columns. As some of the principal contributors were Madame Soler, Mlle. Sans, Don Murillo, and others equally capable of arraigning the intolerant acts which Church policy seemed determined to push against the Spiritualists, it was scarcely likely that the Bishop’s threats would produce much effect, or induce El Buen Sentido’s contributors to pronounce the black doings of the clergy to be white.

The last article which seemed to inflame the oppressors to retaliate was an indignant protest which appeared in the columns of this paper on the condemnation of a working man to three years’ imprisonment, leaving family of children destitute, and all for speaking in public against the intolerance of the Church.

This was enough. To arraign the Church was to deserve the moral death which the time permitted, in lieu of the physical death which only wo centuries before, would have certainly ensued, and so El Buen Sentido was put to ecclesiastical torture and death. In a fine article written on this subject by the editor of El Espirituista of Zaragoza it is said:

“Some ten years since the respectable head of a family visited Barcelona, where he became convinced of the realities of our faith. On his return he called his family together, and told them of the rapid spread of Spiritualism in the aforesaid city, and the auto da fé, made by the order of a bishop, of the works of Allan Kardec. And, as has been expressed by the spirit of Marietta, in her immortal book written at Zaragoza, the thoughts that arose from these flames have been spread by the winds over the earth... and thus little by little an air will be created in which all breathe... In the family above referred to were developed several abilities; and all became enthusiastic Spiritualists.”

As an evidence that the tactics of the clergy of all denominations in all countries, are ever the same, when their craft is in danger, the reader may see in the following extract from a Madrid secular newspaper the cry of the American and English clergy, to the effect, “that all the work of Satan and his imps is either borrowed from the clergy, the clerical savants of Spain. El Criterio, the journal of...

“Spiritualism is true enough; but its facts all proceed from evil spirits, who try by every seductive art to alienate Christians from the truth, and eternally to destroy their souls. In our day, these devils...”
intelligent converts, thus effectively seek the destruction of nations as well. Like atheism, Spiritualism leads directly to hell, and mere attendance mortal sin."

The editor of the Spiritual El Criterio, after a most pungent this stuff, says:

"In Madrid they have put upon the stage (at the theatre Variedad 'Arturo, the Spiritualist.') This, like several that were presented last year at the same theatre under the title of 'The Spirit,' and 'The Spirit Lover,' are of ridicule our cause; but they in reality did it wonderfully, for only some of them are worth such effort."

In the same number of El Criterio, dated 1881, is a letter from Migueles, in which he gives a somewhat discouraging account of the state of Spiritualism in Spain. The editor says:

"Don Migueles visited many cities to examine into the state of affairs, and found many who were only to be enticed by physical phenomena for the esoteric beauties of our faith; many who were convinced of all there was to be known concerning it, and others who were timid and fearful of approval of neighbours. In some places, however, excellent mediums were met with. In Santiago, in Oviedo, in Corunna and Valladolid, an exceptional interest in Spiritualism was noticed. In Santiago there was a young girl possessed of wonderful faculties, magnetized iron held over her horizontally, half a metre distant, were sufficient to make her body in the air."

The proceedings of the Spanish Society, under the name of the sesiones in the name of the sesiones in the month of April last, are spoken of in the Critic as markedly improves the lofty sentiments maintained throughout the discussions, by the able brothers, the Sres. Rebollo and Huelva. The able engineer and inventor of the Society of Santiago de Chile and founder of that of Lima, D. R. C. has just arrived in Madrid. The Revista Espiritista de Barcelona mentions its editor has made to the central societies of Spiritualists of Sabadell and Figueres a great number of brethren were assembled on the occasion, and whose great good to the doctrine."

The Barcelona Lux, of date 1881, gives encouraging account of the present state of Catholicism, by as to have or to read the Spiritualistic work of Niram Aliv; of the Spiritualists of Tarrasa; of the circle of Santa Cruz of Teruel, of Faith, Hope, and Charity, of Andujar, and of St. Vincent. Here is also a brief statement of the intimacy that existed between the widow of Baron Van de Weyer (daughter of the late Mr. Bates of Baring and Co.) and the Queen Victoria. Lady Van de Weyer is a magnificent chateau near Windsor Castle, and it is said that in which Lady de W. and the Queen were not together, they both believed in Spiritualism, they counselled each other in their departed husbands.

The editor also gives extracts from a new Spiritual catechism recently published by one of the circles in Barcelona entitled Moral.

Spiritualism in the States of Spanish-America has already been upon in a former chapter. No new features of interest have been noticed, and the status of "the cause" in South America. Two or three of the circles have published in the interest of Spiritualism have been obliged to resign the clerical ban. The brave editors of the Buenos Ayres Com
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their own, and tidings come from Caraccas, Venezuela, Mexico, and

any other places that the organs of the faith still live, and Mediumistic

er is rapidly on the increase.

considering the large share of popular attention bestowed by the Euro-

pean and American nations upon their recent visit to his Majesty, Dom Pedro de Alcanta, and more especially bearing in mind the

attentation generally accorded to that illustrious personage for liberality of

jument and enlightenment of mind, the reader may believe with some

pleasure and not a little surprise, the following report of a scene which

occurred as late as the spring of 1882, the particular which was trans-

mitted into English for the columns of the Reign Philosophical Journal of

icago, and read as follows:—

"The Academica Society of Spiritualists holding session in Brazil, have only suffered

persecution at the hands of the Brazilian authorities. As a whole nation, the

ist and all branches thereof, were forbidden to hold any more meetings from and

at the date of the ordinance, on pain of cancellation. Hence needed to his

majesty, the Emperor Dom Pedro de Alcantara, was, when the following short dialogue

took place, one of the commissioners detailed by the senate to an agreement

Speaker.—The management of the Societad Academica was in your place. In your

id this exposition, corroborated by the numbers of your organ the Hands, which

were published up to to-day, desiring the wise guidance of your majesty

Emperor.—I do not believe in Spiritualism: I see a secret in the depth of the

mulier of State.

Speaker.—We are convinced that your majesty will correct the Academica Society

ich is suffering persecution on account of its investigations of Spiritualism.

Emperor.—I do not consent to any persecution, not only correct the abuse which

ich I sympathise.

Speaker.—We ask your majesty's protection of women in the investigation which belongs to us.

Emperor.—You have the right, gentlemen, to investigate everything, but I would

rise you to investigate something else [than Spiritualism].

Speaker.—We do investigate everything, including even the Constitution of the

pire.

"Other conversations ensued between his majesty and different members of the

mittee, and the conference terminated—the former promising to the expedition—

l the latter that after fifteen days they would return to render the Emperor's own

insol.' At the end of fifteen days the delegation from Brazil again sought the

ence of his majesty, when the following conversation ensued:—

Speaker.—Sire, we come to receive the wise counsel which we had the honour of

iting from your imperial majesty in behalf of our rights.

Emperor.—Seek the Minister of the Empire and have an understanding with him.

Speaker.—Among the petitions which we have submitted to the government

nancing the guarantees which the law concedes to us, we were troubled with

ferences and others have received but in vain; and now we have reason to believe

se to consult with your majesty, the Chief of Police judge himself on the

e upon us a suspension of our labours. Until then the suspension will continue;

it has now become manifest, and violence has been employed in execution

ich is beneficent and orderly as all the acts will prove.

Emperor.—But what is it that the gentlemen desire? I agree with the idea of the

Pareceor (IPareceor) and the objections.

Speaker.—Your majesty will pardon us, but we have determined to the Senate a

ction of which accompanied the representation, that the Emperor be induced

ing your majesty, that that Pareceor is not applicable to the situation, and would not

 probation of the statutes. . . . The right of representation granted us as a

ic society by the law of December 19th, 1860, which is supplemented and in many

bies.

Emperor.—But spiritism is not a science.

Speaker.—We beg that your majesty consider that all science is an unceasing

ning susceptible of observation, and scientific analysis, although qualified as metaphysical and supernatural, can only be the

itted to investigation by the experimental method which govern them, and that constitutes spiritual
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Emperor.—Oh! yes, in that way, but it is better to occupy your studies.

Speaker.—We come to ask your majesty, reasons of the prerogative and the first to give an example of obedience to the law, that you pro

Emperor.—Nobody shall persecute you, but—you do not wish to be

Speaker.—We believe that in this enlightened century there is a

Emperor.—The Minister of the Empire is in possession of your paper

The commission took leave of his majesty, convinced that they would be

to the legislative body to have the rights of Brazilian Spiritualists regain

conversation they were satisfied that the Emperor is opposed to Spiritualism, as

he will, perhaps, wish to embarrass the progress of the Bodecada Academia.

not suppose he will do it openly,' says the editor of the Revista, 'for by design

frankly against us he will turn over to our camp not only all who are evanes in

but besides all the malcontents of every sort.

'The Revista will continue to be published, and by some provision of the law

of the Society and its branches will continue to be held provided no more

persons assemble in one place.'

The editor of the Chicago journal containing this report added

'The Spiritualists of Brazil may be assured of the sympathy of 20,000,000 of English

in the United States and of all the other millions scattered over the whole

whom the sun never sets. Dom Pedro will come to his senses one of these days,

the error of his ways. The obstacles in the way of spiritual progress are only

and the advance of the cause will prove to have been all the greater in the end.'

To this conclusion there are but few of our readers who will not say Amen!

As a closing salute, and to show that the unhappy warfare waged by

clergy and the Spiritualists of Spain, proceeds from the very source of

Spiritualism should have found its warmest friends and supporters, we

paragraph which has now—in 1883—been going the round of most all

European Spiritual journals. It is as follows:

"El Iris de Paz, of Huesca, March 28th, 'supplement.' This little sheet is not

taken up with the document (and response) of the Bishop of Huesca, which is a 'decla

nation of excommunication pronounced against all Spiritualists and all subscribers

readers of spiritualistic papers.'"

"Whom the Gods would destroy they first make mad," says the

proverb. If that be true, then may the mad fury of the Spanish Cath

clergy be considered as truly divine.
CHAPTER L

SPIRITUALISM IN EUROPE (CONCLUDED.)

AUSTRIA, BELGIUM, AND TURKEY.

SPIRITUALISM IN AUSTRIA.

"American Spirit rapping, and table turning" was first talked of in
in, we also commenced to experiment. Everybody tried it.
at that time a mere child, but I remember well how splendidly we
could make the table dance; also, that my help was always required
duce this manifestation. On one occasion during the table turning
seized with a swoon, after which the practice was forbidden in my
to's house.
ner who was a wonderful "Medium." She wrote with a
table, the fourth leg of which was a pencil (Planchette).
e table would write the contents of sealed letters correctly; discover
, and gave the best possible tests. That young lady was endowed
so much magnetic force that the piano, a heavy dining table, or other
bodies, would move, by her simply touching them with one finger.
hers was also Spirit forms and lights were seen—still neither she
er family knew anything about Spiritualism.
er cousin married, she conceived an aversion to Spiritual manifest-
s, and when still later, I urged her to read Allan Kardec’s writings
clared such studies always made her faint.
Austria, Spiritualism was first promulgated by M. Constantine Delby
enna. He was a warm adherent of Allan Kardec’s, and founded a
y under legal auspices, besides starting a Spiritual journal. The
embered few members, in fact Spiritualism never obtained
foothold in Vienna. At Buda-Pesth it was quite otherwise.
out 1867, there resided in Buda-Pesth a poor woman who had a
ister who was evidently a fine trance Medium. This girl, when about
en years of age, would fall into trances spontaneously, during which
ould speak eloquently, and converse on many subjects most wonder-
About this time, too, a woman who had resided many years in
ica returned to Buda-Pesth, and hearing of the young trance Medium,
upon her. "The American," as she was called, was only in humble
stances, but she had seen much of Spiritualism, and subscribed to
Banner of Light from her small earnings, as a teacher of English.
ure as these beginnings were, they soon attracted a large number of
ers. Many people went to hear the somnambule, and talk with "the
ican" about Spiritualism.
short time a considerable amount of interest was awakened, and
persons of note began to take part in the circles that were being
ed, amongst these were Mr. Anton Prohasker, and Dr. Adolf Grünhut,
was a friend of ours and had become an ardent Spiritist through my
nce.
At length a society was formed, legalized by the late husband, Baron Edmund Vay, was elected president.

Mr. Lashner, of Pesth, built a handsome sitting room which was rented. At the present time, we have one hundred and many of them being Hebrews, though all are believers in a better Christians than many other so-called, and professing. My husband, Baron Vay, is now the honorary president of the active president, and these together with myself and were amongst the most devoted and faithful workers.

The principles of the society, indeed the basis of its Stoff (Baroness Adelma Von Vay) and the works of Allan Christian Spiritism. We never encouraged paid Mediums, and a spirit of true Christian charity and some wonderful information which was soon verified. As my mother-in-law were deeply interested I tried again, all the nothing about Spiritism. It was the "saints" who wrote about the doctrine of Re-incarnation, and wrote homeopathic for the poor and suffering, I, at that time, knowing nothing.

Very soon my husband and I became the medical atten people around, mesmerizing and curing them with the aid of the Church remonstrated, but we would not discontinue. Whilst we were living on our estate in Hungary, I was called to Piko who presented me with a copy of Kardecz’s “Livin So soon after that, I began taking the Banner of Light. My first was a prayer-book “Betracht für Alle,” then came “Geis “Studien über die Geisterwelt” “Visionen im Wasserglas gen des Ewigen Mütterlains;” and now “Tagebuch Mädchens.”

Conjointly with two other Mediums I published “The Re An Explanation by the Spirits.” Its title “Reformirende Blätter” by Waagner, Boulevard 21, Buda-Pesth.

After the publication of my books, the Catholic priests gave me absolution. They pronounced me a heretic, and militated me, upon which, I forthwith became a Protestant, mother, husband, and his family; his Excellency the Baron Vay, being the head of the Calvinist Church in Hungary.

This is but a brief account of Spiritualism in Austria and I

The many readers of the Spiritual journals in America an
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become familiar with articles or quotations from the writings of the Adelma Von Vay—read and been struck with their purity of tone, exalted religious spirit, however much they may disagree with the and devoted lady, in minor points—will take no exception to the xation of her simple sketch with scarcely any alteration of the diction. firmness and consistency with which a person in her position, with education and surroundings, yielded to her honest convictions, and the ban of the Church she had been taught to reverence, faithfully to the world the published results of her newly-born faith, are circum-
stances which can only be fully appreciated by those who can or will— at themselves in her place."

as the Baroness's modesty prevents her from dwelling upon one feature her life which in itself would be more than sufficient to atone for any erences of opinion on doctrine or theoretical beliefs, we supplement her e sketch with a brief extract, the nature and authorship of which speaks itself. It is as follows:—

"THE BARONESS ADELMA VON VAY A HEALING MEDIUM.

"Our daily programme, although always diversified, was made up of riding, driving, walking, paying visits, entertaining, and last, but not least, for the Baroness is a veritable unmanitarian, comforting the afflicted and distressed.

"The peasant population maintain an implacable faith in her power to alleviate pain. From far and near, they bring their sick for her tender ministration; and, in her boudoir, found many an offering in token of some great good she had done, some rich blessing had wrought for those who, if poor in purse, were rich in gratitude towards their able benefactress.

"It was touching to see this beautiful, high-born lady, tending some poor unfortunate feature, bent and racked with pain. It was gratifying, too, to remark the growing light came into the hollow, sunken eyes, as they followed each movement of their 'Frau Brünn,' whilst busy preparing that which would bring relief to the sufferer. Besides this, the Baroness's bright face is ever a welcome sight in all the homesteads of the poorest and lowest in the district, and many lips breathe blessings upon her for her goodness and generosity.—My Visit to Styria, by CAROLINE CORNER."

SPIRITUALISM IN BELGIUM.

Spiritualism in Belgium seems to have proceeded from much the same cause, and moved onward under the same impulses as those which have been already noticed in other European countries.

Being chiefly under Catholic domination, the Spiritualists of Belgium have had to contend incessantly against the antagonism of that persecuting sect. Still much progress has been made, and systematic investigation has been carried on very faithfully, whilst the literature of the subject, both in quantity and quality, may be considered as on a par with that of any other country.

M. Jobard, director of the Musée de l'Industrie at Brussels, whose name is honourably known to all European Spiritualists, has for many years past exerted himself indefatigably both as a writer and personal propagandist, in the cause of Spiritualism. In the early days of the movement, Mesmerism was largely practised in Belgium, and by many it was regarded as a stepping-stone to Spiritualism, and a more reliable mode of obtaining occult knowledge, than through the invocatory processes of the Spirit circle. Our readers will doubtless remember the case of "Louise Lateau," the so-called "ecstatic," a young girl in the humblest ranks of life, upon whose person, periodical representations of the stigmata were found to appear. As this was the first
notorious case of the kind that was known in Belgium, and of opinion that it was in order, to call the manifiosten attribute its occurrence to the interposition of the Virgin: it excited was very favourable to the subject of Spiritual. Whilst a warm controversy was proceeding between the medical faculty, the former crying "Miracle," and the latter,—although in point of fact the girl had never been means—several kindred cases began to occur in different parts of the circumstances that put both the above-named attempts hors de combat.

One of these "ecstatics," was thus reported of, in La Ga which we give the following translation:—

"In the commune of Vallangreville there is a young girl eighteen years of age, who bears the stigmata of Christ. The feet, the hands, the side, the leaving wounds two centimetres long by half of one wide. Her head, the crown of thorns, intensely. These wounds bleed on Friday at 3 o'clock, intensely. Physicians have interested themselves in this matter, and weeks the girl took not a particle of food: that she could seemingly

Very soon after the publication of this item, the difficult Belgium became flooded with accounts of "ecstatics" from a large number of which we select the following, authenticated.

Professor Lasègue reported in the Nationale the case in his own family of whom he says:—"Her lower limbs were in a state of insensibility, and she fell into a trance (une lence), and so remained for three months without taking or consuming anything. She recovered quite recently, and is now in her rugged health."

The editor of L'Univers, a strictly Catholic organ, not to say a simply scientific report of an "ecstatic" character, immediately Professor Lasègue's statement with the following narrative:—

"The Holy Virgin has appeared anew this year to two women in Prussia. The vision remains only eight or nine minutes, during which persons are in a complete state of catalepsy, pale, insensible as statues, and the other pilgrims pass to them pieces of folded paper containing questions. The Virgin, these they read without opening (one in her normal state) and transmit the response of the Virgin, which is always strictly questions, and often surpasses enormously the level of the intelligence.

The Messenger of Liége, an excellent Spiritual paper, in this case, shrewdly remarks that the subjects are evident whilst the "visions" they behold are mainly characterized influences that surround them.

Anticipating the date of our record by a few years, we notice of Belgium "ecstatics," a description given in a scholarly work issued in 1880, by Dr. J. Theyskeus, in "On the Abuse of the Supernatural."

It should be stated that Dr. Theyskeus has held the post of the insane in the Arrondissement of Malines, exactly yielding to the Spiritualists' belief of obsession by 5 to think that a great number of those persons incarcerated.
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The sobriquet of “lunatics,” are in conditions of hypochondria, which closely conform to what ecclesiastics call “ecstacy,” and Spiritualists “obsession.” The special case mentioned in Dr. Thyskeu’s work, to which attention may be profitably called, reads in translation as follows:—

“Marie van Regemortel, a girl of twenty years, inhabitant of Dussel, near Antwerp, after some hysterical manifestations of great intensity, had frightful fantastic visions, then tableau of beauty; a state of syncope supervening that continued, without her taking any food, for weeks. For the last year, however, this invalid has had no hysterics, properly so called, nor hallucinations, but represents now the phenomenon of a double life. There is in her actually two intellectual existences well separated; one normal, ordinary, and another that may be named a second state. When one pays her a visit, no matter at what hour of the day, she is always found in the second state, which has now become the habitual one. Persons not in the habit of seeing her cannot think that she is ill. She converses perfectly well, reasons as do others, and writes better than in her normal state. She executes marvellous work with the crochet needle, which she had never learned and could not do in her former ordinary life. Her hearing is also excessively acute. In a word, her sense and intelligence are intact. A peculiar symptom accompanies this condition; she absolutely cannot swallow any liquid, and with difficulty solids. The oesophagus seems also completely paralyzed. On the other hand, in her first condition, she is more sad, more prostrated; but she can swallow liquids and solids, though she absolutely cannot utter a word. The paralysis is moved from the oesophagus to the larynx. She replies, by writing, to questions put to her. In this state she has no recollection of what has passed in the other, and in the latter nothing of what occurred in the former. En resumed, there are with this girl two perfectly distinct existences, and they are never confounded. In the one she recalls perfectly, and no matter at what epoch, what had transpired in the same state previously, no matter if weeks or months have intervened. . . . If asked which of these is her real normal physiological state, one supposes that the second is, in which she talks and reasons lucidly; and this as she has an aptitude she has not in her normal state; here, too, her empathy is more vivacious, her look more piercing, her language more animated than before her illness. . . .”

Quite recently the author has received from M. Dijon, a surgeon of some eminence at Marseilles, though now residing at Brussels, accounts of two of his patients, sisters, and daughters of a leading public functionary in Belgium, the particulars of which closely correspond with those above detailed.

The girls are twins of about fourteen years of age. They have suddenly given themselves over to prolonged fasts, some of which last for twelve or even fifteen days. When separated at the suggestion of their medical attendants, their fasts and vision-seeing states, exactly correspond with each other in point of time and manner.

Sometimes they speak in unknown tongues with great volubility. Sometimes they not only declare they see “the saints in glory,” but says M. Dijon, “they affect to personate these saints, and preach in the most sublime and exalted strain as if they were the holy personages whose names they borrow.”

To the author’s suggestion that these young ladies may be “Mediums,” and if questioned in their trances, might confirm this statement, or explain their own case, the worthy surgeon replied, that the parents were rigid Catholics, and by the advice of their priests, treated the patients to holy water and penitential psalms, whilst he himself prescribed alternations of blue pill and iron tonics.

M. Dijon adds:—“You would be astonished, Madame, to know the number of cases to which I have been called in Catholic families, termed by the priests ‘demonical obsession,’ by you Spiritualists ‘Mediumship,’ and by my medical associates ‘hystria.’ I am quite aware that neither the first nor the last terms mean more than words. When I have seen more
Brussels; *Le Galiléen* and *De Rots*, of Ostend; and *Fédération Belge*. Although the Spiritual papers of the literature of the subject than with records of scholarly style, and the indefatigable efforts that have been them, reflect the highest credit upon the Belgian Spiritual

Amongst the distinguished American Mediums who has none have excited a greater interest than Mr. Slade, who brought forth the usual amount of controversy from the defenders of the cause, and in this sense, in addition to Mediumship, performed the good service of wide-spread The following notice from *Le Moniteur* of Brussels, will show some of the real workings of those means conjurers pretend to expose Spiritualism, when they find true Spiritual phenomena do not pay.

Taking advantage of the eagerness with which the any and every occasion, however small, or any means, liable, to deride and misrepresent Spiritualism, many an natured, endowed with veritable Medium power, has such that amount of remunerative attention from the pub patronage, which they could not secure under the clerics of these accommodating itinerants possess the courage or that marks the action of Mr. Verbeck—the subject extract. The reader may judge for himself how closely the fits that of many others, by perusing the *Moniteur*’s accou

*a Mona Jésus*ret, writing from Douai concerning an exhibition by Verbeck, ‘a prestidigitateur,’ says that he operates without prepa with a double bottom, with sleeves drawn back, and that his dis surprising feat. He first sends a single pair of folding slates among may see that they are wholly free from any marks or characters persons, known to be of honourable reputation, are severally asks and place it in an envelope. The ten envelopes being collected a lady who is requested to take one as hazard, and keep it. Of the account, which is recognized by each of the writers. The slates, with audience, are requested to give answer to the question involved in th taken by the lady· and Mr. V then reads it aloud: ‘What is the n
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ference at Vitry-en-Artois, and were much commended; and that a wealthy proprietor, whom they did not know, had offered them a large hall, where they could give a public lecture on Spiritualism."

Still another case of well-known and even acknowledged Mediumship was ostentatiously announced as an unexplained mental phenomenon by the Belgic Journal des Beaux Arts in the following terms:

"There is at Bruges a wonderful little girl, a child, Louise Van de Kirkhove, who paints with such marvellous skill and rapidity that she attracts vast crowds to her studio. In the presence of more than two hundred individuals who came to see her and be convinced of her powers, she has produced her beautiful works, and nearly all her visitors have received some souvenir of her genius."

It may not be amiss at this point to call attention to a curious incident which has been going the round of the Spiritual papers, copied from a quite new journal started by Dr. B. Cyriax, of Leipzig, entitled Spiritualistische Blätter. A notice of Dr. Cyriax’s admirable paper, together with the item in question, would have appeared in the German section of this work, had not the latter been completed before the item was published. It is now given in a condensed form, and is suggestive of many cases which might run in parallel lines were there many other professional conjurers as conscientious as Herr Weder. The May number of Light for 1883 has the following report:—

"A SÉANCE AT LEIPZIG.

"A new German journal, the Spiritualistische Blätter, devoted to popularising and elucidating the reality of modern Spiritualism, contains in a recent number the letter of a medium to the editor, relating the way by which he was led to discover his gift. He says:—

"I made the acquaintance of Mr. Fox, the prestidigitateur, at Berlin, in 1882. He said he was desirous of extending his professional operations. His representations led me to become his partner, I bringing in 10,000 marks (£500). His intention was to make an extensive anti-spiritualist tour armed with all the latest secrets of the Spiritualists which, he said, we could obtain from dealers in conjurors' tricks, but at high prices. This I found to be the case, for the charge for the cord with which to do what is called the rope-trick, with the secret how to use it, was 300 marks, and so in proportion for other more elaborate contrivances.

"At the end of six months all was arranged, manager and assistants were engaged, when I met an old acquaintance, Herr Troll, who had been manager to Herr Hansen, the Danish professor of magnetism: he told me of a genuine spiritualist séance at Leipzig, the medium, whom he knew, being K. Schrapa. I determined to go, for neither I nor my partner had ever been to such a séance. I had assumed with him that what were called spiritual phenomena were conjuring tricks. I went with Herr Troll. Before the séance I was invited to examine the medium. At my request he stripped completely, and I found that beyond ordinary coat, waistcoat, trousers and socks, he had nothing upon him except watch and chain. His boots were put outside the room. I was appointed to tie him, which I did effectively while he sat in an ordinary cane chair. He was tied and the cords sealed to the entire satisfaction of all present. His manager was placed in the centre of those present, bound with a cord, the ends of which were held by an inquirer like myself, whose passivity we also made sure of. I surveyed everything and was satisfied. The light was then turned off.

"Presently the medium's watch and chain were flung into the circle without being injured; then followed in succession his coat and his waistcoat; and finally the medium himself was dropped into our lapa. After each separate manifestation light was struck that the knots and seals might be examined. They were all intact. The medium was apparently unconscious and perfectly passive. His manager said he was in a trance. He was carried and placed in his chair.

"During these manifestations phosphoric lights moved about; there were raps more or less loud in different parts of the room; a musical box was whirled rapidly about overhead with other musical instruments playing.
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"A hand touched mine; I took hold of it; it was certainly a living hand melted away in my grasp.

"Then I had the irresistible conviction that there were forces of which I understood the cause and effect.

"On reaching my hotel with Herr Troll, rage sounded about the table, throughout the whole, everywhere. I went out of the room and ascertained that the noise was due to any part of the building. And it was not illusion, for they also who were not there heard them. I became thus aware that I was myself a medium. Subsequent to that I could hold communication with my departed relatives."

"I communicated these experiences to my partner in Berlin, and asked him to Leipzig, that he might have the same. He came and saw similar phenomena which I have described. He said they were beyond his comprehension, but believe them to be spiritual. I asked him to reproduce them. He said he: Before the public he goes on acting upon the assumption that Spiritualism is without which assumption he could not maintain his position. Of course my ship with Mr. Fox is dissolved at the loss of my money. But I am the gainer, and in the conviction of the truth of spiritual and immortal existence.

"The magnetic gift with which God has endowed me I purpose to employ in and healing my suffering brethren.

"WILHELM W

We shall conclude our notice of Belzig Spiritualism by giving extracts from the journal of M. Henry Lacroix, a French-Canadian man, whose views, though eccentric, and not in favour with some of Spiritualists, nevertheless do not affect the truth and integrity of statements.

The author has known M. Lacroix for many years, and can be vouch for the reliability of the following extracts, printed in the "Light of 1881:—

"THE CAUSE IN BELGIUM.

"A small monthly sheet, Le Moniteur, is published in Brussels; Mr. d'Enfe editor. The headquarters for meetings, etc., are in Rue de l'Empereur, 21. Mr. the generous proprietor, there attends zealously to all wants, and exerts elusively influence. His reception was most cordial, and I cannot but praise his warm devotedness to the cause. There are several other Grouses, in Brussels, be private circles; one is named 'Paix entre Nous,' or 'Peace between Us,' established 1870. It is composed of twenty-nine members, ladies and gentlemen. The sale of their book was once obtained at this circle. I spent an evening at the regular session and was invited to organize the members into different groups, assigning to each suitable rôle. I recounted some of my experience, and showed them the American proceeding, whereby practical results are obtained. In that consists mainly to convince the two years' mission to Europe; and, at the very start, I can say that my are being crowned everywhere by a good cordial reception and a decided will to in the proper way.

"On Sunday, 14th August, I left Brussels for Roux, etc., on a spiritual expedition, accompanied by Mr. Alfred Crignon, of Brussels, a most zealous Spiritualist, by the battlefield of Waterloo, and saw there some Englishmen, probably, climbing up the mound on which is erected the famous English lion. At the Roux, about thirty miles south from Brussels, we were warmly greeted, and scattered neighbourhood town, called Gohyssart-Jumet, where I was expected to French, an audience of about four hundred. This place is in the province of and the majority of the people are employed in coal-pits, numerous here, glass and foundries, which are many and extensive. In the afternoon I was escorted of friends to a nice, clean hall, and soon after Mr. Crignon introduced me to the as 'an American medium who had come to teach them the American way of p etc.' For two hours I stood on the rostrum, addressing listening ears and sparkled with lively interest. Mr. B. Martin, of Brussels, comes perio address these people, and as he is an able lecturer he has done much toward ke ball rolling. But the real soul of this organization is Mr. Alfred Crignon, my e and friend. After the conference we went—quite a number of us—to the box of Emile Lefebvre, who will assuredly become a successful spirit-photographer. H
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several plates, on which were very good beginnings of faces, etc. I found good elements to develop a materialising medium, and described a person suited for such development so accurately that she was recognized at once—the spirits requiring an absent person as their medium for that purpose. At this gentleman's house the table was laid and all present partook of the warm, brotherly fare. These Walloons are intelligent people, the Yankees of Belgium. On leaving I was surprised to find that my meal bill had been paid, and I was forced to accept the amount of fare from and to 'tussles—it being a rule so to do toward all who come to these friends to address them.

"I went next with friend Crignier to another group, which he established and patronised. It was on our way back to Brussels, at a village called Mont St. Guibert.

"We were expected, and escorted to the séance-hall by six members of the Fraternity. Here I addressed some thirty people for about two hours, and, as at Roux, I found good elements of mediumship, which I individually surveyed and described—to the satisfaction of all—and established several circles on a new plan, with music, which is generally practiced in Europe. While we were entertained at supper at Mr. Boulfloux's house, I was influenced to sketch a spirit-picture, which was fully recognized. It startled and pleased every one. The people here are poor, but very tidy. A cotton factory gives employment to a few hundred. The mechanical overseer of it is our host, Mr. Boulfloux, who is a very intelligent brother, and a great mechanical genius.

"At Mr. Crignier's residence, in Brussels, I organized the select circle held there on a new and quite successful basis, as remarkable manifestations occurred at the second séance. Two American spirits, one 'Charlies' (coloured) and 'Red-Skin' (Indian), were brought forward before my vision as immediate controls of this circle. Mr. and Mrs. Verheyen, at whose house this circle is held, are heart and hand in the cause, and so is Mr. R. C. Van Prahn-Wisse, a gentlemanly Hollander residing in Brussels. From what I have seen I feel confident that the cause will gain much in Belgium, when circle-holders and Spiritualists at large are made to understand proper conditions.

In reference to the present status of Spiritualism in Belgium, the reader will find a perfectly reliable summary of the subject in the two following extracts, the first being taken from Le Messager, the second from Le Moniteur, both of date 1882—

"The number of those who come out each day from the clouds of error to enter by degrees into the light of spiritual truth is relatively so great that the most obstinate of our opponents will soon be under the necessity of making a note of it. . . . Three years ago the annual general meeting of Spiritualists at Brussels numbered only fifty; this year a meeting called in the same manner was attended by nearly a thousand. The largest proportion came from the great mining district of Charleroi."

John Ross, writing from Douai, says: "The ideas philosophiques of our beloved doctrine have made great progress in our land, where one can now say that he is a Spiritualist without the fear of being ridiculed by those gentlemen who think so much of themselves, but are generally of no great account. The question of Spiritualism is largely agitated among us, awakening public attention, while the press is discreetly silent. Mons. Jesupot has been invited to lecture in quite a number of towns of considerable population, Vitry, for instance, Vis-en-Artois and Louvain."

SPIRITUALISM IN TURKEY.

Before closing our compendium of European Spiritualism, we must call attention to the first unfoldment of the modern Spiritual movement in Constantinople.

It was as early as 1854, when Mr. Lenox Horne, the author, whose experiences were touched on in our section on English Spiritualism, returned from a sojourn of some months at Constantinople, whither he had been called on commercial business. It was from Mr. Horne's lips, in the city of London, that the author of this work heard for the first time of table turning, and it was in the residences of Mr. Horne's Turkish associates that he himself first witnessed this phenomenon. By some of the Turkish merchants residing at Constantinople with whom Mr. Horne had business relations he was invited to witness a scene which was then as perplexing
Mr. Horne's departure from the East terminated for him the privilege of attending any more of these weird sittings, but he found on returning to London that the wonder-working power was more universal than he had dreamed, for tables not only turned and kept time to tunes in solitary sittings, but soon began to dance all over London, and that to the strains which heralded in modern Spiritualism.

The following account furnished by Monsieur A. J. Riko, of the Hague, will give corroborative details of Mr. Horne's narrative of early Spiritualism in Turkey. Monsieur Riko says:

"At Constantinople, M. Repos, a well-known advocate, was for several years a warm spiritualist, medium, and zealous defender of the faith of Spiritualism. About 1860-61, during sittings held at his residence, loud rappings, movements, levitations, trance, and other communications, besides levitations and floating in the air, were manifested with remarkable power.

"Two young ladies of M. Repos' circle were developed as healing mediums, and informed many cures. They had a very remarkable drawing medium too, who produced life-sized heads without ever having learned drawing; another composed songs and music under influence.

"Mons. P. Vallarie was also a staunch Spiritualist at Constantinople. At his house physical manifestations occurred in 1862. When all sat at a distance from the bed, in an ordinary lighted room, it answered by raps, and even by lifting itself without contact, in view of all the assistants. A certain evening a visitor from Alexandria, who was with a walking stick seen by several of the witnesses, missed his stick at the close of the sitting. On arrival at his hotel he found it under his bed covers, in the closed room. When he got to bed he was drawn by the spirits at his request halfway out of the bed. Another evening the spirits carried off the key of his hotel room from his pocket. Coming home he was forced to share the room of a friend. After a while they found the key under the candlestick, and on opening his room the gentleman found everything at its place; the bed covers, &c. being thrown in a heap in the middle of the apartment. Similar pranks were often played by the spirits in this gentleman's presence, making evident that he was what is now called a strong physical medium.

"In May, 1863, an exposition of pictures was opened at Constantinople. Among other works of art was a picture representing a fine collection of flowers, which attracted general attention by the following inscription: 'Mediumistic drawing executed through M. Paul Lombardo, of Constantinople, unacquainted with the arts of drawing and painting.' It was one of the productions of a medium then sitting with the circle of M. Repos. Among these pictures exhibited none was more generally admired or more eagerly purchased.

"In the capital of the Turkish empire, like other places, the newspapers were filled with controversies about Spiritualism. In March, 1864, the Constantinople journal published its columns for the defenders, and a protest, signed 'The Spiritualists of Constantinople,' appeared against unworthy attacks.

In the London Spiritual Magazine of May, 1861, there is another brief sketch of Spiritualism in Turkey from the pen of the gentleman named by F. Riko, and as it is pertinent to the same sittings mentioned above, we shall give it in M. Repos's own words. He says:

"Constantinople, May 1, 1861.

"Our experiments become daily more interesting. We hold several sittings weekly, sometimes at one's house, sometimes at another's. Every day new believers are made. The spirits rise into the air, and the spirits begin to raise persons. Our most remarkable mediums are two young ladies, whom the spirits magnetize direct, and through them they play at the piano—duets sometimes—the music being of wonderful harmony. Then we have trances, visions, and self-magnetizations, the subjects themselves knowing nothing of magnetic science. We cannot make known the subject so much as we would, for these young ladies are in the profession which brings them under the influence of the clergy; and if priests among us, elsewhere, are imitable to Spiritualism.

"Some of us, from table mediums, have become writing mediums. I am one of these; and under Spiritual influence, I play music; I being ignorant of even the notes in my ordinary state. I enclose you a piece recently composed through me. The Spirits call the air the 'Song to Eternal Love.'

"The Spiritualists of Constantinople, May 1864."
Socialism in America would complete a special cycle in the movement.
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Receiving that thousands of angular one idead "reformers" (?) have thrust themselves into the ranks of Spiritualism, because they perceived that it was strong, world-wide, and—as they deemed—popular enough to carry all little hobbies which human pride and egotism desired to harness to its mighty car.

When Spirits first manifested their presence amongst men, their power functions were so little known, that mortals feared to tamper with them, pervert their work to human ends or personal aggrandisement. In course of time the awe engendered by the unprecedented character of the movement wore off, and Spiritualism, like charity, became the convenient cloak which was to cover all the sins which its assumed adherents chose to put upon it. When this line of policy failed, an equally profitable opened up in the trade of "Spiritual exposer." Those who had once in the ranks, of course possessed the knowledge of how to work the site, and if Spiritualism could not be coined into money and reputation, alleged exposure could, and seeing that the enemies of Spiritualism found themselves so constantly baffled by its almost illimitable means of demonstion, these accommodating exposers gladly availed themselves of the gerness with which antagonism clutched even at their contemptible enency to destroy the credit or pervert the facts of Spiritualism. And thus, a great cause, like many another of the world's purest Messiahs, has been ed up on the cross of martyrdom between the thieves of licentiousness d cupidity, and if its quenchless vitality has been again and again mani ted in countless resurrections, it is not for lack of every available effort the part of humanity to sap its integrity by internal corruption, as well by external antagonism.

As any narrative of events which involve the personal action of the narrar must to some extent demand the fidelity of autobiographical details, the order must be prepared in the passages which immediately follow, to regard leniency the seeming egotism of personal testimony, and do justice to the statements of an actor in the scenes described.

It was in the year 1871 that the author returned to America from a short it to her native country in company with her beloved life companion, and the addition of "Britten" to her former sobriquet of "Emma Hardinge." Mrs. Britten soon realized that which she had long anticipated, namely, at what had been entitled the philosophy or doctrine of "social freedom" d expanded from an incipient germ to the full maturity of a wide-spread movement. As the first promoters of what has been emphatically called "Free Loveism" in America, were a concrete order amongst themselves, and ly incidentally numbered a few Spiritualists in conjunction with persons many other denominations in their ranks, there seemed no just cause associating beliefs and practices as warmly repudiated by many Spiritu lists as by any other class of religionists, with Spiritualism at all. On the contrary, as Spiritualism enjoined upon its followers the solemn fact of personal responsibility for all human shortcomings in the life hereafter, and ered no excuse or evasion for sin, sternly alleging that every soul must by the penalty of its own transgressions, it might have been expected that spiritualists of all other classes of the community, would be the most upulous of moralists and the first to set the example of purity and virtue thought, word, and deed.

The monstrous flood of licentious doctrine, often illustrated by monous licentiousness of life and conduct, which for a certain period of time read like an evil contagion throughout the United States, and included
of the entire movement, and above all, determined to repudiate
ction of its name, fame, and teachings with the great Spiritualistic
t. With this view, lectures were given, and articles were pub-
dich called forth angry rejoinders and vituperative denunciations.
me, this unhappy warfare was eagerly fed and stimulated by the
ordly antagonism. As an evidence of the use which the clergy
the deplorable divisions which this terrible fever of wrong occa-
s the Spiritual ranks, it may be mentioned, that when the author
rs after the period under consideration was lecturing in New
ther accustomed capacity of a Spiritualistic propagandist, Mr. M. W.
minister of the "Christian Disciples" Church of Dunedin—men-
our New Zealand section—made the following use of the all-too-
"Free Love movement." This reverend gentleman collected with
a number of printed resolutions in which some of the Spiritualists
who opposed the author's views, denounced her course, and voted
opposition to associating the titles of "Spiritualistic" and "Social
gether, as the result of envy, jealousy, and "desire for rule."
ently tormented with the idea that those who express opinions
to each other, are prompted by the wish to become "leaders," and
their favourite expression—"rule or ruin," many Spiritualists in
named crisis, affected to believe that the author opposed the
lophory" in the spirit of jealous enmity to its founders, and desir-
leadership. Articles, resolutions, and denunciations to this
ly circulated at the time, causing unspeakable grief, heart-
d mischief. Regarded now as the effervescence of partisanship,
er heat of an unseemly contest, they are harmless, and only
to inspire lessons of moderation and charity. It would be
use to describe the evil use which Mr. M. W. Green sought to make
oms, although none of his listeners could fail to note the
which he had collected them, and carefully excised every word
ld serve to represent the other side.
ue respect to the author's position amongst hosts of influential
Mr. Green affected to sympathize with the martyrdom Mrs. Britten
ved from her "corrupt and infamous associates," and whilst pointing
oble stand she had taken in withdrawing from them," drew from
ference that the entire doctrines of Spiritualism were con-
und repudiated by the very individual who was then publicly
ng them. It is needless to say that sophistry of so flimsy and one-
character was not difficult to expose and defeat, but, if it could be
able for the purpose of antagonism in after years, it may well be
that those who at the time when the battle was raging were in
est to put down Spiritualism at any cost, did not fail to make
se of the weapons which Spiritualists thus furnished.
author still retains the literature of this unhappy period, and those
deem that even these superficial allusions to the subject are
ed, may not only inform themselves to the contrary by consulting
ments, but would read with astonishment the evidences of cruel
erness, and fierce antagonism which they display. No candi-
de the literature of this terrible time without coming to
usion that the same Spirit that lighted the fires of the auto-da-fe
ed the horrible mutilations of the torture chamber in past ages,
st as fiercely in the hearts of humanity at that day, and was just as
quish its foes in moral fires, or torture its enemies by mental
it was five hundred years ago.
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There is one result however growing out of this evil times which is
exaggerated. For a while Spiritualism seemed to furnish the
most complete and most positive cure for evil. It was much of a
miracle in the matter. It was expected that it would be a
means of curing the evil and thus making society whole. But it
was not. The means which it did not cure is the same which it did not cure.

The cure was sought in the second place, whilst realizing their
inevitability, impure means to effect pure objects, still watch and
wonder at so many reforms, which we have seen a valuable and philosophic movement,
to promote them, and the wild licence provoked by
Speculative Spiritism. The author assures us that he has been
many years in the study of Spiritualism, and that he has
seen the same thing happen to him, that is, not to look for
results, but in order to gather truth from them. The most
would be in the case of the clergy. - "Wear Spiritualism!" he
says. "The clergy has power to its force, and the steadfast
watchers, husbands and wives, of families living
happily, have watched them, and have secured to the utter
fallacy of the assertions of Spiritualism a stigma which belongs to all classes of
men who have passed through sciences or religionists. In a word,
the clergy is shown, and although its foundations are far too
despite to be destroyed by any exhibit
demonstrative, it has been cornered by a power—assuredly not of earth
but of spiritual."

In the overwhelming ravages of this terrible fire, the premises
of the oldest Spiritual paper then in existence, the Banner,
together with all the stock, valuable library, and other property
to the publishing office were destroyed.
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...noteworthy fact that the Religio Philosophical Journal, of Chicago, which occupies in the West the same position as the Banner of Light East, had also suffered, and that quite recently, in the same mous way by the ravages of fire.

the great north-western city of Chicago was in flames, and the very occupied by the office of the Religio Philosophical Journal was led, the enterprising proprietor of the paper, Mr. S. S. Jones, with his high-spirited colleague and son-in-law, Colonel Bundy, their "shingle"—to use a familiar American term for sign—in the midst of the smoking ruins, announcing that the business of the publish would be carried on as usual—an announcement which was y verified by the issue of the next and following week's papers, which, mere sheets, were sufficient to represent the indomitable spirit of ters, and convey the assurance—since amply fulfilled,—of carrying m forward on its triumphant mission of enlightening the world, in former fair proportions.

ely had the gallant Chicago editors resumed work, and the Religio phical Journal smiled in the faces of its friends, in a new and handness, than the report of the Boston fires sent a thrill of horror through the various Spiritual societies which recognized these two papers chief standards of their faith. As in the case of the Western fires, ritualists soon began to rally from the shock of this new calamity, ce more testified their high appreciation of the work performed by ill-tried organ, by pouring in contributions with unstinted liberalit.

deadfast energy which enabled the citizens of Boston to rise above great losses, and phoenix-like to erect a new and far more beautiful midst the still smouldering vestiges of devastation, seemed to be fully —if it were not actually led—by the resolute publishers of the ight, for their work was resumed before it could be missed, and on, large and commodious offices were established at No. 9, Mont Place, Tremont Street, in which locality the Banner and its pub have organized headquarters of a satisfactory and permanent er.

was some six months before the date of the Boston fires that the became associated with a few ladies and gentlemen, residents like of that city, in the publication of a new monthly Spiritual magazine, the Western Star.

motives which impelled this publication and the basis on which it indeed, may be best understood by a perusal of the following extracts the prospectus, in which it was said:—

principal features aimed at in this undertaking are:—First. To present the contained in each number in such form and size that any or all the articles can be d and bound in ordinary Library volumes. Secondly. To establish a record of momentous events connected with modern Spiritualism, and to gather up and such material as cannot be included in the columns of the weekly journals to Spiritualism. Thirdly. To open up opportunities for a free and fraternal nce of facts and opinions with the Spiritualists of foreign countries. Fourthly, all topics of current interest from a purely Spiritualistic standpoint.

Each succeeding number of The Western Star, a summary of passing in the Spiritual arena, both at home and abroad, was given, under of The Garland, and as this record was designed to carry the historical thread of American Spiritual history from the point it was interrupted in the publication of the author's twenty years'
Terre Haute were favoured by the presence of one whose address was a masterpiece of logical oratory... "The New Hampshire Daily Republican" reports graphically describes as "a black salamander." Th red hot iron plates with as much impunity as other Republicans gives the following item as the account of his phenomenal gifts:—

Colman says that he is no worldly man. Once, when visiting his native town of Newport, Virginia, meditating upon the great wall of speech, he heard a voice from him above, saying, "Now listen! I caused Shadrach, Meshach, and Abed-nego to be thrown into the fiery furnace, and I will give you the power to walk on hot irons."

Colman thought the voice was trying to get him to walk on hot irons, and after a few minutes, he went to the furnace, and sure enough, the voice said, "Now listen! I caused Shadrach, Meshach, and Abed-nego to be thrown into the fiery furnace, and I will give you the power to walk on hot irons."

The New-York Philosophical Journal reports that a newspaper spontaneously on a pane of window glass, in various other new developments are reported from Cincinnati, and who, for the last seven months, has been suddenly cured of a variety of nervous diseases, which, as her father asserts, for sublimity and the little girl is a seeing medium, who has seen and heard things described as "the angels" whom she sees in the presence of the Dest. Thomas, a medium, writing from St. Louis, describes the little girl as a talking spirit, who persists in following the voice of the child, but not through her own voice or language, purporting to come from a negro girl with a very mild and habits of speaking exactly the same as the presence of the child.

When the new mediums are examined by the benefit of Spiritual science, they are shown to be little mediums, having learned the powers of their own youth and as the more intelligent the veteran mediums are necessarily wiser. The most satisfactory accounts are given by Wm. Koeck, Wm. R. Starr, Wm. Mullins, and others in the same direction.

As mediums, they have been exposed again for examination, and the answers have been proved to be their
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as of Light from the Spirit Land,' a collection of communications given by the mediumship of Mrs. J. H. Conant, the celebrated medium for the Banner of Light. Mean time, the columns of the Spiritual periodicals are glittering with articles comprising tracts, essays, poems, and treatises, from A. J. Davis, Lizzie Denton, Marie King, Hudson Tuttle, Emma Hardinge Britten, G. L. Ditson, and other illustrious names, all contributing to give its columns a sufficient guarantee for merit.

Dr. Schlicking, entitled The Round Table. The brilliant ability of its contributors who grace its columns, are sufficient guarantee for merit.

1872.—"Since our last issue we have received from England, through the agency of a photographer of London, and a request accompanies the package, that we would have the advantage of American experience in such pictures, would send a package of what purports to be photographs of spirits, taken through the mediumship of Mr. W. M. Mummer of Boston, Mass, a photographer of spiritual and natural phenomena, has come out triumphantly through the most severe scrutiny and examination by any of the alleged Spiritual phenomena. In a review of the subject in the British Journal of Photography, of April, 1872, we find the following remarks:—'I confess to a feeling of surprise how any photographer could be so blinded as not to see the beauty of such productions would be certain to provoke a perfect storm of hostile criticism; and I am ready to state that the necessity for removing those features from photographs of ordinary intelligence were certain to deduce imposture, we have endeavored to destroy the false impression of the unimaginative photograph. It seems to us that the photographer has been accused of being unfaithful to the facts. There is nothing to distinguish them from an ordinary attempt to represent two persons in the same shape, but it is just as the pictures are taken at the request of Mr. Mummer to readers that the best proof that can be brought forward in the work of the photographer, is that which so especially distinguishes his pictures: namely, it the pictures have been taken with the aid of mediumship, and that therefore the pictures have been taken under the direction of the photograph. The pictures of the dead have been recognized as portraits of deceased persons, and the photographs of Mr. Mummer's studio for the first time. During Mr. Mummer's trial in England all through the bitter persecution which this remarkable proceeds, including many of the most respectable and prominent in America, came forward to bear testimony to the fact, that they had seen, and clearly defined portraits of their departed friends, and that, when needed, they could not have any knowledge of them.

Speciality in the Boston papers, and one which often occurs is, that some of the two shadowy spirit forms are seen behind, and another part in front of the sitter. At the first photographs of Beethoven as a spirit, standing in Hardinge Britten's studio, enclosing her with shadowy arms, and placing before her a wreath of flowers. This visionary looking lyre is actually seen, as if by a watch chain. Her dress is visible too, through the shadowy arms in the noble-looking form and head stands clearly erect behind her. Great sensation in English Spiritualism has been the course of spiritual visions and revelations by the renowned poet, Gerald Massey, at St. George's Hall, London. Massey was chairman at the splendid occasions convened to bid farewell and be testifying to Emma Hardinge Britten, on her departure from England last fall. Gerald Massey's appearance in such a scene and situation, by the nobility of the land, and supported by a crowd of eminent scientists, leading men and women, fell like a thunderbolt upon the gaping toadies who to echo the question, 'What great ones of earth believe in Spiritualism?' Massey should follow up this début by a course of Spiritual lectures has made such a blow to the fossilized leaders of royal associations for the general opinions and the exclusion of ideas, as to see Professors Wallace, Varley, and Shilling as on the whole armour of Spiritual faith, and publicly advocating its truth.'

September 1872.—After exciting all the American notices of the month's "Garland," which are only of personal and temporary
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1872.—The Boston Music Hall free meetings were inaugurated the in October, by a lecture from Miss Lizzie Doten, whose high reputation as a inspirational speaker gained more in this one splendid discourse than by any
ous fine efforts.
ject was the 'Celestial Alphabet,' or a description of the immutable fidelity
ature's language is represented in creation, and the laws which underlie all
d forces.
I manifestations seem to be gaining in power with each returning day. M.
upter on physical demonstrations makes mention of a Mrs. Libby White, of
Y. In the narrative of that lady's mediumship several novel phenomena
y are spirit faces and forms seen, and that in a lighted room, but visitors
ville of shaking hands with their beloved spiritual visitants, whilst warm
ed on their brows, and kind words of greeting are interchanged as in the
ial communion.

oravia, New York, Boston, Chicago, and every section of the land, media
e, Mrs. Andrews, the Bangs family, Annie Lord Olmberlein, Jennie Webb,
Mrs. Hollis, Mr. Charles Foster, and hosts of others, eliminate through their
more marvelous in ten minutes than scientists could explain in ten years; and
representative men of the 'scientific' ranks complain that 'for his part
see anything in Spiritualism worthy of investigation or notice.'
at transatlantic luminary seems to be well up in the nature and properties of
wonder how he would explain the action of iron under the following

igio Phildosophical Journal, giving a description of Captain Winslow, a new
ium, writes as follows:—'We had the pleasure, a few evenings since, of
ance, at which Captain Winslow was the medium. The manifestations
re. One very remarkable fact is the union of two solid iron rings, leaving them
and, yet the metal perfectly sound.'
ing of a scene occurred in Chicago a few days ago, when Mrs. Sawyer, a
medium, of that city, was summoned to appear before Mayor Medill, to
why she should not be taxed and compelled to pay a license, like other
and vendors of wares; indeed, the mayor seemed to think the payment of a
and twenty dollar license was only due to the city authorities for the
allowing mourners to converse with their 'dead,' or the exercise of the gifts
under of the Christian religion charged upon Mayor Medill, in common with
followers. How the Spiritualists resisted and acted upon this demand may
from a report in the Chicago Times, of which the following is an extract:—
or two since a medium named Mrs. Sawyer was brought before the mayor,
that gentleman that if she did not take out a license she would be
. J. E. Hoyt, of No. 341, West Madison Street, was present, and declared he
he his séances, his sweet communings with angel land, despite the mayor or
at night was the first occasion on which a stated séance has taken place since
gave his warning. There was considerable excitement over the question
never to carry out his threat, but the séance proceeded as usual,
cost made his appearance. The spirits that manifested themselves were in
rumour, and seemed to be as little afraid of Mr. Medill as the temperance
the Spiritualists are of his logic.'

achusetts Supreme Court has given the ignorant and unprogressive officials
good illustration of the advanced condition of public opinion on the subject
in the "Athens of America," as the following excerpt from the Banner of
ow.

'A RIGHT DECISION.

Supreme Court of Massachusetts has reached a just decision in the case of Mrs.
who had recovered five thousand dollars damages from the Middlesex Horse
pany, in requital of injuries received while on the cars of that company on
day, returning from a Spiritualist open-air meeting at Malden. The
tested her claim on the ground that they were not responsible for damages
ir hands on Sunday, the contract on that day with passengers being illegal.
ained that a Spiritualist meeting was in no sense religious, and therefore
thit had no good ground for even a Sunday case.
bold, if not worse, ground for a public corporation to assume in its defence;
been assessed in five thousand dollars damages, the Middlesex Company
would resist to the last rather than pay the amount. Hence the hearing
Supreme Court of the Commonwealth. But justice was not to be thus baffled.
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An appeal to its highest seat only brought out its voice with the utmost possible clearness. The Supreme Court has decided that the company was obliged to carry the mail; and indeed all other passengers, with as much care on Sunday as on any other day; also that a meeting of Spiritualists is as much a religious meeting for such as are called orthodox."

With the above extract there falls from the editor's palsied hand "Garland" that was ever woven from the blossoms of Spiritual truth of pages of The Western Star. The relentless action of the Boston fire, off amongst other ravages the warehouses and property not only parties who stood related to The Western Star as its proprietors and guarantors, but also reduced to temporary ruin a large number of and prospective subscribers. In this crisis the author issued a notice, the following extracts from which will speak for themselves:

"SPECIAL NOTICE.—THE BOSTON FIRES AND THE INEVITABLE SUM OF 'THE WESTERN STAR.'"

"It is with the deepest regret that I am compelled to announce to the patrons of this magazine the urgent necessity of suspending its publication,—at the present,—in consequence of the heavy losses incurred by its financial support the late calamitous Boston fire."

"As it could not be expected that a new and wholly experimental work could subscription list adequate to its support for the first few months, the actual expenses guaranteed by the payment of certain sums as shares, with a promise that such might remain at the end of the year should be provided for by parties in the enterprise."

"Although I have refrained from publishing any of the highly laudatory letters received in commendation of this magazine, they have been so numerous that I could not question that by a steady increase in the subscription list, would it at the end of the year on a firm and well established foundation, but pending which I could only hope to arrive at as a process of growth, all my resources and my friends and supporters are swept away by the overwhelming losses accruing Boston fires."

"My shareholders and guarantors' property have alike been destroyed."

"I cannot add to their heavy losses by pressing my claims, small though the comparison; and a large number of my books have also been destroyed."

"Considerable sums due on the sale of magazines cannot now be collected creditors more distressed than myself. The superior claims of The Banner of so many years the justly esteemed standard of the Eastern Spiritualists' faith, now into overwhelming ruin, render all minor claims on the Spiritualists for aid, and almost unworthy."

"My own resources have been drained to support this (to me) noble labor until nothing more is left to give. I have bestowed all my time, night and day, rest, ceaseless energy, and every available dollar on the work; and though I have written to have been passed upon it a meed worth labouring for, these last recompense I have derived. I can scarcely deem that any one will read it and straightforward statement and yet attribute blame, incompetency, or lack of me when I say the work must now—for the present at least—suspend."

The next step in the great Spiritualistic movement which claims at was the first openly recognized dawning of a movement which has obtained the name of "Occultism," although in reality that term—understood—perverts rather than interprets its true significance, which it at first promised to unfold.

Mrs. Britten had changed her place of residence after the suspension of The Western Star from Boston to New York, and in that city of herself in translating and editing a work, since widely known, under title of "Art Magic." The author of this book, being a life-long an-
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One of the features of this work was indicated in its second title, namely, Mundane, Sub-mundane, and Super-mundane Spiritualism.” It professed to explain the origin of creation; of all religious systems; tracing them out from Solar and Sex worship to sects and modern creeds. It defined the Occultist’s belief in Sub-mundane or Elementary Spirits; in Super-mundane or Planetary Spirits, and ranged between them, the realm of humanity with its spheres of communicating human Spirits, revealed through the order of Nature and Providence in the beneficent Spiritual outpouring of the nineteenth century. A few examples of ancient, mediaeval, and present day Oriental magic were given, not as subjects for imitation, but rather as warnings of what to avoid, and in striking contrast to the naturalness and order of the modern Spiritual methods of communion.

As the mechanical details of the publication were likely to be very costly, and the limited circulation rendered it unremunerative, the editor (Mrs. Britten) sent out preliminary notices inviting subscriptions, to which nearly four thousand answers were sent in, from different parts of the world. As the circulation was not to exceed a few hundreds, with the addition of a certain number of copies to be prepared as equivalent for losses, &c., it might have been hoped that there was little scope for blame or reproach, singular as the undertaking might have appeared to those who knew nothing of “Occultism.”

Far otherwise however were the results. From the first day when the preliminary notices were issued, the author’s motives were assailed by a veritable storm of misrepresentation and insult. Articles, prints, and tracts were circulated to warn the public against patronizing the intended work. The unwary were assured it was “a plot of Jesuits,” and nothing less than “a cunning conspiracy to uproot Spiritualism, and place Catholicism, witchcraft, magic, and diablerie in general, in its place. It would be almost humiliating to recall the folly and absurdity exhibited by the attacking party.

Never in the course of a long career of devotion to the service of humanity, had the author witnessed such a rain of illogical and causeless persecution; never had she expected to be required for such service, after such a fashion. And all this while, it must be remembered, the book was yet unpublished, and except by its author, editor, and a few private friends, not a line of its MSS. was known, or had ever met the eye of a single creature that denounced it! It seems to have been the facts that the author insisted on remaining anonymous, wrote on subjects of which the attacking parties were ignorant, and limited his circulation to “a worthy few,” which excited the wrath of the belligerents, unless indeed a certain number gladly availed themselves of this opportunity to retaliate upon Mrs. Britten, the opposition they had endured from her, on the subject of the infamous “Social freedom” doctrine.

Meantime it would be ungrateful indeed not to acknowledge, that there
was another side to this curious warfare. Those who had personally and hundreds of others who had followed Mrs. Britten during her public career, poured in upon her the most cordial and generous as of confidence. Unlimited promises of support and offers of assistance were volunteered from countless sources. When at length the remarkable warfare was produced, its owners as a general scarcely completed its perusal ere they poured in upon the much editor, letters of the highest eulogy and thankfulness. The receipt letters, and the fact that several hundred of such are now in the possession, have more than compensated her for the birthpangs which this highly-lauded and greatly-abused volume was put Amongst other illustrious European potentates who sought and laid instances only, succeeded in obtaining possession of this book, a late unfortunate Czar of Russia and his noble aide-de-camp, the beloved friend of Spiritualism, Prince Emil de Sayn Wittgenstein, gentlemen were amongst the first European subscribers who app "Art Magic," and Mrs. Britten rejoices in the possession of a letter from them, not only thanking her for being the instrument lishing "so glorious a work," but adding commendatory notice personal a character to transcribe in this place.

Prince Emil Wittgenstein, who was one of the Russian En lieutenant generals in the late unhappy Turkish war, wrote to Mrs. that he regarded that book as his "bible," carried it with him wher went, and had "often derived consolation and harmony of spirit and noble teachings in moments embittered by the fever of war, and t of State." Many similar tokens of admiration from some of the best of the age, soon sufficed to wipe out the stains of mud hurled aga publication by those who knew not what they did, or whom they de

Had this episode been of the purely personal character hitherto d it would have found no place here, except indeed to demonstrate that many of those who call themselves Spiritualists, and claim to f friends of progress," have not outgrown the spirit of ancient bigot are just as ready to put those who differ with them to moral d Spiritual torture as if they were the most zealous adherents of o creeds. The publication of "Art Magic" synchronizes so closely i of time with the first awakening interest manifested in occult subje especially with the foundation of the celebrated "Theosophical Soci which the author was one of the first members, that it becomes a justice due to both subjects, to show, that they were totally unrelat that the impression which seems to have prevailed to the contrary, arose from the fact that "Art Magic" was published about the tim the Theosophical Society was founded. As there were many perse —when "Art Magic" was published and the "Theosophical S formed—without having the smallest knowledge of the facts, rush print to explain to others what they did not understand themselves especially to show, that the authors in both cases were combined, as in a conspiracy to sweep Spiritualism out of existence, and substi it Jesuitism, and the black art, Mrs. Britten was often compelled to these wild and far-fetched attacks by counter statements, one speci least of which will do more to enlighten the reader on the true state case than all that the lying tongue of rumour could disclose. The which follows, was printed in the Boston Spiritual Scientist, and is p by the following editorial remarks:—
"ART MAGIC."

"Emma Hardinge Britten replies to the important caution issued by Dr. P. against the proposed work on "art magic," advertised in another column of this paper. Her insinuations, concerning the unknown author, and also the other objections urged by him, are ably answered. She says:—

"If the Spiritualists think they know everything that is to be known, of course they need to hear or to read no more. For the few who think with me that we need "light, more light"; to those who are not satisfied that twenty-five years of communion with our beloved ones gone before has explained all of the twenty-five thousand years of life that has gone behind, nor yet exhausted the fountains of revelation on all spiritualistic subjects that may unfold themselves in the future, I say, press on! search on! and take the very Kingdom of Heaven by violence, sooner than sit down in the apathetic rust of "I know enough!"

"To all whom it may concern, but in strict justice to Col. Olcott, Madame Blavatsky, and any who may unwittingly be confounded with this matter, I emphatically protest that they have nothing whatever to do with it. That the two movements, namely, the publication of my friend's advertisement and the formation of the Theosophical Society, most strangely took place at or about the same time, in fact, within twenty-four hours of each other, is a truth which I admit, but cannot account for.

"About twelve hours after I had posted the advertisement to the Banner of Light, announcing that a book on "Art Magic," etc., was to be published, Col. Olcott and I met for the first time in several years. An old acquaintance was renewed, an introduction to Madame Blavatsky took place, and then, but not till then, did I learn the views of these friends, respecting a concerted effort to study faithfully the sciences which underlie the principles of spirit-communion. So amazed and struck was I with the coincidence of purposes expressed in the inauguration of the Theosophical Society," at which I was present, with some of the ideas, put forth in my friend's work, that I felt it to be my duty to write to the President of that Society, enclosed a copy of the advertisement, and explain to him that the publication of the book in question anticipated, without concert of action or even personal acquaintance with the parties concerned, whatever of Cabalistic lore or revelation the said "Theosophical Society" might hereafter evolve. Whilst my Theosophical friends and myself have both been greatly struck with the remarkable coincidence of the two movements, chiming in at precisely the same stroke of the dial from points of action removed from and at the same time unknown to each other, we neither desire to damage the work of the other by being mistaken for or confounded together. The author of "Art Magic" prepared the material for his work many years ago in Europe, and is a total stranger to Col. Olcott or Madame Blavatsky. Praise or blame us all not for each other's sake, but for our own."

At this point it may be necessary to explain that the Spiritual Scientist, in which the above letter appeared, was a most excellent and scholarly paper published in Boston by Mr. E. Gerry Brown, and although this gentleman never espoused in especial the views of the "Occultists," his unconservative columns were ever open to all who had truths to tell, wrongs to right, or information to impart. It was in this generous spirit, that Mr. Brown reprinted from the columns of the Banner of Light, a letter from Colonel Olcott in answer to the many absurd tirades that were levelled against him as President of the Theosophical Society on the subject of "Occultism." Like the Spiritual Scientist, the editors of the Banner had, without ever writing a word in favour of Occultism, generously opened their columns to both sides of the question; a magnanimous line of conduct which warmly commends itself to the imitation of all seekers for truth. Colonel Olcott says:—

"Occultism is something that can be tested and proven by all 'competent' persons, and is not a mere tangle of assertions and theories."

"Do you want me to name over the authors who corroborate my statement? It would nearly fill every column of this issue of the Banner. Do you complain that I have given the public no proofs of the existence of elementary spirits, and their subjection to human control? I could occupy your paper a whole year without exhausting the accessible supply of anecdotes. If you want a perfect reservoir of authenticated cases of
magic, read Des Mousseaux’s series of volumes in the French language. If you know what the Chinese and Thibetan thaumaturgic priests perform, read Schlangentweit. If you would know of the power of man to change his corp and assume whatever shape he chooses, read the memoirs of Simon Magnus (written by St. Luke), and of Apollonius; read Pierre Minos’s treatise on sorcerers; Henry de Courcule’s ‘De Lamenia;’ the ‘Vie des Pères du Desert’ stories of magic and sorcery brought back from Mexico and Central Asia, Brasseur de Bourbourg; read about the occultism of the ancient Peruvians, and Teocuadi. If you wish evidence of ancient occultist practices, read Passen, Cicero, Iamblichus, Tacitus, Herodotos, Manetho, Sanchoniaton, the Sohre Egyptian and Jewish Kabballas.

"Says Eliphas Levi—There is a true and a false science, a divine and infernal magic. The magician must be distinguished from the sorcerer, the one the charlatan. The magician disposes of a force that he knows, the sorcerer to abuse that of which he is ignorant. The ‘devil’ submits to the magician, the sorcerer gives himself up to the devil. The magician is the sovereign pontiff of the sorcerer only its profane. Magic is the traditional science of the secrets which came to us from the Magi.’

In view of the statements concerning the character and identity communicating Spirits of the new dispensation, as defined in that of the Theosophist quoted in our section on India, the reader’s attention is particularly called to the ensuing paragraph of Colonel Olcott’s letter:

"Occultism does not rob Spiritualism of one of the comforting features, nor of its importance as an argument for immortality. It denies the identity of man’s spirit that ever has or ever will approach an inquirer.” It simply shows that we to the sights, often the influence, and sometimes the absolute control, of invisible but very powerful spirits, whose existence I am the first of American ists—investigators to warn the sect against. Its philosophy clashes in no sense with discoveries of modern science, but, on the contrary, rounds out and comp without it is a crude magma of the Known and the Unknowable. It con demonstration of the law of evolution, and supplies the link that has hitherto been missing from the chain that our philosophical contemporaries have, with so much constructed. Its mission as regards Spiritualism, is to filter, purge, classify, not to play the part of the iconoclast or the Vandal. Through my unworthy : for the moment, asks recognition, but soon it will compel the attention of capable of thinking for himself, and be taught in every corner of the world by apostles and propagandists."

It would be needless to dwell further upon the “new departures divided sentiment upon the now mooted question of “Occultism.”

As a sample of the absurdities that were perpetrated by those who utter ignorance of Occultism, Theosophy, or their aims, wantonly to the schoolboy trick of pelting them with ridicule and insult, we an article sent by the author to the Banner of Light on the occasion of the funeral of the Baron de Palm, a Hungarian nobleman who was am with Mrs. Britten, as a member of the first council established Theosophical Society in New York. The funeral services took place on Sunday afternoon May 28th, 1876, and the lampoons and satirical of the secular press, and the reticent brief paragraphs of the Spiritus called forth from the author the following article, which was publi the columns of the Banner of Light:

"THE LATE BARON DE PALM AND THE NEW YORK THEOSOPHICAL SOCIETY"

To the Editor of the ‘Banner of Light.’

"In your issue of June 3rd, I see a very brief notice of the funeral obsequies of the late Baron de Palm, conducted under the auspices of the Theosophical Society."

* Italics by the author.
New York secular papers have done us the honour of devoting many columns of their "invaluable journals" in contemptuous ridicule of these two subjects, and as they, with their usual spirit of *fairness* fail to afford us any opportunity of representing ourselves in contradiction to the foolish rumours and childish criticisms volunteered about us, it has seemed meet to the few Spiritualists connected with the Theosophical Society, especially those who were engaged in conducting Baron de Palm's funeral obsequies, to ask if we cannot have a moderate amount of space in the columns of our chief organ of thought for a more fair and complete representation than interested scandal-mongers have hitherto afforded us. The Theosophical Society took its rise in the interest manifested by a party of ladies and gentlemen who had assembled one evening in the parlours of Madame Blavatsky to hear a reading from Mr. George H. Feit, the Egyptologist, and interpreter of the figures of the Egyptian Cabala. I have already stated, whilst defending myself through the courteous use of your columns, from the extraordinary attacks made upon me for the publication of 'Art Magic,' that at the reading to which I refer I met Madame Blavatsky and Mr. Feit for the first time in my life, and that it was the astonishment which my husband and I both felt in hearing from the discourse we listened to on the Cabala, so much similarity of ideas and aims to those which we were then busy in translating, and were about to publish in the work of an esteemed friend, that induced us to urge forward the formation of the Theosophical Society, connect ourselves with it, and do all we could to promote its welfare. The initial meetings of the Society took place before stationed at the rooms of Madame Blavatsky, subsequenty at my own house, and after our organisation had been completed at the Mott Memorial Hall. As the most concise and yet comprehensive definition I can render of the aims with which this society entered upon a concrete existence, I commend to the slanderer and candid querist alike, a careful perusal of the following extracts from the printed preamble and by-laws which we have put forth:

*The title of the Theosophical Society explains the objects and desires of its founders; they seek "to obtain knowledge of the nature and attributes of the Supreme Power and of the higher spirits by the aid of physical processes." In other words, they hope, that by going deeper than modern science has hitherto done, into the esoteric philosophies of ancient times, they may be enabled to obtain, for themselves and other investigators, proof of the existence of an "Unseen Universe," the nature of its inhabitants, if such there be, and the laws which govern them and their relations with mankind.*

*Whatever may be the private opinions of its members, the society has no dogmas to enforce, no creed to disseminate. It is formed neither as a Spiritualist schism, nor to serve as the foe or friend of any sectarian or philosophic body. Its only axiom is the omnipotence of truth, its only creed a profession of unqualified devotion to its discovery and propagation.*

*The Theosophical Society has been organised in the interest of religion, science and good morals.*

*The founders being baffled in every attempt to get the desired knowledge in other quarters, turn their faces toward the Orient, whence are derived all systems of religion and philosophy. They find out ancestors practising important arts now lost to us. They discover them dealing with forces whose very names are now unknown, and the simplest demonstration of whose existence is impossible to our scientists. In the Bible occurs a multitude of passages which corroborate inferences deducible from the picture-writings on the architectural remains of the ancient nations; while every important museum of antiquities presents the proof of their wisdom and enlightens us with their knowledge.*

*The Theosophical Society, disclaiming all pretension to the possession of unusual advantages, all selfish motives, all disposition to foster deception of any sort, all intent to wilfully and causelessly injure any established organisation, invites the fraternal cooperation of such as can realise the importance of its field of labour, and are in sympathy with the objects for which it has been organised.*

*In concluding my necessarily brief notice of this movement, I have only to add, our little gathering has had to contend with all those obstacles which ordinarily hang upon the footprints of new movements. We have been misrepresented in many quarters, not excepting those from whom we had the most right to expect sympathy and support. We have been sneered at as 'attempting to revive the superstitions of the dark ages, and roll back the car of progress,' &c., &c. With the same justice that the author of 'Art Magic' has been denounced as a Jesuit and a Catholic, because he cited as an illustration of medieval magic the formula of Catholic magicians, our society has been denounced as antagonistic to truth and progress, because we are aiming to discover the clue to ancient sciences, as a basis for modern improvements; hence we had trials to encounter, competition to shield the truths we coveted, by making our organisation, if not actually a secret society in its fullest sense, at least an exclusive one, reserving all knowledge of our deliberations and proceedings to our own*
members, except where we decided amongst ourselves to give them publicity. of this character occurred in the demise of one of our esteemed associates, Palm, whose expressed wish that his obsequies should be conducted under the Theosophical Society, and as far as possible in accordance with Oriis, obliged us to present ourselves before the world as a subject for such criticism as was deemed fitting and decent to accord to funeral rites, conducted on a little common-order plan. The necessary haste in which this ceremonial was got into execution was due to the fact that the absence of a great many of the followers of the society, and the onerous duties attending this effort devolved upon our esteemed president, C. were circumstances which materially interfered with the full representation which we so earnestly desired. As it was, on arriving at New York on morning, the day fixed for the obsequies, I found every journal full of the funny scene that was expected to take place that afternoon, in the form of a funeral, and Colonel Olcott harassed, overworked, and thoroughly worn out, the severe task of attending his dying friend, and next with the still severer devolved upon him in the attempt to carry out that friend’s last wishes.

“As to the scene which the outside of the grand Masonic Temple present hours before that fixed for the ceremonial, it baffles all description. Thanks to the advertise- tory advertisements which the comic writers of the city thought proper to bestow the Sunday idlers of New York had assembled in vast multitudes to beguile with some sight more or less entertaining than Beauchamp’s Hippodrome, or Sankey’s hysterical votaries at their confessions. The quiet dignity with which the president reminded the vast assemblage who finally succeeded in pressing in that they must remember ‘they were in the presence of death,’ no doubt had something to do with converting the expectations of fun and frolic promised them by their leaders into a spirit of grave and respectful attention. For a further account of the ceremonies which actually took place on the occasion, I refer the following quotations from the New York Tribune and World, both of which sufficed justice to the historical features of the scene:—

"BARON DE PALM’S FUNERAL—SERVICES OF THE THEOSOPHICAL SOCIETY"

"'At the Roosevelt Hospital in this city, on Saturday, May 31, a man died, character, and religious belief the singular funeral services performed yesterday Masonic Temple bring it into prominence. Baron Joseph Henry Louis de Palm, Chamberlain of the Duke of Bavaria, was born at Augeburg, May 10, 180 descended from an old baronial family dating back, it is said, to the year 932. The Baron de Palm was educated in diplomacy, for which his talents fitted him long time he was in the German diplomatic service. He lived for years extravagantly in the capitals of Europe, but at last abandoning a life which he found wearisome to him, he came to America in 1862, and spent a considerable time among the Indian tribes in the far West. He often spoke of the time he passed among the peoples, and as the pleasantest period of his life. Last November, hoping to find in the T2 Society of this city a system of religious belief which would commend its judgment and experience, he joined himself to that organization, to which he property, and under its direction his funeral services were conducted yesterday. 'The body of Baron de Palm was enshrined immediately after death, and lying at the Roosevelt Hospital, whence it was brought by the undertaker, accompanied by either priest or pall-bearers, to the Masonic Temple. The casket was of rosewood, with plain silver trimmings, and rested upon a simple decorated canopy, upon the platform in the large hall. Black tickets of admission were issued in numbers to fill the hall with people, but as many who received them did not at mulititudes were allowed to rush into the empty seats just after the beginning of the service. Upon the coffin and on each side of it were placed Oriental symbols of the dead man, and over the upper end hung the medals and insignia of the diplomatic service, and his patent of nobility. Seven candles of different colours upon the coffin, and these, with the brazier of incense placed at the left, symbolized the sun. Upon the right stood a cross with a serpent about it, the cross typical of the creative principle of nature, and the serpent the principle of evolution. 'At four o’clock a solemn voluntary was played upon the organ, and a few minutes later, the seven members of the Society whom had been selected to perform the service appeared upon the platform in black robes, and carrying in their hands twigs, which, according to Oriental belief, are instrumental in warding off danger and evil. Henry S. Olcott, president of the Society, upon whom devolved all preparation for the ceremony, and who afterward delivered the funeral discourse, advanced to the front platform and requested those present to remember they were in the presence of..."
and that as nothing sensational would occur in the funeral services, the Society expected from them a respectful silence. He disclaimed all connection with the Masonic fraternity, and said that the service was not to be conducted according to the Egyptian ritual except in so far as the symbols of immortality were concerned. A choir of three persons then sang an Orphic hymn to organ accompaniment, and this was followed by the invocation, pronounced by T. Frederick Thomas. After the prayer came organ music again, and then the Theosophic Liturgy, Colonel Ocott taking the questions, &c., which were answered by his assistants in the service. The liturgy was followed by another Orphic hymn, and then Colonel Ocott advanced to pronounce the funeral oration.

"...After describing the life and general characteristics which marked his deceased friend and associate, the Baron, the President went on to speak of the Society which he then represented, and denounced in fearless terms the gross misrepresentations with which the press had endeavoured to mislead the public mind, both in regard to the ceremonies now being enacted, and the end and aims of the Theosophists themselves. He described the organization and aims of the Society in substance pretty much as I have given it above, and concluded a long, bold, and very eloquent address in the following terms, which I quote from the New York World:—

"There in that coffin lay a Theosophist. Should his future be pronounced one of unalloyed happiness without respect to the course of his life? No; but as he had acted so should he suffer or rejoice. If he was a sensualist, a usurer, or a corrupter, then the divine first cause could not forgive him the least of his offences, for that would be to plunge the universe into chaos. There must be compensation, equilibrium, justice. Ancient theosophy held immovably to two ideas—the existence of a first cause, and the immortality of the soul. The soul was believed to have emanated from the central soul, and the body had to be subjugated to the spirit. It was no more thought that one could suffer for another's sins than for another's gluttony or other physical wrong doings. The opposite belief was responsible for the condition of the world to-day. The scaffold teemed with ruffians whose sins it was believed mattered words would wash away.

"Another Orphic hymn followed. Mrs. Emma Harding Britten then made a brief address, in which she declared that she, as one who had spoken with the arisen souls of the dead, proclaimed by the revelation of the Great Spirit and his ministering angels, that the dead brother, though enfranchised into the higher life, was with his friends yet. They who were searching for the great mystery of life and death, had been reviled and scoffed at, but here, standing among the emblems of sacred beliefs, they ought to be safe from slanderous revilings and unkind jests. Mrs. Britten thought that in this centennial year, when human enfranchisement was being celebrated, none should attempt to impose chains on the human soul. Then turning toward the coffin she extended her hands bearing flowers, and exclaimed: "Speed home, friend and companion! Thou hast not left us. We know that thou hast passed the golden gates wherein sorrow uttereth not, and we bid thee God speed to thy home of light. Although the golden bowl is broken, and the silver cord is loosed, we put on no weeds of mourning, and we offer thee symbols of full-blown human life in these flowers."

"The High Priest then pronounced the obsequies finished, and the audience slowly dispersed. The coffin was left on the platform, and long after all the spectators and members of the Society had gone away, it remained alone, stripped of its decorations, and with only the roses Mrs. Britten had scattered on it, and three or four green palm branches lying upon it, as if to keep the wood nymphs near and protect the dead Baron from the dreaded elemental spirits. Toward nightfall it was taken by the solitary undertaker to its temporary resting-place in a vault of the Lutheran cemetery.

"...Trusting that the admission of these statements, Mr. Editor, will have the desirable effect of subduing the tone of rancour, contempt, and unworthy misrepresentation which some of our spiritualistic brethren have thought proper to adopt towards us poor Theosophists, I take my leave, and as one of the Council of the Society, in the name of the President and the Fellows of that Association, tender you, Mr. Editor, our sincere thanks for the space allotted to us in these columns.

"Very faithfully yours,

"Emma Hardinge Britten."

All that now remains to be said on this subject is that to the author's thinking any knowledge that can be gleaned from true "Occultism" ought to be faithfully studied by those who desire to become scientific Spiritualists, and any good that has been taught by "Theosophy," as represented in this chapter, is equally essential to round out the life here, and prepare for the life hereafter, in the religion of a true Spiritualist.
CHAPTER LIII.

SPIRITUALISM IN AMERICA (CONTINUED).

"Passed Away!"

It was in the fall of 1870, that the cause of Spiritualism irreparable loss in the departure for the higher life of Mrs. for many years the Medium through whom were given thotations from all classes of stranger spirits that have formed in the columns of the Banner of Light.

It was mainly through the influence of wise Spirits communing with Mrs. Conant, that the Banner of Light was established at all, and that same far-seeing intelligences who sustained the harassed spirit when the cares and embarrassments of its pioneer work would overwhelm them. It was Mrs. Conant also who founded Banner of Light circle, at which so many thousands of Spirits of love and consolation to bereaved friends, and afforded the putable proofs of the soul's immortality. This gifted and venerable lady had lived to see her brother, Mr. Crowell, one of the editors of the Banner, Wm. Berry and Wm. White, each in his turn a part proprietor of the paper, pass on to the higher life, and Mr. Colby all that remained of the original founders undertaking. The time came at length when these faithful and devoted associates vanished from his side, whilst Fanny Conant, so throughout the ranks of Spiritualism, gave up her twenty years of the Spiritual standard; and in the words of the poet—

"Folded her pale hands so meekly,  
Speak with us on earth no more."

When the first shock of this transition was over, the following verses ensued in the columns of the paper so long associated with her name. We give it in full, as it speaks in far grander language than we could command, of the esteem with which the services of the departed lady were remembered by the most respected and prominent merchants:

"THE LATE MRS. J. H. CONANT. MEMORIAL SERVICE IN BOSTON, OCTOBER 10TH.

"Mrs. Emma Harlinge Britten.—Madam: The undersigned, friends of J. H. Conant, appreciating her faithful services in the cause of Spiritualism a prominent medium of rare power, estimable character, and of unquestioned integrity, of the character of a Memorial Service would be but a fit memorial to her worth, as well as a gratification to us, and to her friends in general, who of Spiritualists all over the world.

"Knowing you to be one of our most gifted speakers and a sister medium well, we have thought it would be a pleasure to you, as well as to her friends, to undertake such a service, and we therefore invite you to deliver an oration and work as you are qualified to give on such an occasion."
NINETEENTH CENTURY MIRACLES.

"You will please select such time as will be most agreeable to you, and when informed we will make all the necessary arrangements suitable for such a service. Hoping this will meet with your approval and acceptance,

"We remain, most truly yours,

"ALLEN PUTNAM, J. S. LADD,
"JOHN WETHERBEE, PHINES E. GAY,
"DANIEL FARRAR, ANSON J. STONE,
"DAVID WILCOX, L. A. BIGLOW,
"J. F. ALDERSMAN, M. V. LINCOLN,
"FRED. A. GOULD, GEORGE W. SMITH,
"R. H. SPALDING, GEORGE A. BACON.

"Boston, September 17th, 1875."

"To Mesr. Allen Putnam, Judge Ladd, and others.

"Gentlemen,—Your favour of the 17th inst. has been received by me with feelings of unmixed gratification and interest. From the time when our most excellent and esteemed co-worker, Mrs. J. H. Conant, closed her mortal pilgrimage amongst us I have felt for myself, and all who have participated in the new light and life that Spiritualism has brought us, a sense of pain and humiliation as our lack of opportunity to testify to the whole world how gratefully we remembered her invaluable services, how tenderly we appreciated the martyrdom her mediumistic life had imposed upon her, and how strongly our sympathies were moved by the obvious fact that in the prime of her early womanhood the faithful and self-sacrificing labourer has sunk beneath the cross she bore, and all too soon for us and for the world, has left us to shoulder the burden too heavy for her to endure longer.

"When some years since I had the honour of representing Spiritualism in the memorial services held in this city, in memory of the venerable John Pierpont, one of the leading journals commented somewhat severely on the fact that this act of grateful reverence to a Spiritualistic notable’ was remarkable for its rarity on the part of Spiritualists.

"I rejoice to believe that the proposed tribute to one so eminently worthy as Mrs. Conant may afford us the opportunity of wiping away this reproach, and that I am especially grateful for the selection which confers on me the gracious task of tendering to the ascended spirit of our beloved friend a just and well-merited recognition of the life-long work of devotion she has performed amongst us. However incompetent I may deem myself to meet the requirements of the great demand you make, upon me, I shall not hesitate for one moment to do your bidding. I feel as if every true and honest Spiritualist in America must be with us, and if not in person, at least in the spirit of love and sympathy, so many grateful thousands will join in this memorial service, that my shortcomings will be forgotten in the intention of so memorable an occasion.

"Holding myself and my services entirely at your disposal, gentlemen, in the order of the exercises you propose, and only suggesting that you should name the time most suitable for convening an assemblage worthy the subject of the meeting, I am, very faithfully yours,

"EMMA HARDINGS BRITTON.

"206, West 38th Street, New York, September 18th, 1875."

"The persons moving in this matter of memorial service have arranged to have it take place on Sunday afternoon, October 10th, at 2 o’clock, in Music Hall, to which the public are invited free.

"John Wetherbee, for the Committee.

"Boston, September 29th, 1875."

Several of the daily journals of Massachusetts gave brief but respectful notices of "the memorial service" which took place in the Boston Music Hall in the presence of about three thousand deeply moved and interested auditors. The following excerpt from the Boston Herald is a fair specimen of the press notices which the occasion called forth:—

"SPIRITUALISM.

"Services in memory of the late Mrs. Fanny Conant were held at Music Hall yesterday afternoon. There was a large attendance of the Spiritualists of Boston and vicinity. The platform was decorated with flowers and autumn leaves. Mr. John Wetherbee presided, and introduced the orator of the occasion (Mrs. Emma Hardings Britton) in a few felicitous words. Mrs. Britton commenced by reciting an eloquent invocation given
In the original, but not the somewhat abridged translation, Luther identifies this particular experience as a "press man." In the context of the translation, he knew how to place it before the world in a way of verse.

It has changed its external appearance from near on the surface of mechanical, intellectual and physical.

It has changed its story of fortune and disaster, the harvest angel of death. It has swept the soil, the transplanted many a shining head from the soil to the star roads of eternity; but Luther Colby, the helm, firm, faithful, unwavering in whatever be his path of duty. Many have differed from the course; and many exalted it to the skies. Unt
NINETEENTH CENTURY MIRACLES.

LIKE exception, if the Banner of Light, with its well-matched associates and well-tried corps of assistants, does not always represent the opinions of his or the other party? Mr. Colby and a large majority of his contributors have incurred the censure of many prominent and earnest Spiritualists, for what they deem to be the all too embracing spirit of charity with which the Banner staff have excused the errors and frailties of many a defaulting Medium. Whilst the author—besides those above alluded to—has taken exception to this position, she knows beyond a peradventure, that it has been assumed in the strictest integrity of purpose by the kind-hearted editor and his friends, and that sooner than see those whom they regard as "the pillars of their faith"—the Mediums—"abused," they would err on the opposite side of the question, and regard their shortcomings with even too much leniency in consideration of their actual Mediumistic endowments.

Notwithstanding the wide differences of opinion on this subject that have arisen between the editors of the Banner of Light, their collaborateurs, and others, every Spiritualist in the ranks must admit that the good name of the house so honourably represented by Mr. Rich, and the long and invaluable years of service and devotion contributed by Mr. Colby, call for an earthly acknowledgment, and one which the writer firmly believes is but the faint shadow of that immortal record wherein the Banner of Light, and the names of its devoted upholders, will be found inscribed in letters of imperishable gold.

Whilst our attention is attracted to the journalistic department of the movement, we must remind our readers of an event which happily finds no parallel in the entire thirty-five years' history of modern Spiritualism—that is to say, not in connection with any of the immediate actors in that mighty drama. It was on the 15th of March, 1877, that the tidings flashed over the wires throughout the length and breadth of the United States, that Mr. S. S. Jones, the enterprising and well-known proprietor of the Religio Philosophical Journal, had been cruelly murdered in his own office in the city of Chicago, and that the perpetrator of the foul deed had surrendered himself into the hands of justice.

The circumstances of this tragic event are so clearly detailed in the Banner of Light of the 31st of March, 1877, that we cannot do better than follow the record, which reads thus:

"At little past the hour of noon on the 15th inst., William C. Pike called at the Harrison Street Police Station and surrendered himself as the murderer of Stevens S. Jones, whose body, he said, they would find struggling in death at his office, in room 16, in the Religio Philosophical Publishing House Building, No. 594, Dearborn Street, Chicago. An officer was sent to the office in question, examined the premises, found the assassin's words were true, and, after assisting to remove the corpse from the floor, where it had fallen from the chair in which the murdered man sat when he was approached from behind and shot dead without even a warning of danger, returned and reported the startling truth at the station.

"On post mortem examination two bullet wounds were found in the body; one bullet entered the medulla oblongata at the junction of the spinal cord, passed upward and forward, and lodged against the os frontis. The ball was found to fit the pistol given up by the assassin; the other bullet entered the lower portion of the right shoulder, passed upward, and lodged in the muscles. Dr. Holsten testified that consciousness must have ceased on the very second in which the shot was fired. The assassin claims to be a phrenologist, and had, if the daily papers may be believed, boasted that his knowledge as such enabled him to select that particular point at which to place his pistol (for it was sufficiently close to burst the hair upon the neck) and insure the accomplishment of this most foul murder against all chance of failure.

"According to the indications this and catastrophe was the result of an effort at blackmailing, at which the high spirit of Bro. Jones rebelled. It is a singular index in this
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"Often was he heard to speak incidentally of the assurance given him by communicable spirits that he would, at no remote time, be as deeply engrossed in promulgating the philosophy of life, as he was then in his professional duties. But not until the spring of 1865 did he fully realize the truth of that oft-repeated assurance. Then it was that he found himself fully committed to the work of promulgating the philosophy of life through the columns of the Religio Philosophical Journal."

Mr. Jones's publishing house was entirely consumed in the great Chicago fire of Oct., 1871. His loss was very heavy, and he received nothing from insurance companies. Some small sums were loaned him, but all was refunded within six months afterwards.

"Most vigorously did he go to work to restore his publishing business. His paper for the week of the fire, fortunately, was mailed, and on its way to the subscribers, when the fire-bound did its work. While the fire was yet raging he wrote the matter for a new paper—smaller in size—and had it printed and mailed in advance of time, assuring his subscribers that, although burned out clean, the Religio Philosophical Journal would be continued without unnecessary delay.

"He then went directly to New York and purchased an entire new outfit, and in five weeks had the Religio Philosophical Journal, full size, in the United States mails on its way to its subscribers. In the meantime, between the fire and the printing of the paper in its new dress—full size—he every week greeted his subscribers with the Religio Philosophical Journal, small in size, that they might not be in the dark as to the progress being made by him to reanimate his publishing house. None of the publishers in Chicago on that memorable occasion excelled him in enterprise."

"Mr. Jones, although his locks were whitened with age, was in full vigour of manhood, and devoted his whole time to conducting his business financially and editorially."

The charge of the Religio Philosophical Journal was at once assumed on Mr. Jones's decease by his son-in-law and former business manager Colonel Bundy, and as this gentleman still continues his great and onerous work, and no single individual in the ranks has ever made a deeper and more healthful mark upon the reputation of the Spiritual movement, both as a man and an editor, it seems in order at this point to give an outline of the special place in the work of journalistic propaganda which Colonel Bundy's paper occupies. We have now before us some printed sheets issued from the Religio Philosophical Journal office, which broadly define the general tone, aim, and purpose of that excellent periodical:

"PLATFORM OF THE 'RELIGIO PHILOSOPHICAL JOURNAL.'"

"The old readers of the Religio Philosophical Journal know our aims and efforts in the past, and can judge of our future, but a few words may be due to the new readers of the enlarged list that our reduction of terms is bringing. We shall hold steadily on, 'bating no jot of heart or hope,' as brave John Milton said when defending liberty of thought, yet enlarging our scope and enriching our pages as the way opens. We shall advocate the Spiritual Philosophy, with its bright outlook toward the life beyond, undimmed by any base or darkness of Materialism; yet, while holding firmly to our own ideas, and criticizing others fairly, frankly, and strongly if need be, we shall respect all honest opinions, give them fair hearing, and so aim to win the respect of those from whom we may differ.

"Holding that Spiritualism in its broad meaning is The Science of Life, we shall aim to supply its facts in a direct and practical way. Such temperance, self-control, and knowledge of physiological law as shall help us to prepare healthy bodies fit for pure spirits to use and inhabit, through long, useful, and happy lives on earth, we shall urge as of high importance. The equality of woman in her social and political relations, in marriage, in the home, and in public affairs, as indispensable to a better state of society and a higher civilisation, we shall continue to advocate. The taxation of church property, the remanding of Bible reading and sectarian prayer from our public schools to the church, the home, and the Sunday school, where there will be no infringement on the consciences of others; and all that helps a total separation of Church and State, and the truest freedom of thought and conscience, we shall persistently stand for. 'Liberty, but not libertinism,' is a good motto, and it will be our aim to disapprove all vulgar or immoral writings, especially if in the guise of pretended reform or progress. The pathway of reform must be clean, and true progress
In foreign lands however, and especially when lacking those literary references which would have enabled her to furnish abundant counter statements, the author’s denials of this abhorrent stain would have found but slight chance of acceptance, had she not been nobly sustained by the compromising denunciations of “Free love” and all its propagandists, which filled the columns of the Religio Philosophical Journal during the entire period that this madness ruled the public mind. Here was a well recognized and leading organ of Spiritualism disclaiming all fellowship with the promoters of this doctrine, and protesting against its abominable practices with a trumpet tongue which could neither be mistaken nor denied.

The author is under a debt of deep gratitude to Colonel Bundy for the triumphant refutation which his journal has afforded against the groundless charge that there ever was, or could be, the smallest links of connection between the doctrines of true Spiritualism and “Free love.” Allied to the daughter of the late Mr. S. S. Jones, a lady whose brilliant talents well fitted her to be the companion of a leading journalist, and whose eminent virtues, noble character, and sweetness of disposition, are calculated to make her husband’s home a paradise, it has been argued that the editor of the Religio is not competent to judge of the urgent necessity to reform the wrongs that ensue from unhappy marriages or the miseries of discordant homes.

In answer to this plea it has been abundantly shown that the Religio has been the champion of true reforms. Its special aim has been to draw the impassable line of demarcation between liberty and licence, moral law and immoral lawlessness, true love and true licentiousness. It is in this sense that its columns have redeemed Spiritualism from the foes of its own household, and furnished the author on countless occasions with a sword which has slain the very arguments that would otherwise have slain Spiritualism.

Another speciality of the Religio Philosophical Journal has been its editor’s fearless exposure of the frauds practised in the name of Spiritualism and the resolute protection which he has extended not only to genuine Mediums, but also to earnest investigators by his unsparing denunciation of sham manifestations, and attempts to simulate genuine Spirit Mediumship.

Before dismissing these journalistic notices, it should be added, that the excellent little paper to which frequent allusion has been made, The Spiritual Scientist, so ably edited by Mr. Gerry Brown, as well as the bright Cleveland paper entitled The American Spiritualist, established by A. A. Wheelock, were both, after many severe struggles on the part of their editors, compelled to suspend for want of adequate support.

An admirable journal started in New York by the learned writer Dr. Eugene Crowell, entitled, The Two Worlds, has also shared the same discouraging fate. At present, besides the two great Eastern and Western journals, the Banner and Religio, the Banner of Light advertises the existence of the following papers devoted to the propagation of the Spiritual cause:—The Spiritual Offering, published in Iowa by Messrs. Fox and Wilson; Light for All, San Francisco; Miller’s Psychometric Circular, New York; and the Voice of Angels, claimed to be edited by the spirit of its late editor, D. C. Densmore. Quite recently, two new Spiritual publications have been added to this list, the titles of which speak for themselves. The one is called The Medium’s Friend, published at Terre Haute, Indiana, proprietor, George R. Moore; and Light for Thinkers, Atlanta, Georgia, Messrs. Kates and Bowman, editors.
Mr. Owen after settling at New Harmony, had considerable experience in public life. He served in the Indiana Legislature and in Congress. He introduced the bill organizing the Smithsonian Institution, and in 1846 became one of its regents and chairman of its standing Committee. He was a member of the Constitutional Convention in Indiana in 0, and both in the Convention and the Legislature endeavored to secure the adoption measures granting independent rights of property to women. He was appointed an "ars d'Affaires at Naples in 1853 and Minister in 1855, and remained there until 1858. During the last few years Mr. Owen was engaged mostly in literary work. His investigations in Spiritualism began some twenty years ago or more, and he became a devout believer in its philosophy and phenomena, passing out of the form in the assurance of its truth. His first important work on the subject was, "Footfalls on the Boundaries of Another World," published in 1860, and in 1872 appeared "The Demonstration Between This World and the Next." In these two books an account is given of his studies and observations with mediums, and many marvelous experiences are related.

He published several books prior to 1860, including a historical drama, entitled, "Pocahontas," and "Hints on Public Architecture," and in 1870 appeared a novel under the title, "Beyond the Breakers." Previous to his illness in 1875 he was engaged on an autobiography, portions of which appeared in the Atlantic Monthly. Mr. Owen devoted much thought to social and philosophical questions, and was a vigorous writer and attractive speaker.

Within a few years he again entered the marriage state, residing with the lady who enriched her fortunes with his, at Lake George, N.Y., up to the time of his decease. The army of progress on earth has lost the material presence of a valiant soldier, but the workers in the sphere of causation have, in his transition, won a powerful recruit."

"Mr. Robert Dale Owen's Last Séance."

The Boston Herald says:--

"It was the writer's good fortune, while on a visit to a prominent Spiritualist in Brooklyn, N.Y., three weeks ago, to meet, for the first time, Mr. Robert Dale Owen, and to dwell under the same roof with him for several days. At the same residence was an excellent private medium, and once or twice a day circles would be held. So marked were the demonstrations that other members of the circle could not help becoming sensible that the gathering was one that awaited his coming in the other life. The writer fancies that even Mr. Owen so interpreted it, for at times the language was unmistakable. Among others who came was one who announced himself as "Commodore S.," who knew Mr. Owen in Naples, and had many a good time with him. Mr. Owen asked for the full name, and it was given--"Commodore Stringham." "That is very good," said Mr. Owen, "and I know what he means. Has he anything to say to me?" The reply came: "Yes, you can't row your boat much longer; it is time for you to get into the cabin."

Mr. Owen seemed disposed to take the communication literally, and alluded to his boat at home on Lake George; but the control interrupted, saying, "No, that is not meant; you have sailed a good ship; you have kept a straight course; the voyage is nearly ended, and you will soon come to an anchor. Then I shall meet you on the shore in company with your other friends and relatives who wait your coming. Do you understand? Mr. Owen replied that he did, and for a time a feeling of sadness fell on the little company, for they knew that Mr. Owen was soon to exchange the corruptible for the incorruptible, and the mortal would put on immortality. At a later séance, when Mr. Owen was taking an afternoon rest on one of the warm summer days in early June, the intelligence was communicated that his mission was nearly ended, and before the autumn leaves fell he would be among those in the spirit whom he longed to greet. This was Mr. Owen's last séance, and a pleasant one it was. As a prominent author he was also present, it will, undoubtedly, at some time be presented, with all its details."

Dr. Brittan, one of the earliest, most faithful, and most able champions of which the new faith has had reason to boast, seems to have parted from us but yesterday, and so vast is the void that he has left unfilled that we cannot even yet "make him dead," or realize that we can no longer appeal to him as a tower of strength in our hours of trial and discipline.

Dr. Brittan's earthly pilgrimage closed in the beginning of the present year, and on the 9th of January, 1883, his funeral obsequies were celebrated.
NINETEENTH CENTURY MIRACLES.

Now here is a lesson for us, and I hope that every one of us will receive it and prize it, for it is needed, especially at this time. We are not living under the old dispensation, in which men were condemned to burn for ever if they did not accept church and state. We live under the dispensation of love and kindness, which requires us to labour to benefit our brother and our sister everywhere. To be free and to be happy, is the new dispensation. We are witnessing the old Pentecostal manifestations throughout the world. How have they spread throughout the world? Through the efforts of Dr. Brittan's earliest friends, most constant fellow-labourer, and the present honoured president of the First Spiritual Society of New York, Mr. Newton, who writes:—

"Henry Kiddle, Esq., President American Spiritualist Alliance.

Dear Sir,—I regret that, in consequence of physical indisposition, I was prevented from doing the part assigned me by the Committee of Arrangements for the memorial services in memory of our brother and co-worker, Dr. S. B. Brittan. My intimate acquaintance and friendly relations with Dr. Brittan for many years were of such a character that I felt it my duty which I owed to his honoured memory to contribute my testimony publicly, on that occasion, to his worth and many virtues.

"When a man of genius, and a luminary so brilliant, goes down into the valley and the deep, dark shadow, and we lose sight of his genial and inspiring presence, we seem called upon to bring into active application all our philosophy and knowledge to prevent our being overwhelmed with gloom and sadness. The first impulse is to censor Providence, who at such a time has bereaved us of a dear associate, and when to us, short-sighted as we are, it would seem he could not be spared from his earthly work. But when we reflect how little we know what is best, that our beloved brother is at rest, not from labour, but from the torturing cares and trials which beset him here, we must bow in humble submission to the will of Infinite Wisdom, and try not to complain.

"It is rare that Nature has been so generous of her gifts—of the qualities that constitute a perfect man—as she was in those which she bestowed upon our friend and brother, Dr. Brittan. In him was exhibited our ideal of a perfect gentleman, as understood in our free country, where no inherited title forms the whole or any part of what is essential to the meaning of that term.

"The heroism of our brother was made conspicuous by his daring to face the frowns and censure not only of the public, but also of his best and, at the time, of his dearest friends. What he sacrificed was not that he might gain renown and honours; not glittering treasures, usually so much sought for and coveted, were wholly laid upon the altar, and offered up in testimony of his devotion to the truth of his faithfulness to his convictions and principles.

"With the exception of a few of his most intimate and confidential friends, none knew the thorny path he travelled. A nature like his, sensitive in a marked degree, made capable of suffering more keenly than ordinary men by his peculiar organisation—who can describe his sufferings at times! It almost seemed sometimes that Providence was unfavourable to him and to the cause which he had espoused, so greatly was he tried. His four sons were, one after the other, stricken down, torn away from him, and their beloved forms laid away in the cheerless cemetery. One of the brightest jewels of his household, the one of whom he was especially proud, was offered up a sacrifice upon the altar of his country in the war of the rebellion. Yet no word of complaint was ever heard to pass his lips; indeed, the power with which he at all times controlled the fearful tide of emotion, when seemingly overwhelmed with disaster and sorrow, appeared almost superhuman.

"He was sustained by an unbounded, unaltering faith and confidence in the
NINETEENTH CENTURY MIRACLES.

After the occupancy of the building was resigned, Mr. Day continued his means, time, and influence to the service of Spiritualism, with a cound of generosity unparalleled in the history of the movement.

Another bright star that has disappeared from the Spiritual hemisphere is V. Wilson, the celebrated seer, test Medium, writer, and lecturer.

It is not too much to assert, that thousands of persons have been conved of the soul's immortality and the facts of Spirit communion by the magible labours of E. V. Wilson. Worn out, even in the meridian of the ceaseless energy with which he followed up his career of speaking, and test Mediumship, the brave soldier presented arms for the time to the assembled multitudes at Lake Pleasant camp meeting, his thrice sphere of summer labour; then shouldering the musket of duty, he led his Western home in time to say farewell to earth, leaving a monumnet behind him inscribed in the grateful hearts of thousands of his fellows. And still another noble worker gone home was the Rev. Thos. Phillips, a pioneer Spiritualist as pure, guileless, kind, and true as any that runs of Spiritualism could boast of. Many an one has missed his face from the New York public gatherings of Spiritualists, wherein for twenty years his wise counsels and fearless testimony were deemed by every listener as bulwarks of the faith.

So much beloved Thomas Benning was soon followed by his old and fellow-labourer Dr. John F. Gray, of whom the Banner of Light says as follows:—

"A BRAVE SPIRIT RELEASED.

Dr. John Franklin Gray passed to spirit-life June 6th, at the Fifth Avenue Hotel, York City, after an illness of several weeks' duration. He was born in Sheborne, September 23rd, 1804; entered the College of Physicians and Surgeons in 1824, obtained his degree in 1829. He soon afterward heard of the system of Hahnemann, upon due experimentation and inquiry becoming satisfied of the superiority of the homopathic method, he gave in his adhesion to it, being the first 'regular' physician in this who did so.

The same degree of manly independence which led him by embracing Homeopathy use it appeared the nearest the truth to him to give up a profitable practice, and all professional friends, operated to make him equally bold in his religious convictions, though we have seen no mention of it in several notices of his death in the column daily press—he became a convert to Spiritualism, being at one time a prominent among the friends of the cause in New York. E. Eason, M.D., of White Plains, states that Dr. Gray 'hired the first public speaker on Spiritualism in New York—paid for a hall, and warmed and lighted the same gratuitously. He was an ent physician, and acknowledged he was assisted by the direction of spirit influences practice.' He has passed from this sphere of action, where it was his lot to endure claim and hardship because of his championship of medical and spiritual reform, to a reward in the world of spirits—the world that rights all wrongs.

The procession of the mighty dead of earth moves on to the realms of eternal, another illustrious worker appears, one whose name has been held as loudly in the ranks of American and European commercial uprise, as in that of the Massachusetts Spiritual ranks. This is none other than Alvin Adams, the founder of the famous Adams Express company, and one of the most liberal and untiring friends of Spiritualism. From a long and intimate acquaintance with Mr. Adams, the author is to testify that this gentleman frequently acknowledged his deep indebtedness to Spiritualism, both for his religious convictions and worldly prosperity. Mr. Adams on several occasions has detailed to the author in a great crisis in the affairs of the immense Express Company, of
NINETEENTH CENTURY MIRRACES

A venerable pilgrim who has passed to the life beyond during the n years was Dr. Eliakim Phelps, the Congregationalist minister, in use at Stratford, Connecticut, during the very earliest days of the movement, occurred those tremendous manifestations, in the hauntings, and disturbances, that transcended in power and any that have been recorded in the history of Spiritualism.

ure, Epes Sargent, Owen, and others, have given vivid accounts of ndous force exhibited by the invisible powers that for ten months . his dwelling, causing horror and amazement to the harassed ts, and producing awe and consternation amongst thousands of r who visited his premises during those stormy times. As some of Dr. Phelps's family, connected with high orthodox institutions, favoured to show that the reverend gentleman before his decease nced all interest in Spiritual manifestations, and regarded his past es only as a proof of Satanic agency, we deem it due alike to theests of truth, and to the character of Dr. Phelps himself, whose he author cherishes as that of an esteemed friend and frequent dent, to give place to the following extracts taken from the Boston Transcript of February, 1881, and written by a gentleman well-ld highly esteemed in the Spiritual ranks, Dr. A. S. Hayward:

"THE LATE DR. ELIAKIM PHELPS.

"To the Editor of 'The Transcript.'

arnest labourer in the Christian ministry passed to spirit-life from Weehawken, under 29th, at the ripe age of ninety years. His son Professor Austin Phelps, Mass., has printed in the Congregationalist, for some three weeks past, a ticles, under the caption, "A Pastor of the Last Generation," intended as a is father's life-work, religious opinions, etc., and in the course of which he pays memory a high tribute of respect for ability, honesty of purpose, and all that e up a great and good man.

't III. He speaks of his father's belief in Spiritualism in a manner that does not ovey the views of that gentleman correctly, and having had myself some Dr. Phelps (the father) as late as 1875—which facts Professor Phelps (the son) ss of knowing—and believing that they should be made public at this time, in (Dr. Phelps) should be put on record correctly, and that Spiritualism may have, benefit of this good man's privately cherished opinions, concerning its truth- use, I desire that you will do me the favour of giving these facts publicity in your . . . . I do not think that Dr. Phelps was bold in advocating his convictions uthfulness of Spiritualism, especially among those opposed to it; therefore it is t that his son, the professor, did not know to what extent his father embraced al Philosophy and acknowledged the verity of the phenomena; but if the ad been present, as I have, at the seances attended by his father, and had ith what gratification he recognised his spirit-friends, he might have been led f different language regarding the views of the deceased than he has of late sation to . . . .

elps no doubt looked upon the manifestations, as his son states, as 'a visitation t instead of bowing to them as an affliction 'in sorrow and prayer,' he that he was happily blessed with spirit manifestations of a most remarkable which convinced him that the two worlds—the material and the spiritual—were en whole, and that communion between the two spheres of existence was a the nature of things. His conversion to a belief in Modern Spiritualism was rolicher with that of St. Paul's conversion to Ancient Spiritualism—the suddenly presented and overwhelmingly satisfactory proofs in the premises.

1 description of these manifestations see Dr. Harv's work on "Spiritualism Scientifically 1."
Sometimes one or two of these heroic Spirits fall out of line, and stand
Colossus alone amidst the thronging hosts; and then we pause to note
specialities that distinguish them, and marvel if we who are left behind,
ever look upon their like again. We are thus attracted to Willie
Davenport, the youngest of the celebrated brothers so often written of, so
misunderstood, and misrepresented. He passed away in Sydney,
South Wales. His lonely brother Ira, had much difficulty to obtain
to erect a monument to his dear companion’s memory, because he
nined to have upon it a sculptured device representing the time-
pped cabinet and other paraphernalia which recalled poor Willie’s
work and frequent martyrdoms. Ira succeeded at last, but he
have spared himself the contest. The young man’s monument is
ly set up in the ineffaceable lines which Spiritualism has made on public
ar what his fellow-labourers reported of Willie Davenport in the
Journals:—

William H. Davenport numbered an earth-life of thirty-six years to the present time,
been a medium for the past twenty-three years. In company with his brother Ira,
the name and style of the ‘Davenport Brothers,’ or ‘Boys,’ they have traversed
every quarter of the globe: Europe, the East and West Indies, South America,
ia, New Zealand, and other widely separated points being marked on the chart of
anderings, while there is scarcely a town of any size in the United States where
are not given practical witness of the gifts they possessed. We have had frequent
 calls to call the attention of the public to the achievements of these media in the
and at a time when in all probability the band of physical change is about to close
obre, at least conjunctively; it is but just to briefly revert to that which they
en privileged to accomplish.
hey have appeared successfully before the kings, queens, and great ones of the Old
and have created among them a marked impression, which has in some instances
stirred in action; they have sowed seeds of truth in the minds of the common
which have borne fruit in many cases of more than an hundred fold; thousands
been converted through their mediumship to a belief in spirit return, and a
of the future life awaiting every human soul. As an evidence of the con-
acter of their mediumship it is necessary only to refer to the back files of this
and particularly to the account of the bigoted and violent treatment dealt out to
England on their first visit, when they were under the charge of Rev. Jesse B.
on, of Tennessee (since deceased), as agent, and the triumphant victory which they
at last. May their intuitions with whom he has so long regarded himself as a
— notwithstanding all reports to the contrary — be with the departing member
celebrated fraternity, and lead his weary footsteps along the green pastures and by
waters of spiritual peace!"

o more of the earliest pioneers of the great movement pass singly in
cession of mighty ones, each too distinguished as individualized
rs, to be lost in the crowd. They are the Rev. William Fishbough
Robert Hallock. The last that was heard of good Mr. Fishbough
th, were these words in memoriam.

“DR. WILLIAM FISHBOUGH.

funeral services over the earthly remains of Dr. Fishbough took place at his lat-
ce, Brooklyn, N.Y., on the evening of Monday, May 23rd. The Times of that city
hat although it had been announced that the funeral was to be a private one, the
personal friends of the deceased crowded the house to overflowing. Among well-
citizens present were Rev. Mr. Gunnison, ex-Superintendent Kidder, and other
from New York and Brooklyn; and a delegation of forty ladies and gentlemen,
es of Phoenix Division Sons of Temperance, of which deceased had been chaplain
years past. The floral tributes were very handsome, a pillow of roses with the
‘being at the head of the casket; another, the offering of the Division,
founded the first Spiritualist Society of New York, of which he was president, and spiritual conference, from which, during his residence in New York, he was absent, and where his vacant chair, draped in black, tells eloquently of him, who, indeed, yet speaketh. His sympathies were not bounded even by the wide field so

his efforts for the emancipation of the slave he stood by the side of Wendell

Garrison — names that the world has learnt to us foremost in the ranks of humanitarian effort.

pe method of his departure was sudden, and not unaccompanied by circumstances pillar distress to his sorrowing relatives. He had attended the Friday evening

g of the Liberal Club, and left his place before the discussion commenced. In the room he was heard to fall, and medical assistance was at once forthcoming from some are in the audience. He was suffering from a sudden spasm of the heart, a malady oh he was liable. He was conveyed to his home, and everything that loving care do was gladly ministered.

Il, however, was in vain, and in a few hours he had quitted the suffering body and

Il the procession of dearly-remembered faces moves on, and now er star of the brilliant galaxy shoots up rays of light far above the of the passing groups, challenging — nay, compelling attention. The of the shining Spirit is Epes Sargent.

fortunately or unfortunately for Mr. Sargent, his connection with literature both in the departments of prose and poetry, procured m so many complimentary notices from the press of Europe as well America, in which his Spiritualistic works were as carefully ignored, as cular writings were faithfully chronicled, that his name requires the two sets of biographers to render it full justice. Several interesting es of Mr. Sargent’s life work and varied abilities have appeared since ssed from our midst, none of which equals in eloquence and fidelity given by the celebrated English writer “M. A., Oxon,” in the London ological Review.

this admirable sketch cannot possibly be transferred in extenso columns, we must content ourselves with a concise summary of sargent’s eminent life services, as published in the London Spiritualist 1870. The editor says —

r. Epes Sargent, whose name has long been in the list of our correspondents, was e of Gloucester, a picturesque maritime town, twenty-eight miles from Boston. While he was yet a child he entered the Public Latin School, where, in the study in and Greek, he stayed five years, with the exception of six months which he in making a visit with his father to Denmark and Russia. Returning to America, he resumed his place at the Latin School, and soon afterwards limited a student of Harvard College. He did not, however, remain there till tution, but accepted a situation as assistant in the editorial department of The er, a bi-weekly paper. Subsequently his services were transferred to the Daily where he had opportunities of passing a part of the year at Washington, during sions of Congress, as political correspondent. Here he was admitted to the ar personal acquaintance of Webster, Clay, Calhoun, Preston, Chief Justice Marshall, her eminent public men. With Mr. Clay, senator from Kentucky, and candidate Presidency, his relations were especially intimate, and he wrote a life of him, was largely circulated, and edited with additions by Mr. Sargent’s early friend, Greeley. Journalist and man of letters, Mr. Sargent seemed now to have chosen. He was for some years a resident of New York, where he edited The Mirror, the World, and other publications quite flourishing in their day. He also wrote and several works for the Messrs. Harper, which had good success, and led to pleasant ns with that house. He was on friendly terms with Poe, Bryant, Haleck, Wash- Irving, N. P. Willis, Longfellow, and also with Charles Dickens during the latter’s there.
NINETEENTH CENTURY MIRACLES.

January, 1883, brings the tidings that she has passed on, ere the spring could shoot up to adorn her silent bier. She will be missed in the gathering, in the dwellings of the poor, in the home she loved so in the hearts of hundreds, who whilst following her bright Spirit better world, will realize a void left on earth that none can fill.

Mansfield more perhaps than of thousands better known, though highly appreciated, the homely lines may most truthfully be said—

"Earth has one angel less,
Heaven one angel more."

only now, as these pages are going to press, that we hear through a source of the apotheosis of Dr. J. R. Newton, the greatest magnetic and one of the best men that ever wrote his life work on the flesh od tablets of grateful loving human hearts.

ied notices of this beneficent being’s manifold services to humanity found in another chapter, and presently every Spiritual paper in und of civilization will teem with eulogies upon his name. But single notices, nor world-wide eulogies can chronicle the boundless at Dr. Newton has done. A mortal pen may record how many ses he has opened, how many crippled limbs he has straightened, and ny diseases that flesh is heir to have departed at his bidding, but to the joy and gratitude with which he has filled thousands of human n this generation, would require the pen of eternity’s recording —none else should essay the task. It is enough to say he passed a ripe old age—ministered to by the most loving of human com, and his soul has ascended to the spheres of eternal light freighted : blessings of uncounted multitudes.

numbering up the leaders of the Spiritual army who have disappeared r mortal eyes during the last fifteen years, and allowing for many ess known, whom we cannot catalogue, some of those secular readers yes we confidently expect to glance over these pages, may enquire, hat fashion the Spiritualists are accustomed to celebrate those es which they claim rather to be birthdays of the soul into a higher n ceremonials darkened with hopeless gloom or mysterious dread.

sample of these services, which time, place, and circumstance of may often modify, we shall terminate this chapter—written strictly priam—with an account of an obituary ceremony which will be long ered in San Francisco, California.

subject of this memorable occasion was Captain Francis Connor, lore of the line of steamers plying between San Francisco and a brave and gallant officer, who, though not himself a Spiritualist, st with a fair wife who was, and still is, one of the most devoted es of the Spiritual cause.

the beginning of the year 1880, Captain Connor accompanied his wife ter Oak Hall, San Francisco, to attend the Sunday lectures of Mrs. ge Britten. On quitting the hall, after the evening service, Captain said to his wife, “If Mrs. Britten should be anywhere accessible die, I should like her to preach my funeral sermon.”

a few weeks from the time when this remark was made, the life of Captain Connor was brought into San Francisco harbour, by that he had commanded, on board of which he had suddenly died his last, on his homeward voyage, after a few hours’ illness.

igh character of this noble gentleman, the respect and esteem that jo
The Infinite and Eternal Spirit; Father, God; Lord of life and death; author of being! Lo, Thine hand is heavy on us in this trying hour. As we stand in the shadow, we hear Thy voice calling home our heart's beloved, and our soul's companion, the summons which removes from our mortal vision the end, the strength, the consolation of many a pilgrim in earth's rough and rugged path that trusts Thee. We know it is Thy voice that speaks to us through the silence that has closed these mortal lips, bidding us pause and consider the solemn truth death alone can teach. Oh, trusted but most eloquent Teacher! As we see, with streaming eyes and arms outstretched in pain, the receding light of day and flowing sobs as his ship of earthly life is fast drifting out of view. The mist of death has closed around him, and we are left alone, straining our light to catch faint glimpses of the glory in which our vanished friend has cast up his anchor. Oh, Thou great spirit! Pole star of every drifting craft, freighted with vanity! Teach us how to cry out to Thee with heart and voice. We trust Thee, father, in life as in death, in darkness as in light, in this, our home of human grief, as in the more peaceful days of life's full blossoming. We know that all with him who has gone before. We know that he has gained the shores of endless waves aloft the banner of immortal triumph over death. The veil of mortal to us, is luminous to him, and from the Mount of Vision we know that he, with an angel's tender pity, the bereaved and mourning friends who linger, and bear the burdens he has dropped. We know the Immortal still loves, and, as all—aye, more than all—he ever was or could be to those who love him still. And make the very food thy preachers, help these faltering lips to tell of the glory he has gained. Show to those mourning ones, the radiant mountain of exaltation to which the angel Death has raised him. Help us to kiss and bless the smiles the human heart, but sets the Immortal free, and once more teach us all spirit and in truth, 'Thy will be done on earth as it is in heaven, for ever and ever'

Friends, we meet this day to celebrate the birthday of a soul into the life immortal. Three years ago there was a birthday of another sort in the home where this ascended saw the light as a helpless, wailing babe. Born into the life of earth, where care are the milestones at every step of the weary way; with all the bitter range of y's stupendous warfare looming up before him, still he was ushered into being one bear or sight to mar his welcome. No prophetic voice of warning spoke of the road those infant feet must tread. The mother's heart was full of joy, and rejoicings hailed the young stranger's advent on life's stormy sea, without one sad.

And now, when we know how well, how nobly life's battle has been fought and gallantly he's run the race God set before him, and gained the victor's prize of immortal immortality, shall we fail to bid the triumphant soul God speed, or stay long murmurs the hand of the liberty angel that sets the ripened spirit free! Let us strive to follow the shining sails of his true life's ship to that glorious port where the storm is hushed for ever and the sun's rays of joy are beaming on the eternal light. Whilst he who is transfigured from the clay of earth to the glory which our dim mortal sight cannot penetrate, the mute and touching in the form we have beheld in all the panoply of life and strength so strangely, numb and silent now—all, in short, of the solemn mysteries of death—prompt us to seek their meaning and pause in the giddy rush of life to ask of God, the quiet one another, What has death done to this, our friend and brother? The ways infinite One must ever be mysterious to the minds of His finite creatures, but in thy great in each one of us is yet ignorant, and amongst the brightest revelations of our present day and those that have stripped the grave of all its terror, death of its awe and mystery, on the weeping eyes of bereaved humanity its precious dead in all the glorious
The circumstances which led to the charge against Dr. J. R. Newton were these.

It seems that a little girl who had been carried to Dr. Newton's office
NINETEENTH CENTURY MIRACLES.

sumer, testify and say that I am twenty-nine years of age, and live in County, Pennsylvania; that for eleven and a half years I had been an afflication, which, with a complication of other diseases, confined me during the whole time I was a great sufferer from constant pain. For the past two years, almost entirely on water gruel. I had been treated by several any permanent benefit. On the 22nd of October, 1862, I was brought ill, in a so feeble a condition that it was thought by my friends I should die. I was entirely unconscious, and I was so low that I did not move to the Doctor's room, so he treated me at first in the hall. I was in a room, and within half an hour I was able to walk around the room and extricate myself. I was treated again by Dr. Newton, and a perfect cure affected. At the first operation, my appetite has been perfectly good, and I have been able to eat heartily, and am now in good health. I have come to this city as testimony to the wonderful cure of myself, for the benefit of suffering.

MARY A. RUMER.

scribed before me, this 5th day of March, 1863.

"WM. P. HIBBARD, Alderman."

ery, testify and say that I am 72 years of age, and live at No. 1013, Philadelphia. I have been partially blind for 22 years; one eye I could not see, and I have great inflammation of the lids. My eyes had been operated upon by several times with absolute injury, until I became almost entirely blind. In the month of October, 1862, I heard of the wonderful cures of the eyes by Dr. Newton, and was induced to visit him, when, after two or three operations, I was able to open my eyes and see men of my age. He also restored my hearing, which I was fast losing, and I can see and hear as well as most folks, and my general health has improved, so that I appear twenty years younger than I did four months ago.

JOHN CORKERY.

scribed before me, this 5th day of March, 1863.

"WM. P. HIBBARD, Alderman."

elved 12 years of age, had lost the use of her limbs from scarlet fever; paralyzed. When I took her in my arms her head and feet hung lifeless. I brought her to Dr. J. R. Newton. With three treatments of altogether, she was perfectly restored to health, and jumped rope, and used intelligence as well as ever. She had many physicians of all sorts and paid them a great deal of money, but they could not restore her, as she could not keep any food upon the stomach; she is now in perfect health. New Brunswick, N. J., and came here to give my testimony.

"SARAH E. TURQUAND.

scribed before me, this 4th day of March, 1863.

"WM. P. HIBBARD, Alderman."

yburg, Pa.; have been afflicted with rheumatism since 1850; part in so bad that I was drawn quite crooked; the least cold I took would menace that I was obliged to use two canes to enable me to walk. I had internal bleeding, and after every other practice had failed of giving me much benefit, I was placed under the treatment of Dr. J. R. Newton, on the 26th of November, 1862, from which time I have enjoyed perfect health and have no pain or inconvenience, and at this time I am able to return to the above afflictions.

scribed a number of cures performed upon others while I was under the same case, where a man came on crutches, in a miserable condition, and less than a week he was able to walk, and in twenty minutes he ran across the floor without his crutches with the doctor.

A coloured female with paralyzed, her hand being entire ten minutes she was entirely restored, being able to lift a chair.

"C. F. MUEHR.

scribed before me, this 4th day of March, 1863.

"WM. P. HIBBARD, Alderman."

bury, New Jersey. On the 21st of August, 1862, I was advised by and went to Dr. Newton for a cancer on the cheek, just below the eye.
I did call as directed, and the doctor (Newton) cured. I had the cancer eleven years, and suffer even a scar remaining.

"Affirmed and subscribed before me, this 4th day of June, 1863."

"John Herbert sworn: I am forty-six years of age, a farmer by occupation at the Blockley Almshouse. I suffered from rheumatism; for the last two years, at times, severe pain; it would pass from one part of my body to another, but had no permanent relief. My feet were much swollen. Newton the swelling left my feet, and I was relieved in December last. I had a second operation of about January. I think, and since that have been entirely relieved."

Sworn and subscribed before me, this 4th day of June, 1863.

"My son, William Cary, son of Marmaduke Watson, was, for some time afflicted with spinal curvature, great difficulty. His limbs were very much swollen, and until he saw Dr. J. R. Newton, who operated upon him an hour walk six miles without pain or inconvenience."

"Mary E. Watson.

"Affirmed and subscribed before me, this 4th day of June, 1863."

"Andrew J. Hay: Live at Manayunk; my wife for the writing, sewing, or anything of the kind, by reason of debility of 1st November, 1862, I took her to see Dr. J. R. Newton, before leaving his room she read several verses of Scripture, and write ever since; her general health being also much improved."

"Andrew J. Hay, Pastor.

"Affirmed and subscribed before me, this 4th day of March, 1863."

"Peter Manning, being sworn, deposes and says: I live at B on the 30th of October, 1862, I called on Dr. J. R. Newton. I v three months. When I came to Dr. Newton I was so bad that I c in front of me; after ten minutes' treatment, without pain, I was and wrote, and have kept my own books over since."

Sworn and subscribed before me, this 4th day of March, 1863.

"David Allen, being sworn, deposes and says: I live in the city am in my 67th year of age. I have been troubled many years with a February, 1861, I had a fall and broke my hip; had been under the physician for six months; for a year and nine months could not walk the limb was stiff, and painful to more. After fifteen minutes' treatment Newton I could use the limb as well as the other, and have never used

"Affirmed and subscribed before me, this 4th day of March, 1863.

"Wm. P. H"
all the annals of criminal jurisprudence, there has been, if ever, been recorded

nallous to that, until the trial before Justice Dowling, in the Tombs Police Court,

he People were the prosecutors, and Wm. H. Munler, of No. 630, Broadway,

he charge against Munler was, that by means of what he termed

graphs, he has swindled many credulous persons, by leading them to believe

he was possible not only to bring back the departed spirit, but to photograph


he announcement that the examination of the case would be continued on Monday

the People's case, including a number of the most disdained the believers in, and propagators of, the doctrines of Spiritualism, many

tlemen, curious to note the points of law which might arise during the trial, and

king of ladies, believers evidently, who watched the proceedings with an interest

exceeded by that of the party principally concerned. The examination was held

Special Sessions Court Room, members of the bar, distinguished Spiritualists

y them Judge Edmonds and Mr. Mc Donald, and the ladies, being accommodated

ats inside the railing.

he principal defendant, Mr. Munler, a man of about 40 years of age, with dark hair,

and eyes, and olive complexion, was seated next to his counsel, Messrs. J. T.

end, and A. Day, and appeared perfectly calm and self-possessed, ready at

tent's notice to whisper to his counsel a question touching some important

which he desired to elicit from the witness. Munler's face is one of the few

which one fails to gather any trace of character. It is calm and fathomless, and

gh it would be harsh to say that it is unprepossessing, it is yet a face which one

sarcely be able to believe in at first sight.

he People were represented by Mr. Eldridge Geary, and the first witness called was

all Joseph H. Tooker, through whose instrumentality the spiritual photograph

was brought to the notice of the authorities. He deposed that in consequence

from Mr. P. V. Hickey, of The World, the Mayor had ordered him to

' the case, which he did by assuming a false name, and having his photograph

by Munler. After the taking of the picture the negative was shown him, with a

distinct outline of a ghostly face, staring out of one corner, and he was told that

picture represented the spirit of his father-in-law. He, however, failed to recognize

old gentleman, and emphatically declared that the picture neither resembled

her-in-law, nor any of his relations, nor yet any person whom he had ever seen or

The other portions of Marshall Tooker's testimony were published in The Tribune.

time of the alleged swindle, and therefore it would be useless to recapitulate.

his testimony the prosecution rested.

the first part of the defence, several photographic experts were called, who testi-

fied without choosing to avow themselves Spiritualists, or having any interest in

ing Munler, they had received spirit photographs from him, and could not either

for the pictures of deceased friends they had received, or find any reason for

ing him of fraud or deception. One of the most notable witnesses summoned, was

Edmonds, who gave his testimony to the following effect:—

I have known Mr. Munler some two or three weeks. On the occasion of

ng acquainted with him, I had gone to his gallery with Dr. John F. Gray and a

unt, on the invitation of the former, to have my photograph taken. I had two

aken—[Two photographs shown. The photographs were very fair pictures of

dge, each having near the upper right hand corner, a thin outline of a female face,

nly distinct, however, so that the lady was very beautiful. It would appear

nental manifestations abounded on that occasion, for the faces on these pictures

ly different, although both are charmingly pretty."

 Judge Edmonds here became
NINETEENTH CENTURY MIRACLES.

I made I should think, of white cloth, standing about two feet from the side
I went behind it, but there was no one there. The screen was directly
then I sat down. Mumler was in the room; I accompanied him before the
to the dark room, and saw him pour the collodion upon the plate. I changed
each sitting. One showed the picture of a lady standing behind me, bearing
flowers in her right hand, which was resting upon my shoulder... He
another, which, in answer to the counsel, he said he recognized; (continuing)
the camera after this, but could see nothing out of the way... I did
any fraud or deception, or anything that looked like it. I was cautioned
as a trickster by some friends in Boston. Mr. Mumler was very polite and
my chance of investigation; he said he could not guarantee anything.'
Geydy: 'I paid Mr. Mumler $20; he only charged me $10, but I gave him
I was so satisfied. These pictures, so far as their identity goes, are satis-
face a very remarkable phenomenon.'
the image on the picture!—A. It is my wife; she died eight years ago.
ure of her in my possession, and I may have discovered, while developing it, that a
up in my bedroom; but not in that form. It is a plain figure. I have two
know both of them day.
you see anything to cause an identity, except the faces!—A. Nothing, except size.
you recognize any peculiar expression about the face!—A. Nothing more than
one—nothing more than the general outline; the third picture was taken a
after the other.
you recognize in this!—A. It is unmistakable; the recognition was perfect,
h myself, but with all my friends.'

other witnesses were called, both ladies and gentlemen. Their
was all to the same effect as that quoted above. After which,

next sitting of the Court Mr. Mumler read the following statement:—
11, in the City of Boston, while engaged in business as an engraver, I was in
visiting a young man who was employed in a photographic gallery kept by a
, on Washington Street. Occasionally I would experiment with the instru-
ments. One Sunday, while entirely alone in this gallery, I attempted to
out of myself and then it was that I first discovered, while developing it, that a
appeared on the plate. At this time I had never heard of spirit pictures,
had been somewhat interested in the doctrine of Spiritualism. At first I
nder what is now the general impression—that the plate upon which the picture
ould not have been clean, and that the form which showed itself beside my
ave not left on the glass; and I so stated to my employers and others. Sub-
mits, however, made under circumstances which preclude such a possibility.
med me in the belief that the power by which these forms are produced is
an control, and the experts that have been called by the People have failed to
picture made in that manner. I wish to state that at the time I developed the
form above alluded to, I was a complete novice in the art of photography, and
ence whatever in the composition of chemicals used in the business, and
of them in my experiments at that time was simply in conformity with
seen my friend do, while himself engaged in his business. After getting the
suggestion of several friends to whom I showed the plate, I made other
and generally with most remarkable results; I then determined to leave my
and devote myself to photography; before long the subject of spirit-pho-
particularly my success, became the theme of every tongue, and I was
enquiries, and obliged to go over and over again the routine of taking and
the pictures. For a long time I never refused any person who came to in-
time became apparent, however, that I must either stop or cease to support
as a general thing, these servants, while greedily themselves for intellectual
rely oblivious to the fact that I myself was a material body. (Laughter.)
can truly say that I have never refused, intentionally, any person who desired
picture taken from making every examination they chose to make, and had I
and have produced evidence from abroad, I could have shown by scientific
anisms would have satisfied every one, that the most careful and minute
as have often been made into all the details of my business while I have been
proves! Why, that the trick was so cleverly done that not even photo-

disc cover how it was done. That very many persons of ordinary intellect, to conduct the every-day business of life, went to the prisoner, paid their

divine these spirit photographs, and (Polonium like) fancied they recognized

t heir departed friends, and therefore believed the prisoner’s statement.

proof of any spiritual agency, only evidence that certain persons believe it to

a is naturally superstitions, and in all ages of the world, impostors and cheats

advantage of credulity to impose on their fellow, less sharp than themselves.”

then accounted for the testimony of Judge Edmondson and Paul Bremond on

of hallucinations, which affected Lord Byron, Cowper, and Goethe. He then

the application of the principle in the present case. He asserted that probable

been shown to warrant the commitment asked for.

the close of the address the Judge said, after careful attention to the case, he had

the conclusion that the prisoner should be discharged. He would state that

he might believe that trick and deception had been practised by the prisoner,

at there in his capacity of magistrate, he was compelled to decide that he should

sent in sending the defence to the grand jury, as, in his opinion, the proses-

had failed to prove the case.”

following letters have appeared in the Tribune on the same subject:—

“CAN A SPIRIT BE PHOTOGRAPHED?

To the Editor of the Tribune.

Mr.—It is sometimes a thankless task to expose villainy. It is always a thankless

to throw yourself against a popular belief with nothing in your hand but a new

Mr. Mumler may be a villain. I do not know the man. I never saw him. If

a trickster his villainy is of the darkest hue, for he speculates on the holiest instincts

I have nothing to do with Mr. Mumler. He may be honest, or the court may

him a swindler. The questions raised in this trial do not turn on the innocence or

of one man.

Can a spirit be photographed? Whether Mumler be acquitted or convicted, most

alleged men will say ‘No.’ Ask them why, and they cannot tell you. They have

vain vague ideas of a spirit as something incorporeal. They dismiss the question with

a priori. One day, in a conversation with Herbert Spencer, I told him of certain facts

had met Alfred Wallace to a belief in the nearness of a world of spirits, and the

immunity of spirits with mortals. Mr. Spencer met the facts by saying that he had

settled the question on a priori grounds. Wallace is one of the first naturalists of Europe.

Je tells me he has seen and heard certain things; and I, making my own experience a

measure of the universe, dismiss his testimony as contradicting nature. Is that the

method of modern philosophy? . . .

In February, 1867, I formed the acquaintance of a photographer living in the Con-
necticut Valley. I had gone to his rooms for a photograph. While sitting for the pic-
ture, I saw that the artist was strangely agitated. When the plate was developed a

bright but vapory female form appeared, standing at my side. I had never heard of

Mumler or spirit photography. I asked the photographer how that form got on the

plate; he did not know; he could only say that while he was photographing me he saw

that woman standing at my side. He did not want the picture taken from his gallery,

and wished me not to speak of it. He told me that now and then, for years, he had

taken such pictures; that they came through no agency of his; that he could take them

almost any time by yielding to the control of beings which he believed to be spirits, but

he wanted nothing to do with it. ‘He would not have his name mixed up with

Spiritualism in any form.’

“I had such confidence in my friend’s honesty, that I wished to make an investiga-
tion of this strange power. It was only after many interviews and much urging that he

consented to give me sittings, and yield to the ‘invisibles.’ I offered to pay him gen-
rously for his time, but he declined any consideration, saying that he could not be-
tempted to use this mysterious gift for gain. He gave me every facility in making the

investigation. I took a friend to assist me. We had his time for four afternoons. We

had the utmost confidence in him, but made the investigation as if he were a trickster.

I assisted in preparing the plates, and stood by while the pictures were developed. We

took every precaution to prevent or detect trickery. At almost every sitting we got the

photograph of a woman—the same bright, vapory form that appeared when I went alone,
or thought I was alone! And at almost every sitting the photographer was partially
The editor of the London *Spiritual Magazine*, in the issue of June, 1869, says of the case:—

'We observed that several of the London daily papers published with great alacrity reports of the early days of the trial, but so far as we have seen, not one has published a conclusion of the case, which ended in the acquittal of Mr. Mumler. The evidence on his behalf is most interesting, and appears to be of the strongest kind to prove facts. We invite the London press to publish this evidence, and the Judge’s decision.'

As well recognized photographic portraits of deceased persons form one of those phases of Spiritual phenomena which itinerant conjurers cannot use by jugglery, and priestcraft cannot anathematize by biblical quotations, as Mr. Mumler in especial has been one of the most candid Mediums in the production of this interesting phenomenon, and one who seemed
court to instruct the jury to acquit. At the conclusion of Mr. Murphy's judge, addressing the jury, said: 'The prosecution has failed to show that their claim is to be a physician. They only show that he professes to be a healer. If admits and claims that he is a healer by animal magnetism. I think that the claim of the prosecution has failed to substantiate this charge, and therefore will instruct you to acquit. When the jury promptly returned a verdict of not guilty, the many friends of Mr. Lennan crowded around him and congratulated him on so ably proving to all that he did heal the sick by his great powers, those powers were inborn, that given, and university of medicine could deprive him of so much for the benefit of suffering humanity. Owing to the granting of the motion to dismiss, a large number of witnesses MacLennan, who had volunteered in his behalf, were not called upon to testify.'

need hardly be added that there were more persons than the parties and above who were personally rejoiced with the issue of this trial; the principles of liberty and equity being even more deeply involved in its success than the simple fact that justice was due to the benevolent healer was the enforced defendant in the case. It is worth while also to note of the arguments used by the prosecution, and observe how ignorant the present generation appear to be on the subject of spiritual gifts, and powers in general.

We call attention to this case, not only because the verdict established the rights of the Spiritualists in the above-mentioned directions, but because it affords a noteworthy illustration of the wide difference in the administration of justice between the courts of judicature in England and America. Every instance in which Spiritualists have been cited to appear before the tribunals of justice (?) in England, the verdicts have been given in their favor, and yet none can ever peruse the trials of Southem versus Home, and Lyons versus Home, without coming to the conclusion that most flagrant injustice was exercised in each case by verdicts against defendants.

It will be remembered also, that when the Australian Spiritualists petitioned through the "Victorian Association of Spiritualists," for leave to hold admission fee at the door where their religious exercises were held Sabbath by Sabbath; where hymns were sung, prayers said, and perversion of bigotry could twist the exercises into an appearance of worship, or attempt at gain, the Government unrelentingly forbade the continuance of the meetings, so long as the admission fee was taken, and that notwithstanding the fact, that the same Government tolerated a regular payment of fees for seats in every Catholic place of worship, and allowed pew fees, aye, and the sacred office of rectorship to be sold by auction to the highest bidders in the reverend (?) State Church of England.

It now becomes necessary to refer to a matter that has hitherto been to oral representation or, more correctly speaking, no representation at all save such as originated with the "lying tongue of rumour." This is,
the amount of influence said to be exerted by St. martyr'd President, Abraham Lincoln, in issuance proclamation," by which the chains of that the nation in which it was practised—were struc
tions of human beings.

The narrative in substance was given to the several printed extracts quoted, by Colonel Kase actors in the scenes which follow. It should be s
is a noble-hearted, philanthropic gentleman, who ever been given to the advancement of Spiritualism in Philadelphia is open to all comers who plead claim for hospitality. It cannot be expected but spirit is often abused by the unworthy. Colonel K. his amiable wife, evidently deems that it is "better to the wronger."

Meantime, to return to Colonel Kase's part in th caused the whole world to ring with blessings on t
Lincoln.

It was during the progress of the fatal civil war wh from 1861 to four years later, that Colonel S. P. K being deeply interested in railroad undertakings, was c Capitol in 1865, with a view of making interest in Co some of his enterprises. Whilst Colonel Kase was one Capitol grounds, his eyes were attracted to a house wh boarded, and on which he now saw the sign of "J. B. C test Medium." Colonel Kase had some slight knowledge then widely celebrated as one of the most reliable of ins communications. To continue the narrative in the Color He says:

"Just as the name attracted my attention I heard a voice at my
set desk; he is in the same room you used to occupy." I looked to see; was no human being within a hundred yards of me. The question mind,—Who knows that I ever occupied a room in this house?" passed since that day. An indescribable feeling came over me; I see spot. It was only the work of a moment. However, I concluded to and upon ascending the stairway, passed into the room which had been 1850, and there Mr. Conkling sat, just having finished a letter to Presi which he was enclosing as I entered. "Here, Mr. Kase," said Mr. Conk which to take this letter to the President; you can see him, but I can't.

"I cannot take your letter; send it by mail; I have just arrived in this acquainted with the President; besides, I am here on important buain formally introduced to him. I cannot take your letter." Mr. Conkling, take this letter; you are here for this purpose; if you do not take it h voice seemed just behind me. I was startled, dumbfounded. I, stood f. Finally I said: 'Give me the letter.' "Will you go along?" 'Yes; t him.' 'You can,' was the medium's reply. 'Well, here's an omnibus we'll get in that.' The sun was just setting behind the distant hill at the Presidential mansion in the dusk of the evening; rang the bell; a s

'Is the President in?" 'Yes,' was the reply, 'he is at tea.' 'Can I see h is the name?' I gave him my name. He soon returned, saying, 'The Pres you after tea. Step up into the gentlemen's parlour.' Conkling and myse selves in the parlour to which the servant had directed us. Soon after appeared at the door, beckoning me forward, and opening the door leading to the room. The President was approaching the door as I entered. He stoppe disappointed, and said, 'Wait one or two steps as I approached. I saying & the name is S. P. Kase, of Danville, Pa.' 'The President expected to meet S. P. Secretary of the Treasury,' his response was, 'you are from Pennsylvania,' she
NINETEENTH CENTURY MIRACLES.

Upon the opposite side of a long table. He took a seat directly opposite, and for
he drew me out respecting Pennsylvania. I told him that I lived in the town
of first anthracite pig-iron was manufactured, and where the first T rail was made
nited States. And for a full half-hour various questions pertaining to the war
prosperity of Pennsylvania were discussed, when I handed him the Conkling.
He broke it open, read it, and seemed a little surprised, saying: 'What does this
My reply was, 'I do not know what the letter contains, but I have no doubt
means just what it says.' 'You do not know,' responded the President, 'what
letter is, and yet you think it means just what it says!' 'Yes, sir, I think so,' I
Well, then,' said the President, 'I will read it for you.' Here is the letter:
have been sent from the city of New York by Spiritual influence pertaining to the
of the nation. I can't return until I see you. Appoint the time. Yours, etc.,
(Signed) J. R. CONKLING.

The President then said, 'What do you know about Spiritualism?' 'I know very
but what I do know you are welcome to.' 'Let me hear.' I then rehearsed my
interview in New York, in the year 1858, as hereafter stated.'

would be unnecessary to follow Colonel Kase's narrative which,
ough sufficiently interesting to be worthy of recital, has been doubtless
icated in every Spiritualist reader's experience many times over.
must be observed however, that although the President of the United
es was not at that time, and is not now, easily accessible to strangers,
were special circumstances attending Colonel Kase's visit, which were
ularly favourable to the interview in question.

In the first place, he was no doubt admitted because his name was mis-
en for that of the Secretary of the Treasury.

When he met the President he was at once known as a gentleman of
fluential position, whose connection with railroads—then of the utmost
importance to the Government in the transport of troops—secured atten-
for whatever he might have to say. It must be added, that no stranger,
ever high his position may be, who once looks into the kind face and
ear honest eyes of Colonel Kase, can treat him with hauteur, or even
ifference. There are some individuals whose very presence is a letter of
commendation. Such an one is Colonel Kase, and as such, the reader
just remember, that the Spirits full well understood the characteristics of
the messenger they had selected to do their work. At the conclusion of
Colonel Kase's narrative of personal experiences, he adds:—

"President Lincoln seemed very much interested and said: 'Tell Mr. Conkling that
will see him on Sunday, between 9 and 10 a.m.' 'Oh, no,' was my reply; 'write him a
letter.' 'Very well, I will write him a letter,' was the reply of the President. I then
said I thought my mission was ended—shook hands, and left; called for Conkling in
the gentlemen's parlour, and we returned to our respective lodgings."

In a condensed account of what followed this interview, the editor of
the Spiritual Scientist says:— "For four succeeding Sundays Mr. Conkling
was a guest at the Presidential mansion." Mr. Conkling has himself
alleged to the author, that the Spirits not only urged the subject of the
emancipation proclamation, but that they, in the name of the Independence
Fathers, spelled out, letter by letter, the preliminary draft of that famous
document. The result of these interviews was the President's proposition
to his Cabinet to issue such a proclamation, and the final success of the
stupendous work, as recorded in the national archives of the country. The
fluence exerted by the celebrated test Medium Conkling, was not the only
one brought to bear upon the good President, as the following incident
will show. Again we give it in the simple words of Colonel Kase, as
narrated to the editor of the Spiritual Scientist, and confirmed through his
own lips, in recent interviews with the author. He says:—
"Four weeks after I first arrived the Cumbling husband to living in the gallery of the House, when I saw an old lady have across the gallery toward me; and as she quite expected me oh crying, 'Call when it suits you,' and saying, 'I'll hurry around twenty I stood, thinking it very strange that a lady I had never seen tell me to call. In looking around I saw Judge Watts, and said: who that lady was. He replied, 'That is Mrs. Laurie.' "As my quick response. 'She came me her card and said I should 'She is a medium. I have been twice to her house; also Ervis daughter who plays the piano with her eyes closed, and the put on the floor as perfectly as the time is kept upon the isn't Spiritualism.' I replied I would like to witness that very a card of invitation, if you wish I will go with you this evening.

The arrangement being perfected we went, and arrived t the evening. Who should we meet there but President he passing the courtesies of the day, perhaps ten minutes after approaching the President, with a measured step, with her eye to the President, accosted him as follows: 'You, sir, as Press called to the position you occupy in a very important purpose growing under the weight of mental and spiritual bondage, b. God himself, are enduring physical slavery. Their yokes must be severed, and the physically enslaved must be set free, restored to its proper station. Freedom is germinal plants West in Washington's time, and is now about to bud and bear Republic has heretofore led the van of nations in its line of 1st place; the spirit of slavery stains its banner. This national evil was a spiritual congress supervising the affairs of this nation. This the all glorious victory will never ring through the North, will me valleys of the South; the olive-branch of peace will never we lakes, and mountains, till you issue a proclamation of freedom shall set for ever free the enslaved millions of your distracted a

These were only the opening words of an address comments on in the following terms:—

"This being her text, she lectured the President for a full 1 importance of emancipating the slave, saying that the war was abolished; that God destined all men to be free, that they status. Her language was truly sublime and full of arguments that from the time his proclamation of freedom was issued that our army. As soon as this young girl (who I thought could not who I afterwards understood was the celebrated trance medium, York State) came out of the trance, she ran off, frightened talking to the President."

Colonel Kase's description of what followed this too naive to be omitted. He says:—

"Immediately Mrs. Miller commenced playing the piano, and menced to beat the time, by raising off the floor and coming down up and requested the privilege of sitting on it that I might it moved. Yes, the medium says: 'You and as many more as Judge Watts, the two soldiers who accompanied the President instrument; the medium commenced to play, the instrument on our weight on it, raising four inches at least; it was too run whilst the instrument beat the time until the tune was played o'clock and we all returned to our respective homes. Two even Mrs. Laurie's and again I met the President and his lady there, entranced and lectured the President upon the same subject, when Mrs. Miller played the piano, and the time beat as before of the President and his lady and a number of persons who was that President Lincoln was convinced as to the course be mand coming from that all-seeing angel world, was not to be utful servant, when convinced of his duty, he feared not to do it.
by the Emancipation Proclamation to four millions of slaves. That proclamation was
issued on September 22, 1862, to take effect the First day of January, 1863. In the
intermediate time the Union army had in divers places twenty-six battles, every one of
them was a success upon the Union side. Thus the prediction of the medium was
verified."

It now becomes necessary to take a general review of the phenomenal
facts that have occurred in America since the publication of the work so
often referred to as the history of the first twenty years of the movement.
In so doing, we shall step aside to a certain extent from the plan of con-
fining our notices to the last fifteen years, the author having collected a
large mass of material for the compilation of a second volume of the
American Spiritual History, some of which is too remarkable to be con-
signed to oblivion, even though it may be out of the chronological order
adopted in this section of the work. The first narrative seems strangely
enough to form a well-defined corner stone for uprearing the structure of
"Nineteenth Century Spiritualism," as it dates back to the year 1800, and
in this respect, no less than in its marvellous character, forms the basis of
a distinct epoch in the history of what has been called "Supernaturalism."

We shall give the narrative with some excisions, as it was printed by the
author in the pages of the Western Star magazine. The article is headed

WONDERFUL SPIRITUAL MANIFESTATIONS IN MAINE IN THE YEARS 1800-1806.

One of the most extraordinary manifestations of Spirit communion that
is to be found on authentic record occurring in America prior to the date
of the Rochester knockings, took place in the year 1800, in the State of
Maine, and a general account is given of it in a pamphlet written by the
Rev. Abraham Cummings, an eye-witness of the phenomena he describes.
The title of the pamphlet is "Immortality proved by the Testimony of
Sense," etc. The publisher adds on a fly leaf: "Immortality proved by
phenomena that were witnessed by hundreds in the town of Sullivan,
Maine, in the year 1800. Published by an eye-witness, the Rev. Abraham
Cummings, a man eminent in learning and piety; a graduate of Harvard
University."

The pamphlet, which is a series of letters, arguments, allusions to portions
of the history supposed to be already known to the reader, and affidavits of
various witnesses—contains circumstantial details of the apparition of a
Mrs. Butler, who manifested her presence to hundreds of people by
rappings, preternatural lights, singing, speaking with an audible voice, and
frequent appearances in her own as well as other forms.

Besides Mr. Cumming's pamphlet, the author has gathered up a mass of
information on this subject from various publications of the time, as well as
the oral testimony of several persons whose nearest relatives were residents
in Sullivan, and themselves eye-witnesses of the extraordinary scenes here
related. From all these sources, it appears that a certain Captain Butler,
residing near Sullivan, Maine, married Miss Nelly Hooper, who, ten months
after her marriage, gave birth to one child, and passed with her infant into
the spirit world. Shortly after this lady's decease, Captain Butler became the
accepted lover of a Miss Blaisdell, whose father, like his own, was violently
opposed to the match.

In this state of things, and whilst the lovers were vainly attempting to
soften the obduracy of their parents, the spirit of Mrs. Nelly Butler became
an active participator in the scene. She manifested herself in the various
modes before described, in the houses of Mr. Blaisdell, Mr. Butler, own father, Mr. Hooper. She appeared to, and audibly conversed with her mother and sisters; urged her father to visit Mr. Butler, with a persuading him that the manifestations that now began to astound the country, were not, as he wilfully persisted in asserting, the artful vance of Miss Blaisdell, but were in reality produced by herself, of his daughter. Her father, mother, and sisters, became so entirely convinced of the spirit's identity that they published circumstantial details of her visitation, attested by their solemn affidavits. One of the pretenses alleged by the spirit to have influenced her appearance, was to procure the consent of the parents to the marriage of her late husband with Blaisdell. To the latter she seemed to manifest an extraordinary sentiment, and constantly declared that the union was destined by Heaven should take place.

It appears that after the decease of Mrs. Nelly Butler, strong suspicion was entertained of foul play, and a trial, attended with circumstances of much suspicion and many curious allegations, took place, to ascertain the manner of her death. The "spectre" herself, as the phrase was used, had several communications to different parties on the subject, and the impression which prevailed in the community was, that the frequentation of this unresting spirit was attributable to the fact that her life was cut short by violence.

As the immediate descendants of the three families involved in the scandal are still living, and reside at the scene of the hauntings, we feel justified in entering into any further details. The Rev. J. D. Cummings alludes but slightly to the trial, the decision of the grand jury, and the persecutions which attended the various members of the family connected with the entire transactions.

One thing is certain: the lapse of over seventy years since these strange occurrences, has not been sufficient to erase the impression that Mrs. Nelly Butler was murdered, and that to this cause was attributed her pertinacious visitations to the scene of her earthly wrongs.

Mrs. Butler's spirit often walked by the side of Miss Blaisdell in the daytime, and the full sight of astonished witnesses. She was frequent in the fields, lanes, and woods, besides the houses which she frequented where she would pass from room to room, and when the inmates of her apparition fled from the apartment, she would kindly assist them to leave, reminding them that they should not intrude upon their presence, but meet with them in a way that would occasion no harm.
purpose of effecting a union with Captain Butler; but when it was found that her appearances after the marriage were more frequent than before, whilst her visitations continued with equal force and intensity after the second Mrs. Butler's death, this hypothesis became untenable; neither would the facts of the case conform with the assumption that Miss Blaisdell's mediumship was essential to the production of the phenomena, which continued, as we have stated, long after her decease.

Mention is made in Mr. Cumming's pamphlet of a singular act, enjoined in the most solemn manner by the "spectre," namely, the digging up and re-interment of her child's body, which she desired to be buried in a different place. At the re-interment, which caused great scandal in the neighbourhood, the spirit attended in person, singing and chanting in a voice which was audible to over eighty people who were present at the ceremony. She appears to have been very piously disposed, singing hymns, quoting Scripture, praying, exhorting, and representing herself as "in heaven, with Jesus and the angels." Hundreds of witnesses saw and heard this spirit, many of them people of the first standing, whose veracity and candor was unquestioned; notwithstanding this, the three families chiefly concerned became the subject of the most cruel calumnies, bitter persecutions, and finally of the trial above alluded to, during the course of which upwards of forty affidavits were given by some of the most respectable persons in the community, confirmatory of the statements above alleged, and descriptive of the various modes in which the "spectre" had manifested herself. As the Rev. Abraham Cumnings has given several very interesting and minute details of the modes in which the ghostly visitant's presence was regarded, besides having published in full the affidavits of the whole forty witnesses examined on the trial, we shall refer our readers to the following quotations from this pamphlet, for the better understanding of the marvellous circumstances narrated:

"The times, places, and modes of her appearing were various. Sometimes she appeared to one alone, sometimes to two or three, then to five, six, ten, or twelve, again to twenty, and once to more than forty witnesses. She appeared in several apartments of Mr. Blaisdell's house, and several times in the cellar. She also appeared at other houses, and in the open fields. There, white as the light, she moved like a cloud above the ground in personal form and magnitude, and in the presence of more than forty people. She tarried with them till after daylight, and vanished; not because she was afraid of the sun, for she had then several times appeared when the sun was shining. Once in particular, when she appeared in the room where the family were, about eleven o'clock in the day, they all left the house; but convinced of the imprudence of their conduct, they returned.

"At another time, when several neighbours were at the house, and were conversing on these remarkable events, a young lady in the company declared that, though she had heard the discourse of the spectre, she would never believe that there had been a spectre among us, unless she could see her.

"In a few minutes after, the spectre appeared to several persons, and said she must come into the room where the company was. One of those who saw her, pleaded that she would not. The spectre then asked, 'Is there a person here who desires to see me?' The young lady was then called, who, with several others, saw the spectre. 'Here I am,' said she, 'satisfy yourselves.' The lady owned that she was satisfied. It was now about two o'clock in the day. In short, the ghost appeared or conversed almost as frequently in the day as in the night.

"In all the appearances of the spectre she was as white as the light, and this whiteness was as clear and visible in a dark cellar and dark night, as when she appeared in the open field and in the open day. At a certain time, August 9th, she informed a number of people that she meant to appear before them (for she frequently conversed without appearing at all), that they must stand in order, and behave in a solemn manner; 'For the Lord,' said she, 'is a God of order.' Accordingly she appeared and vanished before them several times. At first they saw a small body of light, which continually increased till it formed the shape and magnitude of a person.
"This personal shape approached so near to Captain Butler, that he put his hat, and it passed down through the apparition as through a body of light, in the thirteen persons, who all saw the apparition, which rose into personal form, features, in a moment; returned to a shapeless mass, resumed her personality, and again directly. They saw that which was not afraid to be handled by them, passed slowly by them, near enough for that purpose.

As to the witnesses, not one of them has ever been accused or even suspected of being concerned in an artifice. Some of them are aged, others young. They still have, professions, employments, and interests widely different, and belong to families.

She mentioned several incidents of her past life, known only to her husband, declared, and asked him if he remembered them. He said yes. She asked him if he remembered them. He answered no; and of such nature were those incidents as to render the personal form utterly improbable that he ever should have mentioned them before. This was the very time when he attempted to handle the apparition.

Once, when she conversed with about fourteen persons, Mr. Blaisdell, having that his father was sick, asked the spectre whether she knew anything, or not, on his behalf. 'Your father,' she replied, 'is in heaven, praising God with the angels.' If words of greeting were required, she had been trained in the art, and her answer of the ghost, and his friends at York, where his father lived, utterly df they sent the news in the course of those days.

At the time when fifty people heard her discourse, while more than forty to some of them—who no more believed these extraordinary events than mankind in general—she mentioned several occurrences of her past life, known to all the town in order to satisfy them that she was the very person she professed to be. This all this company had been acquainted with her in her lifetime, and a certain number of them very intimately. She desired that any of them would ask questions they pleased, for the removal of any doubts respecting her. Accordingly, persons did propose several questions respecting a number of events in her past all these inquiries, she gave completely satisfactory answers.

She foretold what the opinion and conduct of mankind would be with regard to the ill-treatment which Mr. Blaisdell's family would receive on her account. She only declared the necessity, but foretold the certainty of the marriage at an hour by both the parties and both the families opposed it. On thirty hours after Mrs. Butler's marriage, the spectre predicted it would become the parent of but one child, and then die. Ten months after this was born, and she died the next day. The safe return of one bound to the West was also foretold and accomplished.

These predictions were all fulfilled, and were previously and sufficiently known to vicinity for evidence that they were such. She uttered several other predictions accomplished.

Some time in July, 1806, in the evening, I was informed by two persons who had just seen the spectre in the field.

About ten minutes after, I went out, not to see a miracle, for I believed that had been mistaken. Looking towards an eminence twelve rods distant from the saw there, as I supposed, one of the white rocks. This confirmed my opinion, spectre, and I paid no more attention to it. Three minutes after, I accidentally saw the same direction, and the white rock was in the air; its form a complete circle with a tincture of red, like the damask rose, and its diameter about two feet.

Fulness satisfied that this was nothing ordinary, I went toward it for more examination.

While my eye was constantly upon it, I went on four or five steps, when me from the distance of eleven rods, as quick as lightning, and instantly personal form with a female dress, but did not appear taller than a girl seven. While I looked upon her, I said in my mind, 'You are not tall enough for who has so frequently appeared among us.' Immediately she grew up as large as I conceived this to be. Now she appeared in her new representation of the sun diffusing the luminous rectilinear rays everywhere to Through the rays I saw the personal form, and the woman's dress. Then I the objection of the Encyclopaedia, that 'ghosts always appear to one alone.' my mind, I see you as plainly as ever I saw a person on earth; but were I with you an hour, what proof could I produce that I ever conversed with y This, with my fear, was the reason why I did not speak to her. But my fear, with ineffable pleasure.

Life, simplicity, purity, glory, all harmonizing in this celestial form, has delightful effect on my mind. And there appeared such a dullness afterw
corpsoreal objects as I never perceived before. I went into the house and gave the information, not doubting that she had come to spend some time with us, as she had before. We went out to see her again; but to my great disappointment, she had vanished. Then I saw one of the great errors of my life. That I had not spoken to her, has been the matter of my regret from that hour to this."

"Some time in March, 1866, she talked a few minutes without appearing, at eight o'clock in the morning, and promised to come again that day; at two o'clock she performed her promise, and talked with four people two hours. It was then she uttered these words: 'Though my body is consumed, and all turned to dust, my soul is as much alive as before I left the body.' This conversation was indeed in the cellar, but the place was enlightened with her radiance.

"May 21st.—At ten o'clock, she appeared to two persons, and sent a message to another.

"May 25th.—Ten o'clock. Appeared and conversed with two witnesses, while a third person heard the conversation; and revealed by which the same was proved to others.

"May 26th.—She appeared at eight o'clock in the morning, and talked with four persons an hour and a half. In half an hour after, she appeared and talked with the same four persons, while two others heard a voice, without knowing what was said.

"May 27th.—Talked with two persons, and promised to be present at a meeting of about twenty people, which was to be held the next day in the evening. Accordingly she appeared at this meeting to persons who were ignorant of the promise. The assembly was immediately interrupted by the declaration that 'the spirit is come.' The next evening after, she conversed with a couple of persons, and told them by her inimitable voice to whom she had appeared."

"Her conversation was always with grace, seasoned with salt, very affecting and delightful.

"August 18th.—At ten o'clock, she talked with three persons invisibly. At two o'clock the same day, she appeared and talked to three people in the hearing of five other persons."

"Of forty depositions and affidavits given by as many different persons in reference to this remarkable affair, we insert the following as specimens. The first is from one who appears to have been constitutionally sceptical, and whose very circumstantial testimony is on that account all the more valuable.

"TESTIMONY OF MISS HANNAH BATCOOM.

"August 9th, 10th.—I was at the house of Mr. Blaisdell by the persuasion of others; for as to myself, I made very light of the matter, supposing that the whole was the contrivance of certain persons.

"We heard rappings, and these sounds were spoken to, but no answer obtained. After much altercation (which is needless to rehearse), we all came out of the cellar, and all went off, except a few persons, of whom I was one. Some of Mr. Blaisdell's family uttered severe expressions against those who went off and did not believe. 'What do you want they should believe,' said I; 'for my part, I see nothing to believe.' Immediately Mrs. Butler came in from the entry, very much affrighted. 'If any one desires to be convinced,' said she, 'let him look there in the entry.' I looked there and saw nothing. Soon after this, while Mrs. Butler was sitting on the foot of a bed, we heard a sound right against her on the outside of the house. Mr. Butler told her to speak to it. At first she refused. They told her she must. Then she said to it, 'If I am guilty, stay away; if I am clear, in the name of the Lord, clear me.' The spirit then rapped very hard, so as to shake the house. Some of the company said she must go into the cellar. 'So I must,' said she; 'if I do not, she will come into the room; and if she does, I shall die. Who will go with me?' D—— A—— said she would go. They went, and soon after we all went down. Then I plainly heard the voice say to Mrs. Butler, 'Go up, that the people may not think it is you who speak.' I saw her go up into the room, and heard at the same time the voice in the cellar. Mr. Blaisdell asked the spirit whence she came. She answered, 'I am from heaven. I am with God and Christ, angels and seraphim, praising God. Glory, glory, glory.'

"Mr. Blaisdell asked why she did not manifest herself in the forepart of that night to all the people. She answered, 'I was not permitted to come where there was so much sin.'

"The spirit then said to Mr. Blaisdell, 'Ask the people if they are convinced.'

"He did so; and I among the rest answered that I was.
Then the spirit said, 'I must appear;' and by her direction we placed our order. Then I saw a white appearance, at first not more than a foot in height, and when it came nearer to me, I felt with fear, and left the cellar; but others told me that afterwards they saw plainly.

AUGUST 13th, 14th.—I again went to Mr. Blaisdell's with forty-seven persons. The spirit now told us again that she was from heaven, and that she was Hooper. After much conversation, the spirit said that some of the people could not hear all that was to be said, and that we must go up and refresh ourselves.

"You must go with me to two places this night," said she, 'and you must at one o'clock.'

"What o'clock is it now?" said Mr. Blaisdell.
"She said, 'Twelve, twelve, twelve!'"
"We went up immediately and looked on the watch, and it was exactly twelve.

"In a short time, hearing the usual sign, we returned. Among many of which I do not remember, Mr. Downing asked the spirit if she knew him; she answered, 'Yes,' and called him by name. He asked her if she was ever at his house. She said that she had been once there with her mother. At length she told us that we were on the road, and she would wait with us behind, with Mrs. Butler. 'But you must go,' said she, 'singing a psalm; for God is a God of orders and person asked when she would be ready. She said, 'I will tell you now.'

"Some person again asked what o'clock it was. She answered one. We went back, and after a short time, we saw a person in white, walking with Mrs. Butler. 'But you must go,' said she, 'singing a psalm; for God is a God of orders.'

Then she came to us, and we all went back in order to Mr. Blaisdell. I looked back and saw a person in white, walking with Mrs. Butler, returned to the house, Mrs. Butler appeared very weary and exhausted.

"I asked her at what time the spirit came to her. She told me it was at a little distance from the people. 'When you heard me groan,' said she, 'I saw it coming towards me; I am always more afraid when I only see it than when it has spoken to me; and she then told me not to be scared, that she was not hurt me, and that if I would sing a hymn it would expel my fears.'

The following is the testimony of Captain Millar, whose house was the remarkable visitation above mentioned:—

"TESTIMONY OF CAPTAIN JAMES MILLAR.

AUGUST 7th.—Mr. Blaisdell came to my house, and desired me to go where I might hear and see for myself. He also went to Capt. Samuel Simons' request. Capt. Simons and his wife, S—— B——, and N—— G——, went there, came with him to my house, and we all went to Mr. Blaisdell's. We were there some minutes, Capt. Simons, by desire, prayed. His prayer was followed by a knocking, and we all went into the cellar. Mr. Blaisdell asked what was wanted, and who it was. It answered, 'I was once Nelly Hooper.' I asked, 'You have the Bible, and that is God's truth, and do you abide by it, and keep His commandments?' After some conversation with Mrs. Simons she said, 'I must go,' and we heard no more. It was now broad daylight, and there was not a man, and no one in the street, nor in the house. The voice was about six feet from me.

AUGUST 9th.—I went to that house with many people, among whom I observed disorderly behaviour. The spirit spoke but little, and I returned with a resolution to have no more to do with that house on such an errand.

AUGUST 14th.—Just before daylight, I heard singing as I lay in bed, at my house. Presently, by my leave, my house was filled with people, and there were no more to do with that house on such an errand.

The following is the testimony of Captain Millar, whose house was the remarkable visitation above mentioned:—
NINETEENTH CENTURY MIRACLES.

Paul Blaisdell. After some discourse of the voice with him, which I understood not, I heard sounds of knocking near me. I asked, 'What do you want of me?' It answered, 'I have come to let you know that I can speak in this cellar as well as in the other. Are you convinced?' I answered, 'I am.' 'Now,' said the voice, 'the company must be solemn, and stand in order before your door; I am going to appear. Now, do you remember that I was once Nelly Hooper?' We went up, and complied with her direction, and I saw a personal shape coming towards us, white as the light. By the spectre's order, as I was informed, Mrs. Butler went towards her. 'Lydia,' said the spectre, 'you are scared, you must sing.' Then she sung a hymn. The spirit came almost to us, then turned, and Mrs. Butler with her, and went several rods towards Capt. Simson's, and appeared to take her by the hand, to urge her on further, and disappeared in our sight. Mrs. Butler returned, and informed the company, as I was told, that if they would walk to Mr. Blaisdell's solemnly, as to a funeral, the spirit would walk with Mrs. Butler, behind them. The company did so. But I, being far forward, saw nothing.

"JAMES MILLAR."

TESTIMONY OF MRS. MARY JORDAN.

"On the 4th of August, 1800, about two hours before daylight, while I slept at Mr. Blaisdell's house, I was awaked by the sound of knocking. I got up, and with about twenty others went into the cellar. There I heard a voice speaking to us, as I never heard before nor since. It was shrill, but very mild and pleasant.

"Mr. Blaisdell, addressing the voice, said that several persons (of whom I was one) had come from a distance to obtain satisfaction, and desired that she would tell us who she was, and the design of her coming.

"She answered that she was once Nelly Hooper, and after she was married became Nelly Butler.

"After much conversation of a religious nature, she appeared to us. At first the apparition was a mere mass of light; then it grew into a personal form, about as tall as myself. We stood in two ranks, about four feet apart. Between these ranks she slowly passed and repassed, so that any of us could have handled her. When she passed by me, she was so near that if she had been a substance I should certainly have felt it. The apparition had a constant tremulous motion. At last the personal form became shapeless, expanded every way, and vanished in a moment.

"Nothing more being now seen or heard, we were moving to go up, when the voice desired us to tarry longer.

"We did so, and the spirit talked with us another hour, even till broad daylight. She mentioned to us the ill-treatment which Mr. Blaisdell's family had suffered by reproach and false accusation, and told us they would on her account be yet more despised and ridiculed.

"Her discourse concluded by a solemn exhortation. After speaking much more that I cannot remember, she sang praises, and left us. Her notes were very pleasant. Her words were no higher than common, yet they were exceedingly impressive.

"MARY JORDAN."

"TESTIMONY OF MRS. WENTWORTH (SISTER OF THE APPARITION).

"On the 2nd of January, 1800, Hannah Blaisdell came to Mr. Butler's house, and informed me that the extraordinary voice which they had heard, had declared itself to be that of my sister, and that I must go to her father's house.

"I replied to her face that I did not believe it. The next day I received the same message from three other persons of other families, to whom I returned the same answer.

"Nevertheless, I was at last persuaded, and accompanied Capt. Butler and my husband to Mr. Blaisdell's house. Capt. Butler and I examined the cellar with a candle. Capt. Simson and some others went with us.

"I held Lydia (Mrs. Butler) by the arm, when we heard a loud knocking, and the sound of a voice which brought fresh to my mind my sister's voice.

"This voice spoke several sentences, which were such as my sister used to utter, and from this time I cleared Lydia of the voice, and accused the devil.

"August 8th.—Was there again with about thirty others, and heard much conversation. The voice was still hoarse and thick, like that of my sister on her deathbed, but more hollow. Sometimes it was clear and pleasant.

"August 14th.—I heard the same voice in the same place, and did then believe it was my sister. She talked much with Capt. Simson, and exhorted the people. I heard a private conversation which I had with my sister in her life-time, and which I had never repeated to any one. We were alone together; but may it not have been overheard by some evil spirit who now personates my sister? I know of no reason for her coming.

"SALLY WENTWORTH."
"August 15th, 1800.—After much conversation with the spectre, she told
must talk and appear at the house of Capt. Millar, because he had reports
not be anywhere but at Mr. Blaisdell’s house. ‘And Lydia must walk
she said, ‘that you may all see that she is one person, and I another.’
“We walked in order, two and two, to the house, and I saw the spirit appe
appear several times.
“While we were at Capt. Millar’s house, we stood in the field, whilst Mrs.
great fear, walked with the spirit, before our eyes, a few rods towards Mr. Sim

“Then Mrs. Butler came to us and said we must return to her father’s house
two, singing a hymn, and she and the spectre would walk with us. We did so.
Simon and I walked behind, if possible to see the apparition. When we h
about fifteen rods, I saw a white appearance to the left hand. As we passed
into rank, and walked with Mrs. Butler. Mr. Downing and I turned and lo
them, and heard them talk. We kept walking on, then stopping to look at the
way. We heard them speaking all the time, but in a low voice. The spirit as
a personal form, with arms locked, as white as snow, and about as tall as Mrs.

“Soon after daybreak I saw it plainly vanish. “James Spr

Most of the affidavits are to the same effect as the above.
them state that the spirit often appeared, bearing a very small chi
arms. That the particles of luminous matter that seemed to con
were tremulous, in constant motion, presented no resistance to t
and were always white and shining.

All the witnesses saw her with more or less distinctness, and ;
her voice, and bore testimony to its remarkable shrillness, and “ini
peculiarity.

Mr. Cummings’ pamphlet concludes with the following summa
manifestations.

“At first, the terror of the persons who beheld her was excited by the
holding a ‘ghost,’ yet after a little discourse with her, their fears were entirely
and succeeded by a singular pleasure, so delightful was the mode of her;
conversation.

“The spirit was always extremely disposed to pious; sang hymns, utter
exhorted, quoted Scripture, and joined with her wonderfully sweet but
voice in the singing of hymns with others.

“This same voice, though inimitable, most nearly resembled her own
remembered when she lay dying.

“This apparition impressed all witnesses with feelings of pleasure an
except in rare instances, one of which occurred at that assembly held in the
night of August 9th, when, as I have said, there were gathered some of the b
who conducted themselves with order and reverence; but others there were,
such familiarity and derision as rendered them unworthy to obtain conviction
by, as the spirit afterwards declared, she could not manifest herself amon
that save some knockings and a few sentences spoken, no tokens of her presen
given.

“The spectre gave a number of extraordinary messages, of which the mar
one, and that a subordinate one to other ends of far superior magnitude and

“Those supererogatory ends you will know hereafter, but they cannot, they
written. . . . .

No doubt can exist that if the parties interested in these stra
mena could have considered and investigated them with the san
coldness that characterizes the visitors of our modern spirit c
valuable and important views of spirit life, its laws and condi
have been gathered from such unusual opportunities for the e
amidst the fear, ignorance, and superstition which have sf
obscured man’s views of spiritual existence, it was next to im
even one risen from the dead should be able to bring conclu
of her presence, or inform the prejudiced and bigoted concerning the true
conditions of spirit life.
Still, the details of this remarkable case are too circumstantial and well
attested to leave room for doubt concerning its main facts, and they
unquestionably form one of the most singular and authentic evidences of
direct spirit communion that the annals of history can furnish in America,
prior to the great outpouring from which the modern movement of
Spiritualism dates in 1848.

CHAPTER LVII.

SPIRITUALISM IN AMERICA (CONTINUED).

Further Accounts of Early Manifestations in the Nineteenth Century.

The following case though well known, and frequently cited in the
literature of Supernaturalism, may not be deemed—in a condensed form—
out of place in this record:—

"A TRANCE SPEAKER.

"In 1811, 'Miss Rachel Baker, the Sleeping Preacher,' recorded at the time as 'a
remarkable case of Devotional Somnambulism,' attracted much attention. While sitting in a
chair, apparently asleep, she began to sigh and groan, as if in excessive pain. She talked
incoherently. These conditions came at brief intervals for two months. The talking
then became understandable. The account says: 'Her body is as motionless as a statue.
The only motion the spectator perceives is that of her organs of speech. She commences
and ends with an address to the throne of grace, consisting of proper topics of acknow-
ledgment, submission, and reverence; of praise and thanksgiving, and of prayer for
herself, her friends, the church, the nation, for enemies, and the human race in general.
Between these is her sermon or exhortation. She begins without a text, and proceeds
with an even course to the end; embellishing it sometimes with fine metaphors, vivid
descriptions, and poetical quotations.' These 'fits,' as the enthrallments were then
termed, occurred always at night. They each continued from thirty-five to ninety-eight
minutes. At the close of the address follows 'a state of body,' continues the account,
'like groaning, sobbing, or moaning; and the distressful sound continues from two minutes
to a quarter of an hour. This agitation, however, does not wake her; it gradually sub-
sides, and she passes into a sound and natural sleep, which continues during the remainder
of the night. In the morning she wakes as if nothing had happened, and entirely ignorant
of the scenes in which she has acted. She declares she knows nothing of the nightly
exercises, except from the information of others.' But they did not look upon these
things in those days as they do in our own more enlightened time. Every conceivable
form of medical treatment failed to 'cure' her, until, in 1816, Dr. Sears of New York
dragged her so completely with opium that he put a stop to her power to pray, preach,
and exhort."

The voucher for the next narrative being "the Rev. Giles B. Stebbins,"
a name recognized by American Spiritualists as a synonym for judgment
and acumen, as well as the strictest integrity, needs no other introduction
than Mr. Stebbins's own words. Writing to the Detroit Post he says:—

"The following narrative of a wonderful experience I noted down carefully when it
was related to me by Henry Willis, of Battle Creek, whom I have known for years as a
man of integrity, uncommon energy in business, clear intellect, strong nerve, and fine
physical health. He came from Pennsylvania to oversee the building of the Michigan
Central Railroad, has been well known in this region since, enjoys good health at
seventy years of age, as a result of his Quaker temperance, and has a fair
which might have been much larger had not his hospitality and public spirit
ous and active. The reference to well-known residents of this city makes it
of additional interest. M. W. Baldwin was the first locomotive builder in
A gave name to the great locomotive works of Baldwin and Co., in Philadelphia
an intimate friend of Mr. Willis all his life, connected with him in business,
an and familiar terms. I give the words of Henry Willis as given to me by h
has seldom told this strange story, and could only be induced to allow its pu
possible help to psychological and spiritual research. He said :

"In July, 1838, M. W. Baldwin, of Philadelphia, Penn., came with me
intending to start a branch locomotive shop on Cass wharf. We remained
weeks in Detroit altogether. I was at that time engaged to build a railroad
manse to Allegan. I think it was on a Thursday morning I left my friend
Allegan; he was to leave by a steamboat at ten o'clock of the same day for hi
I passed through Marshall on Friday, Ketchum requested me to go to Sand
and purchase provisions for our railroad men, as there were none to be had in
the country being new. I came on and stopped at Battle Creek to visit. C
and Sunday I became very uneasy. I was frequently asked if I was unwell.
was much depressed, but I bore up and endeavoured to be cheerful, and after :
for Sandusky in company with friends living near Adrian. At Tecumseh I
take the stage, and paid my fare to Sandusky. The stage drove up with
twenty feet of the door of the hotel. I handed the driver my carpet-bag; a
my foot on the step to get in I felt a heavy blow on the back of my neck, and
"Go to Detroit" were as audibly, but inwardly, heard as I ever heard anythin
to see who struck me. No one except the driver before me, was nearer than
twenty feet off. I stood astonished, and passengers and driver shouted, "Wh
get aboard!" I said, "Driver, hand me my bag." I took it, went to the hot
the landlord who it was that struck me on the back of my neck. "I saw you
give a bound as you put your foot on the step, but no one struck you, I no
looking directly at you. What is the matter?" he asked. "I must go to Det
and cannot imagine why, or for what, I have no business there." The C
drove up to a seat with the driver, hands onto to drive as fast as he could. I repeated it with the next driver. I felt
wanted to fly, so anxious was I to reach the station. As we turned out of M
saw an engine on the track. The engineer said to the fireman, as I afterwa
"Let us go; we can't find Willis." The fireman looked around, saw the stag
"Stop; Willis must be in that stage." He jumped down, ran and met us a
off. I knew him and said: "Why, Jack, what on earth is the matter?" and b
"Baldwin fell down sick in the hotel two or three hours after you left la
His great wish has been to have you with him. We have been out for days
find you. This morning when we left it was doubtful if he lived till night.
to Detroit as fast as the engine could go. I ran to the hotel, as I reached
of the stairs the landlord and wife, Mr. and Mrs. Wales, Dr. Hurd, and five e
servants were at the door. Dr. Hurd said, "He is gone." I pushed into the
off my coat, and applied my hands over his head and down the sides of his fa
as vigorously as I could for some five or six minutes, when he spoke: "Henry
you been where have I been? Oh, how much I have wanted you with me I
said. "Well, if that is not bringing a man to life, what is. This action
magnetizing, I cannot account for. I never did it before or ever saw it done
a trance or spasm, but not dead. Dr. Hurd told me his symptoms were those
man. I remained seven weeks with him, never sleeping in all that time on a bed
four or five hours when C. C. Trowbridge and Augustus Porter relieved me.
home on a cot in his family in Philadelphia, he not having been able to sit
six eight or nine weeks. I think it was in 1844 or 1845 I was at work in my t
rees, at Battle Creek, with my mind then, as it often had been, on this strange
unaccountable matter—how I was some sixty miles from Detroit, going dir
the South, and on important business; and why I should have changed my
voice said to me: "The spirit of Baldwin's father was after you to go and a
and take him to his family." Down to this time I had never told a living
this singular affair, not even Baldwin himself. From the moment that I wa
in my nursery why I went to Detroit, I ceased to wonder, and was, and still
that there was an invisible power that followed me from the time I arr
Creek until I took Baldwin to his home."

"Any comments on these remarkable facts would be superfluous. The
abundant food for thought.

"Detroit, March 27, 1877."

"G. B."
WHILST making collections of narratives in New York city some years ago, the author was favoured with the receipt of the following account, furnished by a gentleman of the strictest veracity and a man "whose word has been as good as his bond," for over half a century of time to all his friends and neighbours. The account is given in a letter to Dr. Mitchell, of New York, and has recently been admitted into "Day's Historical Collections of Pennsylvania." It runs as follows:

"Meadville, Penn., June 21st, 1816."

"Dear Sir:—I now give you an account of a very singular case; possibly you may have met with something analogous to it in your researches, but so far as my inquiries have extended, it is without parallel.

"Mr. Wm. Reynolds, his wife and children, a respectable family, originally citizens of Birmingham, in Great Britain, settled in the vicinity of Oil Creek, twenty-seven miles from this village, in the year 1797. Miss Mary Reynolds, one of his daughters, is the subject of this communication, upon which I shall be happy to see your animadversions. For five years, she has exhibited the phenomenon of a person vested with two distinct consciousnesses. I became acquainted with Miss Reynolds soon after my removal to this place, in May, 1815, when she was in exercise of her original consciousness, the last evening of which she spent at my house. The following evening I was at her brother's, where there was considerable company, of which she was one. To my surprise, when I spoke to her, she had no knowledge of me; I was, therefore, introduced to her anew. My curiosity was excited; and it was gratified by a history of her singular case.

"After arriving at adult age, she was occasionally afflicted with fits. In the spring of 1811, she had a very severe visitation of this kind; her frame was convulsed, and she was extremely ill for several days, when she became totally blind and deaf. During twelve weeks she continued in a very feeble state; but at the end of five weeks, the use of her visual and auditory faculties was perfectly restored. A little before the expiration of the twelve weeks, one morning when she awoke, she appeared to have lost all recollection of everything which she ever knew.

"Her understand-ing, with an imperfect knowledge of speech, remained; but her father, mother, brothers, sisters and neighbours, were altogether strangers to her. She had forgotten the use of written language, and did not know a single letter of the alphabet, nor any domestic employment, more than a new born babe; she, however, presently began to regain various kinds of knowledge. She continued five weeks in this way when she suddenly passed from this 'second state' (as for distinction it may be called) into her first. All circumstances of the five weeks just elapsed, were totally gone, and her original consciousness was fully restored; now the cloud which had overspread her mental hemisphere, was dissipated; her kindred and friends were all at once recognized. Every kind of knowledge which she had ever acquired was as much as her command as at any former period of her life, but of the time and of all events which had transpired during her second state, she had not the most distant idea. For three weeks she continued in her first state, but in her sleep the transition was renewed, and she awoke in her second state. As before, so now, all knowledge acquired in her first state was forgotten, and of the circumstances of her three weeks lucid interval, she had no conception; but of the small fund of knowledge she had gained in the former second state, she was able to avail herself, and she continued from day to day to add to this.

"From the spring of 1811 Miss Reynolds has been in this wonderful condition, frequently changing from her first to her second, and from her second to her first state; more than three-quarters of her time has been in her second state. There is no periodical regularity as to the transition. Sometimes she continues several months and sometimes a few weeks, a few days, or only a few hours in her second state, but in the lapse of five years she has been in one instance more than twenty days in her first state. Whatever knowledge she has acquired at any time in her second state is familiar to her whenever in that state; and now she has made such proficiency, she is as well acquainted with things, and is in general as intelligent in her second as in her first state. It is about three years since an attempt was first made to reteach her choreography. Her brother gave her a name, which he had written, to copy. She readily took a pen, agreeable to his request, and it is a fact that she actually began to write it, though in a very awkward manner, from the right to the left in the Hebrew mode. It was not long before she obtained a tolerable skill in penmanship, and in her second state often amused herself by writing poetry, yet in her first state this is an exercise which she seldom if ever attempts. It may be remarked that she acquires all kind of knowledge in her second state with much greater facility than would a person never before instructed. In her second state

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she has now been introduced to many persons whom she always recognizes whatever state, and no one appears to enjoy the society of friends better than this yo but if ever so well known to her in her first state, she has no knowledge of the second till an acquaintance, de novo, is formed; and in like manner, all acquired in her second state, must be formed in her first also, in order to be known.  

"This astonishing transition, scores of times repeated, always takes place in passing from her second to her first state; nothing is particularly noticeable; she sleeps; but in passing from her first to her second state, her sleep is so profound one can wake her, and it not unfrequently continues eighteen or twenty hours; generally has some presentiment of the change, and frequently for several days. Her sufferings formerly, in the near prospect of the transition from either or the other state, were extreme. When in one state, she had no consciousness of having been in the other; but of the wonderful fact she was persuaded on the assertion of her friends, hence when about to undergo the transition, fearing she would revert so as to know again in this world those who were dear to her, her feelings and respect were not unlike the feelings of one entering the valley of the shadow but she has now so often passed from one state to the other, that she does not change with that horror or distressing apprehension with which for a certain time she used to do.  

"As an evidence of her ignorance in her second state, at an early period, once walking at a little distance from her father's house, and discovered a reptile, and sprang forward to catch it. Fortunately, the serpent lay near a hole, and as she seized it by its rattle it thrust its head in, and she was not able to hold it out. At another time she was riding in a narrow path alone in the woods, as bear, which did not seem disposed to give her the path. She boldly rode up to animal, and in a very imperious style ordered him out of her way; and she the point of dismounting to belabour him with her whip when he peaceably chased her.  

"This young lady is naturally of a cheerful disposition, but thoughtful. In her state her imagination glows, her wit is keen, her remarks are often shrewd and her prejudices, conceived without cause, against her best friends, are somewhat strong.  

"TIMOTHY"

As it may assist the student of psychological physiology to observe relations, as well as the differentiation of two very remarkable instances of abnormal existence, we shall introduce in this place a brief notice which has excited the attention of thousands of persons both without the ranks of the medical profession, and one which has called more remarks from the secular papers, than any other instance of known to modern science.

We speak of Miss Mollie Fancher, of Brooklyn, N.Y., whose may be found summarized in the following extracts from the notices in the London Spiritualist of June, 1879. The details are given in the letter addressed by Dr. C. E. West, of Brooklyn Heights, the former preceptor of the unfortunate invalid. Dr. West says:-

"Brooklyn, October 31

"Dear Madam,—You request me to write a brief sketch of Miss Mollie Fancher in answer to the many inquiries which have been made by those who have seen beautiful specimens of her needlework sent to your loan exhibition, and wrought during a most extraordinary illness of more than two years' duration anything like an adequate account of this remarkable girl would require. This I cannot attempt.  

"Miss Mary J. Fancher was born in Attleboro, Mass., Aug. 16th, 1848, educated at the Brooklyn Heights Seminary under my care. She was a sweet girl organization and nervous temperament, and was highly esteemed for her pleasant and gentle disposition. She was an excellent scholar, excelling in belles lettres but her delicate health led to her removal from school a short time before third of her class in 1864. For three years I lost sight of her, till I learned from paper of her singular condition, which resulted from a remarkable accident.  

"Her aunt soon after called and invited me to visit 'Mollie,' as she is called. I did so, March 4th, 1867, and from that time until the present I have been visitor of the family. I have kept a journal of my visits and noted all that
which came under my observation. I have used all the sagacity I possess to discover any fraud or collusion; but I have never seen anything to excite my suspicion or shake my confidence in her integrity. She is a Christian girl, and shrinks from any public exhibition of herself. Spiritualists and curiosity-seekers have sought access to her, but have failed. The power of discriminating character is so great that she is rarely ever imposed upon.

The facts to which attention is called can be fully verified. They are as follows:

"May 10th, 1864.—She was thrown from a horse and severely injured.

"June 8th, 1865.—In attempting to leave a street car her skirt caught, and she was dragged for a block over the pavement.

"Feb. 2nd, 1866.—She was taken seriously ill. Her nervous system was completely deranged. Her hands and feet coming together, she would roll like a hoop. Several persons were required to prevent her from doing personal injury to herself.

"Feb. 8th, 1866.—She went into a trance, and was, to all appearance, dead.

"Feb. 17th.—She lost her eyesight.

"Feb. 18th.—She lost her speech.

"Feb. 19th.—She lost her hearing.

"Feb. 22nd.—She saw, she spoke and heard for half-an-hour, and then for a time she lost these faculties.

"Feb. 23rd.—She lost the sense of sound.

"Feb. 24th.—The fingers closed.

"Feb. 25th.—The jaws locked.

"Feb. 26th.—The legs took a triple twist.

"March 7th.—The spasm was violent.

"May 20th, 1866.—She asked for food, ate a small piece of cracker, and took a teaspoonful of punch—it being the first food she had taken in seven weeks.

"May 27th, 1866.—She was shocked by thunder, and again lost her speech.

"May 28th, 1866.—She went into a rigid trance at 2.30 o'clock, which lasted till 11.30 a.m., the next day. She then passed into a trance till June 1st.

"June 2nd, 1866.—Nourishment was forced by a pump into her stomach, which threw her into convulsions. She was unconscious and suffered intensely till Sunday evening, June 3rd, when her throat closed, and she was unable to take any nourishment or utter a sound.

These items are taken from the diary of Mollie's aunt, who made a daily record of her condition. I have copied but a few of them, to show the beginning of her remarkable illness.

"My first visit, as I have said, was March 4th, 1867. I found her lying on her right side, with her right arm folded under her head. Her fingers were clenched in the palm of her hand. The right hand and arm were paralyzed, as was her body generally, excepting her left arm. She was in a trance, and seemed to be in pain. She remained in this trance till the 8th, a shorter time than usual at this period of her illness, her trances often lasting from ten to twelve days.

"I now speak of her physical condition. For twelve years she has lain in one position on her right side. For nine years she was paralyzed, her muscles only relaxing under the influence of chloroform. For the last three years her muscles are so relaxed that her limbs can be moved without the aid of chloroform. While passing into this state her sufferings were intense. For days it did not seem possible that she could live. Her eyes were open and staring. For nine years they had been closed. Now they were open, never closing day nor night. They were sightless. She could swallow, but take no food; even the odour of it was offensive. During these twelve years' illness there have been times when, for many days together, she has been to all appearance dead. The slightest pulse could not be detected—there was no evidence of respiration. Her limbs were as cold as ice, and had there not been some warmth about her heart she would have been buried. During all these years she has virtually lived without food. Water, the juice of fruits, and other liquids have been introduced into her mouth, but scarcely any of them ever make their way to her stomach. In the early part of her illness it collapsed, so that by placing the hand in the cavity her spinal column could be felt. There was no room for food. Her throat was rigid. Her heart enlarged. When I first saw her she had but one sense—that of touch. With that she could read with rapidity. This she did by running her fingers over the printed page. With the finger she could discriminate the photographs of persons, the faces of callers, &c. She never sleeps, her rest being taken in trances. The most delicate work is done in the night. The circulation is sluggish, and, as a consequence, there is very little animal heat. She longs to die, but says she cannot, as there is nothing to die. Such is a brief statement of her bodily condition.

"To me her mental state is more extraordinary. Her power of clairvoyance, or second
sight, is marvellously developed. All places in which she takes any interest ar
her mental view. Distance imposes no barriers. No retirement, however sec
yields to her penetrating gaze. She dictates the contents of sealed letters w
never been in her hands without the slightest error. She visits the family cir
relations and acquaintances in remote places, and describes their attire and the
ions. She points out any disorder of dress, however slight, as the last ting thr
sleeve of a sack which to ordinary sight was concealed by the arm. Any arti
has been mislaid she sees and tells where it may be found. She discriminates in
the most delicate shades of colour with an accuracy that never errs. She en
embroidery and wax without patterns. She conceives the most beautiful f
combinations of forms. She never studied botany or took a lesson in waxwor
she never mistakes the forms of leaf or flower. Holding a pen or pencil in her
she writes with extraordinary rapidity. Her penmanship is handsome and legi
once wrote a poem of ten verses in as many minutes—her thought flowing rapi
d of lightning. In cutting velvet leaves for pin-cushions, like the example
she held the scissors by the knuckles of thumb and fore-finger of the left h
brining the velvet with thumb and finger of her right hand, she cut the leaves
and without ravel, as though they had been cut with a punch. These lea
differ in size or form more than leaves growing on tree or shrub. In the early y
sickness she cut more than two thousand such leaves. In April, 1875, she w
2,500 ounces of worsted; to December, 1875, she had written 6,500 r
letters. She has kept an account of all the expenses of the family during he
She keeps a daily journal except when in trances of longer duration than tw
hours. In passing into the new condition three years ago, of which I have s
forgot everything that had occurred in the previous nine years. When she w
speak, she inquired about matters that occurred at the beginning of her illness-
tervening years were a perfect blank to her.

"But I must take leave of this subject. The incredulous will not accept it
not surprising. Miss Fancher is not be judged by ordinary laws. The state is a
a species of modified catalepsy, which has deranged the ordinary action of mind
It is a rich mine for investigation to the physiologist and the psychologist, and
I leave the case.

"Very respectfully,

CHARLES E. V

The following additional particulars of this wonderful case ha
be published by Dr. West's permission in several of the loca
We commend them to the Spiritualistic reader as being specially 
attention.

In a conversation between Dr. West and a party of Brooklyn cl
the former says:—

"To my knowledge she never has made a penny by her gifts, although h
opportunities to do so.... She knows who her visitors are long befo
erushed into the hall below, and she allows them to see her, or refuses, just a
takes her. I took Roseuth's sister there just before her departure for the
Miss Mollie refused to see her. Afterward I asked Mollie for an explainat
didn't like her looks when she entered the door,' was the reply. The door is
below. Another time I took a gentleman of reputation as a scholar. She di
be kept from her room, for the same reason—she did not like his looksa
was blind I took a large man with a great black beard to her, and said, 'I
think of this little man with a smooth, sharp chin' and without turning her
was from us, she answered, 'He is very large, and has full whiskers. I o
She knows what is going on all over the country, but whether from her marv
seeing, or because she reads it, I am unable to say. She is not willing to talk
about her gifts. The topic is painful to her. To her friends, however, she t
and she is quite willing at times to explain her sensations. She tells them
go and what she sees.

"To the question asked by Dr. Channing, then present—'Does she see
have gone before her?—the answer, given with great apparent reluctance,' s
she sees many of them. She sees her mother; she longs to be with her in
says her mother comes to her.'"

The following extract from the Western Times refers to the tes
a physician'well known in New York and highly esteemed for his tr
fulness:—
"From the first, Dr. R. Fleet Speir, of 162, Montague Street, Brooklyn, has been Miss Fancher's physician. He has watched her case with unrelenting vigilance, and has made full memoranda of every symptom and every change. After she had declared that she could not partake of food, that it was nauseating and distasteful, he introduced nourishment through a silver tube. When she was to all appearances dead, he worked over her and restored her. One day he received a note from this curious patient, warning him that an attempt was to be made to rob him. He paid not more than passing attention to it; but the next day some one entered his house and took therefrom a valuable case of surgical instruments. When he has rung the door bell Miss Fancher has almost invariably called out: 'Aunt, please go down and let in the doctor.' Once or twice he has halted on the landing at the stair top, while some other visitor who accompanied him entered the room with Mrs. Crosby. Miss Fancher, after greeting the new-comer, has said: 'Why does the doctor wait outside? Ask him to come in.' She has been aware of his presence in the neighbourhood, and has told, when he was starting from his Montague Street residence, a mile away from her, that he was going to call upon her. Dr. Speir has taken Dr. Mitchell, Dr. Kissam, Dr. Crane, Dr. Ormiston, and many others of Brooklyn's best known physicians to see Miss Fancher.

"It was Dr. Speir who, in the earlier stages of Miss Fancher's illness, tested whether she had partaken of food by going in suddenly upon her and administering an emetic. The drug gave her much pain, while the result was convincing that her stomach was empty. The nature of the medicine was well known to Miss Fancher, although it had been carefully kept from her. This event was just before she went into the rigid condition that lasted nine years. As soon as she emerged from this condition into that of relaxation, three years ago, her memory of the nine years was gone, and she remembered only incidents of previous years. So nine and a half years after the administering of the test, as Dr. Speir entered the room Miss Fancher broke out with: 'You thought I didn't know why you gave me that medicine, but I did. You wanted to see whether food was in my stomach, and you learned that none was there. You won't do so again, will you!'

The editor of the Western Times adds:—

"Miss Fancher longs to die, yet she tells her friends she is afraid she cannot die. 'There is nothing of me to die,' she says. Once, after a most death-like trance, in which it required hours of vigorous efforts to restore her, she uttered: 'Why did you not let me alone? I think I might have died, had you allowed me to.'"

"Some of her friends have seriously said: 'If death is the parting of the spirit from the body, and if Miss Mollie's spirit has been released from the bondage of the flesh, can she indeed ever die?'

That which the above narrative ought to suggest to every intelligent reader is the revelation which Miss Fancher's condition makes, of the latent powers within every human soul. The Spiritual powers manifested by this poor invalid must necessarily prove what is the normal condition of the Spirit, when the abnormal state of the physique permits that Spirit to act alone or in a manner independent of the body. Let it be observed that most of the effects manifested in Miss Fancher's case, are often witnessed in mesmerized or entranced subjects. Miss Fancher exhibits the power of the Spirit when the physical organism is subdued by sickness. The mesmerized subject displays the same Spiritual powers when his body is controlled by the magnetic fluid of a human operator, whilst the automatic trance Medium exhibits kindred, if not precisely similar states, when his mortal body is put to sleep by the magnetism of an invisible Spirit.

These states are all graduated degrees of one condition; to wit, the temporary suspension of bodily powers and the exaltation of the Spirit, or—as in the latter case—the substitution of a foreign intelligence for that of the entranced subject. It is unphilosophical on the part of the many scientific observers who have visited Miss Fancher, that they do not search out and examine kindred cases amongst the mesmerists and Spiritualists. The correlation of a multitude of cases drawn from different sources, would do far more to promote the best interests of science, and explain the
mysteries of soul life and powers, than ever can result from the experiments now so rife amongst would-be scientists called "thou-
ing." It is not an uncommon thing to see a travelling mountebank offers "to expose Spiritualism," placed on a rostrum with a lord bi-
 his chairman, and a party of grave deans and vicars, &c., &c., as his
 supporters."

Presently, one of the grave ministers of Christ is requested to hid-
a child's doll, top, or ball, or some such respectable toy, when the
 bank seizing hold of his reverence, drags him hither and thither
dignified attitude of a pair of schoolboys playing at hide-and-seek
when the mountebank succeeds in finding the toy, a large aud
grave professors cry, "Oh, how wonderful!" and a chorus of
Christians send up hymns of praise to God because Mumbo Jumbo
exposed that wicked Spiritualism that has emptied the pews of the c
and done so much harm to the world by telling it, that it would
ane for its own sins, instead of having "a Saviour" to make at
for it.

Poor Miss Fancher! Her life is in truth but a living martyrdo
science demands its martyrs, and this poor girl's case is properly c
by science, when she herself becomes an enfranchised Spirit, s
scarcely deem that she has paid too heavy a penalty for her glorious

Returning once more to the few additional narratives we ear
Spiritualism in America prior to the Rochester knockings, we in
readers' attention to the following extracts from the August, 1872,
of the Western Star.

The following narrative, from the pen of Dr. Joseph Warren, T
Tennessee, is not only vouched for on the authority of its venerab
but has been carefully investigated and testified to by sever
witnesses, one of whom (Squire Fisher) was actually present at th
described in the narrative. Dr. Warren, now a resident at Rm
the author with permission to publish his narrative in full, reser
the real name of the family chiefly interested, for reasons which w
sufficiently obvious to every intelligent reader.

We shall endeavour to preserve, as far as possible, the phraseol
esteemed correspondent; but as the narrative occupies more sp
would conform to the limits of our record, we must content our
owing such quotations as will be found of the most interesting ch

It was in the year 1830 that Dr. Warren was solicited to fill the
a dear old friend, and former college companion of his, who s
suddenly struck with paralysis. The doctor had secluded himselt
ministerial duties for several months from an ardent desire t
his time to literary pursuits; but deeming that the change from
residence in N——, to the quiet of his friend's country parson
prove congenial to his present condition, he determined to comply
invitation in question.

The Rev. Mr. W——, the friend whom he designed to oblige,
the father of a son, whose wild and dissolute career had rece
terminated by self-destruction. Rumour alleged that if the unhap
man had not put an end to his life by a deed of violence, the
prepared to avenge upon him more than one act of murder, perpe
it was currently reported, on the victims of his lawless passions. I
shame and anguish of mind occasioned by the iniquitous care
wretched son, that had reduced Mr. W—— to that condition of
ness in which the aid of his kind and sympathizing friend, Dr. Warren, had been solicited.

On arriving at the scene of his intended labours, Dr. Warren found that the mansion and grounds formerly occupied by Mr. W——’s family had been abandoned since the tragic death of his son; in fact, the parent and child had long been estranged from each other, and the latter had pursued his course of riot and dissipation in the once stately family mansion, whilst his justly offended father had removed to a small cottage, situated as far as possible from the home thus desecrated.

Here Dr. Warren took up his abode, and here for some months he continued to minister to his suffering friend, and rural parishioners, with ever increasing acceptance. Dr. Warren goes on to say:—

"After a few weeks’ residence in the parish which I had taken under my care, I began to be aware that strange rumours were prevalent concerning the house formerly occupied by my old friend, and of late abandoned to the occupancy of his profligate son. I was informed that the most unaccountable sounds and ghostly sights had been recently manifested there. The house was a large, handsome Southern residence, closely embossed in thick pine woods, and removed about two miles from any other habitation.

"Despite its secluded situation, and the evil reputation which attached to it, the lovely woods and shady forest paths that surrounded it had become a favourite resort of the children in the neighbourhood; and it was from the fearful disturbances that they encountered in their sports near the mansion, that the first tidings of hauntings had been derived.

"In a little while the rustics, who had occasion to pass through the woods, and now and then the sportsmen pursuing their game in its well-stocked preserves, encountered, as they alleged, ghostly forms and fearful apparitions, whilst shrieks, groans, and concussive sounds of tremendous power, echoed and re-echoed from the path-like avenues that surrounded the building, ‘making night hideous,’ and compelling a strict but fruitless search to discover the source of these disturbances. On more than one occasion I was informed, by reliable witnesses, that the mansion had been seen through the woods at night brilliantly illuminated; figures had been discerned passing before the windows, and slitting along the terraces; but when a determined body of the villagers saluted forth to ascertain who had thus invaded the solitude of the place, the lights vanished, the forms disappeared, and the most profound stillness succeeded to a loud hum of voices, and a chorus of sobs. ‘The next morning, when I and four of my most sceptical acquaintances visited the house,’ added one of my informants (Deacon Harvey), ‘I pledge my honour there was not a footprint to be found in the dust that covered the rooms, passages, and stairways, and that, too, in the very chambers and galleries which I had with my own eyes seen blazing with lights, and crowded with forms of men and women passing and repassing.’

"As time rolled on, the reports of the hauntings became more frequent and circumstantial. Numbers of persons, in whose good sense and veracity I had entire confidence, visited the place, and gave me accounts of their alarming experiences. The affair at length began to assume a serious aspect, and this was confirmed by a cautiously written account which appeared in the G—— Citizen, in which the editor detailed his experiences in visiting the possessed mansion, in company with Reuben Jacobs, Esq., a magistrate, and Mr. Stephen Moss, an engineer. As both these gentlemen were personally known to me, and their statements respecting the sights and sounds they had encountered were boldly affirmed over their own signatures, I began to attach a degree of importance to the case which I should never else have associated with a tale of the so-called ‘supernatural.’ My final resolve to enter upon an investigation of these mysteries for myself, was confirmed by an account given me of several days’ exploration in the haunted dwelling, by my friend and parishioner, Mr. Fisher, ex-mayor of N——, and a man upon whose calm judgment and power of observation I felt able to rely. This gentleman assured me he had several times encountered the spirit of young W——, and the forms of two girls supposed to have been murdered by him, and that in the open light of day, and with a tangibility of appearance which admitted of no doubt or question. He affirmed that he himself, with Reuben Jacobs, and Deacon Harvey, had sat in a deserted chamber, and all of them had simultaneously seen two women, in garments stained with blood, rise up from the floor and flee across the apartment, pursued by the shadowy form of another woman. When the apparition disappeared, the loud report of a musket was heard, and that not only by themselves, but also by a crowd of persons who had followed the
of the subjects, I determined to avow myself to any man up to me an assurance of the doctrines I taught, and transmute faith to
ledge. Besides these pleadings of duty, I remembered with some a
certain experiences I had gone through in a visit to Europe, amongst of
much given to the practices of animal magnetism. These gentlemen, i
beige where occult philosophy was the theme of our conversation, had
fine magnetic subject,' and begged me to allow myself to be put into
As a mere matter of curiosity, I consented to their request; but the r
I little anticipated, and can never forget. I became lost to this earth as
and found myself in realms of beauty, joy, and harmony, the mem
never recall even now without tears. On every side of me I saw mu
people with glorious forms, shining apparel, and beautiful faces. Som
looking beings I perceived wore the identity of those I had once known
I had long since regarded as dead. Amongst them was the form of m
loved mother; also a lovely little sister, who, marvellous to relate, id
identity, and was known to me, although she had grown up into a pe
looking woman. There were several other well-remembered and dear
of earth, none of whom I should have ever looked to meet again.

"These glorious beings filled me with a wondrous sense of delight,
them spoke to me, though it was the misfortune of my after life that I c
what they said. I beheld one wonderful thing in this scene of para
me more than all others. At times I saw human beings of a most hou
appearance, and of different degrees of blackness and density. These
objects were all surrounded by an atmosphere which seemed to corre
thickness to their own bodies; and what was most astonishing, was th
saw them, and the bright beings surrounded by light and bloom, adv
other with inconceivable swiftness, and such a terrific momentum, th
them shivered to pieces by the shock; but instead of this, I perceived th
through each other's forms, and that without betraying the least consci
seeing, or even being aware of the others' presence. . . .

"In subsequent séances—for I practiced with these mesmerists for
I saw the solution of this singular problem. I perceived that the de
every world or atmosphere corresponded to the beings who dwelt with
and more sublimated spheres and spirits penetrated and inhabited the
thus a vast number of spheres and spirit people inhere together, invi
yet related like water in a crystal, microscopic creatures in water, gas
electricity in the gases, and the innermost invisible life principle in all
within world, spheres of sublimated renunciation, brightness, and I
within and within and still within the grosser and denser. I could se
dwellers in these interlacing atmospheres piercing each other, invisible
but for me to look upon them in this interior unfoldment, was very aw
ful. . . . But to return. It was on a quiet summer's eve
myself, after a long ramble in the pine woods, standing before a des
deserted mansion, the park-like approach to which, with its broad ver

words in upon my mind: There is a gulf between the living and the dead which humanity cannot endure to fathom.

"Again I thought, or something seemed to make me think: How terrible is the approach of unbodied spirit! The mortal cannot stand in the presence of the immortal and live. Such sentiments as these oppressed me with a nameless and indescribable sense of horror. I would have given all I possessed, aye, even years of my life, to fly the place, and yet I could not move. The whole atmosphere seemed to be full of spirit, and that of a horrible and repulsive character. 'How dreadful is this place!' was the thought which at length shaped itself into words, and with their shuddering utterance, I knew that I had broken some spell. Instantly I perceived that a woman, young, once fair, but hateful and antagonistic to my mortal being, had entered the hall and was gliding swiftly towards me. Had no relief interposed to save me from waking conscious contact with this being, the horror of that moment would, I am certain, have terminated my earthly existence; but just then, as if by a providential interposition, three gentlemen of the neighbourhood, one of whom was my intimate friend, Squire Fisher, entered the apartment from a long gallery which they had been traversing on the opposite side to that from which the spirit had borne down upon me. The pang of horror on the one hand, and the relief of mortal companionship on the other, served to produce a shock which threw me instantly into the mesmeric condition to which I have above alluded, and one which my French experiences had rendered familiar to me.

This subsequently informed me they were horror-struck to perceive me lying on the ground cold, and as they at first deemed, lifeless, but when one of the party strove to raise me, I threw him off, and standing upright, I began to speak in a decided and unfamiliar manner, bidding them have no fear, for that I was 'entranced,' and should converse with the spirits who inhabited that possessed mansion. By my command, some rude seats were improvised, and, lighted only by the rays of the full moon streaming in brightly through the broken panes of the shattered windows, the amazed visitors remained listening to the revelations which I poured forth under what purported to be the influence of the risen soul of the unhappy suicide, the son of my friend Mr. W."

"Speaking not as myself (Dr. Warren), but as Marcus W. — , I declared that I was as much a living man as I had ever been, and moreover that I dwelt in that same house still, and should continue to do so until my spirit was freed from the bonds which chained me to it. I desired my visitors to speak to me, and when, in awe and confusion, they at first began imperfectly to question, but finally to press their queries with eagerness and intelligence, they learned from me, still speaking as the spirit of the unfortunate suicide, that there is no real death, only a change of bodies, or outward coverings to the soul; that with every one of these changes the soul enters upon an inner sphere to the place, scene, and surroundings which it formerly occupied; that its ability to change its loco, or place of abode, depended wholly upon the power it had acquired in its previous state of existence. That where the moral excellence of the soul was great and exalted, its condition was correspondingly pure, beautiful, and refined; that where the spirit was mighty in intellectual and moral worth, its powers were almost unbounded; whilst its capacity to roam through and master the various conditions of many spheres of being were so enlarged, that such spirits appeared to men like gods, and were in reality, tutelary spirits, or 'Guardian Angels.'"

"Being urgently questioned why the spirit of Marcus W. — continued to haunt and disturb that place, I replied, in his name, that I was compelled to do so. That the spiritual power of my earthly magnetism had been poured out in that place; that crime was strong passion; strong passion ever liberated strong magnetism; and that human magnetism formed 'tractors,' or magnetic points, which drew the spiritual body and bound it as forcibly as chains forged of the magnetism of the universe. They asked of the possessing spirit if it had companions, and who were the female forms so often described by asighted watchers; also what produced the frightful noises that pierced the awful scene. The possessing spirit replied that thousands of wretched beings like himself were attracted to his society, and that it was a part of the law of their lives that, as the remembrance of their crimes returned to them (and when was it ever absent?) they were surrounded by the images called up by their thoughts, and seemed madly impelled to deal blows at those images, and repeat again and again, in frenzied misery, all the scenes which crowded in upon their minds. It was at such times, he said, that their cries, groans, and acts resounded through the heavy atmosphere of their prison house into the atmosphere of earth, and became palpable alike to the sense of sight and hearing.

"When asked if he was sorry for the wrongs he had committed, he replied he was, sometimes, but at other times he was possessed by an uncontrollable desire to repeat it all again and again, and that that was hell, and he could not escape from it. Here he was questioned as to whether the Catholic idea had any foundation in fact that prayers and penances performed by others could avail him. He answered eagerly in the affirmative,
assuring his hearers that the strong sympathy of human spirits, when dire the earth-bound soul, gave it psychologic strength, and aided it to pray and ultimately to repent, and rise out of its bonds into a condition of change; that when the imprisoned spirit had passed through this second death into a finer, purer, inner sphere, and he believed would have the opportunity as he had been told, eternally; but he didn't know; he was not ready for death. He kept on repeating and repeating the scenes of earth, and he supposed he had outgrown them, he could not escape from the horrid necessity of going. He only knew he was infinitely wretched, and longed for, but could not die.

One of the interlocutors here asked if he and the unhappy spirits were any teachers with them, any guardian angels to help them progress. He shuddering shook my frame, and the obsessing spirit replied, with bitter curse and often they saw bright lights flashing amidst them, and they knew the spirits of purer and better spheres, come to try and reform them. Sometimes they heard celestial voices urging them to pray, and strive to banish the hurt that oppressed them.

"There were some, the spirit added, who followed these lights with weeping and penitential tears; then they laid down to sleep, and melted out of that is, they passed on higher. But others, like himself, saw the lights, and heard and though for a moment they felt remorse, and a wild aspiration to over miserable propensities, they generally returned to them with added fury, and mocked and gilded at the angels, and bid them go hence with curses. He and the angels as penetrated into the sphere in which he dwelt were called 'Christ, Mediator,' and 'Saviour' meant; also that the great love and pity men felt towards poor earth-bound spirits did at last give them strength, and to rise; 'and so,' said this intellectual but morally degraded spirit, 'this is what by a Saviour, bearing the transgressions of many, and thus it is that 'with H are healed.'"

"It was far in the night when I awoke in that place of dread. My three kneeling around me, praying fervently, with streaming eyes, and hearts anguish, for pity on the miserable spirits who were there bound in the pri their earthly crimes. As for me, I neither comprehended their pious occupancy own share in the terrible revelations to which they had been listening. The my home, but it required several days of rest, and calm communion with moved companions, to restore my mind to its wonted peace, and make me as full force of what had transpired, the memoranda of which they had made joint recollections of the scene.

"The fearful and loathsome impression produced upon me by that one course with 'the spirits in prison' never became modified, or faded out. Within a few days of its occurrence, I succeeded in procuring a substitute diately upon his arrival I quitted the neighbourhood of the hated dwelling. who had been shaven in my painful experiences in vain urged me to devote myself to the reform of the unhappy spirits who dwelt in the bone crime within that awful mansion. No sense of duty, however strong, could again to renew the loathsome, and as I still deem it, unnatural intercourse mortal and the spirit. I know that what I have written is true. I know experiences and revelations of the movement known as Modern Spiritualism nothing to the terrible revelations of that night of horror; but though I am truth of spirit communion, and doubt not that the intercourse with pure higher existences may be fraught with pleasure and instruction, I can never to place myself in such a position as to overstep the boundaries of the sphere have been mercifully limited by the providence of my all-wise Creator."

The narrative of Dr. Joseph Warren proves to us conclusively are certain grand central truths, revealed to us through Spirit concerning the condition of the soul hereafter, which do not become modified by time, place, nor Mediumistic idiosyncracy; above narration contains no philosophy startling from its novelty, it us forcibly with the fact that prior, as well as subsequent to, the era we designate the Rochester knockings, well attested come from the realm of soul life invariably teach the stupendous less
NINETEENTH CENTURY MIRACLES.

 carry our own doomsday book within us, and that life hereafter is to us a
continuation, but an inevitable result of the good or evil which sown in the rudimentary sphere of mortality.

Of the following two cases (the first occurring in 1834, the second in 1852),
a vast mass of published testimony exists, variously written, and publicly
attested.

The most concise and authentic accounts that we can present we found in a little volume written by Mr. Henry Spier, entitled "The Sounds," and published in England, in 1853.

This work is professedly an account of " all the modern spiritual mani-
estations" which have occurred in America; and one of the principal
interest is derived from the exceeding care which the author has taken to
verify all he relates.

"The first regularly recorded American manifestations commenced at a place
at Kandaigua, New York, and occurred in 1836, in various parts of Pennsylvania.

"It is stated that thingness, now living, who have it in their power, are
able to detect, if possible, the means by which they were effected.

"Mr. Dods was a resident in the village of Levant, Pennsylvania, and
knew the first intimation that gentleman or his family received, that the
subject of any unusual manifestation, was conveyed in certain messages
written in the theatre of operations, the highest degree incredulous, and who repaired to the house of his dwelling, sometimes within, in the wall of every part of his dwelling. Coming from the school-house brilliantly lighted, and forms of men and women moving or seated in an empty room, the lights were suddenly extinguished. Faming, horns, and trumpets were heard, and a dance assembled for a dance, he crept silently to the door, and opened it within. All was darkness and silence—not a human being was visible within.

"On other occasions, noises like the rolling of a heavy millstone reverberate from one end of the house to the other; bedsheets were
stretched from the one to the other; and the ideas of some fantastic dance.

"The scene of these extraordinary phenomena was visited by the
clerk of the county court; he deemed it his duty to visit the place
in his own apartment, to which, about nine o'clock in the evening, he
sent for the clerk of the county court; a car at the door, secured the windows, and searched the house, no one
were confident that no human being was in the room, or could be
knowledge. Placing the candle on the table, unextinguished, he
hold of the quills, and braced themselves against the wall, and
the clothes continued to move until they relaxed. The candle
hopped six feet from the bed on to the floor. The bed was again
replaced the clothes, and once more got into bed.

"In a very few moments the feather bed started out from the
floor, notwithstanding their united exertions to retain the sleeping

"The adventurers never succeeded in obtaining the

The like fortune attended other inquiring friends of Mr. Doe.

At length, a company of gentlemen from various parts of the
house, in the hope of witnessing the manifestations,

"They were conversing freely on various topics, when a
rumbling of distant thunder. It continued to increase in


earer, and at last burst directly over the house, causing a
earthquake. This took place in winter, and the

after this, a noise was heard in the attic like the

for ten minutes, when the company were

of the room, bounding, without touching the floor, and moved

stood in one corner of the room, and moved from the bed.
The clothes were distinctly seen to settle under it, as if some heavy pressure being put on them. A gentleman in the room walked towards the bed, seeming intention to take hold of, or arrest its progress; but one of the corners held his arm, and said, ‘Do not touch it for your life.’ It then dropped and rolled out of the side of the house.

During all these phenomena nothing could be seen. That which made it invisible.

It would appear that the spirit was by no means of a communicative disposition after indulging in many similar manifestations, it ultimately withdrew from and neighbourhood, leaving all parties in total ignorance as to its character as a rappling case, into the truth of which its agents had previously inquired.

It appeared that on a certain night the family of a Mr. Joseph Barron, in township of Woodbridge, about three miles from Rahway, Newark County, were after they had retired, by a loud thumping against the house. Mr. Barron’s vision was, that some person was attempting to break in; but further observation was undesired. The thumping, however, continued at short intervals, until became so alarmed, that Mr. Barron called in some of his neighbours, who, with the family until daylight, when the thumping ceased.

The next evening, after nightfall, the noise recommenced, when it was as be mysteriously connected with the movements of a servant girl in the house during the night. At daylight the thumping ceased again. On the third same thing was repeated, commencing a little earlier than before, and so ever continued.

The circumstances rapidly spread, and produced a vast excitement, the filled and surrounded from morning till night. All imaginable means were in order to unravel the phenomenon. At one time the girl would be in one apartment to another without effect. Wherever she was placed, at uncertain the thumping noise would be heard in the room.

She was taken to a neighbour’s house; the same result followed. Out of doors, however, no noise was heard.

Dr. Drake, who had been constant in his attentions during the whole occasion, in company with the agents of the paper, made a variety of experience. The girl, who was placed in an upper room with some members of the family, would be produced five or six times in succession, jarring the house, ceasing a and then resuming as before. The girl appeared to be in perfect health, from everything like the apprehension she had on former occasions; the noise, however, continued; and in order to ascertain more satisfactorily that herself the author of it, she was placed on a chair upon a blanket, in the room, the chair being bandaged with cloth, the girl’s feet fastened, and her ha

All these precautions produced no change, the thumping continuing as if the girl moved neither limb nor muscle.

She was then placed in the doorway of a closet, the door being ajar. In a minute it flew open, as if violently struck with a mallet, accompanied with a noise as would be produced in such a case."

The records of this century, and the experience of numerous living, furnish many more cases strictly analogous to that of movement, yet lacking the scientific explanation which has been received since 1848.

Spiritual beings who appeared eighteen centuries ago are re modern Christianity as “Angels,” sometimes as “God” in presence of the same period are spoken of as “Prophets,” God,” and considered to be plenarily inspired by the Almighty.

The very same persons who make these enormous claims to Spiritualism, write of Spiritual appearances in the eighteenth and centuries as necessarily being the work of human imposture, or...
resident in the family where he made himself 'manifest;' that he should
tomato; that no power could drive him away; and if he was not used we
'things endwise,' and make himself generally disagreeable.

"From that time to the present, 'Josh' has been a fixture in the family,
talks, cracks jokes, etc., as if he was still occupying his fleshly tenement.

"He is somewhat passionate, and frequently breaks crockery, or mars fur
he is offended.

"But he is easily coaxed. When company is expected, 'Josh' is importun
quiet. Upon one occasion the young ladies were expecting company, and were
desirous that 'Josh' should keep perfectly still during the sojourn of the visit.
"After receiving a thorough outlay of flattery and coaxing, he agreed to h
'but,' said he, 'I shall remain here upon this end of the piano. There is no
leaving the room.'

"The next day he stated that he sat upon the piano during the visit, as
what he said, he repeated a portion of the conversation between the young
their 'company.'

"At one time, when the laundress was ironing in the kitchen, 'Josh' seized
flat-irons and ran upstairs with it, where he was heard in high glee after ac
accomplished. The iron was very hot, and by being placed momentarily on s
stairs, left its imprint wherever it stood. Writing is a favourite amusement r
remarkable 'spirit.' He writes messages and throws them upon the floor quit
His chirography is awful, and his orthography of the same pattern.

"'Josh' is very fond of children, and treats them with becoming consider
"When the adult members of the family leave the house, the children as t
to the special care and guardianship of the said spirit, and he, like a worthy
them from all harm.

"This is only a meagre beginning of the story of 'Josh,' the spirit. It t
from a family of the highest respectability, and is corroborated by the st n
veral 'neighbours,' who have also been favoured with frequent conversat
individual above described."

The author is in possession of several other reports furnished b
individuals who were moved by curiosity to visit the haunted Medin
but as they contain but little variety, and the head of
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NINETEENTH CENTURY MIRACLES.

speaks in an audible voice. At first it called the name of the young girl, and of other persons. The pious head of the family betook himself to prayer in order to lay the spirit, but it would not down.

"On Saturday evening last the pastor was sent for, and he, after convincing himself that there was no fraud on the part of the family, called in another aged and well-known clergyman. They both prayed, and the unseen visitant spoke audibly during the prayers of each. On Sunday morning the girl attended church with the family. There the rapping was heard by several, and the girl's name was called. Pearing to attract attention, she left the church. At a class-meeting, the same day, the same phenomena occurred.

"This much and a great deal more had occurred up to Sunday morning last. It seems to follow the girl, yet some demonstrations have occurred when she was out of the house. They have talked and rapped at her, or with her, while in the street, and on the gate, the door-steps, and other places; and, as we understand, the talking has continued while the girl was absent from the house.

"The members of the family, with whom we conversed, say they are all satisfied that there is no possibility of trick or collusion in the matter on the part of any human being. The two clergymen pronounce the whole thing entirely inexplicable, and we are told that they also are satisfied that no member of the family has any agency in producing the sounds or the talking.

"The parties are too respectable to admit of the theory of collusion. Indeed, they are all greatly pains at the occurrences, and would gladly be rid of them.

"We await further developments, and will report if anything more definite transpires."

In the West Branch Bulletin of Williamsport, of February, 1860, are the following additional particulars:

"MORE ABOUT THE 'TALKING SPIRITS.'"

"We have taken some trouble to ascertain the facts connected with the singular case of noises and strange sounds which we reported last week. It seems that the girl, who appears to be the medium for these manifestations, is not of a robust constitution, but is quite nervous, and has, at times, been extremely ill.

"About a year ago she was playing with another girl about her own age, when both fell into a well. The subject of the present excitement was rescued alive; but the other lost her life. The voice which speaks to the medium makes frequent allusions to this circumstance, generally in a trifling and taunting way. It will say, 'How would you like to be down in that well again?' or 'How did you like it when you fell into the well?'

"After the family had been greatly annoyed by strange sounds, knocking, thumping, etc., for several days, the girl said: 'In the name of God, what do you want?'

"To their utter consternation, a voice replied, plainly and distinctly: 'You, you, you! I want you!' and from this time talking was common.

"Not only would it follow the girl, but when she was up-stairs, and the other part of the family down, and in a different part of the house, the voice would speak to them. This seems to preclude the hypothesis of some specialty attaching to this girl. Men of candour and judgment, who were there and heard for themselves, have no idea that there was a possibility of any deception on the part of any of the family. If it is a spirit, it must be a mischievous one, or be among what Swedenborg calls the 'infernals.' At one time it said: 'I was in heaven once, but I did not like it there. I climbed over the battlements and came down here; I am in hell now, and will have you there. We have to gnash our teeth some, but that don't hurt; anybody can do that.'

"When a clergyman was spoken of, it expressed great contempt for him, and paid very little respect to him while in the attitude and act of prayer, in which all the family joined, as the voices and talking were irreverently continued.

"It said if the clergyman came again it would show him a cloven foot.

"We have conversed with a gentleman who sat near the 'medium' in church on Sunday morning. He says the sounds were as loud as if made with a mallet, and the calling of the medium's name was heard by all in that part of the church. The officiating clergyman also heard the sounds at the same time.

"Since that Sunday evening or the Monday morning following, we learn that there have been no manifestations. The girl, from the effects of fright, and other exciting causes, is prostrated, and her case is considered very critical."

The following narrative is equally well known, and has been thoroughly investigated by the author. It is on the subject of the life, times, and doings of Bill Dole, both as a mortal and a Spirit, and we are furnished
with numerous affidavits from the parties who have conversed
invisible ghostship by the hour together. We have visited the
the hauntings too, and though the parties in whose house the
occurred have moved away, numerous residents of Logansport
their testimony to the facts, which we must briefly sum up as follow:

It was very soon after the first commencement of the disturb
Hydesville that a family named Lewis, German by birth, residing a
port, were annoyed by singular and unaccountable noises and erra
ments of their furniture. A sound too was often heard in their n
the whining of a small animal, and this would taper off (to
own expression) into low whisperings. The family were religiously
persons, and at no time were favourable to the idea of Spirit comm

Greatly disliking publicity, and repelled from every attempt to c
icate with their invisible tormentor, they endured these hauntin
time without mentioning their occurrence, until, as the newspaper
relate, they were startled with distinctly audible vocal sounds.

At first their names only were called, then connected senter
spoken, and finally an invisible personage established himself in tl
conversing with them as freely as any mortal inmate could do, an
annoying them greatly in respect to his supermundane char
ubiquitous presence, yet manifesting all the attributes, predilect
characteristics of a regular member of the family. His own a
himself was, that he had been in earth life a tailor by trade, his name
or as he chose to style himself, "Bill Dole."

Some accounts represent him as having been a man addicted
and dying under the influence of delirium tremens; but the most
history of his exit from the mortal sphere, represents it as occurring
an act of suicide by drowning.

He affirmed that he had dwelt some time in the Spirit world,
his position there very far from satisfactory; in fact, so contr
inclinations, that he had resolved not to stay there, and finding t
power in and about that family that he was unable to define, that
make himself at home amongst them, he had resolved to take u
ence there; and "there he meant to stay," and did stay, for
extending over upwards of two years.

Bill Dole's adventures in his self-elected home would occupy vol
we need not dwell on details which present a very great sin
character, save to notice that the invisible performer was, as in e
preceding instances, a person of entirely different habits and ter
his earthly associates. Bill Dole interlarded his conversation
oaths and profane remarks, besides manifesting extreme self-will,
thwarted, propensities to violence, and even mischief. He wot
ound, stamp his feet, run about the house with a great clatter, an
things around generally." He manifested a great contempt for
religion, and on one occasion, when a clergyman, who frequently
and remonstrated with the Spirit, offered up a fervent prayer in
Bill Dole called out, in hearing of the minister and all assemble
I don't feel a d—d bit better for that."

On two or three occasions he accompanied the family to chu
his remarks were clearly heard by the whole congregation, who
he pronounced the sermon preached at him, "all d—d stuff."

On other occasions he was heard to vociferate "Amen!" and '
you, old fellow!" (meaning the clergyman) with great unction.
NINETEENTH CENTURY MIRACLES.

Generally however, during religious service, at church or "to hum," as he called the house he favoured with his presence, he contented himself with making tremendous poundings, always giving two knocks for "Amen," or else calling out the Christian names of the lady or her daughters who were supposed to be the Mediums.

At times the cloth and every article necessary for a meal was laid suddenly, whilst the family were absent from the dining-room for the space of a minute or two. Bill would sometimes carry heavy loads about for them, and when in a good humour, perform many little kindly offices. He was especially fond of the children; would guard and watch over them with wonderful power, and obvious affection; indeed, their mother complained that Bill spoiled them, as he would get for them whatever they asked of him.

On one occasion, when the mother was preparing their lunch to take to school, Bill, in his usual authoritative way, desired that they should have some jam spread over their bread.

This they had asked him to procure for them, but the mother refused, alleging that it was not good for them. Bill swore they should have it, and during the recess in school time kept his word, by dropping down a pot of jam before them.

On several occasions when one of the daughters, to whom Bill seemed especially to attach himself, was indisposed, he would demand, with no gentle oaths, that she should not be sent out in the rain, or made to exercise herself in household work. On one occasion, when her throat was tied up with a severe cold, Bill lifted her into the house from the garden, carried out a basket, and gathered all the fruit and vegetables he could lay hands on; then bringing it swiftly into the house, he set it on the hearth, lifted up the cover of a large saucepan, and tumbled the things he had gathered indiscriminately into the boiling water. At times he would attend when visitors were present, horrify them by moving things around without any visible agency, and scare them almost into fits by taking part in their conversation, and reminding them that he was the Bill Dole they had formerly known when he lived among them. On one occasion a lady, making a visit to the distressed family, incautiously expressed her disgust that a wretch of the well-known bad character of Bill Dole should, as report alleged, come back to make Spiritual manifestations.

She openly expressed her disbelief of the popular rumours, alleging that it must be some trick of the neighbours, which would ultimately be discovered. Whilst speaking, the family became extremely uneasy, judging from the kicks and poundings on a bureau in the apartment that the subject of the visitor's unfavourable criticisms was himself listening to them. Nor were they mistaken. In a few minutes the voice of the Spirit was heard in clear and distinct tones, saluting the visitor as "my dear," and asking affectionately after her little boy Arthur, "whom you know, my precious one," the mischievous imp added, "I am the real father of, though you do try to hide it by abusing me."

The tricks, gambols, and sometimes the mischief enacted by this monstrous persecutor were beyond all description weird and powerful.

By night and day his pranks were continued, and though he always yielded to the remonstrances of kindness or gentle entreaty, opposition and abuse only seemed to convert him into a being little short of a fiend. The little ones of the family dearly loved Bill Dole, and some witnesses of the scene informed the writer they had seen the children visibly carried, lifted, danced, and jumped about by their invisible attendant.
Mrs. Lewis, or "mother," as Bill called his hostess, had a log-hole some distance from her home, which was occupied by a tenant from it was impossible to obtain the rent. Bill, who became familiar with family affairs, and volunteered his advice on all occasions, offered to them out, if "the mother" would take him along to pay them a visit. being agreed to, the landlady called on her tenants, together with invisible ally.

The house had two doors at opposite sides of the building, which consisted of only one room. On these doors Bill kept up alternate succurs of raps or poundings, which had no sooner summoned the inmates door, than the blows were exchanged for the other; and in this way built up a distracting noise all night, varying the performance by propELL missiles down the chimney, and dislodging portions of the roof.

The harassed inmates, at last comprehending that the "ghost of Dole" had made a dead set against them, consented to vacate the premises much to the delight of the injured owner, who desired, next to the payment of her rent, that the obnoxious inmates would quit.

Bill Dole spent his time in this way, performing services for the and especially for the children, with all the rough fidelity of a hot-headed demon.

It seemed that the attachment he conceived for his entertainers might become mutual, and actually reconciled them to the strange and my guest who had forced himself upon them, but the weird reputation "Bill Dole's ghost" brought on the household, the influx of marvel that intruded on their privacy, and the scandal and reproach that circumstance entailed upon them, at last so wearied the family that positively refused to communicate for, or with the Spirit any longer.

They broke up, and changed their household and all their plans until they finally succeeded in driving their unwelcome visitor from their house. The voice ceased, and even the loud knockings and erratic motion of furniture were discontinued. Bill Dole was driven away, and his voice and mystic presence at last past from human observance, because he was seen no longer.

There are still hundreds of persons in Logansport who remember to have heard him converse, and can contribute items of evidence to this brief notice, which would, if published, swell the number of material proof to the full extent of the volume.

We have only to add, that all which our space has permitted us to publish can be vouched for on the most undeniable authority. Beyond doubt much more might be given which we cannot as readily prove, but which would throw light on its extraordinary details. Some of our readers, however, will add to the history which may not prove less interesting.

After conversing with a gentleman from Logansport who was acquainted with the whole transaction, and had frequently held conver sations with "Bill Dole," a Spirit purporting to be that individual himself one night to the author, and desired to make a communica her concerning his present situation.

He affirmed that when driven away, as he called it, from his refuge, he wandered around for a long time, in the vain hope of another home in the same sphere. Not succeeding, he fell into a bitter anguish of mind, during which he received consolation and advice from kind and wise Spirits, who counselled him to lift his thoughts to the earth, and strive to elevate his aspirations to the better land, t
NINETEENTH CENTURY MIRACLES.

as a Spirit, he now belonged. At first the task seemed hopeless, as his grovelling tendencies and earth-bound nature rendered aspiration almost impossible. He loathed the sphere to which, as a profane and undeveloped Spirit, he had formerly gravitated, and yet, though longing for a higher condition, he found it almost impossible to earn admission to those brighter realms.

At length, and by the divine aid of blest angels from the land of light, he attained once more to a happy and peaceful home, and one moreover where he was a welcome guest, and assimilated with the Spiritual existence of which he was a part.

In short, he had passed on to a higher life, and when idly solicited by some who had witnessed his marvellous performances to repeat them for their amusement, he gently but kindly replied, that though his life was now devoted to the task of pleasing and obliging others, yet he had lost the physical aura which had once bound him to earth, and enabled him in its gross atmosphere to perform the material feats which had distinguished him as an earth-bound Spirit. "Bill Dole," such as he was, exists no more. The sunlit butterfly has arisen from the chrysalitic shell of the earthly worm, and he now "sings with the angels," instead of astounding the marvel seekers of earth with the dread sound of his ghastly merriment and terrible Spirit voice.

The credibilty of this part of the narrative depends on the fact that the author's description of the Spirit's appearance, tallied exactly with the facts, and that some tokens of identity were given by her to a party who had been personally acquainted with him, which rendered it more than probable that the above statements were made by the progressed Spirit of the terrible "Bill Dole."

SPIRITUAL EXPERIENCES OF MR. JOHN LOWE OF MASSILLON, OHIO.

CARDS WRITTEN UPON BY THE HANDS OF SPIRITS.

In the author's possession are some twenty or thirty small cards, ranging from two to three inches, square and oblong square. Some are plain white, others pink, blue, and green enamelled; the white cards are written upon with a pencil or black ink, the coloured ones chiefly in silver or gold letters. The writing consists of brief sentences containing words of encouragement, counsel, Scriptural phrases, prophecy, and rebuke. Occasionally there are short communications addressed by name to different members of a circle, of a personal and private nature, apropo to the time.

The chirography of these cards is extremely fine, and executed apparently by the same hand. They all purport to come direct from Spirits, and were dropped under the most convincing conditions, in the presence of numerous witnesses, sometimes, though rarely, in the dark, but still oftener in the broad day or lamp light. It appears that these manifestations originated with a circle of sincere and earnest believers in Spiritualism, who were in the habit of holding private séances amongst themselves at Canton, Ohio. Of the members of this circle, the principal Mediums were Mr. George Baugh, an excellent physical Medium now residing in Wilmington, Delaware; Mr. John Lowe, an Englishman, a good writing test Medium; and Mr. Peter Jones. There were from twelve to twenty members of the original circle, and the whole party consisted of honest, respectable tradesmen and mechanics, persons who had nothing to gain by their reputation as Spiritualists, but very much to lose, in point of custom and credit, with their neighbours.
After two or three years' session in Canton, some of the members removed to Massillon, Ohio, where the circle was re-organized, and manifestations continued with increasing success for a considerable longer.

The records of these circles were occasionally published in the newspapers, and contain accounts of truly astonishing phenomena, both in the direction of physical force, and intelligence.

Mr. Lowe and his associates are well known and highly esteemed who know them.

They frankly admitted sceptical inquirers to their sittings, and the has received the testimony of over twenty of the most prominent citizens of Massillon to the perfect good faith, sincerity, and respectability of parties concerned.

One or two of these witnesses attribute the manifestations to spirits," although they acknowledge that some of the fruit was good, "generally harmless." Others say the whole thing was fanatic delusion, though they excultate the members of the circle from the of being the deluders, and believe them to be strictly honest. Violent executors were, these sage witnesses cannot say, although they are quite sure they cannot be Spirits, for the very obvious reason "the don't believe in Spirits;" further deponent sayeth not.

In respect to the manifestations, we find that besides the usual phenomena accompanying physical force Mediumship, the circle were in the habit of receiving cards written as above described, and dropped down on their table whilst in session, or hidden away in the most uncomeatable places, where different members of the circle desired to look for them.

Sometimes cards and direct Spirit writings would be dropped the stores or houses of the sitters.

A manifestation of this kind is described by Mr. Henry Schotte Massillon, one of the circle, who, though a firm believer in the a Spirit, strangely enough deemed that they were all evil in character of Satanic origin. Mr. Schneider writes to the author that being in the store of Mr. Lowe (who is a tailor), he and another friend the conversation upon his favourite theory of "evil Spirits," w companions being each quietly engaged in their several avocations in the full light under his own immediate observation, he saw a see within a few inches of the solid ceiling, from whence it fluttered through the air, falling on the floor at Mr. Schneider's feet.

On one side of the card was written, "Be ye faithful, and ere cause shall triumph. Ye shall find wealth in the earth, and revelations shall be made known unto you."

"Your Good Spirits to be Spiritual language.

On the other side of the card were mystical characters claimed by Spirits to be Spiritual language.

On another occasion a card was dropped down before Mr. Lowe was inscribed, "Spirits are with you; let them communicate."

This remark was appropriate to the special occasion, but Mr. Lowe had some unpleasant doubts respecting the identity of the esoteric power.

He however placed the card, after a thorough examination by all present, in his waistcoat pocket. On arriving at his taking out the card for the purpose of showing it to others, he
the reverse side, written in the same Spiritual chirography as the rest of the cards, "Lowe’s Spirit."

This writing greatly perplexed him. He knew it had come whilst he carried it home, for it had been carefully examined by every one present at the circle before he placed it in his pocket; again, he questioned whether these words might not signify that his own double or living Spirit was indicated by the words, "Lowe’s Spirit."

On a subsequent occasion he was informed that his father’s Spirit was the executant, and the words were meant as a rebuke to himself for questioning the good intent and individuality of those who made these manifestations.

As a specimen of the poetry received through these direct writings, we quote the following stanzas, which purported to be written, as well as dictated, by the Spirit of the English poet, Cowper:

"TRUTH.
"Truth is like a flowing river,
Flowing on and flowing ever;
Ever spreading, ever rising,
With its waves the heart baptising;
Ever soothing, ever healing,
Banishing each troubled feeling;
Entering in the willing soul,
Making the broken-hearted whole.

"Stay not thou the flowing tide,
Turn not thou its waves aside;
Let it ever freely enter
To thy bosom’s inmost centre,
Let it warm the heart of ice,
Purifying guilt and vice,
Till the soul redeemed from sin,
To God and heaven shall enter in."

The chirography of this fragment is bolder and wholly different from the cards, although it is remarkably clear and elegant.

It was “fluttered down” from the ceiling in the light, and in full view of the whole circle. We shall conclude by a quotation from the Buffalo Sunbeam of 1861, in which the editor gives a slight account of the Canton circle and its doings, compiled by a gentleman whose prominent position as a well-known editor, and strict truthfulness of character, places his statement beyond question.

The Canton editor says:

"We have long known that our town contained a large number of downright, manly, and sincere Spiritualists, who for years have been pursuing their investigations quietly, and following their respective vocations in their own way.

"We have frequently conversed with them on the subject of the spiritual manifestations that have from time to time been had during their sittings, and have always admired the truthfulness of their statements, and the sincerity with which they were made.

"Communications were frequently given by writing on cards. We copy the description of one of the first messages:

"On producing a light, a card about three inches in length, one and one half inches in width, one side of a light pink colour and enamelled, and the other side white, was found on the table. On the enamelled side was written in pencil, in skilful and delicate chirography: "The hands of spirits are now lifting the veil fold by fold. Be not afraid."

"On one occasion the circle, or some members of it, were sent to a public hall, with
instructions where to find the key, which no one present, it is affirmed, knew about at this time. The following is the message written on a card like the one above:

"On the south-west window of Madison Hall there is a message,—depart and receive it. Take no light but the light of your faith. The key you will find on a nail to the right, first door entrance, about four feet from the floor.'

"Two persons went to the place as directed without a light, and finding the key, the arm of one of the parties was moved without his will, and his hand placed it. We quote a portion of the message there found:—

"A PROPHET. — Some of you are to be to this earth as Elijah and Elijah golden days that long since have flown. Return to-morrow eve, at the same h past eight.'

"March 6th. — The circle met at half-past eight o'clock; a card was dropped table inscribed. At 'half-past eight' Dr. M——, Mr. C——, and Mr. Lowe Madison Hall. Mr. Lowe unlocked the door at the foot of the stairs leading to the hall, and the three ascended the stairs to the door opening into the hall, swung open untouched; the three were close together, and all saw a light in end of the room, at a platform there erected, and called the speaker's stand; which Mr. Lowe gave an exclamation of surprise, and immediately there arose on the platform an entire figure which, after the manner of Leight Hunt, we abs presence,' in white drapery, of full size and features, plainly seen by all. It rounded by a halo of soft mellow light, which was so brilliant that Mr. Lowe a he could have seen a half-dime on the floor.

"At this juncture Mr. C—— became alarmed, and sought safety in flight; was about to follow, when Dr. M——— took him by the collar, and told him 'be it through.' During all this time 'the presence' stood facing the visitors, with arm extended, the right hand clapping a roll, similar to a sheet of paper rolled or two inches in size.

"Immediately to the right of 'the presence,' and toward the southeast corner room, rose a second volume of light, accompanied with a slight hissing sound increased, the latter light faded away. Then came a rumbling noise, heavy rolling of far-off thunder. On hearing that, Mr. Lowe broke for the doctor following, and both making the best of the time.

"At the foot of the stairs, on the sidewalk, stood Mr. C——, and the then Mr. B———', and resumed the sitting. In a short time came another card of kind of paper, inscribed, 'O, ye of little faith! how it saddens our hearts that flies at the critical moment when important revelations were about to be made circle was then informed that further developments would be made at some fut

"Much else is detailed of a very interesting character, but we can make room for the following messages, the first being given February 24th.

"Be of good cheer, for brighter days are about to dawn, and a new light ab the world. Prepare for the coming glory by purifying your lives and conquering evil passions. Let pure water be your only beverage. Let your raiment be comfortable, without regard to fashion. Truth is light, and truth shall triumph."

"(Signed)

"We copy from another card, received by a circle at Mr. B———'s on the February ——

"'Be ye faithful and proclaim to the world the things ye have seen and be the fulness of time men will believe.'

"'I am the voice of one crying in the wilderness, Repent, for the kingdom is at hand.'

"The parties to whom these messages were delivered, still doubting the publishing them, met again on Thursday night the 28th, at Mr. Lowe's, and were ordered to publish to the world the things which they had seen and appear from the following message, which we copy from the original, preciser received, and which was handed to us by Mr. Lowe.

"'O, ye faithless ones, how long must we bear with your unbelief? Have you not seen your own children? And have not some of your witnesses things few mortals are permitted to behold? And yet ye turned and fled at the most great revelations were about to be made. Have we not commanded you to pro things to the world, and ye have not done it?"

"'Have we not commanded other things which ye have not done?"

"'If ye cannot keep these light commandments how can we trust greater keeping?' Obey our directions at once, or we must seek another and more through which to make our revelations to the world.

"(Signed) YOUR GUARDIAN
Direct writing from Spirits is by no means a rare phenomenon, but the Spirit cards presented to Mr. Lowe and his associates were continued for such a length of time (a space of several years) and occurred, without the least shadow of suspicion attaching to the parties concerned, in the presence of so many respectable witnesses, that it renders the whole transaction one of peculiar and noteworthy interest.

The original circle is now broken up, and its members scattered far and wide over the country, but from many of them the author has received the assurance that the good counsel, directing wisdom, comfort, and consolation conveyed in those precious scraps of writing, formed a gift beyond all price to those who were favoured with them. Also, that during the continuance of these inestimable messages, the recipients were "all better and purer men;" the time employed in this communion, "the best spent of their lives," and the result, an enduring testimony in each one's heart that mankind has "entertained angels unawares."

It has often been asserted that the manifestations occurring in the form of hauntings, or what the Germans call the Polter-Geist or the ghost which throws, are the work of "evil Spirits," the result of "Satanic agency," and should be treated with all the formulæ of exorcism, &c., &c., but never admitted as legitimate proofs of the relations subsisting between the mundane and super-mundane spheres of being. It is a remarkable fact that these sages opinions are never shared by the parties who have received the manifestations. On the contrary, they invariably acknowledge, as good Dr. Eliakim Phelps has done to the author, that stupendous and violent demonstrations of Spirit presence are doubtless absolutely necessary to convince some sceptical minds, that many persons could never be otherwise moved, and that there seems no just cause for supposing that the Spirits who are the agents in such riotous proceedings, act without due guidance and supervision from higher intelligences, in fact, there are many careful observers who contend, that without the obvious and super-mundane demonstrations produced by Spirits of a very corporeal nature, the world in this sceptical age would never have believed in the fact of Spirit communion at all.

The following curious history was communicated to the author by the gentleman in whose experience it happened, and beneath the very roof made memorable by the occurrences narrated. This gentleman subsequently embodied the main facts in a small pamphlet, entitled, "The Oakland Ghost," its aim in publication being, as he stated; first, to put on record circumstances liable to be misrepresented when left to the mercy of the local press or the tongue of rumour; next, to advise all who were acquainted with him—and, as a public man, his circle of acquaintances is a very large one—that he was not ashamed to testify to the truth as he understood it; and finally, he wished to draw a parallel between his own experiences, with other cases narrated in history, deemed far more authentic—because they are antiquated, and cannot be verified—than when they occur under the immediate supervision of scores of living and thoroughly reliable witnesses. We shall avail ourselves of Mr. Brownell Clarke's pamphlet to record his statements rather than draw upon the mere remembrance of his oral descriptions.

The occurrences about to be narrated took place at the Clarke Mansion, Oakland, California, in the month of April, 1874.

The proprietor of the house is a gentleman holding a high and honourable official position, and one who previous to the ensuing occurrences, was a devoted member of a Christian church in which his good standing and
that of his family were beyond all shadow of doubt;
ladies and two gentlemen occupied rooms in Mr. Clar
did not feel at liberty to cite their opinions in su
alludes to these parties only by their initials.

It may be proper to add, however, that they are all
author of the pamphlet, Mr. Thomas Brownell Clarke,
alludes to as residents in his house, they have had
refuting his published statements had they been so
now give such quotations from Mr. Clarke's pamphl
the phenomena occurring, omitting for the sake of be
and reflections of the observers concerning those pheno
parties were at that time profoundly ignorant.

THE OAKLAND GHOST—ACCOUNT OF MANI

[By Thomas Brownell Clarke,]

"That the reader may form an intelligent idea of the
be necessary first to give a brief description of the house.
It is a one and a half story house, situated in
The first floor has five rooms—the second four. The
of years previous to becoming my residence, had been an
orthodox family. No murders had ever been committed
the time previous to these manifestations. Myself, w
years, occupied as private room, one in the ell open
room; Mrs. F—and sister and my daughter, the two
second story; Mr. B—and Mr. O—the two in the
in question, April 23rd, 1874, the family had been at h
B—and Mr. O—had been at a neighbour's and
a quarter past eleven o'clock. Having retired, but he
I requested them to lock the doors and put out the
gentlemen had been up stairs about fifteen minutes, I
seemed to be at the front door as though the gong upon
struck. I went immediately there, but found no one
and returned to bed. Hardly had I laid down, before
repeated, but much louder; again I went to the door,
I stepped out on the porch, it being a bright moonlight
directions for any one who could have rung the bell, I
so returned in doors—as I did so I spoke to Mr. B—at
the head of the stairs, asking him if he was making
clock. He replied, no—and asked who is ringing that b
is what I wish to know. Immediately he came rushing out
pistol in hand, and said "that is some boy's work," and
went and around the house, but found no boy. Who
had quite a conversation as to who had been the cause
had to give up any solution and again retired; but a
there was a tremendous shaking of furniture in the dini
some one was rattling the upright piano that stood th
hearing this, pistol in hand, came rushing down. We u
and were still more astonished than ever. While we
walked into the hall, and when opposite the parlour door
an excited manner, 'Clarke, bring a light, quick!' In
one second, when Mr. B—rushed over behind the s
bay window. Finding one fastening unclasped, he said
"Some one had gone upstairs to tell the ladies what had happened, while thus talking, a large upholstered chair, standing in the hall, swaying along, and down in full view of all. Hardly was this news well settled, before from the parlour came another racket. Upon the floor we found the same small reception chair that once before had been witness to the centre of the room again lying in the same place. In the meantime the family had assembled in the dining-room, discussing this phenomenon. While thus engaged, another heavy oak chair rose and spinning on a top, crossed the room in a contrary direction from the previous one, now being about one o'clock, Mr. B—— had taken his lamp in hand and standing in the hall door leaning against the casing, said, 'Well, I'm going to bed, and I won't get up again if they take the end of the roof out.' No sooner had the words ceased than a large upholstered chair rose a few inches, and spinning around, fell out in the middle of the floor.

'After a while, wearied with this display of legerdemain by an unknown power, peace and quiet seeming to have come again, we retired to various rooms in hopes to get a little rest. We were hardly there, however, when the whole house was shaken, as by a wave of the sea. Against whom? Mr. B—— came rushing out, calling, 'Was that an earthquake?' While we were talking of this new phenomenon, heavy raps began all over the house, which continued for some minutes, appearing to some to be coming from the house, and to the others outside. It may well be imagined that the sleepy household at that time of night, the novelty soon wore off, and we scattered in various parts of the house with the determination never to get up again, come whatever might. Hardly had I laid down when I heard a few low, sharp raps, appearing to be in the dining-room. Mrs. Clark heard the same, and noticed them because of their peculiar sound. A few moments more, we heard the same kind of raps. As I had my mind not to be disturbed any more, I declined to get up, or even to see the cause. For a while everything remained quiet, and I encouraged that peace had again come to our household; but in a few minutes there came a crashing sound from the parlour, as though some object was making kindling wood of the furniture. The ladies directly over the room remarked, 'There goes over than marble-top table in the parlour, anything upon it is ruined.' This noise brought me out in about one and the gentleman downstairs in the same time.

'We found, lying in the centre of the parlour, that same receptacle for the third time—this time a long shawl, that had been folded in the parlour, was opened and spread very carefully over the chair. The large upholstered chairs had been turned around and laid on their side. The same blower was again laid in the centre of the room, and a heavy chair, face down, was lying upon one end of the table. Upon examination I found another dining chair laid upon its side, and a goblet I had drank out of only a short time before, and set down where the chair now lay, had been moved to the other end of the table, and bottom up. There seemed to be no end to the diversity of demonology. Being tired of putting things to rights, which had been my occupation about two hours, I said, for the benefit of these unseen powers, that I put up no more furniture, and they could go on and throw around it as they pleased; and thus I left the furniture as it lay. As more and more drawing near, all well tired out one by one, scattered to obtain a little rest. But in a few moments there came the sound of a terrier in the hall that seemed as though Mr. B——'s request had been
and the end of the house had been torn bodily away. As quick as thought
I was in the front hall. The two gentlemen made their appearance at the
bottom of the stairs about the same time. We found the front door had been
lifted or removed from its hinges without withdrawing the bolt, and now
stood leaning against the newel post, and we had the opportunity of looking
upon a beautiful moonlight through where the door ought to be. Locks,
bolts, and even the door itself seemed no impediment to this power. Thus
ended the first act of occult demonstrations in the `Clarke Mansion.'

"The morning of the 24th, Mr. B—— arose about half-past six o'clock,
and went over to his place across the street to attend to personal business
matters. My daughter came downstairs soon after and requested that we
would let the furniture remain, as she wished to go and invite a neighbour
to come in and see what had been done. Very soon after we heard con-
siderable noise. Mrs. Clarke went to the kitchen and questioned the boy
as to whether or not he had upset a table or made noise otherwise—find-
ing nothing she returned; when immediately Miss B—— came in and
said, 'Why, you didn't tell me that the sofa had been turned over.' To
which I replied neither has it. 'Oh, yes, it has, and lies flat on its back.'
Upon going into the parlour, we found not only the sofa wheeled around in
front of the grate, and then laid on its back; but also a zinc safe that
weighed eleven pounds, had been taken from a whatnot and placed upon
the back of one of the chairs thrown down the night before. Three books
were taken from the whatnot on the floor; a pair of gloves were lying side
by side; also a small wooden puzzle had been moved to the middle of the
room, and a paper covered book was standing on end among the sundries.
At about a quarter past seven o'clock, my daughter returned with her friends
to see the midnight orgies, but was much astonished at the new display of
furniture scattered about the floor. Another convention was held, including
our outside friends, which discussion culminated in eating our breakfast, and
enjoining secrecy upon all within the house. By some oversight the young
man that came with my daughter was not told to keep silent on this scene,
so that while we three inmates of the household passed to San Francisco
in silence about the matter, this young man thought it a good joke, and
going over on the boat told a few friends about it. From this the story
spread. About twelve o'clock, I was requested to enlighten a gentleman
in regard to it, but turned the subject by telling him that he was 'sold' by
some one and passed on. About two o'clock a reporter called to get
particulars; I did not wish to tell a falsehood, and neither could I imagine
how the rumour had got about town. I said to the reporter that it was
true that a few chairs moved quite singularly, that I supposed that would
be the last of it, and I hoped they would not give it public notice. Lest I
should be visited by other reporters, I immediately left for Oakland. The
San Francisco Chronicle having heard of the rumour, and as it calls itself
a 'live paper,' could not bear to go to press without improvement of
the opportunity for a sensational article. Consequently one of their
reporters who had a vivid imagination, wrote a two-column article, in regard
to dancing silver ware, crockery, furniture, &c., at the 'Clarke mansion,' in
Oakland, which article appearing on the morning of the 25th, as might have
been expected, set the town in a perfect uproar, discussing the 'Oakland
Ghost.'

"April 24th.—The family remained the same as the previous night, except
that I had sent our little boy in the country. Mr. O—— had gone out to
spend the evening, and did not return until quite late. At about half-past
eight, while we were sitting in the dining-room, my daughter ran
after the previous wakeful night, she felt tired and thought she w
When she was about half way up stairs, recollecting the scene of
of silver coming at her the night before, I said jokingly, ‘Nellie, l
your head.’ She replied, ‘Oh! it is not time for them to begin yet.
a large upholstered chair standing at the head of the stairs, went re
lay down across the stairway preventing her getting up. I came to
immediately, and picking up the chair put it again in its place.
became very much excited, much more so than on the previous
especially Mrs. F——, who declared that she could not live thro
such night of horror as the previous one, especially as this had c
so early. During our rambling conversation of what had been, as
must do, especially in regard to Mrs. F——, Mr. B—— cam
room and went out of doors. While my family were in the dinin
g of these things, there came another crash as though a dozen
been crushed in pieces in the hall. As I reached the foot of t
found one of a set of reception chairs that had been standing a
above. Upon examination, though a very delicate chair, I found
not even a scratch; I then proposed to go for a friend, but the lad
No, you must not leave us alone. So I waited for Mr. B——
came in, and while we were standing near the head of the stairs n
stepped a short distance into Mr. O——’s room. Hardly had s
when the chairs went flying around that room. I then left for a fri
I found at the City Hall. He with four others returned to the h
house,’ where we found everything had been quiet during m
These gentlemen after sitting for about half-an-hour began to n
and were about to leave, when a rattling was heard at the top of
Upon examination we found that a large upholstered chair had t
through its accustomed evolutions, and again laid down on the
was but a few moments when there came another crash in the h
gentlemen exclaiming, ‘There is a chair crushed all to pieces.
room. Examination they found a duplicate of the chair that had pre
thrown over the balusters down at the foot of the stairs ent
jured. Upon further examination they found that when it ca
struck the wall with such force as to make two indentations in th
with the two hind legs. To our agreeable surprise this was the n
festation of the night, and though watching the entire night d

demonstrations came.

“The sensational article appearing in the Chronicle of the a
so much excitement, that our residence was surrounded by c
curious people, looking at the ‘haunted house,’ during the f
Friends came and went, wondering how and who, or by what
these things been done. The ‘Oakland Ghost’ became the ge
of conversation.

“Having remained at home, I was visited by the Chronicle re
had procured a letter of introduction from a friend, and came i
information. Seeing that I was already notorious in connection
mysterious affair, I thought best to tell him the truth about it q
quently, gave to the press the items, as they had occurred.

“As evening came on, with it also came the crowd in inc
Mr. B—— and Mr. O—— went out soon after dinner, and c
till after ten o’clock.

“Early in the evening, friends and acquaintances began t
course every one was anxious to know of this new wonder.
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"While sitting in the parlour engaged in conversation with various callers from Oakland and San Francisco, at about nine o'clock, we all heard distinct rapping, that appeared as though the sills under the dining-room had been struck by a heavy sledge-hammer.

"Upon going into that room, we found Mrs. F—and my daughter, quite excited. They said those heavy raps were directly under Mrs. F's feet. As a matter of course, this was interesting to our visitors, however annoying it might be to us. During this examination we had nearly all gone into the dining-room. One gentleman remained, and while standing in the hall, the large chair at the head of the stairs went whirling around in a most mysterious manner, and down on its side as on the previous evening. This evolution was made in full view of the two ladies up stairs.

"This renewed the interest of our visitors, and created an intense excitement among the crowd outside, who had heard the noise made by the falling chair. Visitors, in the meantime, had increased, and conversation upon the new wonder became general. While thus engaged, a continuous sound, as though proceeding from a silver tea bell in the china closet in the dining-room, was heard all over the house. The sound continued for a moment after the door was opened, but no striking of the hammer was made.

"A few moments after this, an old bell in the kitchen rang quite violently. Hardly had we returned from the kitchen, when over the balusters was thrown down into the hall, two paper boxes; one empty, the other containing a lady's hat, a covered willow basket, and a small leather bag, which were stored in the hall, making so much noise as to be heard outside, making the crowd almost furious to get into the house. The basket I laid in the hall below, and carried the boxes and bag upstairs, putting them on the floor in the hall. Very soon after this performance, one of the small reception chairs was thrown over the balusters and down stairs, without harm.

"About this time Mr. B—and Mr. O—came in.

"While people walked to and fro, not knowing from where would come the next development, as quick as a lightning flash, which was the character of all the movements, the same upholstered chair at the head of the stairs, went revolving in mid air and down, in the presence of Mr. F, who stood in Mr. B's door talking to him, and in the presence of Miss B, who stood in the door of her room directly opposite.

"A great rush was made for this point by the friends in the house, not even respecting the privacy of the ladies' room where Mrs. F was constantly in bed. This chair having been the means of great annoyance to us thus far, I placed it in Mr. O's room where it would be less likely to disturb us. The ladies at the time protested, saying 'If you do not leave it, who can tell that they will not throw the bureau down,' referring to a large, old-fashioned mahogany bureau with mirror on top, that stood in the hall at the head of the stairs close to the wall, and close in the corner. Quiet having followed this last demonstration, and the house getting nearly full of acquaintances, we were compelled to have the door to prevent strangers from entering, for this thing of having our yard overrun with the crowd, and our house overflowing with friends on such an errand, was to us a great nuisance.

While the crowd were scattered in parlour, dining-room, and hall, Mr. S, who was standing at the foot of the stairs, looking directly up at the bureau, saw it begin to jump about, and in an instant, fall forward, being caught on the turn of
requested to be admitted with the privilege of remaining into the night. I acceded to their request and have their evidence. All the ladies, I again brought out the chair as the lesser evil, and set it in the hall, where it had previously stood, and it had performed its various evolutions. As usual, between them, in good measure reigned. Mr. S——, who stood at the foot in a few moments, saw this same upholstered chair going accustomed evolutions, but this time it started down stairs, and was caught by him. Inthis descent, one of the legs was the first harm that had happened to any one or anything, saw a thin, silver vase. Soon after this, the chairs in Mr. O—— heard moving about, and upon examination were found lying in a promiscuous manner. As it was getting late, one by one we were leaving, until the house seemed again at rest. A number sitting in the parlour, among them Mr. O—— sitting in a chair reading a newspaper. While thus sitting, to the great of us all, he sprang from the chair, landing on the other side exclaiming, 'Heavens, that chair was going up with me!' I saw the chair rise from the floor before he sprang; I saw it after. This was followed by a good hearty laugh at Mr. C fright; this being the first time his calmness had deserted him fear is not a quality of any of that household, including Mr invalid, for when she did leave, it was that she might get rea fear. After this, Mr. O——, thinking that this thing would not that he must have rest, retired to his room with the intent of the night. The balance of our friends, save those expecting night, had all left. Myself and four of the gentlemen were parlour; one was standing in the hall. Almost imperceptibly hat-box containing the lady's hats that I had put on the flo above, was silently set directly in the parlour door. Again I stairs, but for safe keeping, placed it in a ladies' room. It now twelve o'clock, the crowd outside, well tired of looking at
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has not been opened.' My daughter repeated the same words, and said, 'Why, look at the door; it is now closed, and has not been opened since Mr. O—— went downstairs.' Immediately the trunk was brought up, and the door found closed, and Mr. O—— declared that he closed it when he went down but a few minutes before. The trunk weighed ninety pounds, contained a large glass tube, a dozen small glass tubes, a quantity of glass bottles, containing artist's oils, a palette, brushes, pictures, papers, &c., and though the trunk was quite upset, not a single thing in the inside was injured. In its flight the trunk did not revolve, and was set down at the foot of the stairs the same as it had stood in Mr. O——'s room. An afghan, that had been spread over the trunk, was found spread over the balusters, as though it had been left by the trunk sliding out from under it. After the excitement of this last unexplainable demonstration had died away, we assembled in the dining-room as headquarters. Quiet continued for about one hour, which being longer than the usual intervals between the manifestations, we had made up our minds that there would be no more this night, and one by one the chamber lodgers had retired to their separate rooms, leaving Mrs. Clarke upon the lounge in the dining-room. Col. V——, C. T——, H. P——, F. P——, and myself, sitting about the dining-room. Two of the five thought best to go home after the trunk performance. I learned since that at that eventful moment, Mr. B—— was nearly if not quite asleep; Mr. O—— stood with his hand on the thumb screw of his lamp, having at that instant turned the light out; the ladies were all in a semi-sleep—ourselves as above stated, when in an instant the whole house was illuminated, as by the flash of a powerful drummond light, and there came a long, terrible scream of a female voice, that filled the whole house. It appeared to me as the last wail of despair from the regions of hell itself. Every one of us were on our feet instantly, and white with horror at the sound of this voice. Mention it to this day to any one who heard it, and the cold chills creep over their mortal frame. In a moment I flew to the ladies' room, and found them in a state of excitement exceeding our own. My daughter screaming, 'Oh, that dreadful scream; that horrid face.'

"The illumination seemed to have the effect of causing the partitions of the whole house to vanish for all of us, both up stairs and down; the centre of the light was in the hall, from which centre the visible woman was seen, and from which centre came the scream.

"Though accustomed to all this for three nights; regarding the revolution of a chair, as calmly as the waving of a tree in the breeze, our frames trembled, and every face was blanched as we saw and heard the phenomenon that closed the scene.

"I have made record of the facts. The honest philosopher that shall investigate and give to the world the cause, if within material philosophy, can immortalize himself.

"That the reader may be assured that I was not deluded by the phenomena called modern Spiritualism, I will give an account of my first séance. It was held at my residence in the haunted house, Sunday evening, the 26th day of April, 1874. I returned from San Francisco at nine o'clock, finding my residence surrounded by about five hundred people; inside the house, some twenty or thirty. The dining-room I found occupied by a Chronicle reporter, who, with Mr. and Mrs. Foye, were holding a séance for the purpose of allowing the Spirit world to come and control Mrs. Foye, who is a Spiritual Medium of great note, and explain all these wonderful manifestations. After I had assured myself that there were police enough
on the outside to keep the four or five hundred people from dest
real property, garden, &c.; spoken a word or two to the twent
inside, hunted up my wife whom I found occupying an 'upper
(made vacant by the two ladies whom I had taken to town, and my
who had gone to a neighbour's), I returned to the dining-room, to
the Spiritual circle.

"We sat in a quiet condition until twelve o'clock without the
festation of Spirits to either move the furniture, or Mrs. Foye.
that it was a very singular phenomenon; that I co
bring spirits, and that she could not, and that I still had faith in
continue to do so. This made their eyes brighten. I re
that there was some choice whisky in the closet, and being much
I stepped to the closet, brought out the bottle, some glasses, and
cake as a real manifestation of Spirits. This was all the Spirits
heard that stance. Justice to Mr. and Mrs. Foye demands that
neither touched the whisky. But it is no slander to add, that the
drank enough for all three. It is also justice to add, for the
Mrs. Foye as a Medium, that though her Spiritual theory was her
public test and failed, she proved an honest, true woman and
write only as moved by the unseen.

"This account, I claim, should stand as it came, as involving ph
facts, capable of investigation upon the plane of tangible reality.
no dark seance, no secret, no humbug, no fraud, but eternal
stand when all the actors of this day, shall have passed on.

The names of the gentlemen who shared with the Clarke
rors of the weird watch nights detailed above, although me
Mr. Clarke in initials only, were soon revealed in the newspap
that flooded the country for many weeks after these startling o
had ceased.

A lady residing at Oakland, in the immediate vicinity of the
mansion, wrote to her sister in New York, who, being a Spiritiz
the letter to the Banner of Light for publication. As it
off-hand observations of a wholly disinterested neighbour of
family, its perusal may be of some interest to the candid inqui
lady, writing under date of April 28, 1874, says:—

"Great excitement has prevailed here for the past few days, and people d
for further developments. Spirits have been so unquestionably at work
there is hardly a person in Oakland, even the most sceptical, but ad
remarkable occurrences are the result of supernatural agencies. Last Th
a family, consisting of three or four gentlemen and as many ladies, living in
four or five blocks from us, retired, as usual, and at about one o'clock were
noise as though Bodlam were let loose. The gentlemen, going downstairs,
the gas, witnessed the proceedings. The piano, shut and locked, was play
the furniture moving around in the liveliest manner. One chair edged up b
and, springing up, hit him in the eye. Suddenly they were startled by
and found that the door, which was strongly bolted, had been carried seven
doorway, without a single bolt being a lid or hinge broken. Similar p
continued through Saturday night. On Friday a large trunk lifted a
rolling and came crashing down the stairs. Subsequently several chairs w
the same way. This is no newspaper sensation, for on the second and f
many people were at the house and witnessed these things. I can’t
you all. Henry is acquainted with a good many of the gentlemen who p
performances—men who could not have any reason for making mistakenz
night the phenomena ended with the most fearful, blood-curdling sh
greeted mortal ears. Strong men, to whom fear was unknown, were perfz
and Mr. Clarke, the tenant of the house, said that if all Oakland were
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willingly give it for the sake of having that shriek effaced from his memory, for it haunted him night and day. We have heard no more lately, and very likely nothing more will happen, but this has been enough to set us all thinking; for, although I have never been a believer in Spiritualism, I do think spirits have been at work here."

Notwithstanding the fact that a large number of credible witnesses all testified to the same occurrences, that those occurrences were calculated to produce indescribable distress, annoyance, loss, and injury to the subjects of them; that their health was affected, and their house turned into a Babel to which the curious resorted as to a menagerie for months after the phenomena had ceased, the papers soon began to insinuate the old story of trickery, and some even ventured to hint that the whole thing was got up for—none could pretend to say why or wherefore—but still "got up," because the parties who said so didn't believe in such things themselves.

We shall conclude, in justice to Mr. Clarke, also as an illustration of what kind of a community Spiritual gifts and powers have been obliged to struggle with to obtain acceptance at all, by a few closing quotations from his pamphlet.

In reference to the committee of citizens for the investigation of the subject alluded to above, Mr. Clarke says:—

"The evidence, given at the solicitation of respectable citizens, was obtained only by the agreement that names should not be made public; for every member of the family was already disgusted with notoriety, and only in the interest of science did we consent to the tax upon our time, and the expense made. The gentlemen selected to make examination, and take the evidence that could be obtained for the purpose of establishing the presence of a power not known in physical sciences, consisted of the Rev. J. R. McLean, pastor of the First Congregational Church of Oakland, Joseph Le Count, Professor at the University of California, and W. W. Crane, Esq.

"The positions of these gentlemen seemed to guarantee an honest examination, and a truthful verdict; but when this verdict, 'We find the evidence insufficient to indicate the action or presence of any supernatural, or of any occult natural agency whatever,' was rendered, Jesus Christ was not more surprised when Pilate said, 'I find no fault in this man,' and yet ordered him to the crucifixion, than we and the intelligent people of Oakland were on receipt of this 'Bunyan' verdict.

"The witnesses were twenty in number, composed of gentlemen holding the highest offices of trust, foreign consuls, doctors of divinity, lawyers, bankers, merchants, and ladies professing and living the Christian religion.

"Every demonstration recorded in this volume was proved to the entire satisfaction of the men sitting as judges. Each witness went before them alone, and told the story, submitting to as much cross-questioning as in the hardest contested case in court, and with no opposing counsel, until the reporter's volume reached the enormous amount of three hundred and twenty pages; to which the committee added forty pages of summary, endeavouring to show that Mr. B— was the cause of all the manifestations, instead of attempting to arrive at simple truth."

Mr. Clarke adds: "These gentlemen, after assuring me in the most Christian spirit that they exonerate Mr. O——, the ladies, and all my family, and, at the same time, knew that Mr. B——, was absent during many of the manifestations, still repeat: 'We find no evidence of a supernatural or of any occult natural agency whatever.'" If any proof were wanted to show, that Christian Divines are not always honest, or learned scientists not always wise, the above sage verdict would furnish that proof, rendered as it was, in defiance of reason, justice, probability. and all the grounds upon which human testimony is received by experienced juries all over the world."
CHAPTER LIX.

SPIRITUALISM IN AMERICA (CONTINUED).

SPIRITUAL PHENOMENA OF VARIOUS KINDS.

The following chapter will present to the reader examples of the phenomena still frequently occurring in different parts of America.

When the manifestations of Spirit presence, or the unfoldment of its powers in special directions, were first witnessed during the earlier part of the new dispensation, it was customary to send full details of the incidents to the Spiritual journals, and thus it was that phenomenal phenomena appeared to be more prevalent than at the present time. We have to believe this is not the case, but rather that the exhibitions of Spirit presence have become more familiar, excite less attention and are less chronicled than formerly. Still the records of preternatural events in print are so extensive, that the author finds her chief difficulty in collecting well-attested representative cases from the immense mass of material possession. Following out the plan steadily pursued through the earlier chapters of this volume, we shall give invariable preference to narratives for which the author can personally vouch, and relate students as present the most varied aspects.

The following sketches refer to a young man who has come forward in writing and testing Medium within the last few years in America.

Although the author has received personal evidence of Mr. Mediumship of the most convincing character, it may be more satisfactory to offer the testimony of two gentlemen of such authoritative standing that it is unquestionable veracity as Professor J. R. Buchanan and the Hon. O'Sullivan. It is to the statements of these gentlemen therefore that we refer in the following proofs of Spirit agency.

In lectures given in aid of different Spiritual enterprises by Medium O'Sullivan (late American Minister to Portugal), that gentleman stated company with Professor Buchanan, of New York, he had had three sittings with a young man named Phillips, who was a pleasing home and afforded grand instances of psychographie mediumship. Written plenteously obtained on two joined slates placed on the top of the table under their hands. On one occasion the slates were placed at a distance of twelve feet from the Medium, and when taken up contained six messages in two in Latin, the rest in French, Italian, English, and Oriental characters.

The first in Latin was: "Homines damnant quod non intellecunt (Men condemn what they do not understand); the other was a quotation from Horace of the two hexameter lines:

"Rusticus expectat, dum desittat annis, at ille
Labitur et labetur in omne volubilis œvum."

(The countryman looks on awaiting the flowing away of the river,
But it flows, in its whirling course, and will flow on for ever.)
After Mr. O'Sullivan had placed the joined slates in position under the distant chair (all in full light), the Medium handed him a paper containing a quantity of corn-flour, suggesting to him to place it by the slates, as sometimes it was found strewed over them.

When the three raps on the table at which they were sitting gave the signal for examining the slates, the under slate was found covered with six different communications, and also with the impress in flour (over the writing) of the ends of the four fingers and thumb of a large hand. The flour had to be blown or lightly brushed away to get fully at the underlying writing. In the little heap of flour in the paper alongside were found the corresponding indentations left by the invisible hand. Both slates and flour had been under the keen vigilance of the two gentlemen who sat at the table with Mr. Phillips.

A piece of paper was placed between two slates on the table, and there was found written on it an elegant and almost literal Latin translation of the well-known child's hymn, "Twinkle, twinkle, little star." The Medium does not know a word of Latin, nor would such knowledge have availed in this case, as the paper was inaccessible to him, being securely placed between two slates. With Mr. Phillip's neither slate nor lead pencil was ever placed between the slates. Those who did the writing brought or made their own pencils. The translation was as follows—

"Mica, mica, parva stella,
Miror quamam sis tam bella,
Splendens eminus in illo
Alba velut gemma celo."

The small piece of paper on which it was written had been torn by Dr. Buchanan from a large sheet, at the moment of placing the slates, from which the hands of the sitters never stirred. The torn edges, of course, identified the paper. It was said to have been written by Dr. Buchanan's father.

On the third evening, a piece of paper was placed by Mr. O'Sullivan between slates, which were allowed to remain under a chair some six or eight feet from the sitters. On examination after some time no writing was found on either slate or paper.

It was accordingly removed by Mr. O'Sullivan (the medium never quitting his seat at the table) and the slates left in the same place. On being taken up soon afterwards a large green leaf was found between the slates, bearing an inscription in Chinese characters, written with a reddish brown pigment.

Mr. O'Sullivan produced this leaf itself to his audience, framed and protected under glass, and bearing date "June 14, 1880." The leaf is in a perfect state of preservation, and the Chinese characters are well-formed and quite distinct, though now blackened, presumably by the action of the light. A Japanese gentleman made the following translation: "The doctrine of Christ is in the centre of our true heart and not the external adornment."

In answer to an inquiry from what spirit this had proceeded, the reply, by psychographic writing, was "Confucius."

Several accounts have been written of this remarkable phenomenon, and the author has been presented with a fine copy of the photographed leaf, the plate of which was carefully prepared by Mr. Henry J. Newton, of New York—President of the First Society of Spiritualists, and an amateur photographer of considerable skill.
The edges of the leaf, originally perfect, are now somewhat torn, but been gummed by Dr. Buchanan to the paper on which it was laid framed under glass. The drying of the leaf has also wrinkled it and it a little apart in one place. The Japanese gentleman who translated inscription said that the leaf was of a tree from which silkworms a in Japan.

This phenomenon makes intelligible and no longer incredible the s told by travellers of the holy tree at the sacred city, Lassa, in Thibe leaves of which are said to contain certain sacred names or phrases. a Spirit has thus written on one leaf, why not on many?

Another phase of Spirit art quite as marvellous as the above, is displayed by the Mediumship of Mrs. L. M. Blair, a lady who paints groups of flowers, shaded and coloured with remarkable skill, whilst fully blindfolded by sceptical persons selected from the audiences whom she exhibits her marvellous powers.

When first the author became a witness of this lady's extraord Mediumship, she was giving a public séance in the town of Ow Entering the room before the commencement of the exercises, Harding Britten and her party watched the operations of the two so who had been named by the audience to blindfold the Medium. This was evidently accomplished with a will which left no chance of adm the smallest ray of light to the closed eyes of the entranced artist. Di afterwards Mrs. Blair commenced painting with astonishing rap dippimg her one brush now into this colour, now into that, without re the smallest mistake in the selection. When the picture was comp the Medium, still entranced, stated that it was an allegorical repres of the life and work of a lady then present, and having explained in c language the meaning of the flowery group, and detailed most minute design expressed in every petal and colour, she commanded it to be "to the stranger who sat so thickly veiled," in such a part of the that even had the veil been raised, the distance from the platform have utterly precluded all chance of recognition. The party who re the picture had never before seen Mrs. Blair. The interpretation of allegory as given through the entranced lips of the Medium exactly the recipient's life woof, and as Mrs. Blair has never met that str and even the small recompense sent for this wonderful test of Spirit was conveyed anonymously, the author rejoices in this opportuni doing justice alike to the Spirit friends and the Medium through who worked, by acknowledging, that Mrs. Harding Britten was the well but greatly surprised recipient of this fine test. We deem it right another illustrative account of Mrs. Blair's powers, succinctly given following extract from a narrative furnished to the Banner of Light of its most esteemed and reliable correspondents. This gentleman "It was at Montpelier I first saw Mrs. L. M. Blair, now Mrs. Murdock, n near the village of Rockbottom, some thirty miles west of Boston, Mass. This was one of the most remarkable mediums in this country. She was deeply interested séances, and attended them in Montpelier, Barre, and Northfield, Vt. She was to only one arm, and that one is often controlled by what claims to be an Italian a lived on the shores of the Mediterranean, and passed to spirit-life about seventy y I have in my parlour a painting, some twelve by sixteen inches. It represents a hand holding a few branches of a rosebush which contain twelve full-blown number of buds, leaves, etc., so placed as to partially cover a motto: 'We'll bless ever.' This painting was executed by Mrs. Blair while she was effectually but and in the brief time of eleven minutes. I have taken it to at least hal
prominent artists in Boston, and asked them how long it would take them to paint a duplicate, and the shortest time given by any one of them was five hours.

"During the time that her hand is controlled to paint, her brain and vocal organs are controlled by another spirit who talks very fluently on almost any subject you mention. He said to me that he had to keep the medium unconscious during the time the artist was painting, as she was so sensitive to any sceptical remarks that might be made in her presence that the other spirit could not control the hand satisfactorily.

"Her paintings are all in water colors, and she, or the spirit, uses only one brush, which is cleansed in a tumbler of water as soon as one color is used. I have seen her painting on many different occasions, but I have never seen her return to the same color after she has rinsed the brush. All the red, green, yellow, or other color she uses, is laid on before she commences with another color, and any of her paintings when half done are greater curiosities than when fully completed.

"One day as I sat watching her, and talking with the spirit that controlled her speech, I called attention to another part of the room, and although her eyes were blinded folded she turned her head for a moment in the opposite direction, and I picked up the tumbler and held it directly at the back of her head. As soon as it became necessary to wash the brush again, the controlling spirit brought the hand of the medium over her shoulder and washed out the brush as readily as if the tumbler was in its accustomed place, and presented at once with another color.

"While I have been talking with one of her controlling spirits the other would answer my questions in writing at the same time. He assures me that he paints more beautiful pictures in the spirit-world than have ever been seen on earth. I asked what use he made of paintings in his country, and he replied that they were used there, as here, to adorn their homes which are in every respect as real as are our homes in this life."

We have already given one representative account of Spirit photography, and some of the friends to whom these chapters have been shown, have objected that Mr. Mumler's case might seem exceptional, were it not duplicated. The author is in possession of a large number of well-attested evidences that Spirit photographs have been taken under circumstances that admitted of no chance for deception. Amongst these—since it seems desirable to duplicate cases of so remarkable a nature—we offer the following example, testified to by witnesses of the most undoubted veracity.

Mr. Julius Plaetz, photographer, Kansas City, Missouri, writing to the Spiritual papers under date March, 1882, says:—

"No. 618, Main street, Kansas City, Missouri, March 11th, 1882.

"Concerning the phenomena of Spirit-Photography, although I do not profess to be a Spiritualist, I deem it just and right to state that while Mrs. Linzie Carter, the spirit-photographer, was taking spirit-photographs at my gallery, she prepared the plates in my presence and the presence of my operators in the same manner, using the same chemicals as used by myself in taking photographs; she used the same camera, the same furniture which I use daily, and which has been used at my gallery during the last ten years. And on all the photographs she took, from two to eight human faces and frequently full forms besides that of the sitter did appear, in fact two-thirds of all the plates she used while at my gallery, from January 20th to March 6th, 1882, were prepared and developed by myself or my operators, always with the same result.

"And I desire to further state that myself and my operators have frequently, without the knowledge of Mrs. Carter, tested her so-called mediumship in various ways, by exchanging plates which she had handled and prepared from the plate-holder, replacing others prepared by ourselves such as she had never seen nor handled before, but still the result was the same; human faces and forms would appear in addition to the sitter on every photograph she took. I further state that she has taken photographs of a number of persons strangers to her, and known to me to be sceptics, but still the result was the same—spirit faces on every photograph.

"I have been a practical photographer for over twenty years, am well acquainted with all the details of the business, and I declare that there is no chemical process known by which the phenomena, such as produced by Mrs. Carter, can be duplicated.

"The only observable difference in the process of taking a photograph between Mrs. Carter and other photographers is, that Mrs. Carter generally lays her hands on the camera while she takes the photograph; this, and only this, is the difference I have been able to discover in the operation during about six weeks of daily observation at my
galllery. Of course myself and many other experts in photography, among others, did not fail to lay our hands on the camera, stood on the same same position generally occupied by herself, &c., but all was of no avail, the spirit not and did not come for any or either of us. —Yours, &c.,

"Julius Plante, Photog"

In addition to the statements of one more Spiritualist, we offer a physician, a well-known and highly respected resident of Kansas City, Mo., U.S.A., March 11th

"Allow me to state briefly through your paper my experiences, had lately, the phenomenon known as Spirit-Photography, through the mediumship of Mr. Carter, at the Photographic Gallery of Mr. Julius Plante, No. 618, Main Street. I notice your comments in your number of the Medium and Daybreak, of Feb. 1892, entitled, 'Chronicles of Spirit-Photography,' and as this beautiful phase of the work has recently elicited much interest among investigators of this city as during the last six weeks, it was proposed to Mrs. Carter to give a sitting conditions, to which she cheerfully consented. Consequently on the 4th inst., I W. Judson, Fred Meyers, H. M. Johnson, John E. Fleming, and your humble constituted ourselves a committee to investigate this phase of mediumship, a pleasure in laying before your readers the details of its result.

"We procured a plate-holder in Mr. Plante's gallery, fitting the camera three times in succession. Mrs. Carter took photographs, and proceeded with it to the photographic gallery of Williams and Thomson, 612, Main Street; requested Mr. Thomson, one of the three examiners, to place the plate in its prepared position for taking an ordinary photograph in a plate-holder. The plate was prepared and placed in the plate-holder in the dark room. In our presence, the plate-holder that was used to exclude the light and carried by Mr. Thomson; thus we were in the gallery of Mr. Plante. Mr. Thomson was here introduced to us and requested to hand her the plate-holder. Mrs. Carter requested that the committee, which was accorded done by Mr. Thomson, be his expert in this case as photographer, next your humble servant was requested to sit for a photograph.

"Mrs. Carter then placed the camera in position, removed the covering from the plate-holder and, without opening the same, placed it in the camera. After the lapse of a few minutes, during which time Mrs. Carter held her hands on the camera, she received the plate from her, and without opening it, handed it back to Mr. Thomson with the request to go to his gallery and develop the plate. The committee went to Mr. Thomson's gallery in the dark room, when Mr. Thomson handed the plate to his operator, requesting him to remove the plate and develop it in our presence. The operator admitted that this was the same plate he had placed in that plate-box the night before, that it had not been taken out, but was there just as he had placed it.

"He applied the necessary chemicals generally used by photographers to negative and nothing more, and on presenting the negative to the light, thereon five human faces distinctly outlined in addition to the face of Mr. Thomson after making several proofs, delivered the negative to me, which I, Mr. Plante, to be printed.

"These are the facts and the result of our investigation, and I lay them before the readers as they occurred in our presence. Respectfully yours, H. E. HUNTINGTON.

The undersigned spectators present at the time the photograph mentioned members of the committee as above referred to, having carefully examined the going statement of the proceedings, acknowledge the same to be true and correct, particularly:—

Virginia J. Judson; W. W. Judson; H. M. Johnson; Justin Ross;
Fred Meyers; John E. Fy; D. P. Thomson, Photographer; Jacob Sheer;
Julius Plante, Photog.

Both the following cases are well known to the author, narrated by highly respected citizens of Troy and Chicago, with interest by the many parties acquainted with Mr. Vosburgh, Rev. M. H. Forscutt.
NINETEENTH CENTURY MIRACLES.

The first article is copied from the Troy Standard, and reads thus:

"In the year 1850 I was engaged in business and resided at West Troy. There lived in the town a family named Thalimer. The family was composed of father, mother, three sons, Peter, James, and Henry, and Elizabeth, the daughter. James desired very greatly to embark on a sea voyage. His parents opposed him for some time; but he finally, without their knowledge, ran away one day and shipped for a three-years' voyage in the whale fishery, from New Bedford, Mass. About this time the Fox girls visited Troy, and there was considerable excitement in reference to the claims set forth by them. The opposition by the press and people was very marked against them. James had been absent about one year and a half, when Elizabeth, his sister, was entertaining a party at the family residence one evening.

"In the midst of their sport one of the party said by way of a satirical Sally at Spiritualism, 'Oh, let's form a circle! No sooner said than done; the table was moved out into the middle of the room and several of the company, Elizabeth among the number, gathered around it. They had not rested their hands on it more than a moment or two when Elizabeth's was seized by a power foreign to her own, which very much frightened her. She tried to extricate herself, but without avail. The intelligence moving her hand motioned as though it desired to write. One of the company procured paper and pencil; her hand instantly caught up the pencil and wrote as follows: 'I fell from the yard-arm of the ship to the deck and was killed; this will be verified by letter from the captain of the ship.'—James Thalimer.'

"The company was very much excited and broke up at once, going to their respective homes. The next morning Henry Thalimer, the father, knowing me to be a Spiritualist, called on me and related the circumstances, and wanted my opinion. I replied that I honestly believed James had fallen, as stated, and that it was a genuine spiritual manifestation. I advised him to be patient and await the verification which I assured him would no doubt come by mail. In about ten days after, Mr. Thalimer received a letter from the captain of the vessel confirming the truth of the communication through his daughter's hand.

"After a lapse of thirty years, in August, 1880, I was at Lake Pleasant camp-meeting. One afternoon while seated on the steeple fronting the hotel, two Troy gentlemen approached and invited me to take a walk with them. I accepted, and we walked wherever inclination led us, not having in view any particular place we desired to visit. We were passing along by what is called the open square, and discovered under a large tent a great throng of ladies and gentlemen, who seemed intently interested in what was taking place. Being desirous of learning what it was, we drew near, and discovered a lady under what was claimed as spirit-control, giving tests of spirit-identity to the people assembled. This lady, I desire to state, neither my friends nor myself ever met before. She was an entire stranger to us. We noticed that she gave a number of tests, names, dates, circumstances, and events which were corroborated by different persons in the audience. All at once she exclaimed under great excitement: 'I see an immense ship nearing me; this vessel seems to be labouring in a terrible storm. It seems as though this vessel would come upon me. Now I see a young man going aloft. My God! she said, 'this man will fall and will be killed.' She watched him with intense interest, and then she suddenly shrieked so loud as to be heard in all the surroundings: 'Oh! my God! he falls to the deck and is killed.' Her eyes were riveted to the spot for a moment in perfect silence.

"This young man gives me his name. He says he is James Thalimer, of West Troy, N. Y. I at once replied, raising my hat, 'Yes, that is correct.' The lady then moved from the platform, and motioning with her hands for the people to make way for her, she came to where I was standing, and threw her arms around my neck, exclaiming, 'Vosburgh, God bless you! I am glad to meet you here. This is the second time I have been able to return and identify myself. First through my sister, which you knew of, and second through this lady, a stranger to us both. God bless you, Vosburgh!''

"Troy, N. Y., Sept. 4th, 1882.

"W. H. VOSBURGH.'

The Chicago Times of 1880, has the following statement:

"It will be remembered that there was published a few weeks since an account of the death of Mr. Frank Culver, of 606, West Jackson Street, who died on July 7th, from severe gas poisoning. Almost immediately after, Mr. Culver's little daughter passed on, as the medical attendants alleged, from the same cause. At the funeral of the child, the Rev. Mr. Forscutt, who only a short time previous had attended the interment of Mr. Frank Culver, made the following remarkable and startling statement. The narrative is furnished by the Times reporter, who was sent to call on Mr. Forscutt, with a view of