

PART VI

OF

THE NEW EXISTENCE

OF

MAN UPON THE EARTH.

WITH AN APPENDIX CONTAINING

A RECORD OF SPIRITUAL COMMUNICATIONS

FROM FEBRUARY, 1854, TO FEBRUARY, 1855.

BY

ROBERT OWEN.

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NEW EXISTENCE

OF

MAN UPON THE EARTH.

THE time for the introduction of the Millennium or Happy Life of Man approaches, and the knowledge requisite for this phase of human existence is now called for.

The advanced minds of the world are full of the aspirations for a universal brotherhood,—a union of the human race,—a love of our neighbour as ourselves,—for universal and permanent peace,—for charity, kindness, and love for the human race,—for peace and good-will for ever among mankind,—in short, for the universal system of attraction, to supersede the universal system of repulsion.

And why this aspiration and longing of superior minds at this eventful period for universal union instead of disunion? Because all things are in full preparation for it;—because all of human kind would be for ever benefited by this change;—and because it is the ultimate natural state of man upon earth.

But the population of the world now require to know what would be the state of society under this elevated change in man's existence, from the plane of repulsion to that of attraction. This knowledge must be made general before the new state of existence can be understood,—that is, before all governments, religions, classes, sects, and parties, can be induced to adopt the practical measures which are necessary to obtain this greatest of all blessings,—this consummation of man's utmost desires upon earth.

In this state all men will be directed, governed, and impelled to act, solely in accordance with the laws of God, as exhibited in human nature,—laws which are the direct emanation from the Supreme Mind of the Universe. No man will therefore presume to interfere by any of his crude laws in opposition to these all-wise laws of Infinite Wisdom and Goodness. To abide strictly by these laws, and to promote to the utmost of our power, in practice, the happiness of man and of all that has life, will be the whole duty as well as pleasure of man, and this will be the religion of the human race. It is the essence of the Christian and of all other religions, and the only permanent religion for man, as soon as the present mis-called religions of repulsion shall

quietly and peaceably die their natural death, which will speedily take place.

After this generation there will be no Governments of election or selection. All according to age will have an equal and just right in the government of the world ; but governing will be so simplified that the whole world will be far better and more easily governed than any single parish of London, Paris, or New York is now, under the system of repulsion and contests.

There will be no separate Classes or Professions throughout the population of the world ; and no Division, except that of age. All as they grow to maturity will be trained and educated to become at that period superior full-formed men and women, with all their natural faculties and powers cultivated through the laws of nature to the highest point of perfection for each faculty and power of each individual ;—that is, every one will be placed to be trained and educated in such manner that each will have the greatest pleasure in exercising all his faculties, propensities, and powers, of body and mind, to the point of temperance in each, according to his or her natural organisation, and each will be made to acquire more useful and valuable knowledge than any now possess.

No separate Sect or Party can exist in the millennium state ; for all will be placed, trained, and educated from birth to become rational in feeling, thought, and action ; and when made to become rational, no one will ever think of a sect or a party.

For this superior state there can be no Inequality of education or condition from birth to death. All according to age will be alike in position, training, education, and employment.

The scientific arrangements in which all will be placed from birth will admit of a very large portion of the work of the world being executed in a very superior manner by mechanism, chemistry, and other sciences ; and all will be enabled to walk over the seas and oceans on dry land, on floating islands. Shipwrecks will be unknown, and commerce for money profit will cease.

But we must now come to close quarters with the *existing worn-out and irrational system of human existence*.

Do the professors of Religions over the world really desire a truly good and happy state of existence for all their fellow-men, as soon as it can be attained in practice ? If they do, then they will adopt the only religion that can become universal,—the only religion that can exist in the millennial state,—the only religion that can insure the virtue and happiness of all permanently. None are asked to give up the religions which have been forced upon them from birth ; because the laws of nature do not permit them to believe or disbelieve according to their will. But all can add the true millennial or universal religion to their old superstitions ; and soon the latter will die their natural death, and they will

not exist in a second generation, when they will be superseded by the spirit of charity, love, and wisdom.

Do the Governments of the world really desire the commencement of the millennial state of existence to make all the people good, wise, and happy? If they do, they will as speedily as practicable supersede their present irrational mode of governing, and adopt the millennial and true system of governing, or rather of creating goodness, wisdom, and happiness, for all. They will adopt effective measures to create good conditions, in which to place all,—conditions that will of necessity induce all to become charitable and kind to all, to love all, and to show that love in practice by always endeavouring to promote the happiness of all through every action of their lives. And the governments will abandon all the laws of men, and conscientiously act solely in accordance with the laws of God and nature.

Do the People, the Classes, Professions, Sects, and Parties, and Commercial Men, really desire the introduction of the millennial state of existence upon earth? If they do, they will speedily abandon their insane classes, sects, professions, and parties, and become one superior class, having much more knowledge than all these classes, sects, professions, and parties can possess, with wisdom to direct that knowledge to ensure the permanent high happiness of all.

But with these changes, it will now be asked,—‘What is to be done with the Single Family arrangements in the millennial state or new existence of man upon the earth?’ They will be destroyed for ever. They are mere selfish animal arrangements, and could not exist in the millennial state. They are destructive of universal charity and love, of common justice, and of common sense. In this irrational state of human existence “my family” must be provided for and taken care of in preference to all other families, and thus is universal injustice and discord created; and by these irrational means the world sees how well each family is provided for,—how well each individual is thus cared for,—and how much misery this provision and this care produce. It is of all arrangements for human happiness the worst that could be devised, except during the mere animal or irrational period of human existence, while human nature is developing through its lowest stages of progress, towards a rational life upon earth. No one permitted to attain even a small portion of common sense could imagine that there could be impartiality, justice, charity, and love to our race, with the injustice and evils necessarily arising from the exclusive single family system of living as now practiced over the world. It creates all manner of crime to an illimitable extent. The single family arrangements are in accordance with the ignorance and laws of undeveloped man; and they continually produce the most grievous evils, as all men’s laws do. Altogether new arrangements, in accordance with the

unchanging laws of God, must be made to supersede these insane laws, before the millennial state of universal charity, goodness, and love, directed by wisdom, can arise and become the practice of the human race, and before they can have any pretensions to be rational.

Man in his undeveloped state, before his reasoning faculties have attained to the growth of rationality, has imagined that humanity had been created with the power in each individual to feel and believe as he liked, and according to his will to form himself to be a degraded or a superior man or woman; and possessing this error he has imagined that they could make themselves to feel pain, to believe falsehood, and to make themselves imperfect, physically, mentally, and morally. Is it possible for a rational-made being to conceive a greater compound of absurd inconsistencies and contradictions.

With such notions, contrary to nature and to fact,—how is it possible that man, so taught, could ever think, feel, or act rationally?

If we could create our own feelings,—Who would ever feel pain? If we could will our own belief or disbelief,—Who would ever believe a falsehood? If we could form our own characters—physical, intellectual, moral, spiritual, and practical,—Who would not be perfect in all these respects? None but born idiots. Yet true it is, that the human race to this period has founded its language, religions, laws, governments, education, customs, manners, and institutions, on the undoubting notion “that man has been created to feel and believe according to his individual will;” when at this day over the world all are obliged to feel and believe according to local educated prejudices, in direct opposition to the most glaring universal facts;—all of human kind are obliged to like and love that which is agreeable and pleasant to their created individual organisation, and to dislike and hate that which is disagreeable or hateful to it;—and every one is compelled to believe according to the strongest conviction made upon his mind; and any one from birth may be made to believe the greatest absurdities to be divine truths. Thus all, from north to south, from east to west, have been educated to become thoroughly irrational in thought and action, incompetent to deduce self-evident truths from the millions of living facts around them and narrated in history,—facts which, as soon as men can be educated from birth to become sane and rational, the young of the human race at ten years of age will perceive and understand, act accordingly, and attain true wisdom and happiness, and live while upon earth a life of charity, kindness, and love.

Therefore, after this falsely educated and misplaced generation shall have died its natural death, human laws of marriage will cease over the earth, and they will be superseded by the laws of God, through affinities which govern the universe of illimitable

space and all therein contained. Thus will the children of the future generations be the offspring of true love, pure affection, and superior humanity. All will then be educated, trained, and placed alike, from birth, and all will be made to acquire angelic qualities only; for in the millennial state those qualities will be easily made universal, because no inferior circumstance or condition of human creation will be permitted to surround one of them, and the language of the world will be that of truth only, and full confidence in all will be universal. Thus will the Will of God be accomplished upon earth;—that is, the permanent happiness of the human race, which is the object of their creation.

Who will oppose the introduction of this millennial state over the earth—a state in which all will be benefited and not one injured? Ignorance alone can attempt to oppose it;—but the reign of ignorance is about to cease. Could it be supposed possible that any Religion, Government, Class, Sect, or Party, in any country, should desire to attempt to oppose this change,—such Religion, Government, Class, Sect, or Party, would soon be abandoned and left to die its natural death.

The millennial or perpetual happy state of the human race is now attainable, and it will be attained. All will be made, by being placed within the right conditions, to become good, wise, healthy, united, and happy. And this mighty change will be effected by the human race abandoning one false principle,—a principle unsupported by one fact through all time:—and adopting one practice,—a practice in accordance with common sense, the highest cultivated reason, and the experience of the human race to this hour.

This great fundamental error in principle of all humanity,—the error which has destroyed the reasoning powers of our race, or rather has prevented their growth to make man a rational being,—is the insane supposition that individual man by his will could create one of his physical or mental qualities,—could create one of his organs, faculties, propensities, or powers,—his feelings or his convictions,—his language, religion, habits, manners, or customs,—or that his will could be aught but a compound of these combined influences.

While man shall be thus taught erroneously from his birth, he must grow up an inconsistent, contentious animal; pretending to be a rational being, yet in all his conduct thoroughly inconsistent and irrational.

The great fundamental error in practice is in the continued neglect, by those who attempt to govern the human race, of the incalculable importance of having good conditions only created around all from their birth; because the first rational power of observation, directed to common sense conclusions, would inform them, that as those conditions are, so must those placed within them become. Therefore, in the millennial state not one human-made bad or inferior condition will be allowed to remain or be

created. The world is now filled with bad, inferior, and irrational conditions, in every class in every country ; while, at a far less cost of material and labour, it might be filled with good, superior, and most rational conditions only. With immense difficulty, suffering, and contention, the present system may be dragged on for a few years longer ; while at once the millennial state in principle and practice might be introduced and rapidly extended over the world, without contest, and with the enlightened good will of all ; because it would be known that the change would be for the benefit and happiness of every one over the whole earth.

But it will now be asked—‘ What have these new Spiritual Manifestations to do with the introduction of the millennial state of society over the earth ? ’ They have everything to do with it. The superior reliable spirits, from their past communications in this country, through advanced mediums, or mediums considerably developed, have told me on several occasions, that their coming at this period was to reform, not any particular colour, country, creed, or class, but *all* colours, countries, creeds, and classes, including the entire population of the world. And these superior spirits, communicating through superior mediums with parties earnest in their inquiries after truths beneficial to mankind, have been consistent and rational to this end and purpose in this country, and most extensively so in the United States.

But it will be said that many of these communications are frivolous, many untrue, and more to us yet incomprehensible. This is readily admitted. There seems a strong affinity to exist between spirits in the spirit world and similar spirits of men in this world. Like draws to like. When the inquirer earnestly desires knowledge that will be beneficial to all humanity,—spirits possessing like desires come to such inquirers, and communicate the increased knowledge which they have acquired since they left this earth or some other planet. These proceedings should be extensively made known in all directions—the communications from the inferior as well as those from the superior spirits. It is truthful facts of all kinds from the spirit world which are required, to enable those who are earnestly in search of valuable truths to benefit the human race, to come, by extensive comparison of these facts, to sound rational conclusions upon this all-important subject.

It seems probable that new discoveries have been lately made in the world of spirits, as well as upon our earth ; and that through these new discoveries spirits are now under certain conditions enabled, although yet apparently in an imperfect manner, to express their thoughts and wishes to the inhabitants of this lower world. And instead of inconsiderate persons creating obstacles in their way, every facility that can be discovered by us should be given to assist them to make their communications more easy and perfect.

Those who have honestly attended to this new mode of ac-

quiring knowledge of the real state and condition of the spirit world, know how difficult it is to obtain all the proper conditions for correct communications, even from spirits evidently most desirous to give knowledge of the greatest value to all upon earth. Many learned and scientific men, and men of this world, emphatically so called, are yet disbelievers in the truth of these spiritual communications, and they must remain in their unbelief, which does not depend upon their will, until new evidences shall make a stronger conviction upon their minds than have their present old educated convictions, which they will discover to be early imbibed prejudices. The spirits say—"Be not anxious or troubled on this account; for we will adopt effective measures to make *all* believe in our direct interference for the universal benefit and ultimate happiness of all. We will prepare the way to assist mortals to introduce the pure spirit of universal charity and love, to be directed by wisdom, and thus enable them to introduce and maintain the true ultimate millennial or permanently happy state of human existence upon earth."

Knowing the importance of correct facts, to enable us to come to sound conclusions upon any subject, I have given the results of my own communications with reliable spirits, and those of others on whose sincerity and love of truth I could confidently rely. I leave the readers of these statements to draw their own conclusions. On inquiring of some of the most reliable spirits for the cause of the incorrect replies from some spirits, they said that these are chiefly owing to the state of mind and feeling of the medium or of the inquirers through the medium, to the want of patience and of close observation to the raps, and to taking the wrong letter where the alphabet is used.

For a considerable time I was myself in error, not knowing when the spirits required the alphabet to give a more full explanation, and I took the signal for this, until lately, to signify "Yes," and thereby committed some errors in their replies.

In large circles it is difficult to obtain the silence, attention, and order, necessary to procure accurate results, and I have found that I could always proceed with most satisfaction to myself, and apparently to the spirits, when there was no one to interrupt our proceedings, except the medium; and with a superior medium there was little or no difficulty in obtaining replies which were evidently from good, reliable, and advanced spirits.

My experience now in these spirit manifestations enables me to say with great confidence, that spirits long retain much of their earthly opinions and character in the new state to which they are introduced after leaving their earthly form; and this circumstance should be always considered when these communications are given. And I observe that the peculiar sectarian impressions long remain with some of them, and apparently

longer with some than with others. Although little appears in the British Press on this subject, which is making such extraordinary progress in the United States, from north to south, and from east to west,—yet from my verbal and written communications I am induced to believe that there is in this country a quiet extensive progress making, in forming circles, discovering mediums, and obtaining spiritual communications.

The general inhabitants of Great Britain, north and south, although possessing undaunted physical courage, are of all people I have met with the most deficient in mental and moral courage. They almost all speak the language of popular prejudices, and seldom in public express their own sincere convictions. They are more fearful of public opinion of what is deemed respectable, than they are of facing the cannon's mouth. Hence the difference between the public and the private opinions of the English and Scotch. The mass of the Irish being Catholics, their opinions are of course the opinions of their priests; for the people are carefully taught not to think. While the English and Scotch are as carefully taught to think wrong or in opposition to facts; and a curious mass of inconsistency of action and confusion of mind is created between these different factions of what is called the United Kingdom of Great Britain.

In opposition to these earthly difficulties, arising from ignorance and the want of moral courage in our island, the spirits say they will effect the reform which shall soon introduce the commencement of the millennial state of existence upon earth, and thus unite the inhabitants of both the present and future world, by elevating the character of the inhabitants of this world.

Having full confidence in these promises and in their aid, to the extent that their conditions in the spirit world in connection with ours will admit,—I now urge earnestly on ALL RELIGIONS, GOVERNMENTS, SECTS, CLASSES, AND PARTIES, IN ALL COUNTRIES, to send their most advanced minds,—for knowledge, goodness, and wisdom,—as Delegates to the World's Convention for the promotion of universal happiness and the introduction of the Millennial State of Human Existence, or the Future Life of Man upon the Earth,—*to commence at Noon on the 14th May next, in St. Martin's Hall, in the British Metropolis.* And I also invite the friends to the immediate introduction of the knowledge and practice of the Millennium, to attend a preliminary meeting, to be held in the same place on the 1st of May, at noon, to consider the best arrangements which can be made to receive and accommodate the delegates.

Let the heads of no religions, government, class, sect, or party, hesitate to send their well-chosen delegate to this World's Convention,—because all must be deeply and permanently interested in the result. And should not the present wretchedly insane

war have ceased at that time, measures will be then and there brought forward to immediately terminate all hostilities, and to lay the foundation for universal permanent peace over the earth ;—also for recreating a new character for man, and for the entire reconstruction of society, on the basis of attraction, and in which full and ample justice shall be done to every one who shall be born and placed within these **NEW DIVINE CONDITIONS**,—conditions which shall change this world into a perpetual earthly paradise, yet progressing onward and upward, through each succeeding generation, towards higher and higher perfection, always approaching nearer to the perfect attributes of the Great Creating and Directing Power of the Universe, even until the sphere of earth shall unite with the spheres of heaven ; when happiness without physical or mental pain or misery shall become universal, and when the knowledge of the Lord shall cover the earth, and angelic harmony shall pervade all spheres,—and thus will the Will of God be as universal on earth as it is now in heaven.

Let no one suppose that this happiness is greater than man is destined to attain and permanently enjoy. Is it not evidently the intention, and the necessary intention, of an Omnipotent and Omniscient power, to desire universal happiness for all His created beings, as soon as the conditions are prepared to effect it ? And all things are now prepared on our earth to enable man to create these divine conditions now for his race.

P.S. — March 20th, 1855. — Notwithstanding the powers evinced by the British at the battles of Alma, Balaklava, and Inkerman, yet simply because the governing aristocracy of this country have so publicly exhibited their imbecility and incapacity, (necessarily arising from their false training, education, and position,) the wise ones of the world decide at once that Old England is in its decrepitude, worn-out, that its position among nations is so rapidly declining that it must soon sink into a second or third rate power.

Do the parties thus writing know the resources of these Islands, of the British Empire, and of the British mind ? Have they yet begun to look beyond the mere surface of this subject, or of those more momentous subjects which must now engage the deep thought and riveted attention of all who desire to know the great changes which are coming upon the world ? I trow not. Their minds are yet in an unopened nutshell. They imagine what is outside of it, but entirely mistake the realities which yet they cannot perceive, nor will they until the shell shall be broken for them.

They seem not to know what Great Britain was a century ago, what it has achieved within that period, what is its present position. And what, with its new powers, it can accomplish. These shall now be briefly stated.

A century ago the new manufacturing system by mechanism and chemistry was only in infant preparation, to commence its ultimate giant attainments. With a population then less than *fifteen millions*, its actual productive numbers were one fifth of that number, or *three millions*. These *three millions* were assisted then by the old mechanical power previous to Watt and Arkwright's inventions—inventions which gave the extraordinary stimuli to the inventions and discoveries which have continually increased, in a continually increasing ratio, from that period to the present day, and which increase yet continues unabated.

At the commencement of this growth, the old mechanical and chemical power, aiding the *three millions* of human labour, was equal, according to the best calculation that could be made, to about the labour of *twelve millions* of men. Thus *three millions* of manual power, and *twelve millions* of old chemical and mechanical power, making an aggregate of *fifteen millions*, gave a productive power for the creation of wealth, a century since, in the proportion of one to one with the population; and then, let it be retained in memory, the annual power of the inhabitants of these isles to create wealth was equal to *fifteen millions* only.

A century has passed. This population, then of *fifteen millions*, has not yet increased to *thirty millions*. The manual power of production in this population, according to the previously stated ratio, will be *six millions*; but as, most unfortunately, women and young children have been in this time made producers of wealth, *one million* more may be added, making the manual power of production of wealth at this day, in Great Britain and Ireland, *seven millions*.

Thirty years ago the new mechanical and chemical productive power which had been invented and discovered within the previous part of the century, was equal to the labour of at least *one thousand millions* of full-grown well-taught human labourers, who could not by manual power so well perform the work now done by these sciences.

But now steam-navigation,—railways,—gas,—and the Electric Telegraph, &c., have added, and are daily adding, their incalculable new powers, to those which were at work previous to these additional improvements. These have increased our productive power some *hundred millions*, say *two hundred millions more*—a sum much below the actual amount of new power thus acquired, or equal to an increase of productive power to each inhabitant—man, woman, and child—in Great Britain and Ireland, of *forty to one*; but in proportion to the manual productive power, (estimating one fourth to be producers,) *one hundred and sixty to one*.

This is a change, made in one century, far beyond the power of most minds, educated and placed as all have been, to comprehend. It is a change, in fact, the same as if these two Islands

had imported from some other planet, *twelve hundred millions* of full-grown, well-taught, most obedient slaves, to work without food or clothes, at the bidding of *thirty millions* of human beings; a number far more than sufficient, if well-directed, to keep the population of these Islands in a better condition than that of any Princes at the present time.

But—Who created this power? The working and industrious portion of the population. Such men as Brindly,—Watt,—Arkwright,—Windsor,—Stephenson,—Wheatston, &c., &c.

And Who have mis-understood and mis-directed this power? The idle and most injurious parts of the population—the aristocracy or governing power, through their erroneous training, education, and condition.

Are these parties, then, to continue to mis-direct this power, equal to more than *twelve hundred millions* of human beings, and by their mis-direction to render it far worse than useless, and to ruin the country? No. For their own sakes this cannot longer continue. The safety of this country and of civilisation forbid it; and the common sense of all men will now interfere to prevent it.

Great Britain to be ruined and sink to a second or third-rate power! This is impossible. It must advance, or be blotted out as an independant power.

So far from these ignorant fears being true, Great Britain has yet scarcely commenced its career of real progress and prosperity. A century ago it could only wield a power equal to *fifteen millions* of men annually. Now it can wield a power equal to *twelve hundred millions*, and can apply this power annually to effect a continual increase to it,—even to an illimitable extent.

Its scientific men, were they now allowed by its government, could destroy Sebastopol and the Russian fleet and army, without loss of any more of our brave mis-taught and mis-placed soldiers. And were the real resources of the British Empire known, and wisely directed, this country could successfully withstand the world in arms against her.

But that is not her future mission. She must bless the world with peace, and show nations the plain and open path to prosperity, perpetual progress, and permanent happiness, and assist them to acquire proportionate scientific power.

Her scientific and practical men, called properly into action, could now easily accomplish this, and keep the old British Lion in his seat, in full strength and vigour, peacefully watching and assisting the growth and prosperity of all nations, until the Millennial State of Existence shall become universal over the earth.

Shall a nation having a new power exceeding that of *twelve hundred millions* of full-grown strong men, and this power increasing in a continually increasing ratio, succumb to the mis-

government of a few spoiled individuals, allowed, from want of fore-sight, to mis-direct this enormous power for good or evil, and, for want of energy in a right direction in the people, shall this power be allowed to be applied to produce an immense amount of evil, with but a minimum of good?

Common sense forbids this gross mis-application of such a nation's power! It must now have given to it a wise overpowering direction for good to itself and to the population of the world.

Let the Delegates from all Religions, Governments, Classes, Sects, and Parties, attend the World's Convention, on the 14th of May next, and then the means shall be explained by which to give this new scientific power, now rapidly increasing over the world, a direction for good, instead of directing it for evil, and to make it efficient for establishing the Millennium almost simultaneously in all countries.

Be not therefore alarmed at the present mental division, now extending so rapidly through all nations. It is necessary, as a required preparation, to weaken old party associations and prejudices, in order to unite mankind in one family brotherhood, to include all colours, countries, and creeds, and to create one feeling and desire to promote each other's happiness.

The principles and practices advocated eighteen hundred years ago by Jesus Christ,—that we should love our neighbours as ourselves, and should have no private wealth, but all things in common—the true Christian principle and practice—can alone produce the Millennial State of Existence upon Earth.

It may be asked,—Why were these not then adopted, and, if so beneficial for the human race, universally practised? I reply,—Because humanity was then, and until now, too undeveloped to receive or understand their import, and the immense benefit to be derived for all by the adoption of this principle and practice; and because the knowledge how to create the love and apply it to practice had not been until now made known to the population of the world.

It is only at this period that God has deemed it beneficial for man to be taught how to create the Millennial State, in which love and wisdom will govern and direct all things, through the principle of attraction; while the principle of repulsion, which generates evil, or what is called the Devil, will be allowed quietly to die its natural death, and man will attain to a life of perfect unity of feeling and enjoy an existence of unmolested happiness.

ROBERT OWEN.

Sevenoaks, 10th March, 1855.

APPENDIX A.

Memoranda respecting various Communications with the Spirits purporting to be from Spheres in the Spirit World, since my last Communications published in "The Future of the Human Race." (Feb., 1854.)

Since Mrs. Hayden's departure for the United States I have had more or less communications with the spirits through four different mediums, whom I shall denominate as Nos. 1, 2, 3, and 4, and I will now give the communications through each separately, and will commence with No. 1, an uneducated female, about 17 years of age, and who for some time was an apparent favourite with the spirits, but who subsequently has neglected to attend to them, and the power of her mediumship has left her.

I had frequent communications of interest with this medium, from the 9th of November to the 27th, in 1853, which have been published in the Second Edition of the "*Future of the Human Race.*" Also, not published, a *seance* on the 20th of August, 1854, at ten a.m., at her residence.

The spirits who upon this occasion immediately announced themselves gave the names as follows:—The Duke of Kent,—Jefferson,—and Benjamin Franklin. (These spirits appear to have superseded my daughters for some time as my guardian angels.) To these three were now added for the first time Dr. Channing,—Dr. Chalmers,—and Shelley,—all known to me in their earthly life, and all friendly to me.

I had been reading some of Andrew Jackson Davis's works, and the questions asked were:—

1.—Do you know A. J. Davis? Yes.

2.—Is he right in his supposition respecting the cause of evil? No.

3.—Are his writings generally truthful? Yes;—but they are sometimes incorrect.

4.—Is he a sincere, good, and honest character? Yes.

5.—Will he assist me in changing the present condition of society? Yes.

6.—Are Judge Edmonds and Dr. Dexter both honest, faithful, and true spiritualists? Yes;—but you must not depend on all which they have published; some of it is true, and some is not correct.

7.—Is the editor of the *Spiritual Telegraph* a true and faithful spirit? Yes.

8.—Is truth always consistent with itself and in accordance with all known facts? Yes;—and it is always a faithful criterion of Truth.

9.—Is the medium with whom I was last evening a true, faithful, and good medium? Yes. (This is medium No. 4.)

10.—Is she one with whom the spirits like to communicate with me? Yes;—and she is a Clairvoyant; but mortals seldom see the spirits. Some suppose they have this power, when they are deceived by their imagination; yet under some circumstances mortals do occasionally see spirits.

11.—Can you tell me how the people in America are deceived by the spirits? Yes.

12.—Will you tell me by the Alphabet? Yes. It is because they are not earnest enough in their inquiries, and therefore undeveloped spirits come to them.

13.—Shall I make out questions this morning to be asked this afternoon of medium No. 4? Yes.

This medium, No. 1, expressed an unwillingness to continue her mediumship. I therefore proceeded and asked the succeeding questions.

14.—Are you desirous that this medium shall continue her mediumship? Yes.

15.—Will she be more developed? Yes; and she will become a very good medium if she will honestly persevere.

16.—If she perseveres should I often consult you through her mediumship? Yes.

17.—Do you recommend her to become a public medium? Yes; and that she should become one for the good of humanity in general.

18.—Do you recommend that she should receive payment from the public for her services? Yes; for public mediums are now much wanted in this country.

19.—Will this medium continue true and faithful as such? Yes.

20.—Is medium No. 2 a true and faithful one? No answer.

The question repeated. Answer.—He is yet undeveloped, and you cannot yet depend on communications through him; but you can depend on those made through the medium with whom you were last evening.

21.—Will this year be productive of great events to the human race? Yes; and they will be beneficial for all.

22.—Will they lead speedily to universal peace? Yes.

23.—Shall we be enabled with the aid of the spirits to introduce speedily the spirit of universal charity among mankind? Yes.

The spirits now expressed a desire to depart. I asked—

24.—Will you meet me again this evening at medium No. 4? Yes.

All then said, by their separate and distinct difference of raps,—good bye, good bye,—in succession, and with apparent great and good feeling.

I went, as agreed upon, in the evening, when the same spirits announced themselves, with the addition of the spirit of Byron for the first time.

Séances with medium No. 4. First meeting, 19th August, 1854,—in the evening, at her own residence.

The spirits who immediately gave their names were:—

The Duke of Kent,—President Jefferson,—Benjamin Franklin,

—Dr. Channing, of America,—Dr. Chalmers, of Scotland,—Shelley, the Poet,—Byron, the Poet,—and the medium's two Guardian Angels, whose spiritual names when translated mean Comfort and Contentment, and who appear to be always with her.

Question No. 1, asked by Robert Owen.—Am I right in supposing that God, the Elements of the Universe, and their inherent unchangeable qualities, eternally exist? Yes.

2.—That, being eternal, they are the *first* cause of all things,—as nothing could have been *before* them? Yes.

3.—Are these eternals what men call spirit and matter? Yes; when condensed to be cognizable by the human senses, they are called matter;—when too refined for their powers to appreciate, they are called spirit.

4.—Is God the essence of spirit, and possessing all Goodness, Wisdom, and Power of the Universe? Yes.

5.—Are these elements what are called nature, and their qualities the laws of nature? Yes.

6.—Are the elements of the universe, when uncombined, the material of things created? Yes.

7.—Are the inherent qualities of the elements of the universe unchangeable? Yes; but they do not now exist as they did previous to the commencement of the creation.

8.—Does God create existences by combining the elements of the universe? Yes.

9.—Is God the only power that creates? Yes.

10.—Is God a personal or organised spiritual existence?

11.—How does God create? It has not entered the mind of man to receive the manner in which God effects the formation of existences. God creates by a thought.

12.—Is God a spirit so refined as to pervade every *particle* or entire *fluid* of the elements of the universe.

13.—Does not God create all things according to his goodness wisdom and love?

14.—Is not God now advancing creation to produce ultimately universal goodness, wisdom, and love, in all existences? Yes; and He governs and directs all things in accordance with eternal goodness, wisdom, and love.

15.—Are not all things upon the earth progressing under the direction of God towards universal harmony and happiness? Yes.

16.—Is my mission on the earth to aid in effecting this change by promulgating the whole truth respecting the errors of the present formation of character,—of religions,—of priestly marriages,—and of private property? Yes.

17.—Shall I declare to the world the whole truths on these subjects, as they have been made to appear to me by my long consideration of them? Yes,—by writing and by lectures.

18.—Should I lecture also in explanation of the painted panorama? Yes.

19.—Shall I succeed in convincing the authorities in churches and states of the world, that it will be necessary and for their individual happiness and highest interest that they should use their

utmost influence to assist to effect the change from the present false and apparently evil system of society over the world to the true and good system? You will convince many.

20.—Is that which is called evil among men that which produces misery to them, and that good which produces to them happiness? Yes.

21.—With the means now possessed by society, were those means properly combined, could not superior and good conditions be formed to surround all from birth to death, so as to make it certain that all placed within those good conditions could of necessity become good, wise, united, and happy? Yes.

22.—Am I right in concluding that there is no merit or demerit to man for his involuntary feelings and actions? Yes.

23.—Are our convictions involuntary? Yes; and so are your feelings of liking or loving and disliking and hating persons and things.

24.—Are not all the religions of the world based on the supposition that man has been created with power to believe or disbelieve anything at his pleasure? Yes.

25.—And also to love and hate as he may choose? Yes.

26.—Are not all the institutions of society over the world based on those same suppositions? Yes.

27.—Should society be based on the knowledge that the character of man is formed for him by God and society. Yes.

28.—Is not society now based on the general belief that each one forms his own character and therefore should be responsible for what it is,—physically, intellectually, morally, spiritually, and practically? Yes.

29.—Will the people by their delegates, or the authorities in church and state, be the most effective in aiding to change this inferior for a superior state? The people.

30.—Shall I put off my intended journey to Wales this year? Yes.

31.—And to Scotland? Yes.

32.—Are the different branches of my family now in Naples, Sauttgart, New Harmony, and Tennessee, well? Yes.

33.—Are they all doing well in their respective occupations? Not so well as they will do.

34.—When I return to London, through which of the mediums do you desire that I should communicate with you? With No. 4, and with the others also occasionally.

35.—Should I publish these questions and answers? Yes,—in part 6.

36.—What spirits generally communicate through No. 4 medium? They are all good spirits; and she can occasionally see them in her normal state.

37.—Shall I call a meeting of delegates before part 5 is published? No, but afterwards; and proceed with No. 5 as fast as you can. It will be useful to you to take Mr. Rigby to Sevenoaks with you next week.

The medium now said—I also see objects in the mirror ;—try if you can see them ; and she gave me her mirror to look into it. While I was thus employed, the spirits said to the medium,—Mr. Owen cannot see anything in the mirror ; he is a writing and speaking medium for his mission.

38.—Shall we be doing right in endeavouring to develop mediums ? Yes ; and we will in due time inform you how to make mediums.

39.—Have you anything to say to me before I go ? Yes ; go on and work out your mission, and you shall be helped.

I then thanked the spirits for their kind and valuable communications, and bid them good bye ; to which they severally responded by different raps in succession, and with apparent great satisfaction.

We had been writing and receiving the raps on a large round heavy mahogany table, and I arose to depart, and the medium also arose, and we stood for sometime near the door, talking of these wonderful manifestations, of the good which they had effected, and of the greater good which they were calculated to do for the entire of the human race. While much interested in this conversation,—all of a sudden the table, no one being near it, moved rapidly about three feet towards where we were standing, and then moved back to its former position. I expressed my surprise at this unexpected movement, and asked the cause of it. The medium said it frequently moved in that way when she communicated with the spirits and interesting proceedings were in progress, and sometimes the table would be moved a foot or more entirely from the floor. I asked if the spirits could now lift it up from the floor. The medium enquired, and the reply was, that as the other spirits had left us when I bid them good bye, the medium's two guardian angels only remained, and they had not power to lift up from the floor so heavy a table. I was much gratified by this test which the spirits gave me of their presence and interest in our conversation.

This medium is so sensitive and timid that she at first requested that I would not inform any one that she was a medium, although she is the most advanced of all the English mediums I have yet met with.

While I was absent from London I received letters from her respecting her communications with the spirits who usually are with her and communicate their wishes and answer her enquiries.

The next letter was to inform me that the spirits had invited me to attend a small circle of her intimate friends, but I could not then go to London to attend it.

The next letter, dated 7th July, 1854, informs me that the spirits at the sitting with another medium and some other private friends, on the Sunday preceeding, desired her to inform me the result of it.

This circle is often attended by the old Jewish seers and prophets.

On this occasion one of the other mediums—a lady—saw the prophet Daniel, and described him as being “ of a tall and majestic presence, with shining chesnut coloured hair, and eyes like sapphires. His dress was a robe of ruby coloured light, and about his waist he wore a girdle of what appeared to be liquid diamonds.”

The communications from the spirits at this sitting were the following:—

- 1.—Shall we say the Lord's prayer? No.
- 2.—How can ——— best develope herself so that she may become a good medium? By prayer.
- 3.—Is the vital principle a thing apart from electricity and magnetism? Yes.
- 4.—Have I seen it? Yes.
- 5.—Was the mode in which the festival of John the Baptist was kept by a dear friend of mine agreeable to the will of God? Yes. John the Baptist had at the commencement announced his spirit as being present.
- 6.—Is Mr. C's daughter safe in Germany? Yes.
- 7.—May she remain there? No.
- 8.—Would it be well to remove her at once? Yes.
- 9.—Shall Mr. C. remove her to a Moravian Establishment? No.
- 10.—Where shall she be removed to? Home.
- 11.—Are any undeveloped spirits present? No.
- 12.—Can they come if we obey the good spirits? No.
- 13.—Am I to bring my daughter home directly? Yes.
- 14.—Will the manifestations of the spirits tend to the happiness and the amalgamation of the human race? Yes.
- 15.—Shall we now sing? Yes.

And the evening hymn was sung; and this ended the sitting.

The next letter which I received from her was when she had read a character of myself given by the spirits through Mrs. Mettler, an American medium of high powers; and in which letter the medium No. 4 says,—“ I think Mrs. Mettler has given a very correct description of your character. I should have said much the same, and that, although you are very practical, you have aspirations so high, that if society realised and fully developed your plans, you would still live above,”—*them* I suppose was intended to be said.

The next letter this medium wrote after she had been too ill to sit up, but the spirits came and rapped upon the wall near the bed, and gave her many useful communications. Among these she informed me were the following proverbs, as the spirits called them.

“ When the heart admires and loves, it adores; and this is the only worship that man can give, or God receive.”

“ Love God, and thy fellow man.”

“ Be good, and you shall do good.”

“ You must always possess before you can give.”

The medium in this letter then says—“ Though I am feeling a little stronger now, we (including her mother,) cannot yet come to Seven Oaks. We asked the spirits if milk would be good for me, and they wished me to take it. I have done so for a fortnight, and I feel benefited by it. I have just asked the spirits if they had a message for you; and they said,—‘ tell him we like to talk with him, because he is earnestly seeking for wisdom; and because his heart is large, and that which is given unto him he scatters abroad for the good of all. Therefore he shall be the recipient of much knowledge and many blessings. We are ever near him, guiding and helping

him, though unseen and unfelt. He must look forward and be assured that the sun is about to rise and many now living shall see it in its splendour.'"

While in London early in October, 1854, I had *seances* with No. 4,—medium No. 1 having informed me, through her relative, that her mediumship had left her, and that she could not tell if it would return again.

I asked medium No. 4 the questions which I had previously asked through No. 1, and the replies to these questions were—

1.—You are right in supposing that something could not be made out of nothing.

2.—And that the elements of the universe always existed.

3.—Yes; God and the elements of the universe were from all eernity.

4.—Then (I said) the elements always existed? Yes; but not in the manner in which they now exist. They are combined now;—God united them.

5.—How does God create? He creates by a thought.

6.—Were the seeds of all things on the earth formed before the earth? No,—after; God forms the seeds by his thoughts.

7.—Is not man created with his own peculiar original organisation by God? Yes.

8.—Is not the character of each human being, from birth, formed to a very great extent by the conditions in which he is placed by society through life? Yes.

9.—Can society be so constituted that each individual from and before birth may be surrounded by good and superior conditions only? Yes.

10.—Will the work which is in progress of publication "*On the New Existence of Man upon the Earth*" be sufficient, with the aid of lectures and the panorama now painting in Oxford, to induce the public to influence the authorities in States and Churches to change the present system of falsehood and disunion for the system of truth, love, wisdom, and union? Yes—in time.

11.—Shall I call a meeting of delegates from each class and division of society? Yes.

12.—Shall I invite these delegates to view the panorama in which new and good conditions are alone represented? Yes.

13.—Will the Crystal Palace Company be useful in promoting the success of the panorama now painting? You may induce them to be so.

14.—Shall I send them my publications, and see them in person? Yes.

15.—Would it be beneficial for Her Majesty and Prince Albert to first see the panorama? Yes; and send Part 5, now in the course of publication, to them.

16.—Shall I write to Her Majesty and Prince Albert, and request them to view the panorama? Yes.

17.—Am I right in supposing that the utmost man can do while upon earth to benefit the world in which we live, is to increase and in every way promote the happiness of all that has life? Yes; it is

the highest duty of man to promote to the extent of his power the happiness of all living beings.

18.—What is meant by the saying that to love God and man is the whole duty of man and religion of man, when man cannot see or have a just and full idea of God? God is seen through all nature, which is his work; and by loving and doing good to man and to all that has life, as far as practicable, man then shows his love for God.

19.—Then has the time arrived when all that is now called religion among all nations, tribes, and people, will be no longer necessary or useful? All that will be necessary hereafter will be that such good and superior conditions be created around all from birth, and continued through life, as will make all to love God and man, and by so doing they must become good, wise, united, and happy. And no forms of religion will be required in this New Dispensation.

20.—Am I right in supposing that the three great evils of society are the religions now taught over the world,—the Marriages of the Priesthood,—and Private Property? There can be no real virtue, truth, charity, unison, or happiness, while these remain.

21.—Am I right in believing that these evils arise from the conviction that each one forms himself and is therefore responsible for his character—physical, mental, and moral, through life? Yes.

22.—Will not a far better character be formed for man by placing him from birth through life within good conditions only, than by training him to believe that he forms his own character and is responsible for it? Yes;—a far better one.

23.—Shall I reveal the whole truth respecting man's existence on earth in Part 5? Yes,—and in the succeeding numbers.

24.—Do any of the religions yet taught manifest in their practice love and charity for the human race, or for those who have been taught a different religion? No;—all religions are really opposed to universal love and charity, and without which there can be no union or virtue among men.

25.—Can anything man can say or do, except the practice of doing good to all men and loving God through nature, glorify or do any good to God? No,—how is it possible?

26.—Are the people prepared to make a paradise of this earth? They may soon be made ready.

This sitting thus ended. In a few days I again called upon the same medium. Immediately on sitting down to the table, raps commenced; and on inquiring what spirits made them, the reply was—Jefferson,—Franklin,—Channing,—and Kent. (The spirits give the fewest words to express their names.)

The first question which I asked was—

1.—Do you know the first part which I have written of Part 5 of "The New Existence of Man upon the Earth?"

I had the MS. in the hands of —, to whom I had given it that morning for the printer to get me a proof of it, and the answer surprised me. It was,—“We will look:”—and for four or five minutes the spirits were absent, and then, apparently on their return from looking, they said —“We have seen the MS., and approve of it.”

2.—Shall I proceed to publish it? Yes, as soon as you can; and send copies of it to the Queen, Prince Albert, and to the King of the Belgians,—and to Louis Napoleon the pamphlets of the same work—Nos. 1, 2, 3, and 4.

3.—Do you know the work called the “Happy Colony?” Yes.

4.—Is Mr. Pemberton a true, faithful, and honest person? Yes, —and his work is true and faithful.

5.—Will he assist me in my views in the establishment of the New Dispensation, and in preparing the population of the world for the New Existence of Man upon the Earth? Yes.

6.—Shall I communicate much and freely with him? Yes.

A Mr. H., from a distant county, had written a day or two before to inquire of me, as many others have done, about these new Spiritual Manifestations, having had some slight notice from them through a new and imperfectly developed medium; and he asked if I could and would request some of my friendly spirits to be present at a circle of his, composed of some who were beginning to investigate these most interesting and important subjects. I now said to the spirits with whom I had been in communication as previously stated,—

7.—Can any of you kind spirits attend Mr. H.’s circle on Sunday next? We can attend; but they are not in harmony, and that will prevent their being able to do much. They should sit with some more developed medium.

8.—Is Mr. H. true and faithful? Yes. He will visit you at Sevenoaks, and you may do him good. (He did visit me a fortnight afterwards.)

9.—May I inform him by letter that you will visit him on Sunday next? Yes.

10.—Who will go? Jefferson, Channing, and the Duke of Kent.

A Mr. H., but not the last named Mr. H., had last year written to inform me that he had for more than twenty years been quietly in almost weekly communications with spirits by means of mirrors. He had become interested about me when he heard that I had become a believer and an earnest investigator of this important new phase in human affairs. He had inquired of his Guardian Angel about me, and sent me the questions he had asked and the answers given by the spirit purporting to be his Guardian Angel, and announcing himself, (the G. A.,) to be called the Crowned Angel from the 7th sphere, and from whom subsequently I had, through Mr. H. and his medium, several messages to me, and many of my sent written questions answered.

This gentleman, who had kindly lent me to read his volumes of carefully prepared MSS. of his weekly communications with the spirits, and which afforded me valuable *facts*, also came to visit me at Sevenoaks, and invited me to come and see his proceedings at his residence, and I promised on a late visit to London to do so, accompanied by an unbelieving intimate friend of mine, who was also invited. I now asked of the spirits present—

11.—Will my friend and myself be benefited by going to Mr. H.? No answer.

12.—Would our going tend to convert my friend? Not much in that particular as to converting your friend.

13.—Is Mr. H.'s Guardian Angel, who is called the Crowned Angel, a true and faithful spirit? Yes.

14.—Is the communication with spirits by the mirror as good a medium as by the raps? No, the raps are an advance or progression on the mirror, but both are imperfect, because they are only perceived by one sense.

15.—Do you know the parties in America who say they have made a discovery of a new motor? Yes; and the spirits are now aiding Mr. Spear who with his friend are true spiritualists.

16.—Are Judge Edmonds and Dr. Dexter both good and true men? Yes; and the Judge is now better in health.

17.—Should I return to Sevenoaks on Friday? You had better remain until Monday.

18.—My friend and printer being dead, should I continue my printing with the same house if the business should be continued? Yes; and you should send your works to be sold by the spiritualist publishers, and by the "Boston Investigator."

And afterwards they said—You should meet us here on Thursday at three o'clock. (5th October.)

I went at this hour, and immediately the spirits were present, and were announced to be Jefferson,—Franklin,—Channing,—Kent,—Chalmers,—Shelley,—Byron,—the Prophet Elias,—and the medium's Guardian Angels, Comfort, and Contentment.

I had been with my friend to the Mr. H.'s, who had been so long used to communicate by mirrors with the spirits, and had had interesting proceedings while with him and his medium. I now asked of the superior spirits who had announced themselves—

1.—Are Mr. H. and his medium true and faithful persons? Yes.

2.—And the Crowned Angel, Mr. H.'s Guardian Angel, a true and reliable spirit? Yes.

3.—I differ from the Crowned Angel in some of the Christian Doctrines. The reply was—The Crowned Angel is in another sphere and therefore thinks differently from us. God will unite all the spheres when the millennium dispensation will be fulfilled.

4.—Will the millennium commence on earth when the system of education under good conditions shall be generally adopted? The millennium has already commenced,—the Spiritual Manifestations were its beginning. It will be useful for you to go to the Crystal Palace to-morrow and to Sevenoaks on Monday next. Sir Joseph Paxton will be of service to aid you in forming good conditions for the population of the world.

5.—Should I bring my friend to medium 4, to endeavour to convert him? Not yet; but you should meet her here again on Sunday next by yourselves.

On the 8th of October, 1854, I met the spirits by their own appointment at the residence of medium No. 4. Spirits immediately rapped. I enquired what spirits were present?—and they were announced in the following order and manner:—Kent,—Jefferson,—Franklin,—Chalmers,—Shelly,—Byron,—Elias and Daniel, the prophets,—Contentment,—Comfort,—and last, Jesus Christ. This

is the first time that the last spirit has announced himself to me. I then asked, putting the letters on the table,—

1.—I have written these letters—one to her Majesty,—one to Prince Albert,—and to the King of the Belgians :—will these do for each of them ? Yes.

2.—Should I add anything more to them ? No ; send them to the Queen and Prince Albert with pamphlet 4, and first proof of pamphlet 5. To the King of the Belgians send it with pamphlets No. 1, 2, 3, and 4 ; but it will be of no use writing to any other of the European powers except Louis Napoleon.

3.—Will it be useful to write to the President of the United States ? Yes ; and to send him copies of Nos. 1, 2, 3, 4, and 5, with the Birthday Address, and to the spiritualists in New York, Boston, Philadelphia, Pittsburg, Cincinnati, Chicago, and St. Louis.

4.—Has E. F. lost her mediumship ? Nearly so. You should go to-morrow to Sevenoaks, and copy the letters mentioned, and send off the parcels.

5.—Some of the mediums in America have said that Jesus Christ, Elias, Daniel, and other prophets of old, have passed so far and so long from the earth, that it is an error to suppose that they can or will now communicate with mortals in the flesh ;—will you kindly explain how these mediums are mistaken ? (The spirits now called for the alphabet.) It depends on the superior condition and sphere to which the mediums belong. Time and distance are no obstacles to spirits ; but it depends on the state of the mediums whether the old prophets can communicate with them. The prophets of old do now attend some of the mediums.

6.—Can you give us information respecting the present war in the East ? It will be a short and bloody war,—(this was written on the 9th of October, 1854,)—and much more bloody than it has yet been.

7.—What are eternals in the universe ? God,—the elements of the universe,—and their inherent qualities, are eternal. God creates all things from the elements of the universe.

8.—Am I right in supposing that everything in the universe ever has been, now is, and ever will be, in accordance with the will and design of God ? Yes ; or he would not be all-powerful.

9.—Is union among the human race necessary to their happiness ? Yes ; without union the millennium can never take place.

10.—Can there be union with any of the present taught religions of the world,—with the marriages of the priesthood,—or with private property ? No ; these are strongly opposed to union, and must be superseded by better conditions.

11.—Are men influenced by the spirits ? Sometimes by God himself, at other times by spirits from the spirit world.

12.—Has the world progressed from the beginning when it was created ? The world improves every generation ; it is now more advanced than at any former period.

13.—As I am going to-morrow to Sevenoaks, where there are no mediums, when should I return to London ? In three weeks. It will be good for you to communicate often with this medium, and occasionally with Daniel, whom we want to develop.

14.—Am I right in supposing that whatever takes place in the universe, takes place alone by the will of God, and that ultimately the universe will be in perfect harmony, and that what now appear defects to us are not defects, but are the necessary results of the laws of the inherent qualities of the elements of the universe? Yes; you are right in coming to these conclusions.

15.—Where is God? He is in everything and does everything.

16.—Are there defects in the universe? No; everything within it has been well done.

17.—What is the best course for me to pursue? To introduce throughout society such new combinations of conditions in which to place the human race as will insure their progress toward excellence in all things, and as will make their lives happy from birth to death.

18.—Do you know the work written by Mr. Robert Pemberton, entitled "The Happy Colony?" Yes.

19.—Is it true and valuable for circulation? Yes; and it will do much good in calling the attention of the public to the subject of your new and natural mode of training and educating the human race. Mr. Pemberton will again visit you at Sevenoaks, and your meeting will be mutually advantageous.

20.—Will happy colonies be first established in New Zealand, in Europe, or in America? They will commence simultaneous in Europe and America.

21.—Will the change from the false to the true fundamental principle on which society should be based, take place simultaneously in Europe and America? No; it will take place and be adopted generally first in Europe.

22.—Will the painting of the panorama in Oxford under the direction of Mr. Atkins be ready for exhibiting when part 5 of the "New Existence of Man upon the Earth" shall be published? No; it will be ready after you shall have prepared and published No. 6.

23.—What will be the next best practical step to adopt to hasten the change from this false and misery-producing system, to the true and happy-producing system? You must lecture two or three times in the large towns, and first in London. We will help you. Lecture first without the panorama, and afterwards with it. Lecture after part 5 shall have been published, and before No. 6. Lecture before 6 is out, and rest until 6 shall be published.

My last letters from Mr. Atkins informed me that he had been seriously ill, but was slowly recovering, apparently. I now asked—

24.—Is Mr. Atkins likely to recover soon? We cannot see.

25.—Is Mr. Atkins a true and faithful disciple of mine? No, he is yet weak in spirit; but his assistant, Alexander Campbell, is a true and faithful disciple, and James Rigby is remarkably so. They would be both useful to go with you when you lecture in the country.

26.—There have been several plans of communities or intended happy colonies given to the public. Fourier,—Buckingham,—Pemberton,—and myself, have each published one;—also J. M. Morgan, for a Christian colony; which of these is the best? The one which is most universal; that is yours, which, with im-

provements to be obtained from late scientific discoveries, may be adopted, with some changes for extremes of climate, for the whole world.

27.—I have excluded from my plan all streets, lanes, courts, and alleys; am I right in so doing? Yes; these are all inferior and bad conditions.

28.—Am I right also in concluding that the most advantageous numbers to associate as one family in one community or colony are from *two thousand to three thousand* men, women, and children, in their natural proportions? Yes; these numbers can be so arranged in one family establishment, community, or colony, that every one may be easily well seen to and cared for from birth to death, and yet each one to be individually more independent than any one over the earth is at present or ever has been. By new conditions thus created, the human race may be so placed and united that the power of each to acquire and maintain happiness through life may be multiplied not only many hundred but many thousand times. The world is yet grossly ignorant of its immense loss, degradation, poverty, and misery, wholly arising from the ignorantly selfish individual arrangements of society.

29.—Should there be no private property in the new dispensation to arise within these families associated to promote health, union, charity, love, kindness, and the universal desire to insure permanently each others excellence and happiness? No, not any; for private property insures of necessity, general poverty and slavish degradation, falsehood, disunion, and crimes of the blackest dye, destroys all confidence between man and man, causes contests and wars, and keeps all nations divided and in perpetual change and confusion.

30.—After I shall have sent Nos. 4 and 5 of "The New Existence of Man upon the Earth" to Her Majesty and Prince Albert, will they patronize this change from the old to the new dispensation? Yes; but the change must be advocated in the spirit of charity and love for the human race, and introduced gradually without violence or the injury of any in state, church, or any of the present departments of life over the world. It must be a foreseen and well conducted revolution from falsehood to truth, from war to universal peace and harmony,—that is, from the repulsive among the human race to the attractive.

On Sunday evening, 8th October, 1854,—at the residence of No. 4 medium.

The same spirits present, with the addition of Adam, and Noah.

1st Question.—What is matter and spirit? God made an outer world to clothe the spirit and shrine it in. The outer world, men call matter, and the inner, spirit.

2.—What is the term by which the Great First Eternal Cause of All Existences should be called? and what is this All mighty and ever active Power? It is the same whether men call it God,—Deity,—the God of the Universe,—the Great Spirit of the Universe,—the Great First Cause of All Existences,—the Father of All within the Universe,—the All in All,—the Eternal Creating and Sustaining

Power of the Universe,—the First and the Last,—the Great Designer of All Things created within the Universe,—the Container of All Things within his own Existence. All these, and terms of similar import, express the same mysterious power which continues the unceasing operations of nature, and preserves the Universe through Eternity. God is the Centre and Circumference of All : He has no Equal in the Universe. It is now known to be the intention of God to make a great change for the better in the conditions of the human race.

3.—Am I right in supposing that this change will commence by the population of the world being taught that their characters are formed *for* and not *by* themselves individually? That will do much ; but a change must be wrought in the spirit, and God will effect this change in man through the new Spiritual Manifestations. The one change will be natural, effected by the new mode of natural instruction by sensible signs and familiar conversation between instructors and instructed. The other will be spiritual, and effected by God himself.

4.—Are we to introduce the spirit of clarity, kindness, and love, in all instruction under the New Dispensation of Attraction ? Yes, and you should think much more highly of each other, for an infant man or woman is the most valuable product upon the earth.

5.—Shall I do right to recommend the public to abandon the making of more inferior and injurious conditions, and begin through a judicious and wise practical foresight to make in future only good and superior conditions ? Yes ; this will be the greatest good that men can do for themselves, their children, and all their fellowmen.

6.—Will the authorities of the world soon adopt this new mode of proceeding ? Yes : and the Queen and Prince Albert, assisted by the King of the Belgians, will commence this practice within their dominions.

7.—In my next letters to Her Majesty and Prince Albert may I say that you commission me to tell them that they should openly patronise the change in practice from bad and inferior to good and superior conditions for all of the human race ? Yes ; and these letters should be sent with Part 5 when completed.

8.—Will Jesus Christ permit me to ask if there is reason to esteem him more especially than any other the son of God ? He was when upon earth the father of regeneration. The Messiah has not yet come. The Messiah is a different spirit from Jesus Christ.

9.—May I ask if the Messiah will come soon ? No answer.

10.—May I be allowed to ask if the scriptures of the Old and New Testaments are inspired writings through the spirit of God ? All who write are inspired ; and the writers of the Bible were like us inspired. You will find great wisdom in the Testament.

11.—Is the whole of the New Testament consistent ? No ; it was written by imperfect agents who saw truth only partially.

12.—I have long had the conviction that that which is true is always consistent with itself and in accordance with all facts,—is this a true criterion of truth ? Yes.

13.—Is it practicable, by creating a new combination of good conditions only, in which, from birth, to place the young of the human

race, and by training them in a knowledge of these spiritual proceedings, to make all good, wise, united, and happy? No man sees more than a part of truth, and that part is coloured according to his state and condition.

14.—What more should I do at present? Send to Louis Napoleon Parts 1, 2, 3, 4, and 5, with your Birthday Address and Last Legacy, and write him a letter.

I must mention a fact which occurred at this last *seance*, because it exhibits the kindness and considerate attention of these truly good and superior spirits.

We had commenced our *seance* before five o'clock, and it was a very long one, continuing for many hours. In the middle of these very interesting proceedings, tea was unexpectedly brought into the room, and we asked the spirits if they could and would wait until we had drunk tea, for we were requiring rest and such kind of refreshing aid to enable us to continue our important work with full advantage. They immediately and with apparent pleasure consented; and when we resumed our *seance* they were immediately present, as though they had not left us while we were so engaged.

On the 11th, at Sevenoaks, I had the pleasure of receiving a letter from the same medium, (No. 4.) with communications to me from the spirits, from which letter the following are extracts:—

"The spirits told me to-day that God's thoughts are facts; they go forth and stud the heavens with stars; they people the shining spheres with bright and living beings; clothe them (the spheres) with flowers, trees, and all that exists." The medium adds, "A beautiful idea I think;"—and so I conclude will all who can think correctly.

2nd Extract.—"In reply to question 'Who and what is Satan?' The word Satan means an adversary. It is not the name of an individual; but it is a principle that pervades the Universe. It is eternal, for without it there could be no such thing as progression." (Query: Is this the principle of repulsion? I will ask this question in my next *seance* if I can recollect to do so.)

3rd Extract.—"God and the elements of the universe existed from all eternity and will ever exist. Adam was the Father of the Generations,—Christ was the Father of the Regenerations;—the Messiah will come in the form (query: essence) of man and woman, who will live the life eternal, and will be examples for the whole human race, and will elevate the family of man. The human race may soon be made good, wise, and happy. The Jews are right in looking for the coming of the Messiah. The Messiah will teach the human race the practice of charity, kindness, and love, and will raise the condition of all, physically, mentally, morally, and practically. We now possess the means by which to impart a good character to all, and to supply all their worldly wants. The highest condition of the spirit is obedience to God through the spirits. This outer world is a type of the spirit world. All divisions among the human race are injurious. It is the Messiah's mission to unite. Without union there can be no real happiness. The present system is one of repulsion; the future will be one of attraction, which will come in the fulness of time. We are the heirs of all the past ages.

Men are influenced sometimes by God himself; they are always under the influence of the spirit world. Christ, the Father of Regeneration, came to call the elect; but the present spirit dispensation is for the ingathering of all. The spirit of the world is the same it ever was; but the whole world is in a more advanced condition than ever it was at any former period."

This medium's mother had been ill for many days after the preceding letter had been sent to me. On the 23rd October she had much recovered, and the medium wrote to me and forwarded the following communication from the spirits, given since her last letter to me.

"All goodness is of God. He is the one Fountain whence all Love, Sense, Light, Life, and Wisdom, for ever flow. No creature has any merit of his own; all that the most exalted angels have, they received, and yet receive continually of God. Beauty is a principle within your own being, with which you array the outer material. The wisdom of God will produce great good out of what appears to us evil in the present state of this world. Omnipotence itself must fail to bless the soul that will not truly love. Love is cohesive; if it existed among mankind it would bind all the members together as one vast family, and harmony and peace would reign where we now have discord and hatred."

In London, at the residence of No. 4,—31st October, 1854. Spirits present; President Jefferson,—B. Franklin,—Duke of Kent,—Dr. Channing,—Dr. Chalmers,—Shelley,—Elias and Daniel, the Prophets,—with the three Guardian Angels of the medium, calling themselves spirit names, which translated signify—"Comfort," "Contentment," and "Adoration."

1st Question.—Do you desire to say anything first? No. Do you ask questions.

2.—Do you know that I am writing Part 5 of the *New Existence of Man upon the Earth*, and that it is in the hands of the printer? No, but we will go and look.

The spirits were absent less than two minutes, and then announced their return and said—We approve of the first part of the Appendix, and of the Postscript; and when the work is finished send it to the Queen,—Prince Albert,—the King of the Belgians,—Louis Napoleon,—and the Emperor of Austria. It will be useful to send Parts 1 to 5 to the Emperor of Russia, and also your Address and Last Legacy. Also to the Government of the United States,—to the spiritualists in them,—to the Emperors of China,—Japan,—Brazils,—to the Sultan,—and to the Foreign Ministers in England,—and to the British Press. It will be useful for you to call upon Count Coloredo the Austrian Ambassador.

3.—Will Louis Napoleon give me permission to send the parcel of books and letter? We have not seen yet.

4.—Has he received the letter which I sent to him by post on Sunday? We will go and see.

The spirits were absent about two minutes, and then returned, and replied that they could not trace the letter, but Louis Napoleon was then thinking of me, and it was therefore likely that he had heard of or received it.

5.—Has the King of the Belgians received the books and letter which were sent for him to his Embassy in London? We cannot tell.

6.—Are the Queen, Prince Albert, the King of the Belgians, the Emperor of the French, and the Emperor of Austria, the proper persons to form a Conservative party to introduce the New Dispensation? Yes; but neither Napoleon nor the Emperor of Austria will abide with the others.

7.—Will Her Majesty and the Prince, with the King of the Belgians, be sufficient of themselves to introduce the change? Yes.

8.—Do you think the King of the Belgians will desire to see me in Brussels? Yes; he will write to you to that effect; and he would write to you immediately if you were a medium.

9.—If I went, should I take medium No. 4 with me? If she should be sufficiently well; but she must take care of her health.

10.—Do I know better than all others how to form good conditions for the human race? Yes.

11.—What changes and great events are in progress? The English and Americans, whom we consider as one, will overcome all other peoples, and will ultimately establish the English language as the universal one language for the human race. They will overcome other nations, not by violence, but by peaceable desired annexations, first one, and then another and another, until all shall unite and form one brotherhood, and become one family, with one interest and feeling, making each strive for *all* and all for each, and love and wisdom will direct and govern the affairs of the world. The present war between Russia and her opponents is a preliminary measure to clear away the rubbish of the old worn-out system of error or infant development, and to prepare all nations and peoples,—by seeing the horrors of war with matured vision, more extended experience, and with wisdom derived from these new Spiritual Manifestations,—for universal permanent peace, and progress in all excellence, that the long promised millennium may commence and proceed without obstacles.

12.—I have been reading some of Mr. H's visions which he has so long been in the habit of observing in various mirrors. Should those connected with my proceedings be also published in No. 6? Yes.

13.—And those also which I have received from my young friend Mr. —, of —? Yes. And the guardian angel of Mr. H. is a true, faithful, and high spirit. It is a female angel, who has never lived in the flesh, and is called the Crowned Angel, and is from the 7th sphere.

14.—Am I right in concluding that when the human race shall be trained and educated from birth to death surrounded by good conditions only, and taught to know and fully comprehend the laws of their own nature, and to live in accordance with them, all may be made to become healthy, intelligent, good, wise, united, and happy? Yes; and this will produce the millennium and permanent peace upon earth.

15.—Is Mr. ——— proceeding usefully with the painting and the panorama in Oxford? Yes.

16.—Should I get him to finish it with a union plan for the world, composed of a new combination of good and superior conditions, combining the best parts of Mr. A.'s, Mr. P.'s, and my own, into one scientific arrangement, as a model for the world? Yes.

17.—Should I take Mr. P. to Oxford to see what is doing there? Yes. You should come here again to-morrow, and not go to Seven oaks before Saturday morning.

At the residence of medium No. 4, 1st November, 1854. Spirits who announced themselves to be present,—Duke of Kent,—Channing,—Chalmers,—Franklin,—Elias and Daniel, the prophets,—Handel,—and Grace Fletcher, whom I had asked for yesterday as my healing spirit, to prescribe for the medium No. 4, who is in delicate health. Then came the medium's three constant guardian angels, who have never lived upon the earth as mortals.

I asked if my friend Jefferson was present? No. (But he came some little time afterwards.)

I now asked—

1.—If I had any guardian angels? Yes.

2.—Who are they? Those who come regularly to talk with you, and two angels who have never lived upon the earth in the flesh, who have angel names, meaning, 'Advancement' the one, and the other 'Unity'

3.—Should I ask you questions now? Yes.

4.—Do you see Mr. H——'s letter now in the hands of No. 4 medium? Yes.

5.—Is it all true? Yes; and the Crowned Angel may be relied upon. She is an angel who has never been on the earth in the flesh, and is a very superior high spirit.

6.—Should Mr. H. bring, as he offers to do, one of his mirrors to No. 4? Yes; and bring him here in a fortnight.

7.—Are all the communications made to Mr. H. by the C. A. to be relied upon? Some of them have been coloured through the medium's mind.

8.—(Question to the spirit of Grace Fletcher, our medical spirit.) Can you recommend anything to strengthen the medium? She does not require medicine; she should eat nourishing food, have rest and fresh air, and she will be better for going during the winter to Jersey. She should continue to take milk, and to take daily a small quantity of carbon. It will be useful also for you to take carbon; a teaspoonful daily.

9.—(To the spirits generally.) Is it true, as stated by letter to me, that Milton,—Wesley,—Shakspeare,—and Franklin, attended the circle formed by Mr. ——— in Bedfordshire, and said and did what is stated in that letter? Yes; and Franklin caused the apparent death of the medium as a test for the circle; and Shakspeare wrote the tragedy for them through the medium.

10.—Will not the knowledge of the true formation of character,—that is, that it is formed for us,—of necessity make us charitable and kind to all, and make us love one another as members of

one cordially united family? Yes; when all shall be placed within the good conditions only, which that knowledge will enable us to devise and execute.

11.—And will not this knowledge prevent all anger and ill-will, and induce us to forgive and make due allowance for the supposed failings of our fellow men and women? Yes; and real love so founded will cast out all fear, and will give full confidence between man and man over the world.

12.—Shall I continue to communicate with Mr. — of —, in Bedfordshire? Yes; his circle will be useful at —.

13.—Were this party at Mr. —'s on Sunday evening? We were not there and do not know.

14.—Shall I go there and have a *seance* with D. O.? Yes.

15.—Can you tell me if Louis Napoleon has yet answered my letter? No.

16.—(To my excellent friend and disciple President Jefferson.) Is the statement in the "Spiritual Telegraph" now put upon the table, respecting your last twenty-four hours, true? No; but it is true that my friend John Adams and I died on the fiftieth anniversary of the declaration of Independence, and that we both much desired to live to that day, and that we were then satisfied to quit this mortal state of our existence.

17.—Is it a proper question for me to ask,—Whether God always governs by general laws, or occasionally by what is called a Special Providence? He governs by universal laws; but he sends his spirits to us to effect especial purposes to individuals.

18.—Shall I succeed in inducing the governments of Europe and America to introduce the true fundamental principle and the true practice by which the world is to be regenerated from sin and misery, and reformed to become rational in mind and practice? Yes.

19.—Should I lecture in London on these subjects? Yes; and begin in December.

20.—Can you conveniently tell me the best place in London in which to deliver my lectures? We will tell you at another time after we have looked for it.

21.—Should I have another *seance* with medium No. 4 before I leave London? Yes; on Friday, at three o'clock; and bring Mrs. F. with you. She will become a good medium.

22.—Will it become practicable, when good conditions only shall be made to surround the human race from birth to death, to train and educate all to have lovely qualities only? Yes; and thus all will be made to love their neighbours as themselves.

The following communications had been made by the spirits to this medium a few days before in reply to her questions.

1.—Is there ever an hour, by night or by day, in which there are not some spirits near us? No; you are always attended.

2.—What can I do to make myself better in health, and at the same time more spiritual? Follow our advice. Leave England for the winter; and when you are stronger we will make you more spiritual.

8.—If we ever love truly can we ever cease to do so ? No ; for you cannot love truly while self is strong within you. If you ever love from unselfish motives, you will ever do so.

4.—Is death very painful ? Yes, if you die in youth. But if you live to your full time, death is a quiet and peaceful rest.

5.—Should our minds be always kept at work ?—Do they darken if we give them rest ? Yes ; a mind unused is darker than midnight.

6.—Is intuition a better guide than reason ? Yes ; intuition is of the spirit reason of the mind.

7.—Is the effect of an action measured by the depths of the sentiment from which it proceeds ? Yes, ever ; people who have strong deep natures make their lives felt.

3rd November, 1854. At Mr. E——'s house ; half-past eleven, a.m. Daniel Offord, medium. Spirits present:—The Duke of Kent,—Jefferson,—Franklin,—Shelley,—Dr. Chalmers,—Elias and Daniel, the Prophets. "I must ask questions."

1.—Will you kindly examine the *seances* now on the table, which I have written out for publication. (The MSS. were much extended over about twenty-four sheets of note paper, and some short time elapsed, when I asked if they had had time to look them through ?) Yes.

2.—Do you approve of them for publication as they are ? Yes.

3.—Do you see Part 5, just finished, and now upon the table ? Yes ; and we approve of it from the beginning to the end.

4.—Do you advise me to spread it much abroad ? Yes ; and especially send it to the Queen,—Prince Albert,—the King of the Belgians,—Louis Napoleon,—and the Emperor Joseph ; but not to the Emperor of Russia. You should return to London in two or three weeks, and begin to lecture in four weeks in London, and in the large towns afterwards. You should add more of your own MS. to the *seances* to be given in No. 6, and make what you write very strong,—stronger than what you have written in No. 5 Part.

5.—Must I then entirely denounce this old system ? Yes.

6.—Shall I openly and boldly advocate the immediate adoption of the New Dispensation ? Yes ; and endeavour to arouse the spirit of the people in favour of it.

7.—Will they have sufficient influence upon the Governments to induce them to adopt it ? Yes. And add this *seance* to the MS. of No. 6.

A stranger now came in and interrupted farther proceedings.

Same day, at three p.m., by especial appointment of the spirits, at the residence of No. 4, who was the medium, and who just before my arrival had received the following communication from the spirits.

"A medium is a being having a relationship to the beings between which it acts as a medium ; that is, it is capable of combining itself, like air, which is a medium of light by day and of darkness by night. Every thing and every being that exists is a divine medium. Thus the spirit within you unites you to the spiritual or inner world, and the body unites you in like manner to the outer or material world."

The same afternoon, at three o'clock—3rd November, 1854—at the residence of the superior medium No. 4:—Spirits present:—The Duke of Kent, — Jefferson, — Franklin, — Dr. Chalmers, — Shelley, — Grace Fletcher, — Elias and Daniel, the Prophets, — Chaucer, — Bishop Heber, — the medium's three and my two especial Guardian Angels.

At the commencement of this *seance* I read the first paragraph of Part 5 of the *New Existence of Man upon the Earth*, and the spirits spontaneously, before I could put the question, expressed their hearty approbation of it. I then asked—

1.—How soon do you recommend this medium to leave England for the benefit of her health? As soon as she can; she will be better for going to Jersey.

2.—What medium should I consult when she is absent? Try to develop new mediums, and Daniel Offord will do in the meantime.

3.—Will ——— obtain her mediumship again? Not to be relied upon. Dr. Ashburner will also do for a medium for you; but Daniel O. is not at all times reliable, because he often plays with bad boys in the streets, and thus brings low spirits to him.

4.—May the mediums at Luton be relied upon? Yes. And Mr. H——'s Guardian Angel, the Crowned Angel, may be relied upon. And Mr. H. should come here and bring his mirror before No. 4 leaves England.

5.—Is it useful to bring many mediums together? Yes; and we can act more powerfully when there are several good mediums present.

6.—Do you know if Mr. and Mrs. Hayden are now upon their voyage to this country? No.

7.—Will Mrs. F., who is coming here at four o'clock, become a good medium? Yes.

8.—Can I develop any medium or mediums at Sevenoaks? Yes; but Sevenoaks will be too cold for you in winter.

9.—Should I remain the greater part of the winter at my usual residence when in London? Yes.

10.—Could I discover a medium in Mr. S——'s family at Sevenoaks? Yes, if you will send a lock of hair of each to Miss ———, No. 4 medium.

11.—Should I discover any in Mr. P——'s family near to Sevenoaks? Yes.

12.—Will it be the young lady? There will be two.

13.—Any in Mr. T——'s family? Not reliable

14.—In how many weeks should I take Mr. P. to see the panorama in Oxford? In two weeks; and take the daughter and one of the sons. Mediums should be of a highly moral and intellectual character; otherwise, if the sitters are high and the mediums low, low spirits will only be capable of communicating.

15.—Will you now kindly inform me what the spirits deem to be moral? Yes; those are moral who live according to the laws of God and Nature.

16.—Are the laws of God and Nature always the same? Natures'

laws are made by God. Savage tribes violate the laws of Nature as much as civilised, only in a different way. It requires a highly intellectual and civilised nature to understand the laws of Nature.

17.—Are any of the Marriages of the Priesthood over the world in accordance with the laws of Nature? No.

18.—This is now a subject of deep interest to the human race. Will you have the kindness to tell me in what manner the association between the sexes should take place according to the laws of God? We will answer the question at another time; we are not prepared just now to give a full answer to the question.

19.—Have I a true general idea of the laws of human nature? Yes.

20.—Will Mrs. F. become a medium? Yes; an impressible one; and she will also become a writing and rapping medium. Mrs. F. should come to this medium, No. 4, before she (the medium) leaves London for the winter.

21.—Will Mrs. F. be sufficiently advanced to be a rapping medium when No. 4 leaves London? Mrs. F. will become a rapping medium in six weeks.

22.—Should I in my lectures advocate the entire abolition of the laws of man, and the adoption of the pure laws of nature? Yes.

23.—When I send No. 5 to Her Majesty, to Prince Albert, to the King of the Belgians, and to the Emperors of the French and of Austria, should I at the same time send letters to each of them? Yes.

24.—Do you see the MS. now on the table, of the *seances* which I have had with you and other spirits? Yes.

25.—Do you approve of them as I have written them? Yes; and you should publish them as they are, with the present *seances* since last arrived in London.

26.—Should I write such additional MS. to them as I have in my mind? Yes.

27.—Before I publish No. 6, should I wait for more *seances*? Yes; we are in no haste for the next number.

28.—Shall I have more *seances* with No. 4 before she leaves England? Yes.

29.—How soon should I return to London? In two weeks.

30.—Have you anything you wish to say to me this evening? No.

31.—Was I right in supposing that the two great qualities or virtues among men and spirits are love and wisdom?

32.—When men shall be trained and taught to love one another, will the millennium then commence? Yes.

After this there was much conversation between the medium and the spirits respecting Mrs. F., and in which the latter occasionally joined. While this was going forward and I was writing part of the *seance*, the table moved, and we were obliged to move out of its way. I said—

33.—If the hands were off of the table, and we removed some distance from it, could you move it?—And we all went several feet from it, and it moved freely several feet, although it was a long heavy table.

This was the second time that I had seen it move without any visible power; and it now took place apparently to convince Mrs. F. of the reality of the spiritual presence.

On Wednesday, November the 22nd, Mr. P. accompanied me to the residence of No. 1 medium. The spirits present were the Duke of Kent and B. Franklin.

1st Question.—Have you anything to communicate to me? Yes. You must try, my friend, to go to that young lady; and I will come to you at Mr. P.'s.

2.—How many mediums are there in Mr. P.'s family? There are two mediums in Mr. P.'s family.

3.—Is the oldest daughter a medium? Yes.

4.—Will Miss P. assist us to make good conditions for the Happy Colony? Yes.

5.—Should Mr. P. send for his daughter home soon? Yes.

6.—Will our journey to Oxford to-morrow be useful? Yes.

7.—Will the medium in Mr. P.'s family be sufficient for our purpose? Yes.

8.—Will you have the kindness to say what you wish to have done? I should like the young lady to come here and join a circle, and I will be there to guide and direct the circle. And the circle should be held here. It will be the means of developing the young lady now at P. H. Mr. P. should write to-night, and they should come on Thursday.

9.—Will the medium in Mr. P.'s family aid materially to forward our great object? Yes.

On Thursday, 23rd November, at the residence of No. 1 medium. Present Mrs. S., Mr. P., and Mr. Robert P. Spirit announced,—Grace Fletcher.

1st Question.—Is your mother quite well? Yes.

2.—Do you know Miss P.? Yes.

3.—Will she be a good medium? Yes.

4.—Can you tell me her Guardian Angel? Yes. (By the alphabet)—I am her Guardian Angel.

5.—Do you know her brother? Yes.

6.—Do you know her oldest sister? Yes.

7.—Will she become a medium? Yes.

8.—Do you know her brother? Yes.

9.—Will the two Misses P. be sufficient mediums for me at Sevenoaks? Yes.

10.—Will you develop them as soon as you can? Yes.

11.—Can you give us directions how to proceed? Yes. We are going to give you advice by the alphabet. Miss P. should sit every day once, for half an hour. I will come and assist her and her sister when she returns home.

12.—Will Mrs. P. become a medium? No.

13.—Mr. Robert? No.

14.—Mr. P.? No. The two sisters are the only mediums in the family.

The spirit now said, (by the alphabet,) You should go home soon, for the night is cold. This is all I have to say.

15.—On what day shall I return to Sevenoaks? On Monday.

16.—Do you know Mr. H., of C., (with the mirrors)? Yes.

17.—Should I go to his house to-morrow evening? No.

18.—Do you know Mr. H.'s Guardian Angel? Yes.

19.—Is the Crowned Angel inferior? Yes;—not to be depended upon. Its communications are doubtful.

20.—Are you still present? Yes.

21.—Will you ask the Duke of Kent and the spirits who usually accompany him to come here on Sunday morning? Yes.

22.—Will you request them to come at ten o'clock? Yes. Good bye, good bye.

On Sunday, the 26th November, 1854. At the residence of medium No. 1. Spirits present. (By the alphabet.) Kent.—Jefferson,—Franklin,—Channing,—Chalmers,—Shelley,—the Prophets Elias and Daniel.—and Grace Fletcher.

I had with me a printed copy of the following advertisement:—

"THE PERMANENT HAPPY EXISTENCE OF THE HUMAN RACE, OR THE COMMENCEMENT OF THE MILLENNIUM IN 1855.—ALL GOVERNMENTS, RELIGIONS, CLASSES, SECTS, AND PARTIES, IN ALL COUNTRIES, are invited to appoint and send delegates to a Meeting to be held in the Metropolis of the British Empire on Monday 14th May next, in St. Martin's Hall, to hear explained "Glad Tidings of Great Joy to all Mankind," which will include the principles and the plain and easy practice by which *all* Governments may make, with the aid of their respective religions, every one from birth, good, intelligent, wise, united to all, and permanently prosperous and happy.

"And, as a preliminary measure, the UNITED TRADES OF THIS METROPOLIS are invited to elect and send delegates to a Meeting to be held in St. Martin's Hall, on Monday, January 1st, 1855, at 7 p.m., to have explained to them, that they may explain to their constituents in London, and to their fellow workmen over Great Britain and Ireland, the course which they will be recommended to adopt at the Great Meeting of Universal Delegates to be held as stated on the 14th May, on which day will be declared a coming change in the condition of the human race, without revolution or violence, to be effected in peace, with order and wise foresight, and without injury to any one of any class in any country, but with high lasting benefit to all who shall from birth be placed within the new conditions.

"Let all who shall attend these two meetings, come in the spirit of pure charity for all men, and with a right good-will to aid and benefit them, regardless of their class, creed, country, or colour.

"There will be no deception or secrecy in these proceedings; but the whole will be conducted with "Truth without mystery, mixture of error, or fear of man." And the glory of this elevation of mankind to a new phase in their condition will be alone to the God of the Universe, who evidently worketh all things in regular progress for the ultimate good and happiness of man.—ROBERT OWEN.—London, 25th November, 1854."

1.—Placing the printed copy upon the table I asked:—Will this advertisement do? Yes.

- 2.—Shall I succeed in getting good meetings? Yes.
- 3.—Will you assist me at those meetings? Yes.
- 4.—Were you with me when I went to the Ambassadors? Yes.
- 5.—Did you approve of what I did and said? Yes.
- 6.—Will the King of Prussia,—the Emperor of Russia,—the Emperor of Austria,—the Emperor of the French,—and the Sultan, receive the despatches which I sent by the ambassadors? Yes.
- 7.—Shall I put the advertisement in all the London Morning and Evening papers? Yes.
- 8.—Will the *Times* insert it? Yes.
- 9.—Should I put it into some of the leading weekly papers? Yes.
- 10.—Should I send to-morrow a copy of it to the Queen and Prince Albert? Yes.
- 11.—Are Mr. P's daughters progressing as mediums? Yes.
- 12.—Will they be good mediums for me while I remain at Sevenoaks? Yes.
- 13.—Should I send copies of the advertisement to all the foreign ambassadors? Yes.
- 14.—Shall I be enabled to unite the different governments in these measures of advancement? Yes.
- 15.—Shall I be enabled to unite the heads of the different religions? Yes.
- 16.—Shall I succeed in infusing the spirit of universal charity and love into all populations? Yes.
- 17.—Will you tell me what government will be the first to assist me? Yes.
- 18.—Which will be the first? The British.
- 19.—And the next? The French.
- 20.—The next? The American.
- 21.—The next? The Prussian.
- 22.—The next? The Austrian.
- 23.—The next? The Turkish.
- 24.—Will these be sufficient to induce the others to follow? Yes.
- 25.—Should I put the advertisement in the papers to-night? Yes.
- 26.—Should I to-morrow send copies of the advertisement to the leading classes, sects, and parties, in this country and in America? Yes.
- 27.—Should I insert in No. 6 Mr. H's of C's communications to me from the beginning with the Crowned Angel? Yes.
- 28.—Are the communications by the mirrors to be relied upon? No.
- 29.—Are the communications by rapping greatly superior to those by the mirror? Yes.
- 30.—Is medium No. 4 arrived at her place of residence for the winter? Yes.
- 31.—Is she gone to Jersey? Yes.
- 32.—Will it be a proper place for her during the winter? Yes.
- 33.—Will her health improve while there? Yes.
- 34.—Will she return in the spring? Yes.

35.—Should I go and see D. O., (No. 3 medium,) to-day, and have a *seance* with him? Yes.

36.—Shall I find Dr. E. at home? No.

37.—Should I go to Mr. P's on Thursday next week? Yes.

38.—Will the eldest daughter be the best medium? Yes.

39.—Shall I begin to make the new combinations of good conditions at Mr. P's? Yes.

40.—Will Miss P. be competent to put these new conditions, under my directions, into proper combinations? Yes.

41.—Am I right in my convictions that the future united families of the human race should consist of from 2,000 to 3,000? Yes.

42.—Am I right, and Mr. P., in our convictions that the education of all should commence from birth, and that the most superior minds should be placed around children from their birth? Yes.

On Sunday, the 26th November, 1854, at the residence of No. 3 medium.

Spirits present, the same as at the *seance* with No. 1.

1.—Are the spirits who attend Mr. H's circles at L, good and reliable spirits? Yes.

2.—Are the two boys who are the mediums there good mediums? Yes.

3.—Do they continue to hold *seances* of circles weekly? Yes.

4.—Are the communications said to be made by the spirit of Shakespeare true communications from his spirit? Yes.

5.—Are those also made by the other spirits true? Yes.

6.—Would it be useful for me to visit them? Yes.

7.—At what time? When you come again to London.

8.—Are the parties at L. sincere enquirers after truth? Yes.

9.—Should I inform Mr. H. of this *seance*? Yes.

10.—Will the panorama now painting in Oxford be sufficient, when finished, to enable me to explain the creation of new and superior conditions for the human race to the meeting on the 14th May next? Yes.

11.—Will the drop scenes be sufficient for the meeting on the 1st of January next? Yes.

12.—Should I invite Mr. A. and his son to come to Seven-oaks, and to go with me to Mr. P's to arrange the new combinations of good and superior conditions? Yes.

13.—Will Mr. A., his son, Mr. P., his daughter, and myself, be sufficient to arrange these new combinations, or should we also have a professed architect with us? You will do without the architect at first, and have him at your second meeting.

14.—Should I invite Prince Albert to go with me to see the paintings in Oxford? Yes.

15.—Will he go by my invitation? Doubtful.

16.—Would he go sooner if I were to invite Her Majesty to go with him? Yes.

17.—Should I invite Sir Joseph Paxton to go with me to Oxford? Yes.

18.—Would he consent to go? Doubtful.

19.—Will Mr. Henderson, the Crystal Palace builder, assist me in forming the new combination of good conditions? Yes.

20.—Will Sir Joseph Paxton also assist me? Yes.

21.—Will Mr. Peto assist me? Yes.

22.—Will these now named be sufficient? Yes.

23.—Should I insert all the *seances* with the spirits to the present time in No. 6? Yes.

24.—Should I publish No. 6 before the 1st of January next, or afterwards? Afterwards.

25.—Should I publish it before the 14th of May? Yes.

26.—Will the European Governments consult among themselves about the dispatches which I have sent them after they shall have received my new advertisement? Yes.

27.—Will the result be favourable to the success of my measures? Yes.

28.—Will it be necessary for me to have any more *seances* with either of the mediums before I leave London? No.

29.—(To the spirit of Grace Fletcher.) Should I continue to take milk and arrowroot alternately for supper, and to take carbon? Yes.

30.—Have I sent sufficient of No. 5 to America? Yes.

31.—Will it be useful to send copies of my advertisements to the spiritualists of America? Yes.

Good bye. Good bye.

[Any further communications which may take place before the publication of this Part, will be given in a postscript.]

APPENDIX B.

Letters, &c., from Mr. Frederick Hockley, of Croydon, respecting his Communications with the Spirit World by means of Mirrors, &c.

Croydon, 8th December, 1853.

Sir,

From the perusal of your *Quarterly Review* I have been induced to address you upon "The Spiritual Communications" mentioned in that work,—a subject in which, for nearly thirty years, I have taken great interest, and I trust this will be deemed an apology for my presuming to offer any advice to one whose experience upon other subjects so far exceeds my own.

On a matter upon which so much has been written to so little purpose,—a subject so deeply interesting, yet so slightly understood,—it would be impossible adequately to remark in a letter; and I should not have thus trespassed upon your time and attention, but for the regard which even a stranger must feel for a gentle-

man - whose endeavours to serve his fellow men have been so unceasing, and have extended over so long a period as your own.

Having for years past practised divining by the crystal, I have been led to make many inquiries as to the nature and quality of the spirits now so multitudinously entering into communication with mankind by means of writing and rapping mediums; and from the information thus obtained I am induced to believe that the far greater part of them, if not "Evil," are at least illuding spirits, and not really the souls of those departed friends and others whom they assert themselves to be. Having through the kindness of a gentleman received an introduction to Mr. S., I was much gratified by the *seance* with which I was favoured; and, my young seer proving a most excellent medium, I have since then had ample opportunity of satisfying myself upon the subject. Since reading the first communication in the *Rational Review* of your interviews with the Duke of Kent, Franklin, and others, I have been informed that you were misled as to their identity, and I beg to submit to your notice the following questions and the responses obtained by me in reference to your investigations.

On the 26th July, 1853, while in communication with the Crowned Angel, the spirit who the most frequently appears in the mirror, I said :—

1.—Robert Owen the philanthropist has written to the Queen that he has been in communication with her deceased father the Duke of Kent, who states that he is in the 4th circle,—Is that so?

C. A.—It is ———, the late ———, whose spirit is now upon earth, which communicates with him.

2.—The spirit stated he was in the 4th circle and was very happy—Is that so?

C. A.—The ——— who communicates with Robert Owen under the disguise of the Duke of Kent is an evil spirit, and still upon earth.

3.—I have not yet seen any of the communications, but Mr. Owen states them to be very interesting, and of beneficial tendency. Will my writing to Robert Owen to test his spirit be of any service to him?

C. A.—In a very short time it will be of great use. At present it will not.

On November 1st, 1853, I said :—

1.—I perceive, by a late publication, that Robert Owen still believes it to be the spirit of the late Duke of Kent who raps to his questions.

C. A.—As Mr. Owen has not much longer to live on this earth, it would be advisable that you write *soon*. It would be advisable for you to write to him as soon as possible after the 8th December.

2.—I will do so. Is there any information or advice upon the subject you would wish to favour me with?

C. A.—I will tell you before that time.

On November 29th, 1853.

1.—You were kind enough to say that, as I am to write to Robert Owen after the 8th December, you would tell me what to say. Is it convenient for you to do so now?

C. A.—I wish you to ask him if it would be agreeable to him to appoint an interview with you. You might tell him more than you would be able to do in writing.

2.—Can you furnish me with any proof I might give him that my writing to him is the result of spiritual advice.

C. A.—I cannot do that, because I cannot mix with evil spirits. Ask him to try exorcism on those spirits who state themselves to be the Duke of Kent and Benjamin Franklin. Tell him that you have written by my wish, and that his system of the Elevation of Society will never take place in England, but it will do so in America. Should he survive the 8th June next, he will live to see the time when America prospers under his social system of education.

The form of exorcism thus referred to is exceedingly simple. Upon preparing to enter into spiritual communication it is advisable to say, either aloud or mentally, but of course fervently, *three times*, this exorcism against evil spirits generally :—

“ In the name of the Almighty God, in whom we live, and move, and have our being, I dismiss from this room all evil spirits that may be therein !”

And if any doubt arises whilst in communication with any spirit as to his identity,—use the following exorcism *three times* :—

“ If thou, spirit, who art now in communication with us, art not really and truly the spirit of A. B., I dismiss thee hence, in the name of the Almighty God, in whom we live, and move, and have our being !”

Trusting most fervently that you may be spared to see the triumph of your long cherished hopes for the amelioration of society,

I beg to remain, Sir,

Your most obedient servant,

Robert Owen, Esq.

FRED. HOCKLEY.

Croydon, 18th January, 1854.

SIR,—

I have now the pleasure of replying to your favour of the 11th December, and beg to refer you to my minutes for the cause of my not having answered it before.

Tuesday, 13th December, 1853.—In communication with the Crowned Angel through the mirror, I said :—

1.—I have written to Robert Owen ; and he in return thanks me for the information ; but he still expresses his firm belief that his spiritual communicants are the spirits of those deceased friends whom they represent themselves to be.

C. A.—I am gratified to know that you have done all you possibly can to enlighten him. The issue, of course, is in the hands of God. By His grace I hope still to convince him of his error. I will know from his Guardian Spirit the best way of satisfying him.

2.—When will you give me any further information concerning him ?

C. A.—Next Tuesday evening.

Tuesday, 27th December, 1853:—

1.—Is it agreeable for you to give me the further information concerning Robert Owen, promised last Tuesday evening, if you have obtained it from his Guardian Spirit?

C. A.—I have obtained it. And as he wished to know the name of the spirit you communicate with,—give him mine. Perhaps by that means he will be able to find out that I am not one of the evil spirits he has been specially guarded against. His Guardian Spirit makes it known to me that it will not be advisable to write to him for a short time.

2.—I will write to him when you advise.

C. A.—In twenty days.

3.—May I ask the name of his Guardian Spirit?

C. A.—Solomia.

The responses thus obtained are given by the C. A. generally in a large mirror, eighteen inches by twelve; sometimes in a crystal. And although my seer is a rapping and a writing medium, I never use the first, and rarely the last. The process is so slow, and liable to interruption, and the spirits are so utterly beyond control, for even when we exorcise them we cannot tell whether they may or may not leave the room and return when it is over.

In the responses by the crystal, the answers continually come faster than I can write;—indeed I have had more than 1,200 words pass through the crystal consecutively, and often several hundreds, more rapidly than I could put them to paper;—an advantage, to me, incomparably superior to the slow and tedious process of rapping or writing, and infinitely less hurtful to the nervous system of the medium.

I have not yet seen your pamphlet, but will obtain it the first opportunity. In your *Rational Review* you do not mention your having in any way held conferences with the Atmospheric Spirits of living persons. These curious, and as yet little known existences, and the laws by which they are governed, have hitherto proved a stumbling block to Mesmerists in the revelations obtained through their Clairvoyants in the magnetic sleep.

“Every man,” says Swedenborg, (p. 203 of his life, by J. J. Garth Wilkinson,) “has either a good or a bad spirit, who is constantly with him, but sometimes a little removed from him, and appears in the world of spirits; but of this the living man knows nothing—the spirit, however, knows everything. This familiar spirit has in the world of spirits the same figure, the same countenance, the same tone of voice, and wears also similar garments.”

Although in part, in my belief, Swedenborg is here in error,—yet the existence of these Atmospheric Spirits of living persons I have proved many, many times, and it is a spiritual manifestation of much interest.

I am, Sir,

Your obedient servant,

Robert Owen, Esq.

F. H.

Croydon, 29th May, 1854.

DEAR SIR,—

Absence from town prevented my having the pleasure of waiting upon you at the date of your last letter, and I now beg to offer my best thanks for the portion of your life, just published, which you kindly enclosed with my MS.

The Appendix to the life is most interesting; and it is indeed an anomaly which I cannot yet fathom by the crystal,—‘That one man’s unceasing efforts for so many years for the benefit of mankind should be so long, and apparently so hopelessly, retarded, by another man’s insane ambition, plunging the civilised world into all the evils and horrors of a war and its consequence—retrogradation.

I took the opportunity of my return to call upon Mr. S. for a tablet I had left with him, and was surprised to find that his medium’s faculty had left her, though probably, under more judicious treatment, it may return.

May I be allowed to inquire if your researches by the rappists continue to develop themselves to your satisfaction, and to repeat that I shall be most happy to obtain responses by the crystal to any questions you may favour me with as a test of their relative value.

I have received from the spirit of my mirror a lengthened explanation of the Occult Law by which these visions are governed; but, as might be expected, the difficulty of conveying to corporeal ideas and beings living in time and space, any just conception of spiritual essences which do not seem to be under either of those conditions, has left me still much to seek. The response, which contains about 4,000 words, is, however, exceedingly curious, and I shall be at any time happy to show it to you.

I am, dear Sir,

Yours faithfully,

Robert Owen, Esq.

F. H.

Croydon, 9th June, 1854.

DEAR SIR,—

I have the pleasure of sending you the responses obtained in reference to your conclusions. The answers are unusually short, owing, I conceive, to my having a friend with me, who, although a believer, has but rarely attended our sittings. I am to receive a further communication, which, when obtained, I will forward to you.

As the conclusions you have arrived at are utterly opposed to my own, and also to the whole tenor of the responses obtained by me from the C. A., I did not offer any remark; as I wished the answers to be as far as possible unbiassed.

I shall indeed feel great pleasure in sending you the first opportunity the explanation received of these occult laws. But from the difficulty experienced by spirits in conveying to our corporal senses

and ideas, living as we do in time and space, the laws which govern the spirit world, I have much yet to enquire for.

Should you have any further queries, I shall always have great pleasure in obtaining replies.—And, trusting you may soon recover from your cold, and may live to see your ardent endeavours for the benefit of your fellow men in some measure realised,

I remain, Dear Sir,

Yours very faithfully,

Robert Owen, Esq.

F. H.

Tuesday, June 6th, 1854.

Responses obtained by the Crystal.

1.—Mr. Robert Owen wishes to receive replies to the following questions. Is he right in coming to the following conclusions?

"1.—That nothing can never produce something."

C. A.—He is right. All things are predestined, and one arises from another.

"2.—That therefore something has eternally existed."

C. A.—It had. This world was created from a mass, without shape and without form.

"3.—That that something is the Elements of the Universe."

C. A.—It was earth and air,—nothing more. I mean that the world was created out of something, and that that something was earth and air.

"4.—That these elements possess inherent unchangeable qualities."

C. A.—He is right.

"5.—That some notion of the Almighty Power of these combined elements may be conjectured from observing the extent of motion, life, and instinct or mind, in one of the minute beings seen through a glass of great magnifying power in a drop of water."

C. A.—He is right in that conclusion, but not in using the word *mind*.

"6.—That the aggregate of these elements constitute the supreme mind, or the God-head."

C. A.—They do not.

"7.—That these elements,—their inherent unchangeable qualities,—and their aggregate power, or supreme mind,—co-exist eternally."

C. A.—They do not.

"8.—That, as nothing could have existed before them, they are the great first cause of all things; and that, as nothing can exist after them, they are first and last and everything."

C. A.—They were first; but after the end of the world they will not exist; they are not necessary to a heavenly existence.

"9.—That these elements of the universe,—their inherent qualities,—and their aggregate power or supreme mind,—form the trinity—that which nations call Nature, the Laws of Nature, and God."

C. A.—Although without them nature could not exist, they do not

form part of it. They are not the laws of nature, neither are they God.

"10.—That they are three in one, and one in three,—separate, yet indivisible; for they eternally co-exist."

C. A.—They are not united, and they have a separate existence.

"11.—That the inherent qualities of these elements are the laws of nature."

C. A.—Although they are the most powerful of all things when used by God, they are not the laws of nature.

"12.—That the elements of the universe are matter and spirit; matter when condensed to human appreciation by our senses; and spirit when too refined or etherialized to be perceived by men, except when mesmerised or out of the normal state."

C. A.—The spirit of man can appreciate them more fully when separated from the body.

"13.—That God and nature are Omniscient and Omnipresent."

C. A.—It is wrong for him to so closely connect nature with God. Although nature is His work, and He is the Supreme Ruler, He views it in the same way that an artisan would view a piece of elaborate machinery that he had made, and which would act under one principle until he chose that it should be stopped.

"14.—Omnipotent,—except that he cannot change the laws of nature, which would be to change his own qualities which are unchangeable."

C. A.—As nature and God are quite separate, so He can change it without changing himself. They only exist in unity because it is His will and the most beautiful of all things.

"15.—Will Mr. Owen succeed in convincing the world of the truth and superiority of the new system for governing and directing mankind, by the aid of the panorama now painting in Oxford?"

C. A.—It will be of benefit to his cause, but he will not be able to owe his success entirely to that. I think that at present there is nothing I wish to tell Mr. Owen. You can send him the answer to his last letter; and in your next I will send some instructions. I have a reason for not sending them at present.

Croydon, 24th June, 1854.

DEAR SIR,—

I herewith send you that portion of the responses obtained by me from the C. A. which has relation to yourself, and I will forward the promised "instructions" as soon as possible after receiving them; but should you in the meantime have any further questions to propose, I shall be most happy to receive them.

Trusting this fine warm weather has removed your indisposition,

I am, dear sir,

Yours most truly,

Robert Owen, Esq.

F. H.

Tuesday, 13th June, 1854.

F. H. to the spirit in the mirror.

1.—Mr. Owen has written me a letter returning his thanks to you for your kindly answering his queries. He also writes—"I have sent a memorial to the Lords of the Treasury to ask for a commission to investigate my views and practical recommendations :—perhaps to-morrow the C. A. will have the kindness to say if it will have any success or influence with them."

C. A.—What day do you want to return an answer to his letter ?

2.—Not until I receive your expressed wish.

C. A.—Do you want to answer it before next Tuesday ?

3.—Not if it will be more convenient for you than to favour me with your views.

C. A.—I will give you the answer next Tuesday. But if you wish to write to him before, I will appear one evening for that purpose.

4.—I will wait your pleasure.

Tuesday, 20th June, 1854.

1.—Is it convenient for you to give me the promised information to send to Mr. Owen ?

C. A. He will not succeed in it.

2.—Have you any information or advice you wish me to convey to him ?

C. A.—Does he intend visiting you ?

3.—Mr. Owen is aware that I should be very happy to see him here, but from his great age I fear it might be irksome to him to come so far ; but I hope soon to have the pleasure of seeing him in London.

C. A.—You will not visit him before the 5th of July. Before that time I shall have some instructions to give you concerning him.

4.—May I ask if the spirits who rap and by the alphabet announce themselves as the deceased friends or relatives of the querents, are really so, seeing that they give names often unthought of by the querents, and state circumstances in some instances long forgotten, and even unknown.

C. A.—In most cases they are wandering or "undeveloped" spirits ; but in some cases they are really the spirits of the parties whose names they take ; but then they are never happy, and are always evil. No good spirits—either angels, planetary spirits, or other—ever rapped for the gratification of mortals. They have rapped or made other noises to indicate the death of certain persons, or to announce events ; but then it was unexpectedly and unknown to those who heard them.

Croydon, 24th September, 1854.

MY DEAR SIR,—

You will, I am afraid, think me a very dilatory correspondent.—but the limited hours I have to spare will I hope plead my excuse.

I have now the pleasure of sending herewith the responses of the C. A. to the first six of your questions; and you will perceive that your views being so directly opposed to the C. A.'s, the C. A. could not give further answers to questions stated by him to be based on error. I therefore submit it for your judgment.

I also enclose the two parts of the "*Sacred Circle*," for which I am much obliged to you; and also return you the pamphlet called the "*Harmonial Philosophy*." And you will perceive in my minutes, which I have also sent herewith, that I selected from that pamphlet the "Seven Theorems of Popular Christianity," and the "Seven Theorems on Spiritual Philosophy," and submitted them to the C. A. And the responses thereto obtained will, I feel sure, be read by you with great interest.

I must premise that my seer had no possible idea of what I was going to ask until the Theorems were proposed; and the answers came so much faster than I could write, that I find a word or two in my rough copy which I cannot decipher. The responses are very interesting, and will serve, with replies to some other published Theorems, as a basis for future inquiry.

I have requested Mr. John Chapman's assistant to obtain two copies of the pamphlet for me, if he can; but should I not be fortunate enough to get them,—shall I be taking too great a liberty in begging the present copy from you when your friends have perused it.

I was favoured last Tuesday with the company of your friend whom I had the pleasure of meeting at Sevenoaks on my visit to you, and I look forward for next Tuesday week for another pleasant meeting, as you will perceive by my book of minutes. You will also therein observe, (*which from page 94 are all new to you.*) that the C. A.'s views are not only orthodox, but perfectly consistent with all the answers he has hitherto favoured me with; and I should indeed be deeply gratified if they induced you to reinvestigate that all-important subject,—the truths of Christianity and its consequent scheme of redemption; and to that end I intend asking the C. A. if he can favour me with some questions to be proposed by you to the spirit rappers; as I cannot think that spirits, however powerful for evil, can be allowed to lead an earnest searcher after truth into irremediable error.

I was also favoured on the 21st with a letter from ———, who informs me that upon his return from Germany in about a month's time he will visit Croydon, and will show me a *Psycograph* which it is said will return answers to inquiries. If this is possible I think you would find one a most interesting companion.

I have sent my book of minutes, and shall be much obliged by your returning it to me as soon as possible, to prevent my copy getting in arrear; and I will forward the earlier volumes as promised, and the *Shekinah*.

Trusting this will find you in good health,

I am, dear Sir,

Yours very sincerely,

Robert Owen, Esq.

F. H.

P.S.—Since writing the above, upon re-perusing your queries, I find Nos. 15 to 24 are such as I can ask without reference to your opposing views, and I will therefore ask them on Tuesday.

Tuesday, 12th September, 1854. The C. A. Mirror.

Invoked the C. A.

"He is here as usual."

1.—Mr. Robert Owen particularly requested that I would return you his best thanks, not only for the answers you were pleased to give to his propositions, but for the kind sympathy expressed in your former reponses relative to him; and although he differs, with deference, from many of your views, he entertains for them the highest respect, and has written to me a letter containing twenty-four theorems or propositions, to which he solicits your kind and full response.

Proposition 1.—"That the universe is an eternal existence, consisting of space and all within it."

C. A.—It is not eternal. "Heaven and earth shall pass away, but my words shall not pass away, saith the Lord." In the words of the most High we have the distinct assurance that the universe is at his will but a void.

Proposition 2.—"That space is illimitable."

Proposition 3.—"That it is filled with the element or elements which are the materials or material of which all separate existences are formed."

C. A.—In that he is wrong. Because in space there is no material for any thing. Space is the room in which —— material may be —— . Space has no limits; because the whole of creation,—every thing created, known and unknown,—there is room for them all.

Proposition 4.—"That this element or these elements contain inherent unchangeable qualities."

C. A.—I cannot understand what he considers the nature of that element can be, which fills all space, and from which are created all things.

Proposition 5.—"That the element or elements filling the universe, with their inherent unchangeable qualities, are eternal, and constitute 'Deity,' or the 'All in All' of the universe."

C. A.—He does not recognise the Almighty as a distinct and separate power from nature. In that, of course, he is wrong. I cannot help remarking that he is too elaborate in his opinions. Strong opinions more simply expressed, would be better understood.

Proposition 6.—"That the eternal element or elements filling the universe is what men mean by nature; and the eternal unchanging qualities of the element or elements, what they mean by God."

C. A.—Before I can distinguish the truth from the error of his arguments, I must better understand his way of expressing them. You must tell him, in the first place, that he makes the first false step when he recognizes nature and nature's God as the same power.

That they are entirely distinct:—

That *He* created the universe and the elements:—and

That *He* rules them.

2.—Accept my thanks. I will write to him as you direct. Mr. Owen is a man who, as you once before kindly expressed it, has done so much through a lengthened life for the benefit of his fellow-men, without the hope of reward either here or hereafter, that he is pre-eminently entitled to the services of any one who may, by the blessing of God, be the means of placing him in the path of truth: and the more so as he possesses the great moral courage to boldly avow his belief, however opposed it may be to his own or his friends' previous opinions.

C. A.—That man has acted from his childhood from an inherent sense of right. No matter what it was, if he believed that he was right, he would publicly avow it.

That sense of right and truth has done a great, very great, good for his fellow men, by itself; but how much greater good would that do when guided by a religious sense of right;—when he can do those things under the blessing of God, how much happier would be his feelings, when he felt that he was chosen for a great work, and that it was the intention of the Almighty to give his reward accordingly.

I wish you to write to Mr. Owen, to give him my answer to all those questions, express my hope that his opinions on that subject will be changed, and after that my pleasure in answering any questions that he may lay before me, as also in a communion through this mirror with himself.

Croydon, Monday Morning, October 2nd, 1854.

MY DEAR SIR,—

Having unexpectedly been engaged on business in the country, I have not been to town for some time,—but have no doubt the book has arrived safe. I have received your note, and am exceedingly pleased to find we may probably have the pleasure of seeing you with your friend to-morrow, though unfortunately it is Croydon Fair, and if you intend sleeping in Croydon, it would, I think, be best to defer your visit until the next or some other Tuesday. I only mention this for your guidance, as I am loath to postpone the pleasure of seeing you here.

I am, dear Sir, in haste,

Yours most truly,

Robert Owen, Esq.

F. H.

Croydon, 13th October, 1854.

MY DEAR SIR,—

I herewith enclose for your perusal the three first volumes of my experiments in this curious branch of Occult Philosophy. They will, however, I fear, be of little comparative interest to you, as it was not until the C. A. became my Guardian Spirit that I could bring my experiments to anything like satisfactory conclusions.

You will observe that I have had in this instance entirely to develop the faculty of crystal seeing in my young seer, who being at the commencement only just turned thirteen, and the inquiry strange to herself and her friends, I had to be very cautious not to alarm her fears or her friends' prejudices, and as at first evil spirits kept continually entering our crystal, their ugly faces and forms would have been a source of alarm to many other young persons. Fortunately on spiritual matters my young seer is not the least nervous, and I have now—thanks to the C. A.—but little to fear on that head.

In my haste to get my MS. books copied complete. I have omitted in these volumes a great many notes which would tend to elucidate the visions, but which I hope to supply at an early opportunity.

I have also the great pleasure of sending your queries and the answers received when you were with us at Croydon; and at the end you will perceive a curious response as to the testing of rapping spirits, for which I was not at all prepared. Hoping to have the pleasure of hearing from you shortly,

I am, dear Sir,

Yours faithfully,

Robert Owen, Esq.

F. H.

Tuesday, 3rd October, 1854. 7-15 p.m. The C. A. Mirror.

Invoked the C. A.

"The C. A. is here as usual."

1.—I am favoured this evening by the company of Mr. Owen and a friend of his who is a disbeliever in the objective nature of these communications. Mr. Owen requests me to thank you for your kind responses to his former questions, and requests the favour of your answering the following queries.

C. A.—I will answer them, and I thank him for coming.

Mr. Owen's questions :—

No. 1.—In reply to the question so often asked—"What is truth?" is it correct to reply that—"Truth is always consistent with itself, and in accordance with all known facts, and with all facts which may become known?"

C. A.—It is. But there are great truths that will still remain unknown to man.

2.—Is not belief involuntary? And is not every human being compelled to believe according to the strongest convictions made on the mind?

C. A.—Yes. When a person is convinced of a thing he can no longer disbelieve it.

3.—Are not love and hate involuntary feelings?—Are not human beings compelled to love that which is made to be very pleasant to their feelings, and to hate that which is made to be very distasteful to their feelings?

C. A.—No; it is not. Love arises from things which appear perfect. Hatred from deformities.

Question by Mr. Owen's friend.—Are not love and hatred involuntary?

C. A.—No; they are caused by circumstances and actions.

4.—Can there be merit or demerit rationally attributed to individuals for their conscientious convictions? or for their loving or hating persons or things?

C. A.—A person should not dwell upon or nourish hatred for any worldly things. For their convictions they cannot be answerable.

5.—Cannot any child be easily trained to believe any religion or any absurdity which its teachers may say is Divine truth and must never be doubted without risk of eternal torments?

C. A.—He cannot. Because as he mingles with the world he must become convinced of other doctrines. And besides this, there is an inherent quality in man's nature, which teaches him by his reason to disbelieve in things monstrous and absurd.

Question by Mr. Owen's friend.—If that be so, how is it that so many persons retain even to the end of their lives the monstrous beliefs impressed upon them in their childhood, and even at a more advanced age believe in winking and bleeding pictures and crucifixes, in the legends of saints, &c., &c.?

C. A.—They believe in miracles, and that belief is not monstrous or absurd.

6.—Cannot any infant be trained to love goodness, wisdom, and union with his fellows over the world, and to have pure charity and sincere love for every one of them?

C. A.—It is not in man's nature to do this. Good training may make him better than his fellows; but no sort of government or education can make him perfect, as he must be if loving-kindness and mercy were thoroughly practised by him.

7.—Cannot every one be trained, educated, and have his or her character so formed from birth, that they shall have the greatest pleasure through life in actively contributing to the happiness of their fellow-men and of God's creation, to the utmost of their power?

C. A.—Yes; that may be their great object through life.

8.—Cannot new and universal conditions be now devised and executed, to compel every child from birth, that shall be born and shall remain within those conditions, to become good, wise, united to his fellows, and happy through life?

C. A.—It could be done in a great measure; but there would be great difficulty in keeping all to that system of education.

9.—Is not the time arrived, in the due order of God's creative process, to introduce these conditions with this practice over the earth?

C. A.—It would be well now to begin any system of education that might tend to enlighten man, and make his after life wiser, happier, and better. The time has arrived ; and I trust in God no opportunity will be lost.

10.—Is not the true and natural mode of forming the human character from birth, by sensible signs, or by seeing the things to be taught, and by familiar conversation between the instructor and instructed ?

C. A.—I should recommend that while the character of a child is being formed, it should be secluded with other children, and with but few other persons, and those persons agreeing in their religion and their views of all material subjects. That his mind should not be overcharged, but gently and pleasantly instilled with things that it could understand according to its age. That that training should continue until the child's mind is so far matured as to distinguish alone the good from the bad in nature. Then he can be sent forth into the world, thoroughly knowing that he has a view of his own on all important subjects. Then, if by argument or intercourse with different people he becomes convinced, and believes in things different from those he was educated to believe, that conviction and belief is the right one.

11.—Is there any obstacle so formidable against the progress of mankind in wisdom, goodness, unity, and happiness, as the existing superstitions over the earth, called religion ?

C. A.—Without religion, no education could make a man wise and good ; because he could not have even a true knowledge of nature unless he believed in Nature's God. I cannot call any religion a superstition ; as every sect of religion has true religion and sincere Christians.

Question by Mr. H.—Does your last remark apply to those good men, whether Mussulmen, Hindoos, Bramins, or Buddhists, who, convinced of the truth of their respective creeds, live piously and are of good moral character ?

C. A.—Those men I call Christians ; because, through the death of Christ, they will be saved everlastingly.

12.—Does not true and undefiled religion consist in a never-ceasing desire and action to promote the happiness of man and of all created life, to the extent of the knowledge and power given to the individual by the creator ?

C. A.—That is a part of true religion ; but not the vital part.

Question by Mr. Owen.—May I ask what is the vital part ?

C. A.—A belief in the almighty powers of God, and in the death of His Son.

Question by Mr. Owen's friend.—Are the powers of God unlimited ?

C. A.—He is Almighty.

13.—Does not the happiness of man and of all created life depend upon the goodness, wisdom, and power of God ?

C. A.—“ And mercy of God.”

Question by Mr. Owen's friend.—What is the criterion by which good and evil may be known ?

No reply.

Second question by the same.—Is not good, that which is conducive to happiness?

C. A.—It may be so distinguished; but the greatest goodness and the worst evil do not consist in that.

Question by Mr. H.—In what do they consist?

No reply.

The question repeated by Mr. H.

C. A.—The greatest good consists in saving, by the direction of God's word, and under the blessings of a special Providence, the souls of your fellow-men, as well as your own. The greatest evil in blaspheming the Holy Ghost, and willingly and knowingly directing others to misery and torture.

Mr. H. then said :—If Mr. Owen takes hold of my seer's hand, will it be agreeable to you to favour him with such information or advice as you may deem fitting?

C. A.—Since I told you I had something to say personally to Mr. Owen, he has become enlightened on those points which I wished to explain. Any question on those points he may wish to ask, I will answer; but I look on Mr. Owen as one greater than many of his fellow mortals :—as one destined by Almighty God to achieve a great end. I look upon him as a sincere Christian, although not a believer in the Cross. He will meet his reward.

Question by Mr. Owen, put by Mr. H.—The doctrine of rewards and punishments, Mr. Owen says, is entirely opposed to his views. Man being in all things entirely the creature of God, cannot be entitled to reward for his good acts, nor to punishment for those which are evil.

C. A.—But if he believes in a life hereafter, he must hope for happiness, and having that would be a reward for his goodness here while on earth.

Mr. Owen (to the C. A.)—I am very much indebted and obliged for the full manner in which you have replied to my questions; and I will well consider your replies, and will apply to you again for further information on these or on other points.

Croydon, 29th October, 1854.

MY DEAR SIR,—

Your favour of the 25th is to hand. I beg you will keep the MSS. as long as you may require them. I am not likely to want them for some time, and am much gratified to find they interest you. As I mentioned in my last, the responses did not become of much import until the fourth and fifth volumes, which I am now transcribing, though they show the gradual development of my seer's powers. You will also perceive in the first volume a short vision we had relative to Sir John Franklin and his crew. At that time, unfortunately, my seer had not the faculty of discerning the replies,—the

H

visions then appearing in my small crystal, which is only about one and a-half inches long, and an inch thick.

I shall be much obliged by receiving parts 4 and 5 of the "*New Existence*." The C. A. has already expressed his consent and wish that the responses given by him might be printed ; and, on the 10th October inst., I requested the C. A. to favour me with the means of testing, either by questions or otherwise, whether the spirits who rap to you and others are good or evil,—that if evil, they might be prevented from leading those persons astray who are actuated solely by a desire to attain truth. I received the following reply :—

C. A. : "The ways of the evil spirits are so numerous, and their powers so great, that no means can be formed of stopping them by " tests or questions. If one place is shut, they find another opened, " perhaps larger and more convenient.

" You as a man can do more under my guidance than I can spiritually.

" Will you write a work to the society, denouncing their spirits as " evil. Give the passages from your minutes, and quote the answers " you have received in support of the doctrine of truth. However " short it may be, let it be earnest, straightforward, and something " that will compel them to answer.

" Select anything that I have given you, and use it in the way that " you think best. When they have once been roused to attention, I " will deal with them.

" Do so ; and, guided by truth, reason, justice, and mercy, on a " Christian errand, you cannot do wrong. And remember that the " intentions, as well as the actions, are indeliably written in the book " of life. If the purpose should fail, the intention remains unsullied."

The society here alluded to by the C. A. is " The Association of the Friends of Progress at Cincinnati, Ohio," who are the authors of the pamphlet you kindly favoured me with. I have therefore drafted out a letter which I intend to address to them on the subject, and which, when complete, I will do myself the pleasure of sending for your perusal.

If either of your mediums are seers, I shall be most happy to lend you my large crystal, which ——— did me the honour to present me with, and also to obtain the promise of your Guardian Spirit to appear therein, and to respond to your questions, should your medium possess the requisite faculty ; at the same time furnishing you with the necessary instructions for its use.

With my and my young friend's best regards,

I am, Dear Sir,

Yours faithfully,

Robert Owen. Esq.

F. H.

C——, 13th November, 1854.

MY DEAR SIR,—

I duly received your esteemed present of the fourth and fifth parts of the "*New Existence*," by which I am much obliged ; and I

should have acknowledged their receipt more promptly, but I wished first to obtain the C. A.'s opinion upon them. And I also was in hopes of sending for your perusal a letter which I purpose sending to the Harmonial Society of Cincinnati, Ohio; but my time is so limited that I shall be obliged to defer that pleasure until I see you in town.

If I understand your letter right, I am much gratified to find your communicating spirits are now of a superior order to the rappers, and I much wish to learn the particulars.

The three volumes of MSS are safe to hand; but I am sorry to say my fourth and fifth volumes are as yet only partly fair copied; but so soon as I have one finished, it shall be at your service.

On Tuesday the 7th inst., I asked the C. A. if the fourth and fifth parts of the "*New Existence*," which I had that morning received, but had not read, would have a beneficial tendency. The reply was:—

C. A.—"I am of opinion that they are of great service to his cause. "I regard Mr. Owen very highly; and his works are equal to himself; but in some things he is wrong. Could he but believe in "the redemption of Christ, and look for salvation through his "atonement, and believe that nature owes its existence to God, "and that He is the Supreme Ruler of all things, I should firmly "believe him to be a man with few equals upon earth."

I shall be engaged as usual on Tuesday the 21st inst., but I purpose, if agreeable, calling upon you on Wednesday the 22nd, and I can then arrange which evening will suit you for me to bring my young friend with me to London.

Trusting you are in good health,

I am, Dear Sir,

Yours faithfully,

Robert Owen, Esq.

F. H.

Communication to P. E. Bland, Esq., and the Members of the Harmonial Society of St. Louis,—Ohio. By F. Hockley.

Croydon, 16th November, 1854.

GENTLEMEN,

Mr. Robert Owen, the philanthropist, having favoured me with a copy of your pamphlet, entitled "Correspondence between the believers in the Harmonial Philosophy in St. Louis, and the Rev. N. C. Rice, D.D."—I am induced, from the great interest now taken in Spiritual Philosophy, to offer some remarks, obtained by Spiritual Communication, upon the Theorems contained in your two papers, marked A. and B.,—in the hope that yourself and friends, "being actuated, so far as you can discover your own minds, by a desire for truth," may be led seriously and carefully to sift the pure Christian precepts of the New Testament, and its substantial principle of the atonement through Jesus Christ, from the dogmas

and practices of its professed disciples, and more especially its mammon-loving priests, and may thereby be enabled to guard yourselves from the irremediable evils into which you may otherwise be led by a blind reliance upon an invisible infallibility.

This precaution I believe to be the more needful, as I have not observed in any work which I have yet read upon American Spirit Manifestations, that any exorcism or other test is used to prove whether the spiritual presence be good or evil. But, on the contrary, there appears a strange disregard of the formulas for testing spirits so copiously given and urgently insisted upon in all ancient MSS. upon Magic Science,—a precaution which, when invoking spirits, by the crystal or mirror, is found to be continually and pre-emptorily necessary, to prevent those wandering spirits who are ever ready to appear therein from replying to the questions proposed, and leading the enquirers into hopeless error. And although I may appear to be reasoning in a circle by referring you to John, ch. 4, v. 1, 2, 3, 6, as an example for your guidance, yet the precept there given merits the most serious attention from all who in these latter days seek to enter into communion with the spirit world.

As a perfect stranger to you, I can only offer the following upon the good faith of one who now for thirty years has been a searcher in spiritual divination, and during that time has seen its believers increase a thousand fold.

The extraordinary impulse lately given to spiritual intercourse, renders it the more urgently necessary that its practisers should, if possible, be placed at their very outset in the path of truth.—And although I hope I may ever be one of the last to form an over-weening assumption in favour of the spiritual responses received by myself, yet I feel that it becomes a duty which every one owes to his fellow-men, to avow unreservedly that which he deems to be the truth. I address you the more confidently and earnestly as the authors of the above pamphlet, thus given by you to the world; because its effects, whether for good or evil, now being utterly beyond your control, you have voluntarily taken upon yourselves a most serious responsibility,—remembering, as we must do, “That whatsoever a man soweth, the same shall he reap.”

It would be out of place to endeavour in the compass of a letter to elucidate the strange coincidence of doctrines derived immediately from the indwellers of the Spirit World, with those of the modern German rationalists, who, denying spiritual intelligence altogether, profess to ultra-Christianise Christianity by leaving out Christ. Equally impotent would it be on my part to attempt to discuss the truths of the theorems contained in paper A. of your pamphlet, when the piety and learning of the Christian world has been engaged thereon for so many centuries.

The purport of my present letter is deferentially yet earnestly to suggest that yourself and friends, before placing implicit faith in the revelations received by you, should first thoroughly satisfy yourselves that your spiritual communicants are good and truthful.

Convinced as I am that *all* responses given by good spirits, what-

ever may be their relative development or attainments in spiritual knowledge, tend to the one only to-be-coveted point,—that of truth, I would advise all parties, upon commencing a circle for rapping or writing manifestations, having first resolved not to enter knowingly into communication with evil spirits, earnestly and mentally to offer up a prayer that they may be preserved from the presence or contact of any evil, wandering, or undeveloped spirits, and that, immediately upon any manifestation taking place, and the name of the communicant being made known,—they should exorcise it with a strong and fervent will, *three* times, in the words of this ancient though simple formula :—

“ If thou, spirit, who now rappest, or movest the arm, &c., of A. B., art evil, *I dismiss thee, in the name of the Almighty God, in whom we live, and move, and have our being.*”

Or,

“ If thou, who now rappest, &c., art any other than the spirit of C. D., now deceased, *I dismiss thee, &c.*”

Or,

“ If thou, spirit who now rappest, art evil, or other than what thou declarest thyself to be, *I dismiss, &c.*”

If the communicating spirit remains, let the members of the circle propose your 5th theorem A., and again exorcise it thus :—

“ I conjure you, spirit C. D., *in the name of the Almighty God, in whom we live, and move, and have our being, truly, explicitly, and without equivocation, to state if that doctrine is correct or otherwise.*”

I may appear to attach an undue importance to a formula of exorcism so simple in itself as the above, but I could not find words sufficient to express my own conviction of the great benefit resulting from its practice in all cases of spiritual intercourse, when used with a strong and fervent will, and with an earnest reliance upon the preserving power of the Almighty. It is moreover urgently insisted upon by all the old MS. authors upon magic, with whose works, judging from what has appeared in print, the American spirit circles seem so remarkably unacquainted.

The most singular feature to me of these recent spiritual manifestations is, that the communicants have almost invariably announced themselves as being the spirits of deceased mortals only, and not as being spiritual intelligences who never had been embodied on earth; whilst the existence of co-existing atmospheric spirits of living mortals has never been alluded to as such, although, I perceive, they have in numerous instances developed themselves in the spirit circles.

“ Every man,” says Swedenborg, (see page 203 of his life by Garth Wilkinson, 8vo. London 18—,) “ has either his good or bad spirit, who is constantly with him, but sometimes a little removed from him, and appears in the world of spirits; but of this the living man knows nothing—the spirit, however, knows everything. This familiar spirit has in the world of spirits the same figure, the same countenance, the same tone of voice, and wears also similar garments.” Although in some points Swedenborg is, I believe, in error, yet these co-existing doubles of the human race, who perform over again in the spirit-world our actions in this, however minute,

exert a very important part in the phenomena of mesmeric clairvoyance, self-somnambulism, the revelations of Cahagnet's extatics, and particularly in visions by crystal, mirrors, ink, water, &c.—phenomena the Occult Laws of which are at present so inscrutable to materialists.

My opinion of the quality of the spirits who have now so numerously entered into immediate communication with mankind, is the same as is given in the response—"Evil, Wandering, or Atmospheric;"—and,—convinced as I have for many years been, that human ideas and actions, once formed, become existing entities, capable of being reproduced, not only to the individual mind that gave them birth, but to the mind, and by the crystal to the vision, of others.—I can easily imagine that those wandering spirits,—who are ever surrounding us, and eargerly seeking to enter into rapport with man, especially those whose will is directed towards them, (by circling,) and whose spiritual peculiarity or faculty as mediums enable them more readily to do so,—are, by some as yet unknown law, enabled to discern these co-existing ideas, and thus become possessed of the knowledge of certain facts and matters appertaining to the members of the circle invoking.

The worldly knowledge thus obtained by evil spirits,—being communicated to the members of a circle by invisible intelligences, of whose entities, though unseen, they have thoroughly convinced themselves, clothed in language generally high-flown and often eloquent,—acts all the more strongly upon those members who were previously the most sceptical, and causes them, by the reaction consequent thereon, to be the more easily seduced into the grievous error of receiving whatever communication they may thus obtain from the world of spirits with implicit faith in its truthfulness, and to reject with contempt the prophecy now nearly 2,000 years old:—"For there shall arise false Christs, and false Prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." *Matthew, ch. 24, v. 24.*

Actuated by an earnest desire that those who seek the truth for its own sake, and not for gain, might, so far as my belief extends, be guarded against error, I beg to send you the following result of my inquiries relative to the Theorems contained in the pamphlet published by yourselves.

Tuesday, 12th September, 1854.

Invoked the Crowned Angel.

The Crystal veiled, and the Crowned Angel appeared.

I said:—I have just perused an American work, published by a society of believers in spirit manifestations at St. Louis, Ohio, containing a statement of their having challenged the Rev. N. C. Rice, D.D., to publicly discuss two sets of propositions,—the first containing the doctrines as generally accepted by Protestant and other dissenting Christians, the second embodying the views and Theorems laid down by the members of the society in their endeavour to establish an "Harmonial Philosophy":—Unfortunately, Dr. Rice, instead of openly and candidly declining the challenge, as he had a perfect right to do, if so minded, attempted to shuffle out of the debate by unworthy and untruthful logical and metaphysical

quibbles :—The correspondence now thus published contains the following propositions, which being of great interest, I shall be much gratified by receiving your views thereon. May I now ask them seriatim?

C. A.—“Yes.”

PROPOSITIONS A.,

Denied by the Harmonial Society, and to be supported by Dr. Rice.

Proposition 1.—“The Bible is the word of God, being a full revelation from Him to man, in itself complete, and never to be either enlarged or diminished.”

C. A.—It is the word of God, because it was written by His will, and the New Testament by His inspiration; but it is not all correct. The original manuscript was in some places wrong, and that is much altered now. The material points were quite right, and now remain so.

Proposition 2.—“A being exists, the antagonist of God and all righteousness, called the ‘Devil,’ ‘Satan,’ ‘Beelzebub,’ &c.”

C. A.—A body of evil does exist in direct opposition to God, and that evil is the enemy of mankind.

Proposition 3.—“Man was, at, and sometime after, his creation, perfect in his intellectual, moral, and physical nature.”

C. A.—He was perfect in his physical nature, but his mind was undeveloped, even as a child’s;—he was to attain knowledge by intercourse with his Creator and the rest of creation.

Proposition 4.—“Man being thus perfect, he yielded to the counsels and the persuasions of the Devil, and violated a divine command, and in consequence fell down from his high estate, cursed of God with total depravity and eternal death.”

C. A.—It was in his imperfection that he sinned; and they are wrong to suppose that one act committed by the first man should so entirely change his situation.

Proposition 5.—“That God so loved man in his present fallen condition, that He sent His only son to die upon the Cross, and thereby redeem man from the effect of the curse. This son was Jesus Christ,—very God and very man,—and He, together with God the Father, and God the Holy Ghost, constitute the Holy Trinity—the Everlasting God.”

C. A.—That is right. By His redemption the three are united, and the salvation of man is complete.

For the redemption, salvation, and happiness of the very worst of all, the Saviour died upon the Cross.

He was the Essence of the Father,—the Spirit of the Father,—one with himself,—sent by Him on earth amongst men in their own form, to enlighten them according to His word. The body was sacrificed for their sins, and the spirit again returned to be one as before.

Proposition 6.—“Men are saved by the favour of God, through faith in Jesus Christ; and those dying out of his favour and faith are heirs of eternal death by inheritance from the original progenitors of the race, and remain to all eternity in the torments of hell.”

C. A.—As all men are born sinful, it is by the mercy of God that they are saved.

He sheweth that mercy to those that seek it. But through the intercession of His son he also sheweth His loving kindness to those who sin more; and although they cannot be saved, as those who are righteous, by their own merits, they are not consigned to everlasting punishment. They are punished for a length of time that seems to them, while in that state, a punishment eternal; but it comes to an end.

Proposition 7.—“After death, and at some remote day in the future,—the day of General Judgment,—the souls of men will be arraigned, tried, and a decree rendered in each case, by virtue of which the faithful pass into Heaven, becoming angels of light and transcendent bliss, on the one hand, and the unfaithful, on the other, are cast into Hell.”

C. A.—That is wrong. Because they believe that all spirits pass the time between death and judgment in a state of unconsciousness. But it is not so. A man does not enter the presence of his Maker * * * * as they leave the earth. They are there to receive judgment; but they have all been progressing towards good since their death. By that time a great part of the punishments awarded to the wicked are over;—most of them, indeed, are entirely happy. Then the gates of paradise are unfolded, and they are eternally and supremely blest. Even the best who die, do not have the most perfect bliss until that day. Although they cannot imagine a state happier than their own, they look forward to it with great pleasure.

There are no torments that are everlasting. Can any Christians imagine that God,—and, when I say that, I mean the Highest of all Angels, the Disposer of beings, and the Author of all blessings and goodness,—could consign those creatures that He made with His own hands and moulded after His own fashion—that He could let them taste the blessings of life, and allow them to commit crimes in that life, and then consign them to the most frightful tortures for ever without end?—that no space of time, known to God, Angels, or Man, should in the least relieve them from their frightful torments?

You know, from my former answers, that eternal damnation does not exist. There is very terrible punishment,—more terrible than a human being can conceive; but it is not everlasting. But fire and brimstone are not part of that punishment. Fire is not a spiritual body, and brimstone is very earthy:—then how can that exist where things are purely spiritual? (This referred to my having previously asked some questions relative to the Rev. Mr. Godfrey's absurdities, in his book on spirit rapping.)

PROPOSITIONS B.,

Affirmed by the Harmonial Society, and to be disproved by Dr. Rice.

Proposition 1.—“That Nature is God's revelation, and her laws the only infallible standard of truth.”

C. A.—They are entirely wrong in that supposition. Nature

entirely obeys the laws of God ; and so far it is truth. But Nature of itself is powerless without God. It ceases to exist,—it is nothing.

Proposition 2.—“ That man is a progressive being,—becoming, by a law of his nature, better, nobler, and more God-like, and will in time as a race become pure and righteous ”

C. A.—Man's moral and intellectual faculties are becoming more and more developed through every generation,—but they are not getting more God-like.

Man in his outward and physical form is not so perfect as when first created. He is weaker,—not even capable of sustaining life for a lengthened period, which he then did. But that in some measure can be attributed to the development of his intellectual faculties.

The race of man will never become perfect. For while man is flesh, there is iniquity.

Good training may make him better than his fellow-men ; but no sort of government or education can make him perfect, as he must be if loving kindness and mercy were thoroughly practised by him. Without religion, no education could make a man wise and good ; because he could not have a true knowledge of nature unless he believed in Nature's God.

Proposition 3.—“ That ‘ Evil ’ is a relative term, and originates in the misuse of things, principles, and faculties, in their use good ; which misuse is occasioned by ignorance or misdirection.”

C. A.—Evil is a separate power in opposition to God. It is that in itself which misdirects man, and leads him to the abuse of those things which were intended for his good. Of himself, although he never would be good, it is not in his nature to be entirely evil.

Proposition 4.—“ That death is the process of transition from the earthly to the spiritual life. That by this process the man is separated from the body for ever, and in his spiritual form commences his new life, possessing precisely the same mental and moral attributes which he possessed before.”

C. A.—Death is the transition from the corporeal to the spiritual state. But in passing from life into death, man only loses his flesh. The mind, faculties, and desires, are exactly the same as those with which he quitted the earth. As he loses those faculties, so he loses the perception of the things he left ; and when he has entirely lost sight of them, he then begins his progress.

The corporeal body ceases to exist, and they rise spiritually ; but the spiritual body is in the form of the corporeal body, as that of angels might be in the shape of a man ; still purer, but preserving the shape and form.

Proposition 5.—“ That the spirit entering the spirit world is drawn by spiritual attraction to such society as corresponds to his or her mental and moral condition — *similes similibus* — and the enjoyment of all is in just proportion to their moral and intellectual elevation.”

C. A.—When they have lost all that feeling which binds them to earth and to those that were there known to them, they can appreciate all that is within their knowledge ; but still there are sympathies existing between them when in the lower spheres.

Proposition 6.—“ That all, even the lowest, entering the spirit world, may progress for ever, rising higher in the scale of being, and becoming purer, and lovelier, and grander.”

C. A.—They depend upon others for many things. They progress with them ;—they show each other kindness ;—they have their differences of opinion concerning things known to them ; but when they rise, they are a perfect being in themselves. They are at peace with all ; because there is no difference of opinion. They all recognise the same law ; and they all are governed by the same desires.

Proposition 7.—“ That men, women, and children, from the spirit world, may, and do communicate with those on earth, and that such communication is full of good to the race.”

C. A.—Spirits, both good and evil, but more especially the latter, can communicate with man, before their gradual rise towards happiness. After that, they lose all knowledge of men, and therefore have no will or desire to communicate with them. But when a manifestation is desired by good though undeveloped spirits towards man, they choose an appearance to the party themselves, and to them alone. By rappings or other noises they are never heard.

Evil spirits, and evil spirits alone, feel themselves justified in giving man the opportunity for deception and imposture, that will make them in the end gain the wealth of a world, and lose their own soul.

In most cases they are wandering spirits. But in some cases they are really the spirits of the parties whose name they take. But then they are never happy, and are always evil. No good spirits,—either angels, planetary spirits, or others,—ever rapped for the gratification of mortal.

No person ever yet left the earth in so pure a state that he could leave without one thought or regret the things that he left behind. It is impossible that they could do so. The less regret they have at leaving it, and the less their thoughts are fixed on worldly things, the more rapidly they lose consciousness of it in the atmosphere and Hades, but none (of those who attain Hades) through that are doomed to any punishment, further than their own thoughts.

The soul, for the first time after being disembodied on earth, will take a material shape. It will have the appearance of the human body, with all grossness, all deformity removed. It will be spiritual,—angelical,—light, even as air,—swift as thought,—transparent,—and yet have a human form,—the form of its Creator, and nothing can be more lovely than that. Angels know that to be perfection ; and man has always the blessing of this.

A spirit, even in his first stage, is so different from mortal, that I cannot give any idea of his occupation.

He does all that he wishes ; and he wishes to do nothing that he knows will not advance him towards a higher state. To him things are great pleasures which would be perfectly incomprehensible to man.

I next asked :—

1.—May not 1 Cor. ch. 14, v. 22—“ Wherefore tongues are for

a sign, not to them that believe, but to them that believe not ; but prophesying serveth not for them that believe not, but for them which believe,"—apply also to spirit rapping, seeing that many have come thereby to a belief in the spirit world and a future state, who neither by argument nor scripture could have been convinced ?

C. A.—Every evil as well as good comes under the direct knowledge of God. And He could not permit any evil to come, unless some good should come from it. The rappings, the movings, the appearance on earth of deceased persons, and the gift of tongues, are sent for no actual divine purpose, but to convince the outward and bodily sense.

The finer, higher, and more secret communications of spirits with man, are utterly destroyed by disbelief and ridicule.

2.—In Acts ch. 23, v. 8 and 9, it is written—" For the Sadducees say that there is no resurrection,—neither angel nor spirit."—And again—" But if an angel or spirit hath spoken to him, let us not fight against God." May I ask what is the distinction between spirits and angels here made ?

C. A.—There are many kinds of spirits. Angels are spirits ; but every spirit is not an angel. There are Planetary Spirits,—Atmospheric Spirits,—Wandering Spirits,—and Spirits that animate the body. The Heavenly Host are a band of Spirits ; but they are also Ministering Angels. There are many evil spirits in the atmosphere and upon the earth ; but they cannot take the form of an angel of light. The man who has the power of second sight, has also the power of discerning betwixt good and evil spirits.

If knowingly he seeks the evil spirits instead of the good, he deserves the errors they may lead him into.

3.—In Matthew, ch. 15, v. 18, and ch. 22, v. 37, and in many other places in the Old and New Testaments, the heart of man is spoken of as the seat of the soul—the *brain*, as such, being never referred to. May I ask where in man is the seat of the soul ?

C. A.—It pervades the whole being. It is contained in the body, and has no separate existence while life lasts. The spirit is the life which animates the body. The soul is the reason and the feelings. The life is in the blood ; it is something besides the spirit. The soul is distinct from the body. The spirit animates the body ; but when the body dies, the spirit does not cease to exist.

The spirit that animates the earthly body, and the atmospheric spirit, make the form of the spiritual being joined ; and the soul is the life and existence of that spiritual being. The spirit and the soul, as belonging to the body, are distinct. They are like thought, confined to the body, and known only to it ; having no visible appearance while life lasts. The soul really is a spark, as it were, of the Almighty's own being, given to man, that he may, with the knowledge that that soul will have life hereafter, govern his actions by reason, so that life hereafter may be full of bliss.

When the soul is disembodied, it has instinct instead of reason. It does not therefore think of one thing at a time. It acts upon all that it has the intension of doing.

The soul is the reason,—the knowledge,—the intellect,—the will,—and every invisible faculty that is possessed by man. While con-

fined in the body it has no painful longing, any more than any Christian would possess, of being in a better state. It is happy in the body, because he has no knowledge of another state. It is guided by belief.

19.—In John, ch. 3, v. 3, Jesus said to Nicodemus—"Except a man be born again, he cannot see the kingdom of God." Will you favour me with your view of that passage?

C. A.—It means that a person after death must pass through a state, and emerge from it in entire ignorance of every thing connected with the world, the flesh, and the life.

That may be said to be created again. It is then communicated to them, (good persons, I mean,) the way to make themselves acceptable to the Saviour. And they then progress onwards. But they will not enter the presence and dwell with God, until the world is at an end and all are judged.

They do not immediately after death face their maker; but they enjoy a spiritual existence, according to their deserts. When they have passed so much time as is required to pass from one sphere to another, and have left behind them seven, they lose all recollection of the other spheres, and they are in the Divine presence.

20.—Is it sinful to use "the gift of discerning spirits," (Cor. 12, v. 10,) as practised in cabalism and crystal working?

C. A.—It is wrong to use means for developing any mysterious powers that are forbidden by the laws of God; but there are means of foretelling things and knowing things belonging to other worlds consistent with the Holy Bible.

There is no evil in developing these to the extent of all power on earth.

When a person has that gift, and tries to develop it for good purposes, there is not much danger of his going astray. It is attractive; but it is so peculiar that no very bad influence could work by it. That a person should guard against any evil attending that power of course is right; but it is not necessary for them to be always in a state of anxiety concerning it; for the being that gives that power, directs and controls the use of it.

When you have done as much as is in your power for preventing evil spirits from taking any hold upon you, you have done sufficient.

21.—Is it advisable that I should develop my faculty of being a writing medium?

C. A.—It would be prejudicial to you. In the first place you could not ascertain whether those spirits who guided your hand were really and truly what they profess themselves to be.

You might receive communications from them which would so prey upon your mind that it would incapacitate you from the every day duties of life. The statements they made would most probably, one half of them, be untrue, or much exaggerated. They would begin by giving what would appear to you or any other mortal, good and sound advice, given in high-flown and eloquent language. They would then work upon and get you to agree with them in their opinions, and so work upon your incredulity, that they would entirely get you in bondage, and lead you, as I fear in the case of A. B., into great error.

But at the same time I wish you to exercise that judgment which it has pleased the divine purpose to give you for investigating all matters, that you may be able at the end of a short time to see if your hand is guided by a spirit. It is most advisable that you should use the exorcism that you use in exorcising this mirror, every time you feel an inclination to take your pen.

The nature of evil spirits is deceit; and were they to say what they truly are, they would be for the time honest. Besides,—by declaring themselves as relatives and friends, they claim attention more readily than if they were to make themselves known by a strange name.

The knowledge of the evil spirits is almost boundless, so far as concerns mortals or spirits of low degree. If questions were proposed to those spirits such as this—"Are there a number of ministering angels who have never been embodied, constantly in the presence of God, His Son, and the Holy Ghost, interceding for man's eternal happiness and welfare?"—they would stoutly deny it.

The foregoing responses I give, word for word, as received by me. I have not knowingly altered a letter; and I must now conclude. I trust you will accept this in the good faith with which it is sent; and if it may be the means—D.V.—of inducing but one of your members to give the formula an earnest and sincere trial, I shall indeed feel myself more than a thousand times repaid.

I remain, Gentlemen,

Yours faithfully,

FRED. HOCKLEY.

Croydon, 5th December, 1854.

MY DEAR SIR—

I have the great pleasure of sending you the response obtained this evening from the C. A., who as usual enters earnestly into your views, and, as you will perceive, expresses a wish that you should have another communication with him personally before your intended meeting takes place. However much pleasure it will give me to see you here again, I am afraid travelling at this time of the year must prove irksome to you. But if you can name any Sunday it would be convenient for you to pass the day with us, I feel sure the C. A. would appear for the purpose of affording you his further opinion.

I have this evening been engaged with my friend, who is as incredulous about our spirit manifestations as your good friend——. We had, however, an interesting evening, and if I shall on Thursday have finished my volume, I will send it at once to you for your perusal.—My seer, who is quite recovered, joins me in kinds regards.

I am, dear Sir,

Yours faithfully,

Robert Owen Esq.

F. H.

Tuesday, 5th December, 1854.

Addressing the C. A., I said :—Mr. Robert Owen has written to me this letter, enclosing an advertisement of the meetings he intends calling for the purpose of propounding his plans for “the permanent happy existence of the human race, or the commencement of the millennium in 1855.”—He requests your kind opinion of his views.

C. A.—He is truly a kind and good man, ever ready to sacrifice his own comfort and happiness for the welfare of others, and yet receiving more happiness from the knowledge that he has in his heart of doing good, than those who, high in the English State, pass it over with such lightness and contempt. Tell him it is my firm opinion, as well as earnest prayer, that that meeting will do great good to his cause. That as far as possible those advertisements should be circulated, and they cannot fail to bring together a large portion of thinking people, and amongst them there must be those that will act as well as think. He will, I have no doubt, before his arrangements are quite matured as to the proceeding which he intends to take place on that day, again have communion with me on the subject. I shall then be able to give him my more decided opinions as to what will be best.

[Any further communications which may be received from Mr. Hockley before the publication of this part will be given in a postscript.]

APPENDIX C.

Communications from Mr. H., of L.

L——, 9th month, 18th, 1854.

TO ROBERT OWEN, Esq.

ESTEEMED SIR,—

Having recently had my attention directed to spiritual manifestations, and especially to thy *Review*, as containing the deliberate convictions of a man whom I conceive to be of sound judgment,—and wishing to study the phenomena more fully, I make bold to ask the favour of an interview, for the purpose of asking a few questions and availing myself of thy advice as to what course of study to pursue in reference to this subject. I wish also to get a little insight into thy present views, modified as they have been by the remarkable evidences of immortality recently developed by these manifestations. This I think I can attain best by a personal inter-

view; but, when I have obtained thy permission to call upon thee, I may feel inclined to send a few questions in writing, so as to show the kind of information I seek, and to prove that my object is pure, and that I am actuated by no other motive than a simple, yet earnest, desire after truth.

Judging from thy past career of unceasing effort for the good of the human family, I flatter myself I cannot meet with a refusal from thy hands. I do not think, however, that I can leave home till about the 5th of next month, and perhaps not so early. Meantime I shall anxiously look for thy reply to this note.

I remain,

Very respectfully,

J. H.

L——, 9th month, 23rd, 1854.

MY DEAR FRIEND,—

Permit me to thank thee for the kind consideration conveyed through thy last note.

I have written out a few questions, which please *consider against I come*. I trust when I am able to present myself it will be to mutual edification.

If anything further strikes me, I may write again; but I will certainly write to say *when* I will be at Sevenoaks, so that I may find thee at home.

Very respectfully,

J. H.

Questions sent by Mr. H., of L., on the 23rd of September; with Mr. Owen's replies, which were given to Mr. H. personally, when he visited Mr. Owen at Sevenoaks, and were not written until some time afterwards; and which are here inserted, for the sake of clearness, in connexion with the questions.

1.—What is your opinion as to the truth of animal magnetism?

[Reply.—It is my impression that from all organised sentient beings, as well as from all organised things without sensation, there emanates an invisible, subtil atmosphere,—that this is composed, in different proportions, according to each individual organisation, of magnetism, electricity, and the odic force,—that these constitute the atmosphere of every created thing, living, or apparently without life,—and that this is what is called animal magnetism.]

2.—If it be true that spirits are constantly surrounding us, may not the phenomena attending the magnetic state be ascribed to spirit possession, especially the higher states of clairvoyance, &c., and thus may not a good clairvoyant be merely the medium through which a spirit of light and truth speaks?

[Reply.—Yes.]

3.—If this be so,—what is the best reply to give to those who on *this ground* object to magnetism *in toto*?

[Reply.—That the magnetic power which passes from the stronger will to the medium or mesmerised, is necessary to enable the spirit to take possession of the person so mesmerised.]

4.—Do you consider it possible for man under any circumstances, saving those induced by insanity, to lose his consciousness? I mean this question to refer especially to spirit mediums.

[Reply.—In some cases mediums lose their own consciousness, and acquire that of the spirit who has taken temporary possession of their organisations.]

5.—Do you consider that the Christian religion is practised by its professors?

[Reply.—No.]

6.—Are you of the opinion that the commands of Christ, were they carried out to the letter, would prove a panacea to the world, and would banish evil?

[Reply.—Yes,—when combined with the knowledge of the true formation of the human being,—physically, intellectually, morally, spiritually, and practically.]

7.—What is your opinion as to man's free agency?

[Reply.—That neither man, nor any other created thing can be free.]

8.—Does not magnetism sustain an opinion to the effect that man may be under the influence of a combination of organs at a given moment? And if this be so, does it not militate against the idea that man is *necessarily* carried away by his propensities when their manifestation preponderates in his organisation?

[Reply.—No. Man of necessity must be the creature of his organisation, which he did not create, and of his surrounding conditions acting upon it,—conditions which he did not make. He always acts according to the strongest feeling or conviction with which he is impressed at the instant of action. The strongest feeling or conviction creates the will to act.]

9.—If this (*Question* No. 8.) is sound,—cannot a man of healthy body, and with a mind in equilibrium, be called a free agent?

[Reply.—No.]

10.—My difficulty in accepting this consists in the apparent impossibility for man to be *subject to law*, and at the same time in any degree *free*. Now, as this is a question of infinite importance, and as all that has been written has failed to render the subject plain to the bulk of mankind,—may it not be possible that in reasoning thereon we have gone in a circle, and that man is both free and necessitated in his actions, according to circumstances, surroundings, &c., &c.?

[Reply.—Man is apparently free within a very limited circle; but the outer circle beyond this governs the smaller or inner circle. The absolute freedom of anything created would destroy the possibility of foreknowledge in the creator,—and the universe would become a chaos of confusion.]

11.—What is truth?

(A friend of mine has given me a first rate answer to this—but I should like yours in few words, if you have been able to arrive at a reply.)

[Reply.—That is *Truth*, which is always consistent with itself and with all facts ; and nothing can be true which is inconsistent with itself and in opposition to facts certainly ascertained.]

12.—We call God the underived Being from whom all beings are derived. As there must have been an eternity before the *first* derived Being,—did the underived Being exist an eternity *alone*?

[Reply.—God must eternally exist. And God must be something ; but of what spirit-qualities composed, or how this Almighty Power, wisdom, and goodness, exist, man by searching has not yet found out.]

[In my present state of knowledge these answers are truths in my mind.]

ROBERT OWEN.

L——, 10th month, 1st, 1854.

MY DEAR FRIEND,—

I am sorry that I am not able to leave home this week, nor, I fear, next. I write to tell thee this, and also to mention that I and a few friends have for some time formed a circle here for the purpose of eliciting spirit manifestations, but we do not progress. I wish to ask thee,—if thou art in the habit of sitting at any circles, and couldst communicate through any means with some intelligent and progressed spirit, and request that spirit, or some other, to visit our circle next Sunday afternoon at three o'clock,—to be kind enough to do so.* I do not know but that thereby a friend of mine who has been a great doubter might be very much benefited.

We have a medium ; but he is not much progressed, and we have accomplished very little yet.

I may mention that we shall *meet next Thursday night also*, at half-past eight.

I will write before I visit Sevenoaks.

I remain,

Very affectionately,

J. H.

* [I asked the spirit of H. R. H. the Duke of Kent if he could attend Mr. H.'s circle, and he said he could, and would. It seems he did so.—R. O.]

L——, 10th month, 9th, 1854.

MY DEAR FRIEND,—

I fear I shall make but a short visit when I come, and circumstances have occurred rather unfortunately in the arrangements I have made, for our manager is unwell here. *If he improves* I shall be at Sevenoaks on Friday next at latest. I may be there on Thursday afternoon.

K

At our circle on Sunday there was present "The Duke of Kent,"—but we could not obtain the names of the others from him. Thus my friend is not satisfied. Still he thinks it wonderful that the Duke should announce himself, seeing that we kept the matter a profound secret from the medium, and also from every one else, as to who was coming to visit us.

The Duke has promised to visit our circle at half-past eight on Wednesday. If *then* he can announce to us the other spirits who were to come, it will be all that we could wish. Canst thou get him to do so?

If I cannot come I will write.

Affectionately thine,

J. H.

Can it be explained how it happened that the two other spirits did not appear to come,—and how was it the Duke could not name them to us?

L——, 10th month, 22nd, 1854.

MY DEAR FRIEND,—

I am exceedingly obliged for the reference to Dr. E. He is just my sort, and I shall get great good of him. The other gentleman was out; but I write principally to say that I shall be in London next Sunday, the 29th, at Dr. E.'s, with my medium and a merchant of this town who is wishing to be convinced. I hope you will be there.

My principal object is to bring my medium *en rapport* with your progressed one, that he may be more rapidly developed,—and as the spirits say that I shall be a medium, it may be well for me also to place myself in the circle when she is present.

I have had but little time to read since my return; but your books have claimed my attention, and are very interesting to me.

I think I shall be at Dr. E.'s on Saturday night, but not till late—say ten o'clock.

I trust you are in usual health.

Affectionately yours,

J. H.

L——, 10th month, 23rd, 1854.

MY DEAR FRIEND,—

I wrote last night, but after that we had a circle, and one of our mediums was very remarkably influenced. We had present, Milton,—Wesley,—Shakspeare,—Franklin.

Milton gave us a few lines of poetry on death. Wesley a commentary on Mark 12th. Shakspeare commenced a tragedy, *to be finished at future sittings*. Franklin, to convince us, drew our

medium across the room in a remarkable posture of the body. This is the most extraordinary manifestation we have yet had. All our circle, (ladies excepted,) now intend to be in London next Sunday, *en masse*.

Pray be so kind as to meet us at Dr. E.'s.

Very affectionately,

J. H.

L——, 10th, month, 26th, 1854.

MY DEAR FRIEND,

We sat again last night, and the tragedy by Shakespeare is finished. It is very good, though short ; and he is now giving us a drama, entitled "The Death of Hannibal," which is very good.

I must not trust myself to go into a copy of it now, as I do not know how it would comport with the due order, to give any one a copy at present.

On Monday night we had B. Franklin with us again, and he made our medium as one dead for a minute and a-half, by electricity. It was very perfect, and from his not breathing, and laying on his back, with hands tightly pressed to his side, it really looked almost frightful. This he gave us as a sign.

I write to-night to say, that as we shall be compelled to leave London at nine, we shall have to quit Dr. E.'s at half-past eight ; so that it would be useless for thee to attempt to meet us unless at an earlier hour.

Our medium is indeed a marvellous one,—being only twelve years of age. He communicates with us by the dumb alphabet, which he commenced with from the first, quite spontaneously.

Perhaps you will visit L. some time. At any rate you must be kept acquainted with our doings, and I will do my best to furnish you with an account of everything worth your notice.

If it passes the vote in our circle to send you a copy of Shakespeare's communications, I will do so ; but I think it will be thought best that it be lawful to read them to any one, but not to let them be copied.

I am in great haste, which must be my excuse for writing such a rough reply to your kind note to hand this mid-day.

With the warmest wishes for your welfare,

Affectionately yours,

J. H.

L——, 11th month, 12th, 1854.

MY DEAR FRIEND,—

All our circle attended at Dr. E.'s, but as he was not able to get the lady medium we were all disappointed. One of mediums says

that E.'s boy is partly insane, and is not a medium. Certainly, as far as I have seen *yet*, our mediums are far the most developed, and by far the most wonderful.

We continue the Shakesperian teachings.

We have had an unprogressed spirit who flung our medium out of his chair ; but we calmed him, and he has been several times since, and we are trying to teach him.

Both our mediums say that I am partly a medium ;—and the unprogressed spirit says he can hear me read on that account when I read aloud. This is interesting to me, and encouraging.

Pray excuse this meagre letter. I will try to do better ere long.

I find your No. 5 is out. I cannot say whether I can meet you in London next time you are there ; but I fear not.

I am glad to find you are in health.

Last Sunday the Duke of Kent came, and said you were very well, except a little cold. When we asked where you were, he was gone. He appeared merely to come to tell us that. We have had B. Franklin again, and he has been doing some very singular things. But we have as yet had no raps,—which we very much want.

With dear love,

Very affectionately,

J. H.

H———, 11th month, 16th, 1854.

MY DEAR OWEN,—

I hasten to have the pleasure to redeem the pledge I gave to send a communication from Milton. It is I think first rate, because true. Do not fail to let me know what you think of it.

The medium is a lad of about twelve years of age. He was born on the same day of the *week* and the same day of the *month*, as his father was ;—viz., his father on Thursday, February 3rd, 1803,—the medium, ditto, ditto, 1842.

I appreciate your works—I must have the whole of them as they come out. I trust the time is not far distant when we shall have a practical application of your views, based as they are on truth.

I am here in consequence of the illness of two of our clerks here, and am very busy.

With dear love,

Affectionate yours,

J. H.

RELIGION.

Given by Milton, through J. S. Jun., medium, born February 3rd, 1842.

“ What is religion ? Its but a name ! A name that suits the hypocrite !

"Yonder me sees the King,—the Heathen,—the Christain,—the Mahometan,—the Catholic,—the Protestant,—with vast armies on yonder extensive plains, made for a better service than the present!

"Behold they now engage!—The battle is now in the utmost fury,—man against man!—They die,—some millions lay scattered there!!

"The raven flutters there!—The wolf is gormandizing there!—The Widow and the Orphan are weeping there!—Their husbands and their fathers lay there dead! They have been fighting for their King, instead of cultivating their land,—the land that God hath given them! It's awful, the carnage that hath been committed!—Methinks me'll ask the cause of this! What is the answer? The echo, the widow, the orphan, all reply,—'Tis religion! O religion! and thou who hast been the cause of all this! What can I call thee? The reproaches of heaven, and the curses of hell, are not enough for thee. Away! away! then, I'll forsake thee, if that's religion, and worthy of a name! Let mine be what the Great God will let flow into my heart."

I'll conclude with the following:—

Thou, law of nature, ever be
Mine unto eternity.

L——, 12th month, 8th, 1854.

MY DEAR FRIEND,—

I succeeded in getting unqualified permission for you to publish Milton's and Shakespear's productions. As to your circular I could get nothing. Our medium is evidently but little progressed, and I shall expect greater things from him than we have yet seen. I think Dr. E's medium is entirely under the control of the doctor's own spirit,—that whatever the Doctor thinks and wills, the medium assents to:—thus it happens that he has Adam, Daniel, John, &c., because the Doctor himself wishes it, and the medium is psychologized by the action of the Doctor's spirit upon his very weak and impressible one. I think therefore the Doctor is deceived, and that it behoves us all to be very cautious lest we be deceived also. The Doctor reads some fine ideas, or some *medical* revelations;—he immediately goes and sits with his medium, and of course whatever questions are asked, are replied to in harmony with his own brain. The Doctor will not go far wrong, perhaps,—but I have no faith in his medium *whatever*. I shall doubtless tell the Doctor this when I see him. I wish now to guard you against being too credulous; for if we suffer ourselves to be befooled, we shall only retard the march of truth. I should like much to hear some raps, but our medium is not a rapping one. We must have patience. We got a communication from Milton on Monday, but I have not had time to make a fair copy yet. If I send one next week, I suppose that will do for you to publish, and I need not send any further copies of Religion

and Charity. Please say, and please write soon, that I may at once proceed to copy Shakespeare.

Faithfully and Affectionately,
J. H.

L ———, 12 month, 10th, 1854.

MY DEAR FRIEND,—

I now enclose *Ambition*, which is the best we have yet had from Milton. I thought you would like to know what Shakespeare said to your application to print. I will now put it word for word:—

“Robert, Robert, I give thee leave to publish it.” I will send it up to thy house when finished.

“I, William Shakespeare, do say before God, that both I and Milton do communicate, and that I, William Shakespeare, am no one else.”

We are in a constant eddy of joy at the manifestations we are getting. My friend has *cured* two cases of consumption, and is now curing one of neuralgia of the liver, *tic douloureux*, and partial insanity. This is by magnetism, as he is not a medium to our knowledge. I shall be much interested in any remarks you may please to make on any of our proceedings. I want truth; and as its paths are illimitable, we can never cease to learn and to be useful to each other.

Very affectionately,
J. H.

ON AMBITION.

O, Ambition! who art thou?—Yonder me sees Justice! I will accost him, and ask his opinion on Ambition.

Justice.—Whilst taking my daily walk, me pass'd the vale of peacefulness. There me saw the shepherd with his flocks;—the lambs were skipping around him, as the children play with their mothers; there was peacefulness; there was the robin fluttering there, and Heaven was shining on them. My heart did beat for joy! Oh nature, I did admire it!—But I pass'd on from the vale of peacefulness, to that of indifference. The scene was changed! I saw before me a vast extensive plain, and on one side was a glittering flag; but a chasm separated it from the plain, so that it could not be obtained. On the plain are Kings, Emperors, Dukes, Popes, and Sultans,—all striving for this flag; but it is impossible to be got;—for I have watched them. Yonder goes the King.—He struggles for it!—He is on the brink of destruction!—He falls into the chasm!—He dies!—My heart did bleed to see my fellowmen thus perishing! I look'd into the chasm. There was a modern Napoleon,—there was an ancient Cæsar, and there were thousands more

thus perished. I tried to get away this flag ; but it was all in vain ! What *was* this flag ? Oh earth, reply ! What is the answer ? 'Tis the devil, clothed in the cloak of ambition. I wrestled with this fiend. What is the use, Oman ! when thou wilt be tempted at such trifles ? O degenerated man ! Oh thou unthankful being,—be not ambitious, but in that sort of ambition which desires to be higher in thy kingdom. Oh God !—Oh God ! let that sort of ambition flow into my heart ! Oh God ! thou maker of us all, be with me ! guard me !—Oh God ! thou essence of truth, justice, and nature, be with me, and guard me against this false ambition ! Away, away, then, false fiend-like ambition, which would lead me to that empty throne of honour ;—away ! away !—Thou, true ambition, be with me ! Let not that sparkling flag, ambition, be my aim ! But Thou, oh God ! be my flag, be thou my trust ! Oh Lord, let me follow thy tuition !

Oh Lord ! be thou my tuition,
My example, and ambition,—
Guard me, Lord, now in my youth,
Great God ! thou essence of truth.—Amen.

L———, 12th month, 22nd, 1854.

MY DEAR FRIEND,—

I now send the Shaksperian papers. You are aware that the age of the medium is 12½ years, and the communications are made by the dumb alphabet.

Faithfully and affectionately yours,

J. H.

[These papers are given at the end of this Appendix.]

L———, January 5th, 1855.

MY DEAR FRIEND,—

I heard of your meeting through Dr. E. When is the next ? I must tell you that at, our last circle, Shakspeare found fault with that part of your letter wherein it designated his drama as "*curious*."

He says—"Tell Robert he ought to think before he speaks, and not speak before he thinks." I shall be more at liberty shortly, and will see you oftener. I am going to give up all outward business matters, and devote myself to philosophy and the good of man. I shall have but little means, but my health is so giving way under the present insane system, with which I am not in affinity, that I am compelled to change. I will tell you more at another time as to my future. I shall probably become a medium. I am partially so now.

With great regard,

Very affectionately yours,

J. H.

L——, January 9th, 1855.

MY DEAR FRIEND,—

When shall we see your book out with our manifestations in it? Mr. S., the father of our medium, will be much obliged if you will send a copy to Lord ——, accompanied with his profound respect. Mr. S. has written to Lord —— several times on philosophy, but never had a reply, and he thinks his lordship will perhaps favour him with a glance now that he has found the truth—viz., Spiritualism. I intend to be in London on this day week. Your meeting is on Sunday;—were it not our circle day, I should certainly be there; but I cannot at present be absent, as my assistance in taking down the communications is indispensable. If you have any of your works out which I have not seen, please leave them at Dr. E.'s for me. I shall call at the Doctor's on Tuesday next, probably. Mr. S., the father of our medium, is a healing medium. He has performed two cures of consumption,—one of neuralgia,—one of hard breathing, (twenty years standing.)—one of dropsy; some of them almost instantaneously. Last Sunday *our medium* manipulated me for cough and tightness on the chest, &c. I have been better ever since. We were very curious to know the name of the spirit. The medium said it was a spirit sent by Shakspeare. One of the circle asked the name again;—we were pithily responded to—"Hold!"

Shakspeare gave us a long affair on Sunday, entitled "Brutus," (a Roman). We do not appear to have got half through it yet. We generally sit three hours.

We heard the *Times* would not put your advertisement in. We were with you in spirit, and shall be. Shakspeare says you will do good,—but he does not appear to be particularly in affinity with you. I must now conclude.

Affectionately yours,
J. H.

L——, 15th January, 1855.

MY DEAR FRIEND,—

When shall you want Shakspeare's further communications? "Brutus" is not yet finished. Shakspeare says every one he gives will be superior to its predecessor. I read your letters last night. He did not say much; but evidently approves of your proceedings. He is going to give us instructions as to diet, and he very kindly sent a spirit to cure me of a cough. I am much better. He gave us strict orders last night not to say a word to any one in L. about his communications, and Milton's. He has told us this before,—and we have disobeyed. He says we cannot disobey the spiritual law without being burned, any more than the natural law, &c. This is self-evident. Milton will come no more till we greatly reform.

As to our other medium, we are progressing. On Thursday we

have an appointment with four or five spirits, who are to be brought by one whom we have progressed. These spirits we were told were drowned, June 9th, 1845, by the shipwreck of their vessel, "The Brad." They are coming to be progressed. We keep as correct a register as possible of all that occurs in our circle, and we are now beginning to get manifestations suited to the general public. I trust by the time of your meeting that there will be light spread abroad in many dark places. Shakspeare said you *are right* in the conviction that the character, &c., are formed for us, &c. Our circle lasted last night from eight to half-past twelve, and it reminded me of the days of the Apostles, when they remained half the night in prayer, &c. Mr. S—— is quite convinced by Shakspeare of the truth of Christianity. The work must go on gloriously, as it is of God. I am very much obliged for your kind present of books, and, if you do not object, I shall add them to our Spiritual Library at Mr. S.'s; for he and I are already approaching that condition in which we say to each other—"Whatsoever is thine is mine," and *vice versa*.

With love to you, and unceasing desires for your success in your noble-minded efforts,

Affectionately yours,

J. H.

HENGIST AND HORSA,

A FRAGMENT.

(*Made in the Spirit World.*)

SCENE—*Saxony.*

Enter Altaman and Horsa.

Altaman. Behold! what! my Lord's fair Helen
Taken off by the villain Maraudo,
And then Horsa, unmoved!
Shame! Shame!

Horsa. My Lord do not thus upbraid
Thy faithful servant, Horsa.

Altaman. Forgive my hasty temper.

Horsa. Yea, yea, my lord!

Enter Maraudo.

Altaman. Behold! Maraudo!

Maraudo. Yea, thy enemy Maraudo. (*Drawing his sword, they fight. Maraudo is wounded.*)

Altaman. Now villain take thy just reward for all thy perfidies.
(*He dies.*) Thus perish all the enemies of Altaman. [Exit.

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SCENE—*The camp of the Saxons.*

Enter Hengist and Horsa.

Hengist. Good Horsa !

Horsa. What news hast thou of the enemy, Hengist ?

Hengist. Last night before the moon had fill'd her horn, the enemy advanced and took poor Scipio prisoner,—our brave men followed and rescued our brave Scipio from his horrid impending fate.

Horsa. 'Twas truly marvellous. Behold ! our Lord Altaman.

Enter Altaman.

Hengist and Horsa (together.) My Lord Altaman !

Altaman. How fares Helen ?

Horsa. She has quite recovered from the brutal treatment she received from the vanquished Maraudo.

Altaman. Look ! Helen comes ! retire.

Helen. My Lord Altaman, I have again been affronted by our Danish enemy Aleonso.

Altaman. For a punishment upon these Danish oppressors, I swear by my ancestors that I will not rest until the head of Aleonso be brought me !
[*Trumpets are flourished.*]

A Guard enters.

Guard. My Lord Altaman, Aleonso is taken prisoner.

[*Exit Guard.*]

Altaman. And now for revenge !

[*Exit all.*]

SCENE—*A dungeon, and bones scattered about the Dungeon.*

Aleonso. Woe be to me that I ever should have landed upon this Saxon's ground. Woe ! woe !

Enter a Danish soldier disguised.

Soldier. My Lord Aleonso, put on this disguise and flee ! (*Aleonso puts on the disguise and goes. He is met by Scipio. They fight. Aleonso is slain.*)

Scipio. Vengeance I craved and vengeance I have.

[*He exits with the head of Aleonso.*]

SCENE IV—*Altaman, scene in the palace.*

Horsa. My lord, Scipio comes !

Scipio enters.

Altaman. What news, good Scipio ?

Scipio. My lord, taking my daily sojourn, whom should I meet but thy sworn enemy Aleonso, free ! We fought, I slew Aleonso ! (*Unfolding his kerchief, he displays the head of Aleonso.*) And there's the head of thine enemy Aleonso. (*Altaman embraces Scipio and thanks the aged Scipio for the service he has done him. Scipio dies.*)

THE DEATH OF BRENNUS

AND

THE TRIUMPH OF HANIBAL.

SCENE—*The camp of the Gauls.**Enter Marcius and Odo.**Marcius.* 'Tis bitter cold to-night, good Odo !*Odo.* I return your salutation.*Marcius.* What are our further orders when relieved from this post ?*Odo.* I believe the general has issued orders that the siege of Crosum will be conducted in less than seven days.*Marcius.* It will be bloody work, Odo !*Odo.* Methinks it would have been better for our general to have stayed in his native country.*Marcius.* Look ! behold ! here comes Brennus our tyranic general. Be on your guard.*Enter Brennus.**Odo.* My lord !*Marcius.* My lord !*Brennus.* Now, soldiers ! harken to what I have to say. To-morrow the siege of Crosum will begin. The pass word is Brennus.
[Exit all.]SCENE—*The Siege of Crosum.**Brennus.* On ! soldiers ! on !*(After an obdurate siege of six months Crosum is taken with an immense slaughter.)*SCENE—*Carthage.**Enter Horton and Lucius.**Lucius.* How fares our brave General Hanibal ?*Horton.* I believe he is quite recovered from his wounds at the battle of Alliea. It was an unequal battle, but yet our brave countrymen triumphed.*Lucius.* Behold ! here comes our brave General Hanibal.*Enter Hanibal.**Lucius and Marcius.* We are glad to see you, my lord, quite recovered from your wounds at the battle of Alliea, where you, my lord, so bravely distinguished yourself.*Hanibal.* Thanks for your commendation ; but I have done no more than my duty to my country, good soldiers !

SCENE—*The Palace of Hanibal.***Enter Hanibal, Marcius, Lucius, Rollo, and Ophelia.**Ophelia.* I congratulate you, my lord !*Marcius, Lucius, and Rollo (together.)* The same, my lord !*Hanibal.* Thanks, thanks, good soldiers ! A proclamation will be issued to the following effect :—

"That as the Gauls are at war with our nation, to detect all spies, all men, women, and children must be in their tents the twentieth hour of the day, and the pass word for persons issuing from the city will be Rollo. All persons breaking this edict will be punished by death."

Take care that it should be imprinted in the hearts of my people, so as not to take away life without cause.

To your good Rollo do I entrust this proclamation.

Rollo. It shall be attended to, my lord !

Enter a Guard in great haste.

Guard. My lord ! the enemy are within seven leagues of our city, and are ravaging and desolating our country. [*Exit Guard.*]

Hanibal. To you shall I put the command of my soldiers, good Marcius ! Haste ! haste ! and may the God of my forefathers be with you, and I will stop and defend the capital from these rapacious invaders. [*Exit all.*]

SCENE—*The Camp of Brennus.**Enter Brennus and Rutli.*

Rutli. My lord ! what are my further orders ?

Brennus. You must first go and slay a Carthaginian, and put on his garments for a disguise, and enter the capital and palace of Hanibal, and when midnight hath come, enter the room of Hanibal, and strike the enemy of thy general to the heart.

Rutli. This shall be done. But what is the pass word of Hanibal ?

Brennus. That I do not know, but the way you must know is, before you slay the Carthaginian say you will spare his life if he will tell you the pass word, and then when he has told you strike him to the heart.

Rutli. Your orders shall be promptly obeyed. But what is my reward, my lord ?

Brennus. Your reward shall be five hundred marks of silver.

Rutli. Thanks, my lord ! [*Exit all.*]

SCENE—*Carthage.*

Rutli. So far have I accomplished my task : now, then, to the palace of Hanibal, the enemy to my country. (*On his way to the palace he encounters with a sentinel when the following ensues.*)

* Mark the difference between two Generals—Brennus hated by his soldiers for his tyranny and strictness, but Hanibal on the reverse.

Sentinel. Knowest thou not the sentence of death of any person out of the tent after the twentieth hour, and now it is the twenty-third hour of the day. Traitor to thy country! thy head will suffer for this disobedience to thy sovereign. (*He is taken up to appear before the tribune.*)

SCENE—*The Battle of Carthage.*

Hanibal to his soldiers. Now, my brave soldiers, this day will be fought perhaps the bloodiest battle the world ever knew! Follow the example of your fathers! Victory ever was their aim, and always did they gain their prize! Let you all do the same! Destroy the oppressors of your country! Let victory be your motto! On! soldiers! on!

(*After a long time Brennus and Hanibal meet. They fight.*)

Hanibal. Now tyrant I have sworn to avenge my country's wrongs, and I have kept my oath, and now take thy just reward. (*Brennus is mortally wounded.*)

Brennus. Cursed be thy name! May the maledictions of Hell rest upon thee! I die! I die! (*He dies.*)

Hanibal. Thus perish all the enemies of my country.

(*Brennus's army is seen flying. They are driven out of Carthage by Rollo.*)

SCENE—*The Triumph.*

(*Hanibal seen sitting on his throne. Brennus's head is placed on a pole, and all the Carthagenians pointing to it and saying—"thus perish all the enemies of our country."*)

(*Brennus's ghost is seen glaizing as the curtain descends.*)

THE GUNPOWDER TREASON.

ACT I.

Enter Ascot and Bates.

Ascot. Well, Bates! it strikes me that there is something wrong, for three successive nights I have observed Catesby and Winters together.

Bates. I was thinking the same; we will go to Catesby; our services will be requisite.

Ascot. We will do so, and then down with damnable heresy.

Bates. Hasten the time when thy words shall be made true!

Ascot. Look! here comes Rivers. We greet thee, Rivers. What is the latest news?

Rivers. The latest news I believe, good Ascot, is, that the Protestant religion is becoming more favourable.

Bates. Knowest thou not, Rivers, that what thou speakest is little short of blasphemy!

Rivers. It was not my intention, but I spoke the true sentiments of my mind.

Ascot. Hold this war of words! But let us depart. [Exit.

SCENE—*Catesby's.*

Catesby. I have received a note from three of the conspirators, which stated that they would be at my residence at ten o'clock—it is now ten.

Enter Rivers, Acott, and Bates.

Catesby (to Rivers.) Thou hast kept thy time, good sir!

All. Yes; we deemed it necessary.

Catesby. Now, you are aware that a plot is about to be set on foot; do you volunteer to do part?

All. We do!

Catesby. A meeting will be held at Winters' house on the fourth day of the week. You will be there at twelve o'clock.

All. We will!

Catesby. Attend to what I have said, and you shall be handsomely rewarded. Farewell till then! [Exit.

SCENE—*Winters' House.*

Enter Winters and Catesby.

Winters. And how fares good Catesby? What news of the plot?

Catesby. To-day at twelve o'clock the conspirators will meet at this house.

Winters. But we must look out for some desperado to commit the blackest crime in the sight of the Protestants—but glorious on the side of the Catholics.

Catesby. We will look to that; but here come the conspirators.

Enter Conspirators.

Winters. You have kept your time appointed.

Conspirators. Never would we do otherwise in such a cause as this!

Winters. I am glad you are so faithful.

Catesby. As we have met on purpose for consultation. Do any of you know any desperado ready to commit the blackest crime?

Conspirators. We do!

Winters. What is his name?

Conspirators. He is generally known under the name of Fawkes, and ready to perform anything for the most trifling recompence—bigotted to the Catholic religion.

Catesby. So far so good! See that this be attended to, and you shall be rewarded. Farewell!

Conspirators. It shall! Farewell! [Exit all.

SCENE—*The Streets of London.**Enter Ascot.*

Ascot. So far I've wandered after this Fawkes. Yonder I see him. I will speak to him! Holloa! Holloa! Fawkes! stop!

Fawkes. Who wants me? What Ascot.

Ascot. Yes, good friend.

Fawkes. On what purpose?

Ascot. The purpose shall be named to you; but it is on a very particular purpose, and to prevent eaves-droppers, meet me at the Old Abbey at twelve, and you shall be amply rewarded.

Fawkes. I will. But swear first there is no foul play intended.

Ascot. I do swear.

Fawkes. Then I will be there at the time. Farewell till then.

Ascot. Farewell!

[*Exit.*]

END OF THE FIRST ACT.

ACT II.

SCENE—*The Old Abbey.**Enter Fawkes.*

Fawkes. I've kept my time. I wonder for what purpose this Ascot wants me. He has sworn there is no foul play. I believe him. But I have made sure. I am provided with two pair of pistols and a trusty stiletto, I am ready for the devil, much more mortal. But yonder clock strikes twelve.

Enter Ascot.

Ascot. Well good friend, you have kept your time well. I hope you will be always as punctual.

Fawkes. Yes, I have kept my time.

Ascot. Now to reveal the secret. But swear never to reveal except to the conspirators.

Fawkes. Conspirators! What conspirators?

Ascot. I let that out too sudden; but swear.

Fawkes. I will now—I swear before the Holy Virgin never to reveal.

Ascot. Now then to the point. There is a conspiracy set on foot to do away with Protestantism. There are many conspirators. The plan is for you to do something awful in it. It will all be understood to-morrow night at Winters's house. Do you volunteer for one.

Fawkes. I do to the utmost of my heart.

Ascot. I thought you would not say otherwise. (*As they are talking, a man is listening, but unperceived by them. Fawkes turns round and perceives him.*)

Fawkes. Look! Ascot, we are betrayed!

Ascot. Lose no time, but secure him.

Enter the Unknown.

Unknown. Traitors to my country! You who would replant Catholicism look well to yourselves. (*Ascot and the Unknown fight. Ascot is wounded, and the Unknown is about to strike, when Fawkes strikes him in the back with his stiletto. He falls.*)

Unknown. May the curses of God rest upon thee, traitor to my country. Oh God! oh God! save my country! I die! I die!

[*He dies.*]

Ascot. Oh Fawkes, there's something that strikes me to my heart. 'Tis Conscience. Repent! we're wrong! I die! I die! [*He dies.*]

Fawkes. Coward! coward! thou art dead. But I will away to Winters's house and tell him of this. Farewell thou dead! farewell. [*Exit.*]

SCENE—*Winters's house.**Winters and Catesby.*

Winters. My good friend I have been disturbed much since I saw you last.

Catesby. In what way good friend?

Winters. I will now reveal it to you. Last night as I was taking my repose, I was suddenly wakened, and as I woke I heard the old church chime twelve, and I saw before me a light cloud encircling my room, and blood was written on it. Also I saw a figure softly gliding, nay, very softly, and on its forehead was written, "Catholicism shall perish, and so shall your nefarious plot perish likewise! Repent!" and then all vanished.

Catesby. There is something very curious in this, but we must not be led astray by childish dreams.

Winters. Do not thus insult me Catesby! Call you that childish dream? More like call it a prophetic warning.

Catesby. I did not mean to insult you, good Winters.

Enter Servant.

Servant. There is an uncomely looking person wishes to see you sir. Should I let him come up.

Winters. Yes, send him up immediately.

Servant. I will sir.

[*Exit Servant.*]

Winters. What uncomely person is that? I can't make it out.

Catesby. It can't be Ascot, he is not uncomely.

Enter Fawkes.

Fawkes. Good day to you, good sirs.

Winters. What is your business.

Fawkes. I have something very important to communicate.

Catesby. Let us understand what is your name before you proceed any further.

Fawkes. I am generally known by the name of Fawkes,—sometimes called Guy Fawkes.

Winters. If Fawkes is your name, proceed.

Fawkes. Yesterday I was accosted by Ascot who said he wanted me for a very particular purpose. And I was to meet him at the Old Abbey at twelve o'clock. I kept my time, and secretly provided myself with two pair of pistols and a stiletto. As the Abbey clock struck twelve, Ascot came, and revealed to me your plot, (*Winters looks at Catesby with surprise*) but he had hardly finished it when I saw a man had been listening to us. Ascot and the man fought. Ascot was wounded, and the man was about to take away his life, when I struck him in the back with my stiletto, and when dying he said, "traitor to my country!" and that Catholicism would perish. (*Winters swoons.*)

Catesby. Stop, Fawkes, until we have carried Winters out and get surgical aid, and then you will finish your story. (*They carry him out. They return.*)

Catesby. Now finish it, Fawkes.

Fawkes. He died cursing our plot. Ascot soon after died. That concludes my story.

Catesby. We are much indebted to you for this service. Take this for a reward.

Fawkes. Thanks, good sir. Are my services requisite any more?

Catesby. Yes! yes! much longer. Meet me at my residence to-morrow at twelve. All the conspirators will be there also. Farewell.

Fawkes. Farewell.

SCENE—*The Palace of King James.*

Enter the King, Earls of Pembroke, Northampton, Salisbury, and Lord Monteagle.

Northampton. We greet thee, our Gracious Majesty.

All. The same.

King. I am glad to see you all so well.

Salisbury. May it please your Majesty for me to ask a question.

King. What is it, my lord.

Salisbury. When will the parliament meet?

King. I have not decided. When shall it be, my lord Northampton?

Northampton. If it would not be taking a liberty with your Majesty, I should propose, in the name of all my friends here, that it be on the 4th or 5th day of November.

King. It shall be so. I've decided.

Monteagle. Thanks, your Majesty.

King. They are not necessary, my lord.

All. Those are our orders. These shall be attended to, your Majesty.

King. I hope they will. Farewell.

All. Farewell.

SCENE—*Catesby's House.*

Catesby. Let's see what's the time. The conspirators will be here at twelve. It is now twelve.

Enter the Conspirators, viz., Sir Henry Percy. Sir Everard Digby, Rivers, Winters, Garnett, and Fawkes.

Catesby. I am glad to see you all here, and Winters better.

Percy. And how fares Catesby.

Catesby. Quite well, good sir. We will have supper first, and then see into this afterwards.

All. Hurrah! hurrah! [*They have supper, and afterwards proceed.*]

Catesby. Now then, conspirators, let's come to the point. Sir Henry Percy will first speak.

Percy. Conspirators!—We are assembled here to-night, not to do harm to our country, but benefit it—not to murder for the sake of murder and bloodshed, but for the benefit of our country. We see this Protestantism gaining ground. We must stop it. Now think how to proceed.

All. Hurrah! hurrah!

Digby. The parliament sits on the 5th of November. I have already purchased the vaults under the parliament. How much powder must we have.

All. Powder! What powder?

Digby. Yes, powder. How much should we say, Percy?

Percy. Well, if we have powder, say thirty-six barrels.

Digby. It shall be so, and covered with faggots so as not to excite suspicion, and a train of gunpowder laid at a distance.

Percy. Who volunteers for this?

Fawkes. I do to the utmost of my heart!

Percy. All right. Now, then, for the statement. Write down what I say. The Parliament sits on the 5th of November. The King and nobility will be there—and Guy Fawkes will lay the powder and fire it, and the other conspirators will stop at Catesby's house until further orders; but I will first write to Monteagle to caution him from going; it shall be an anonymous letter. (*He writes.*)

Catesby. Now, conspirators, attend to what you have heard, and you shall be rewarded. Farewell!

All. Farewell!

[*Exit.*]

SCENE—*Monteagle's House.*

Monteagle. Ah! I've got to go to Parliament on the 5th of November.

Enter Servant.

Servant. My lord! here is a note for you.

[*Exit Servant.*]

Monteagle. A note! a note! Ah! a note! (*He opens it—he reads—he starts.*)

Monteagle. What do I see before me—can I believe mine eyes. (*He reads.*) “My lord,—Go not to the Parliament, for God's sake, and the Holy Virgin will punish the times. They will receive a terrible blow, though not perceived by them.” I will away to Salisbury's house.

[*Exit.*]

SCENE—*Salisbury's House.**Enter Salisbury and Monteagle.*

Salisbury. I received a note from your lordship saying that you wished to see me on a very particular business.

Monteagle. I did send a note, my lord, so that's confirmed in your mind.

Salisbury. Do not waste time in foolish jests, but concentrate your words.

Monteagle. I will.

Salisbury. Then proceed.

Monteagle. Yesterday I received an anonymous letter which seems very mysterious.

Salisbury. Let me see this letter.

Monteagle. Here is the letter, my lord. (*Salisbury reads*)

Salisbury. This is indeed a mystery.

Monteagle. I thought it would be as well for us to take it to His Majesty.

Salisbury. So say I.

Monteagle. Then we will go at once. [Exit.

SCENE—*The Palace.**Enter King and the Lord Chamberlain.*

King. And how fares my Lord Chamberlain.

Chamberlain. Quite well, your Majesty; and I am glad to see your Majesty looking so well.

Enter Monteagle and Salisbury.

King. What, Salisbury! What, Monteagle!

Both. We greet thee, our Majesty!

King. What can have brought you here at this late hour?

Salisbury. Well may you wonder, sire.

King. It must be something very particular.

Monteagle. And it is particular, your Majesty—nay, very particular.

King. You are speaking in parables. Explain yourselves.

Both. We will, your Majesty.

Monteagle. This note I received yesterday noon. Read it, your Majesty. (*King reads.*)

King. Treachery is about! Hell hounds! Seek it out, my lords.

Both. There is treachery, and damnable treachery. We shall leave it to your Majesty's wisdom.

King. We will now consult. (*Reads.*) Firstly, it cautions you, my Lord Monteagle, particularly, not to go to Parliament. Secondly, it says go not for God's sake, for the Holy Virgin will punish the times.

Salisbury. Your Majesty particularly sees the words Holy Virgin in the letter. Then its plain and evident that the authors of it are Catholics.

King. I commend you for your wisdom, my Lord Salisbury. (*King reads.*) Thirdly, it says that they will receive a terrible blow, though not perceived by them.

Salisbury. Receive a blow unperceived by them! What does it mean? I cannot comprehend it! It cannot be gunpowder to blow up the Parliament. They cannot be so barbarous in the sixteenth century!—impossible!

King. Let the vaults be inspected, and vengeance, if I discover the authors of this plot.

Monteagle. Who shall inspect the vaults, your Majesty?

King. Our Lord Chamberlain.

Chamberlain. On what day, your Majesty?

King. As soon as possible.

Salisbury. Would your Majesty let it be till the morning before the sitting of Parliament?

King. It shall be according to your wishes, my lord.

Salisbury. Thanks, your Majesty.

King. Farewell, then! It grows late! Farewell!

All. Farewell!

[*Exit.*]

SCENE—*The Vaults under the Parliament with Faggots and Gunpowder barrels and other combustibles.*

Enter Fawkes.

*Fawkes.** Well, here I am! I've got gunpowder and everything necessary. (*He has laid the train and everything ready. He hears a noise in the Parliament above, and immediately exclaims:—*)

Fawkes. Ah! you may make as much noise as you like. I shan't be long before I give you damn Protestants a lifter up in the world with my sundry preparations. (*When saying the last word the Lord Chamberlain and soldiers enter, and the Chamberlain puts his hand on his shoulders, and says:—*)

Chamberlain. Preparation! Ah, you will have merited preparation. Stand and unfold yourself!

Fawkes. Ah, betrayed? Yes, betrayed!

Chamberlain. Repent!

Fawkes. Yes, I do repent,—that sort of repentance that the wild bear makes when she has lost her young uns! I scorn you!

Chamberlain. O, villain!

Fawkes. I only wish before your damned people had escaped I'de rather a been blown up with them than this have had happened!

Chamberlain. Traitor! Soldiers! do your duty! (*They carry him off with loud huzzahs.*)

[*Exit.*]

END OF SECOND ACT.

* You will understand that Fawkes is an illiterate and bigotted Catholic.

ACT III.

SCENE—*The Palace.**Enter the King and Chamberlain.**King.* What news, my lord?*Chamberlain.* Very good news I have taken a man under the Parliament with powder and other combustibles with him. He is a hardened villain, your Majesty.*King.* I congratulate you, my lord! with thanks.*Chamberlain.* Thanks, your Majesty.*King.* What have you done with him?*Chamberlain.* I immediately ordered him to the Tower.*King.* How does he seem now?*Chamberlain.* The Lieutenant of the Tower told me that for the first three days he continued his obstinacy, but the rack made him confess his accomplices.*Enter Monteagle and Salisbury.**Both.* We greet thee—your Majesty. We hope we shall not hinder our Lord Chamberlain from going on with his narrative, as we heard him repeating about this plot.*King.* Then proceed my Lord Chamberlain.*Chamberlain.* At last they made him confess his accomplices.*King.* Who were they?*Chamberlain.* The first was Catesby, Sir Everard Digby, and Sir Henry Percy. (*Monteagle looks very much concerned and ill at the name of Percy, as he was an intimate friend.*) Winters, Garnett, and this fellow Fawkes.*Salisbury.* It was a narrow escape, your Majesty.*King.* It was. I must leave you—farewell!*All.* Farewell![*Exit.*]SCENE.—*A field, and Catesby, Sir Everard Digby, Winters, and Percy fighting back to back with swords.**Catesby.* Fight on, fight on! until the drops of blood run down, and this vile breath has quitted this body. Jesu and the Holy Virgin be with us all. Amen! Amen!*Percy.* Farewell Catesby! farewell all! I quit this wretched world for exchange of a world of bliss and happiness. Farewell, till we meet again! farewell! (*Percy dies. They all die in the same way, except Winters who is captured, and taken to the dungeon or tower.*)SCENE.—*The Open Road.**Enter Winters.**Winters.* Alas! I have escaped those jailers—how horrible was my doom to die a lingering death! Thanks to the Holy Virgin! Now for Warwick. There is my wife, who has escaped from the Protestants. Yonder I see a man! I will accost him. Hollow man, stop!

Man. What do you want me for?

Winters. Now, my man, answer my questions, and I will reward you. My purse does not lack short.

Man. Don't it? Then what do you want to know?

Winters. Have you heard of any troopers about here after any body?

Man. Ah! I should think so! There's such a kid of them!

Winters. Who are they after?

Man. Why they're after a man called Winkers, or some other fine name.

Winters. (Aside.) Alas! I shall betray myself, I must be quiet.

[*Man goes on.*]

Man. Why I'll tell you what—this here old fellow and a lot more was going to blow the King up with a lot of guns and pistols.

Winters. Do you know his height, &c.?

Man. Why that I do. He was five feet eleven high, and black hair, and noby nose, and black eyes, and black velvet things on, and yellow buttens. Well I'm blowed if you aint good cal like him, only you got a grait cloak on.

Winters (aside). I shall be betrayed. (*He drops his cloak.*)

Man. You are him! you are him! hura! hura! I shall have a hundred pounds! hura! hura! Now, my nice fellow, just walk with me to the thoraties.

Winters. Silence man! silence! I will give you above a hundred pounds, but only be quiet.

Man. I shant! I shant! come on! old fellow!

Winters. Be quiet, man!

Man. I shant!

Winters. I offer you two chances. I will give you a thousand pounds if you will be quiet.

Man. I shant! I shant! come on! come on!

Winters. Then your moments are numbered, take this for a reward!

[*He stabs him in the back.*]

Man. Damn your eyes! I will give you such a poke when I get into the land of glory! Good day to you!

[*He pretends to die.*]

Winters. Rash fool! Thou hast got a reward for thy insolence. Thou diest very easy, methinks. Farewell! I'll away to Warwick. (He hears a trumpet of the troopers.) Farewell thou dead, farewell.

[*Exit Winters.*]

Man gets up.

Man. Oh! he's gone! Ah! I'll sarve him out. Here comes the troopers. Oh my back! Oh! Oh!

[*Enter Troopers.*]

Captain. Well, man, what means this blood?

Man. I'll tell you, sira—aint you arter old Winkers? how much will you gon us if I tell you ware he is.

Captain. Give, give you! why a hundred pounds, man! have you any news!

Man. I think I have. I know ware he is.

Captain. Tell us, then, and be quick !

Man. Why, there was a man come here, and ax'd me a kid of questions, and at last he dropped his fashioner or bears skin, as you like to call um, sir, and it was old Winkers ; for he had the same things, &c., as there are on them paipers down in Warwick ; and he offer'd me a thousand pounds ; but I wont, you know ; so he knock'd a great carven-knife in my spinasium, and I made out I was dead, and I heard him say that he was going to Warwick. That's all.

Captain. We are much indepted to you. Come with us, and if your words prove true, you shall be rewarded. [Exit.]

SCENE.—*A House in Warwick.*

Winter's Wife. Oh ! How is my poor husband ! I dreamed last night that he had escaped. Oh, that my words were true !

Enter Winters.

Winters. Oh, my wife ! I have escaped ! [They embrace.]

Wife. How happy I am to see that you have escaped !

Winters. We must not forget our Holy Virgin : Let us pray, wife.

Wife. Amen ! (Both kneel before the Crucifix.)

Winters. Oh Holy Virgin, I thank thee that I have escaped ! Oh Jesu be with me, and guard me day by day, that on the day of penance I may give a true account of my sins. Save me, Jesu ! save me, Jesu !

Wife. Amen !

Enter troopers and man.

Man. Well, then, that's the man ! I knows it ! I told you, old fellow, that I'd sarve you out. These here gentlemen will crop your cocoa-nut off when they get to Lunun. There, that's them. Mark, old fellow.

Winters. Its a pity I did not make a window of your back, you noisy scoundrel.

Captain. Hold ! traitor, hold ! Come with me.

Winters. Oh, captain, spare a moment for me to leave my wife, and to give a last embrace.

Captain. I will not.

Winters. Oh, captain, I entreat you to spare me a minute ; you may, captain, have a wife ; place yourself in my position ! Oh, captain, soften your heart.

Captain. Thou reasonest well. I grant you a minute.

Winters. Farewell, my wife ! I looked for a happy termination, and for us to have our children by our fireside with glistening faces, and the curtain of life terminate in blissful happiness. But it has reversed ! Farewell ! farewell !

Wife. Oh, do not leave me. I faint ! I swoon ! (She swoons.)

Captain. The time has expired.

Winters. Farewell, my loved one, farewell for ever ! Jesu be with her ! Farewell ! farewell ! [Exit.]

SCENE—*The Tower.*

Winters. Oh, death! what art thou?—nought but a sleep. I'll sleep for my last time until the great judge calls me to account. (*He sleeps.*)

Enter the Ghosts of Catesby, Digby, and Percy.

Catesby. Thou hast done right in thy sight,—but thou wast wrong!—thou wilt soon be with us!—die like a man!

Percy. Amen!

Digby. Amen! (*Winters wakes.*)

Winters. What did I see? Oh, Catesby, thou didst say "Die like a man!" I will!

Enter Jailor.

Jailor. Traitor! thy time has expired!—prepare to die!

Winters. A traitor to your damnable cause, but a supporter of the true cause!

Jailor. Away, away, traitor! Away! [*Exit.*]

SCENE—*A Scaffold with black block and axe.*

Enter Garnet, Fawkes, and Winters.

Winters. Fawkes, farewell, farewell for ever, farewell!

Fawkes. Farewell! (*Fawkes and Garnet are executed.*)

Winters. Executioner, here are ten guineas for you to be quick. (*He lays his head on the block.*) Farewell, oh, earth! for ever! I am ready! (*He is beheaded.*)

Executioner (with his head.) This is the head of a traitor! So perish all the enemies of King James!

[*The scene is changed quickly, and King James, Queen, Prince Charles, &c., and lords, are seen behind the scaffold on a throne, and music chanting "Thus perish all the enemies of King James."*]

THE CURTAIN FALLS.

SHAKSPEARE'S EPILOUGE ON THE DRAMA
"THE GUNPOWDER TREASON."

Reader,—thou may'st reason in thyself and say Shakspeare must be a Catholic, for he sides much with them. No such thing—Shakspeare is much farther advanced than hypocritical Protestants, much more Catholics, whose religion is not that of the true religion, but their god is money. Hasten on that time when the true religion shall be the conqueror, and men will learn not to make war and quarrel with each other, but to love and mutually support each other, and when there will not be a hell on earth, but a heaven. Let me concentrate my words. Let it be known that when Christ came on earth he was persecuted, and let it be known that the Catholic is as

sincere as the Protestant (as in the drama), and let not men go to war with each other, and let not the Protestant quarrel with the Catholic, but first cast out the beam from his own eye, and then will he see clearly to cast the mote out of his brother's eye. Let him listen to the advice of spirits, and not say it is all humbug, &c., before he has investigated it; for it is like a man cutting a tree and cutting the bough he stands on; for he knows, both Catholic and Protestant, that Jesus was persecuted, and then they lay the blame on the Jews, and some of them inwardly cursed them. Investigate spiritualism, and you will find the true Christianity, and do not fall into the same ditch as the Jews did—crying out crucify him—and you crying out down with spiritualism, for then shall I liken you unto the blind leaders leading the blind. First obtain the true Christianity, and then teach the Catholics, &c., better; not by wars, but by brotherly kindness, as a father delighteth to see the welfare of his child. So let the true Christian delight in teaching his brother the Catholic—for we are all brothers and sisters, and God is our father. Let you take this advice, and you will be all happy! Farewell! Amen!

[If any further communications from Mr. H. of L. should be received before this part is published they will be given in a post-script.]

APPENDIX D.

Communications from Medium No. 4.

Extracts from First Letter.

Jersey.

MY DEAR MR. OWEN,—

I am delighted to hear that you have found a new medium, and I shall be glad to know how she progresses, and if the communications are anything like those through me. * * * *

The spirits are still very kind to me. Change of place does not appear to affect them. The enclosed is a message that they send you, and say that you will appreciate it—I send it in faith.

Please let me hear when you write how the L. circle is getting on.

Yours very truly,

Enclosed in the above letter.

True marriage is sacred, everlastingly indissoluble,—because it is based on the divine unity, or a natural and divine love blended.

True marriage is a perfect union of two *whole* beings. Such marriages are made by God, who is the only uniting power.

In the *new dispensation*, all, after the age of five and twenty, will marry. None before.

At present there are very few true marriages in the *whole world*.

Extracts from Second Letter.

Jersey.

MY DEAR FRIEND,—

I have not had time to sit with the spirits. * * * *

Many thanks for the papers and your very kind letter, which cheered and did my spirit good.

Please give my love to my little sister medium, and say that I feel quite an affection for her, and earnestly pray that she may be led *into all truth*.

Our spirit friends have just given me the enclosed, which I think you will like.

I hope you will have a good meeting.

Hoping that your efforts for human advancement may be crowned with success,

I remain, dear Sir,

Yours affectionately,

Enclosed in the above.

Be kind and loving to all. Call not any one evil, or bad ; each human being is a breath of the divine life made visible for eternity.

Knowledge is of the outward world ; wisdom is of the inward.

Until now, men have lived by knowledge, from now ; they shall live by wisdom. Know that her light shall shine on few at first ; but *through and from* them, all shall be enlightened.

CHALMERS.

Extracts from Third Letter.

Jersey.

MY DEAR MR. OWEN,—

I have been talking to the spirits about your little medium, and two of my own guardian angels have promised to come and help to

develop her. They say that they will be able to do so, because she is in my sphere. I have no doubt others will come if they can be of use.

I am sorry that Mr. and Mrs. Haydon are not coming to England again. I had hoped to have seen her.

I knew the Arctic was a doomed ship some months before she was wrecked. The spirits would not let a friend of mine go by her, —though they could not tell me the month in which she would be wrecked.

I have not seen the letter you mention of Judge Edmonds;—I asked some of my friends to send me the *Times* when they had done with it, but I suppose they have forgotten it.

The spirits approve of your advertisement; for they say that the world must be roused.

They send the enclosed with their "affectionate blessing."

You do not say anything about the L. circle :—I hope they are getting on well.

Believe me, my dear Friend,

Yours very truly,

— — —.

P.S.—The names of the two angels who are coming to help and develop the medium, are—"Comfort" and "Innocence."

Enclosed in the above.

In the millennium, all diseases will cease to be. Death will still exist, but it will no longer be painful. It will only be as the quiet closing of the weary eyes,—the dropping off of the spirit's old and long worn robe.

Youthful deaths will no more be; for the days of each will fill a large circle, and the years of the aged will be numerous as the stars of Heaven. In the delights of love they will live,—in peace and in joy they will go to their rest.

None will marry before they are twenty-five,—but all before they are forty years of age. Therefore length of days, with health of mind and body, shall be theirs.

No more shall the mind be as an unstrung harp, and never again shall the body be bent as a bow.

APPENDIX E.

*Communications from M. Marie, of Havre.**Havre, 20th January, 1855.*

SIR,—

Madame A——, my sister-in-law, has informed me of Mr. Owen's desire to have my consent respecting the insertion of a part or the whole of my correspondence on the subject of Mesmerism in his contemplated work.

As I am perfectly disinterested in the success or failure of mesmerism, as well as in the various causes assigned to its agency, beyond what every lover of truth and science naturally admits, I have no objection to the publication of what portion of my letters you may have been entrusted with. What I allege in private I can maintain in public; and therefore my name may be mentioned if at all necessary. My only motive for this restriction is, that being totally unknown to the public, so humble a pledge will probably add but indifferent weight to the elucidation of any position.

* * * * *

I shall avail myself of the present opportunity to offer you an enclosed copy of a prayer dictated by a person whom I cured of a dreadful malady to which he had been subject during many years. The particulars are rather lengthy to relate, and I fear to trespass on your time. Suffice it to state, as a remarkable feature of the case, that the mesmerisee, when awake, is utterly incapable of writing a single line approaching the style of this prayer: he is a book-keeper, and has no pretensions to elegance of style or knowledge of the classics; and his acquaintance with Biblical language does not extend beyond such extracts as are known to all good Catholics of his country and condition in life.

I remain truly,

Sir,

Your obedient,

A. MARIE.

Havre, 18th November, 1854.

MY DEAR SISTER,—

I avail myself of a little leisure to gratify your curiosity.

The first time I witnessed a case of magnetism was at Vannes; but the persons concerned did not inspire me with any confidence, and I left them perfectly incredulous. I considered the whole as an imposition. I had never before heard of the name; and the

phenomena were so strange, so contrary to our habitual notions, that it required better proof to convince me.

In course of time the subject was occasionally mentioned in public papers and other publications which happened to pass through my hands. The respectability of the writers first shook my convictions, and brought my mind to a state of doubt; until Dr. Laurent came to Caen, and for a sum of 30*l.* initiated me into what he called emphatically "*The art of magnetising.*" He possessed no art in the matter; art has succeeded since his time. No art will give a man the power of magnetising, or any one the faculty of being magnetised, if they do not possess certain requisite physiological conditions. It is a matter of constitution.

The first time I attempted to mesmerise,—for that is now the English consecrated expression,—I luckily hit on an extremely sensitive subject,—our young servant, Marianne. The wonders I accomplished with her are,—or rather were then,—incredible. I cured diseases and complaints that had baffled the science of professional men. I maintained with her, in her sleep, conversations on the most abstruse subjects of philosophy, religion, and medicine.

On one of these occasions, at my desire, she defined *Reason*, as "*the distinctive privilege of man.*" *Instinct*, as "*the workings of reason, devoid of consciousness.*" *God*, as "*a Being, simple in His essence, and extending beyond all space and time.*" My friends of the highest degree of education and learning gathered many similar aphorisms from her lips.

I was encouraged by the few,—censured and ridiculed by the greater number; and you may perhaps remember that I was not spared even by some I have ever loved. But it is not the lot of all to be so constituted as to accept new truths. The mass of mankind require that others should discover and believe first, what is to be done, or thought, or said, by themselves. You are aware that Galileo was imprisoned for having established that the world was a sphere which turned on its own axis and revolved round the sun. The man of genius who first revealed the boundless energies of steam, was considered as a madman, and treated as such.

I have cured persons of complaints that had for years resisted all the applications of scientific medical men; persons who had made up their minds to support disease and privations to the end of their lives, and who,—after having recovered health and the use of all their faculties by following the mesmeric prescriptions of my subjects, (as it is agreed to call these creatures),—doubted, after all, whether they were not indebted for the restoration of health to a coincident and fortuitous action of their constitution!

When a patient uses an emetic, for instance, by the direction of a surgeon, if a cure ensues, it is naturally connected with the cruel exertions occasioned by the physic; but as true lucid somnambules seldom, if ever, prescribe violent remedies, and recommend mild medicines, such as are perfectly congenial to the affections they are called upon to relieve,—the operations are so mild, so gradual, that the patient recovers health with the same ease and unconsciousness as when it is due to the mere silent action of nature's own working.

However, I never pined at such misconceptions. My courage was fed and supported by two of the most powerful sentiments that can string the heart with firmness. I had the pleasure of dispensing inestimable benefits, and of acquiring knowledge.

Mesmerism is *now* generally admitted : it is practised everywhere ; both in private and in public establishments. There is a mesmeric hospital in London.

Can you fancy with what feeling of pity I met the scorn of the learned, and the taunts of the ignorant, when they denied or opposed my achievements at the dawning of this new process, art, science, or faculty,—whatever it be ? In their estimation I was a fool, perhaps a knave,—at the very least a crazy mind. In truth, I was merely a man exercising his judgment with sincerity and love of science.

That a sleeping person should see, hear, feel, and, moreover, not only exercise the same faculties as when in the waking state, but (that this person) should explore distant places,—tell the past and the future,—talk like a first rate member of an academy ;—that, without previous education, the mesmerisee should prescribe herbs and drugs with infallible precision and success,—are just subjects of doubt to the uninitiated, and of exhaustless wonder even to the practitioner. Yet the powers of magnetism extend beyond these limits. It would require volumes to impart even a small portion of what I have performed through the instrumentality of my various somnambules. I shall confine my selection to the following case, which I do not pretend to impose on your conviction or belief ; but which is equally true with what I have already stated.

One of my friends lost her son, aged nearly forty. She addressed to me a series of questions, requesting that I would endeavour to obtain pertinent answers from the spirit of her lost child, through the medium of my extatic somnambule. I returned the answers as I received them. The lady, without apprizing me, sent a similar series of questions to a renowned somnambule in Paris ; and, to her unutterable surprise, the answers from both quarters perfectly agreed. In one case, and that the most important to her, the very words were identical !

You may well suppose that facts of this nature had left no hesitation in my mind as to the possibility of communications between the visible and the invisible world. When the wonders in which tables are concerned were first ushered into notice, they were limited to motions,—to raising legs,—moving about, and turning about :—there was something ludicrous in these jigs and prancings ; and as everybody can, by muscular efforts, produce the same results, I could see nothing serious in the fact itself. Then came the announcement of “ Spirit Rappings.” I was invited to many experiments, and never was favoured with one that satisfied my unprejudiced disposition. Some said it was the table itself that produced the noises ; and speculative minds pretended to explain them by the operation of bodily fluids, influenced by our high state of organisation. But to rap exactly a desired number of blows is an act of intellect ; and I could not admit such a contradiction as the

existence of intellect in matter deprived of life. However, assertion upon assertion reached me from every quarter; and on the part of persons of such eminent integrity and instruction, that, though I could not admit the existence of the alledged miracles within the pale of my own convictions, yet I cautiously abstained from denying them any longer.

During my recent residence for three weeks in Paris, I was brought into contact with persons who afforded me the greatest facility to see, hear, and examine this strange instance of human power. I neglected no sort of precaution to ascertain that the tables acted upon had been subjected to no preparation. While the *medium* gently laid the end of her fingers on the extreme circumference of the table, I could see underneath, over, and around the table. Every spectator was at least two feet distant from the board, and the knees of the medium were far below the level of the under surface; and whenever I called for two, five, or twenty raps, I distinctly heard them in precisely the numbers specified. When I asked for louder noises, they sounded louder. When I wished for gentler rappings, they decreased,—they became barely audible. By my desire, a *march* was beaten; at another time, agreeably with my request, an imitation of *sharp shooting* was produced. I framed various questions, to which answers were given, after our agreeing that two raps should express a negative, and three an affirmative.

All this was puzzling enough; but I really questioned whether I was asleep or awake when the *medium* proposed to produce the same noises in any of the pannels of the wainscot that I would select; and this was performed over and over again, at my choice, and without the *medium* leaving her seat near the table.

I invited this interesting Sybil, Pythoness, Witch, or whatever she be, to dine with me, in company with her friends, on an appointed day. I took the party to a Restaurant perfectly unknown to them; and in a private room, into which I was not myself aware that we should have been introduced, on a table upon which numbers had dined before us, and upon which many more were destined to take their meal after our departure, the same unaccountable results were unhesitatingly realised.

I would certainly not relate these events to people to whom I was a stranger. They might suppose, either that I attempted to mystify them, or that I am a simpleton, who has himself been subjected to the grossest mystification. I was in possession of all my faculties. I was incredulous, and perfectly on my guard. I was introduced by friends of high characters, and the *medium* had not the slightest interest, pecuniary, or of any eventual nature, in deceiving me. I am therefore bound, by the authority of my senses and my reason, to believe in the genuineness of all I saw and heard. My very existence is not more evident to my judgment than the reality of the phenomena I relate.

But the question arises—Whence these rappings?—Are they mechanical, physical effects of the agent, man or woman, on dried wood, which has undergone a preparation for far different purposes, —for a purpose of the most vulgar and ordinary kind?

There can be no intellect in desiccated wood ; and the correctness of the numbers of rappings returned in reply to the numbers requested, is an act of intellect as visible as any proceeding from the most elaborate brain. The connection between spirit and brain is just as mysterious, though inexpressibly more familiar to our observation, as between spirit and wood. Considered in the abstract, the one is not more impossible than the other. Therefore, the actions above described must be the offsprings of spiritual beings. I can see no other admissible conclusion.

You ask—of what service it may be to the human race ? The same question could have applied to every successive discovery since man was created. Who would have suspected, when the first load-stone was exposed to the gaze of the multitude, that it would serve to guide the mariner through the pathless ocean, and aid the marvellous speculations of Astronomy ; or restore a blighted limb to its original animation ? The attractive influence of rubbed amber on light substances was known to the Ancients, some thirty centuries before the science of electricity shewed its connection with thunder and lightning,—with the curative properties of voltaic discharges,—or with the marvels of the telegraphs now in use. There is nothing isolated in the universe. The fall of an apple proceeds from principles which explain the mutual distances of the heavenly bodies and their eternally regular revolutions. The nerve that moves the mite, is actuated by exactly the same power as that which wafts the eagle beyond the clouds, and impels the lion over the boundless desert.

New discoveries are most generally objected to by persons of pious dispositions. They live in perpetual apprehension lest something should turn up to subvert the grounds of their religious persuasion. This is a sad test of the firmness of their faith, and savours rather of a distrust in the ordination established by Providence. Whatever is, is right. God is a perfect contriver. His handwork exhibits no chasms,—no superfetation. Good and Evil,—Right and Wrong,—Virtue and Vice,—Light and Darkness,—all possible actions,—are balanced with exquisite nicety ; and what He deems suitable to concede to His creatures, it is blasphemy in His creatures to deny, to oppose, to criticise. Whatever abilities He has conceded to us, it has been so for good purposes ; but under the invariable condition of our free will, and the ultimate award of punishment or recompense, according as we fulfil or transgress his will.

The vine yields a pleasant and wholesome beverage, which can be turned into a brutalizing draught. The weed that poisons, can, if properly applied, restore the fainting senses, and rekindle the flame of life in the pallid cheek and languid eye.

Who can tell whether these strange discoveries of our days may not lead to such revelations, as will infuse charity and wisdom into the hearts of men, and procure anticipations of bliss that will banish sin and misery from mortal life ? * * *

Believe me, my dear Sophy,

Your affectionate brother,

A. MARIE.

PRIÈRE DU SOMNAMBULE.

O Dieu Créateur incréé de l'Univers ; Cause première de tout ce qui existe ; Esprit qui remplissez tout, qui gouvernez tout, et en qui tout se résume : Vous qui êtes l'Eternel, le Puissant, le Juste et le Miséricordieux : Vous que proclame toute la nature, que nos Pères ont adoré, que nos Pontifes enseignent, et que les Prophètes et les Patriarches révélèrent à l'humanité ; je me prosterne devant votre Majesté infinie, le cœur plein d'adoration pour vos ineffables attributs. Vous, mon Dieu, qui dirigez la marche d'innombrables mondes et qui néanmoins ne dédaignez point de vous occuper de nous, faibles êtres qui ne durons qu'un jour et n'occupons qu'un point, jetez sur nos maux un regard de commisération, éclairez notre Esprit d'un rayon de votre sublime intelligence ; permettez-nous, par les moyens que vous avez bien voulu nous concéder, d'entrer avec vous et avec les Ministres de vos volontés, en communication spirituelle, afin que de ces saints et mystérieux rapports, nous puissions retirer les moyens de soulager nos maux et ceux de nos semblables, et que le contraste de notre ignorance habituelle avec les enseignements que vous nous inspirez, ramène la foi, l'espérance et la charité parmi les hommes. Profondément reconnaissants de la faveur que vous nous accordez en nous choisissant pour être les instruments de vos bienfaits, nous nous garderons de tout mouvement d'orgueil et ne nous égarerons jamais jusqu'à nous méprendre sur la source du bien qu'il nous sera permis de faire. Elle n'est point en nous, mais bien en vous, ô mon Dieu, à qui revient toute gloire dans le Ciel, sur la Terre et dans le cours des siècles.

Translation of the Prayer.

Oh, God!—Uncreated Creator of the Universe;—First Cause of All that Exists.—Spirit who fillest all things—who governest all things—in whom all things are comprehended. You who are the Eternal—the Powerful—the Just—the Merciful. You whom all Nature proclaims—whom our Fathers adored—whom our Pontiff declare—and whom the Prophets and the Patriarchs have revealed to humanity. I prostrate myself before your infinite Majesty, with my heart full of adoration for your unspeakable attributes. You, my God, who direct the course of innumerable worlds, and who nevertheless do not disdain to attend to us—feeble beings, who last but a day, and inhabit but speck—look with commiseration upon the evils which we endure—enlighten our spirit with a ray of your sublime intelligence—permit us, by the means which

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you have vouchsafed to grant to us, to enter with you, and the Ministers of your will, into Spiritual Communication, that, from these holy and mysterious relations, we may obtain the means to mitigate our evils and those of our fellow-beings,—and that the contrast of our habitual ignorance with the teachings which you inspire, may establish faith, hope, and charity, among men. Profoundly grateful for the favour which you accord to us in choosing us for the instruments of your benefits, we will preserve ourselves from every movement of pride, and will never go so far astray as to deceive ourselves as to the Source of the Good which we may be permitted to effect. It is not to us, but to you, oh God, that is due all glory, in Heaven, upon Earth, and through all ages !

APPENDIX F.

Communications to Dr. A. on Table Tipping, &c.

MY DEAR A.,—

Since I came here we have made many attempts at table turning, with very curious results, and to-night I was telling my eldest daughter of your experience, and that you had had visits from your early friends, particularly a young lady of your acquaintance. It is curious that to-night we sat down to a small round table, which in a few minutes moved and lifted, first one, and then the other of the three feet from the ground. I asked if any spirit was present? The answer was in the affirmative. Male or female? The latter. Would she tell us her name? A shake of the table—agreed upon for the negative. Would she give us the initials of her name? Yes! By the alphabet? Yes! Letters given A. H. Would she tell more? No. Would she tell us her country if we guessed? Yes. Irish? Yes. At what age did she leave the world? At twenty-two. With whom would she rather communicate, (naming the four who composed the table)? With *Nina*. Did she like *Nina* better than the rest? Yes. Why?—"Same age." (Given by letters of the alphabet.) *Nina* is within a month of twenty-two. Would the spirit tell more? Yes; if *Nina* asked in a whisper. By the alphabet *Nina* got the word "character," but it appears spelt with an *o* instead of an *e*, and persisted in. Puzzling myself as to who our visitor could be, I thought of Miss H—— of whom you told me, and I asked if the spirit knew you? "Yes;" decidedly. When had she been with you? At seven o'clock on Wednesday last. Did she know your old friend whose name I was thinking of? Yes.

Would she spell it by the alphabet ? No. Would she, if I wrote the initial on a bit of paper, tell it to Nina by the alphabet ? Yes. Nina named the alphabet, and the knock came at the letter *M*, which I had written and placed with the face towards the table, I thinking of Macartney. I asked if you ever loved her ? No. If she loved you ? Yes.

Curious, all this, is it not ? Drop me a line and tell me the Christian name, and tell me if there is any other shadow of truth in it.

We have had two or three other visitors. If we are to believe what is told, the first gave his name as Hinds Kilpyn, who told us he had a companion always with him whom he should be glad to get rid of. What was her name ? Refused to tell. How did he distinguish her or call her ? "Love's own sister,"—(given us by the alphabet two or three times.) The last spirit has been twice, and behaves badly,—course, and rude ; but he has certainly lifted the table clear from the floor several times, and banged it about with great violence. Last night, in the midst of such doings, the feet of the table were placed upon three glass egg cups, and all motion ceased for a quarter of an hour. On removing them it commenced again, and we asked the reason by the alphabet, and obtained the words "non-conductor !" This is very curious.

Yours always,

— — —.

MY DEAR A.,—

Many thanks to you for your letter. I have been trying the table, and have been more and more surprised. We have made some experiments lately which are worth notice. I have used a small round-topped mahogany table, with a pillar and three claws or legs, or feet, and have commonly employed four pairs of hands only,—those of my wife, two daughters, and myself. On certain occasions, when the table has become very boisterous, working from side to side, standing on one foot, and suddenly jumping half a yard at a jump, we have each seized a leg and lifted the table half a yard from the ground ; suspended in this way it has struggled, as a strong boy would if seized by the legs and arms, and as if making an attempt to stand down on the floor. In these trials I have often been struck with the apparently increased *weight* of the table, and its pressure downwards. To-night I have tried the experiment of weighing the table, or attempted to ascertain what the quantity of pressure might be. For this purpose I have employed what is called a *spring balance*, competent to twenty-four pounds and no more. This is the way in which I have managed it, and you will see that there cannot well be any fallacy in the results. First I suspend the balance from a hook. The table, rope, &c., weighs seven pounds. We place four pair of hands upon it lightly, and we find this gives it in weight about one pound ; but, in order to be certain of what quantity of pressure is given, we make allowance, and call the whole *ten*

pounds. We find but little effect is produced upon the table by the contact of our fingers, *unless* one of the legs is allowed to touch the floor. When this is done, an effort is made to put down the other two legs, and we observe by the index that *fourteen* pounds of *pressure* or *draught downwards* is the consequence of the supply of electricity or galvanism given by the contact of our *fingers*. Observe, not hands, because our fingers only touch, and, as we prove clearly enough, with ponderancy of only one, or, to be certain, three pounds. Now I should like any of the great philosophers of the day to tell me what this pressing or dragging power is, and how it is supplied. Of course the ready answer is,—*You press the table down.* This is certainly not the fact. First, trying with how little pressure *eight* hands can be laid upon the table, we find it something less than one pound, but we make an allowance of three, and to this, some invisible and incognate agency adds fourteen!

I have fully proved the truth of what you say about the tricks played by these *table-spirits*. Of course all that appears only marvellous and even foolish, tested by opinions already framed, and foregone conclusions as to the nature of such agents. But there is, nevertheless, a great deal of consistency, variety, and distinctness, in all. We have one visitor who appears to come always in anger, and another who always manifests his presence by beating a tune with the foot of the table, and in all his replies he is a joker and a buffoon. The angry and serious visitor begins commonly with a damn. Damn you, Miss J——. What for? For speaking against me. To whom has she spoken? He won't tell. The name begins with a Y. is all we can get. He is asked to write with a pencil lying upon a sheet of paper on the table. He replies—No; *Urphin* can write. The word *urphin* is spelt more than once by this visitor and by others, always the same. Twice or three times we have had this visitor, who always uses coarse and angry language. The other is a jolly fellow, and, as I tell you, always the same. He professes to have been a comic actor at Liverpool, who has laughed, sung, and danced all his life long. He says he is or was thirty years old. He married a girl of sixteen, who at twenty-two ran away from him with a certain Walter Simes, and died in Australia. He says he is himself in the fifth circle, but his wife is in the seventh, *where I am to go*. He laughs by shaking the table, and has always some joke to play off. Pretending to move very gently and slowly, he suddenly gives you a hard thump with the table, and we are obliged to be on our guard lest we get hurt. He now asks me to play the guitar to him, and he beats time tolerably, like a man of common taste. He pretends to like sentimental airs, and tries to beat time to them, but finding them unfit for his purpose, he flies off, knocks the table about, and wants something else. We have had him in many different characters, once as A—— H——, but we found him out, taxed him with the cheat, and he laughs. Having him so continually here, I asked him as a proof what we had for dinner, (it was a rascally tough beefsteak.) He commenced writing—C, O, W,—and laughed. He pretends to be a Welchman from S. W., and is asked who he knew in that part; the rogue answers *one Owen Jones*, and

then laughs with us at his dry joke. On Saturday, after keeping him many hours, he wished the door to be opened, and to be let go, and when it was demanded why he did not go, he replied that he is obliged to stay while we keep our hands upon the table. Upon one occasion he threatened not to come again unless we let him go. We have got other curious histories, too long to tell.

Yours sincerely,

— — —.

APPENDIX G.

Communications from the P. Family.

P——, January 16th, 1855.

DEAR SIR,—

I enclose you a correct report of our spirit communications. Those relating to the war, we had last night, would be very remarkable if true, but I am afraid they are erroneous. The facts are certainly possible, but are contradicted by accounts in to-day's paper, through Russia, which state that nothing fresh had occurred up to the 8th inclusive.

With our united kind regards to you, and to Mr. and Mrs. —.

I remain,

Dear Sir,

Yours very faithfully,

Robert Owen, Esq.

R. M. P.

Advice given to Bessie P. by the spirit of Grace Fletcher, her Guardian Angel.

Seance of November 24th, 1854. (Robert and Bessie at the table.)

"I will direct you. Have patience always. Cultivate benevolence. Always be careful. Ever be a brave daughter. Be brisk,—humane, —judicious,—dutiful. Love everybody."

November 25th.

"Love industry ;—I hope you do. Cherish your oracles. Love your neighbours. Persevere in all your undertakings. Listen to all rational conversation, judicious maxims, temperate counsel, and reasonable morality. Quarrel not with anybody, and cultivate truthfulness."

November 26th.

"Endeavour to nurture good deeds. Deal not carelessly with me. Reason with yourself about my advice. Follow all that I bid you. Follow good counsel. Endeavour to do good to all mankind. Learn to get up early."

Seance of Friday evening, January 12th, 1855.
Charlotte P. and Maurice H. at the table.

1st. Spirit.—Mary Owen.

"Love God. Christ is all, and in all."

2nd. Spirit.—Grace Fletcher.

"For by grace are ye saved; through faith; and that, not of yourselves;—it is the gift of God, not of works; lest any man should boast." (Found to be v. 8 and 9 of 2nd ch. of Ephes.)

The spirits said they would come again next evening and bring other spirits with them.

Saturday, January 13th. *Seance* from 7 till 9.30 p.m.

The table tipped to Maurice H., during the whole sitting, and all the communications were addressed to him.

1st. Spirit.—Mary Owen. (Tipping gentle and feeble). "You, Maurice, be cautious of what you are doing."

2nd. Spirit.—Emma H. (Tipping slow but firm, and very low at times.)

She was a sister of Maurice—died in 1841, at the age of sixteen, and became very religious before her death.

The spirit spelled her name, and in reply to the question, said she was in the sixth sphere, second circle.

Communication.—"Be good and charitable. Love your enemies. Fear God. Watch and pray. Prepare to meet thy God. The day is at hand. Be converted and live."

Q.—Who asked you to come to-night? Was it Grace Fletcher?
A.—No.

Q.—Mary Owen? A.—No.

Q.—Will you tell us who it was? A.—God.

3rd. Spirit.—The Duke of Wellington. (Tipping very quick and decided.) The spirit would not tell his name at first, but in answer to our questions, said he was a very good spirit, and had held a very high post when on earth.

Communication.—"Mind what you are about. Be ready for sea."
The Duke said he would come again in three days, at 7 p.m.

4th. Spirit.—Marquis of Anglesea. (Tipping sharp and firm—name given at once.)

Communication.—"Keep your eye up, you are all right."
Said he would come again in four days, after 7 p.m.

5th. Spirit.—Lord Nelson. (Tipping very sharp and quick—table danced about.)

“All hands on deck.”

Q.—Is Maurice to go to the Black Sea? A.—Yes.

Q.—In what ship? A.—The Britannia.

Q.—In what capacity? 3rd officer—(lieutenant).

Q.—Can you tell us the name of the captain? A.—Dundas.

Q.—How will he get the appointment? A.—By me.

Q.—Can you tell us in what way? A.—No.

Q.—When will he have it? A.—In two months.

Q.—What is Maurice to do in the mean time? A.—Be steady.

Lord Nelson said he would come again to-morrow. Grace Fletcher to come in seventeen days.

Sunday, January 14th. *Seance* from seven to nine p.m.

1st Spirit.—Henry West. (Feeble tips.) Said he was sent by God. Profession. Captain in the navy—a brother to the Wests at Walmer. Knew Maurice H. in the West Indies. Died at Walmer at the age of twenty-six, seven years ago.

Communication.—“Remember to keep the Sabbath day holy.—Love thy neighbour as thyself.—Money is the root of all evil.—Avoid bad company.—Always speak the truth.—God will not be played with.—Always abound in love.”

[at 7h. 45m.]

2nd Spirit.—When asked its name, gave “Sailor,” and would not give any other; said he was ashamed of his name, and said he would never tell it; but that he was a good spirit, sent by God, and also by Richard H. (a sailor, a brother of Maurice, who died abroad.) The spirit present said he was in the 1st sphere, 2nd circle.

Communication.—“Everything is love with me.—Mind your own business.”

[At 8h. 10m.]

3rd Spirit.—Mary Owen.

Communication.—“Oh Lord, our God, teach us thy ways, for Thy dear Son's sake. Lord, make me to know my end. Look forward for our Lord's coming.”

[At 8h. 40m.]

4th Spirit.—Charles Hawker. Said he was in the 12th sphere—had never known any of us, but took an interest in us. Profession—a teacher of the Church of England.

Q.—Are you Dr. Hawker? A.—Yes.

Communication.—“I know that my Redeemer liveth! Lord, stamp on our hearts the love of thy name!”

[At 9h.]

5th Spirit. (Very low tips.)

Q.—Will the Spirit present give us its name? A.—God.

Communication.—“Resist the devil and he will flee from thee.”

Monday, 15th January. 9. p.m.

Spirit present.—James Burdett.

Communication.—“ All spiritual manifestations are false.”

Seance from 7 till 9 p.m.

1st Spirit.—Lord Lovelace. Said he was a good spirit—in the 6th sphere. Was sent by Ellen Luvel. (We have had this name given once before, but it is quite a stranger to us.)

Communication.—“ Do not place too much confidence in the spirits ; I tell you for your good.”

2nd Spirit.—Dibden—4th sphere, 1st circle.

Q.—Will you favour us with a communication ? A.—Yes.

The following sentence was then spelled out—“ Would you like to hear a song ?” A.—Yes, we should,—very much ; but how shall we hear it ; through the alphabet ? Yes.

Communication.—“ Oh dear ! what can the matter be ?”

Q.—But we want something better than that ; can you not give us something new ? A.—Yes. “ Devil among the tailors !”

3rd Spirit.—Pestonjee Bomanjee. (The name of a Parsee merchant.) Said he was in the 7th sphere, 1st circle ; and had been dead two years. He gave in the following sentences in Hindostanee, which he afterwards translated at our desire. Maurice H. knows a little of the language, and he believes the words to be correct, as well as the translation.

Djklpea.—Love those that hate you.

Omna junta.—I do not understand.

Baesa whala.—Black pig.

Pawna ma dulda.—The water is cold.

Q.—Will you give us any further communication to-night ? A.—No.

A few moments after, however, the alphabet was called for, and the following sentence was spelled out, without any of us asking a question, or having, at the time, the slightest thought on the subject.—“ The war is ended.”

Q.—How long ago. A.—Four days.

Q.—Is Sebastopol taken ? A.—Yes.

Q.—When was it taken ? A.—On the 8th of January. Prince Menschikoff is killed.

Q.—On what day was he killed ? A.—On the 8th.

Q.—Have you seen him in the spirit world ? A.—Yes. The Russian fleet is burned by the British fleet.

Q.—Was that on the same day as Sebastopol was taken ? A.—No.

Q.—On what day ? A.—On the 5th.

Q.—Has the news arrived in England yet ? A.—No.

Q.—When will the dispatches arrive ? A.—In eight days.

Q.—When will the telegraph news arrive ? A.—In four days.

Communication continued (verbatim).—“ The Austrians commenced hostilities with Russia on the 10th.”

Q.—Of this month ? A.—Yes. [*Seance ended at 9 o'clock.*]

P——, January 23rd, 1855.

DEAR SIR,—

Thanks to the kindness of your friends, the parcel of pamphlets were sent to us from the Post Office yesterday morning, and came safely to hand. We shall set to work to circulate them as much as possible; but father would feel obliged if you will be so good as to let him know to what class or what parties of the State you intend sending copies of the report, in order that *he* may not send duplicates to the same parties.

I enclose the continuation of our spirit communications. The Duke of Wellington came again on the day and at the hour he appointed.

We resumed our sittings last evening, after an interruption of four days, as directed by the spirits, and we had positive *raps* for the first time.

With our united kind regards to you, and Mr. and Mrs. T.

I remain,

Dear sir,

Yours very faithfully,

R. M. P.

Robert Owen, Esq.

Tuesday, January 16th. *Seance* from 7 to 9 p.m.

The Duke of Wellington came on the day and at the hour appointed, and was the only spirit present.

(Tipping not so strong and firm as when the same spirit was present the last time.)

Communication.—“Be vigilant. Always speak the truth. Spiritual manifestations will lead weak-minded people astray.”

Q.—Will they lead *us* astray? A.—Yes.

Q.—If we do not take care? A.—Yes.

Q.—Will they be of any use to mankind? A.—No.

Q.—Why do you tip so differently to-night? A.—Because you trifle with one.

(We endeavour to be as serious as possible all the time, but cannot help laughing sometimes if a droll communication is given.)

Q.—Were the communications about the war last night correct? A.—No.

Q.—Will you tell us why they were not correct? A.—Put not your trust in men.

Q.—May we trust you? A.—No.

Q.—Whom may we trust? A.—God. Because in man dwelleth no good thing. Mark the last sentence well. I tell you so that you may trust in God.

Q.—Can you tell us what sphere you are in? A.—7th sphere, 4th circle.

Q.—Is there a 12th sphere? A.—Yes.

Q.—How many spheres altogether? A.—Fourteen.

Q.—Is that all? A.—Yes.

P

"The ways of the righteous are upright, but the way of the wicked is damnation. Read the Bible—the more you read it, the better you will like it."

Q.—Will you come again to-morrow? A.—Yes.

Q.—Will any other spirits come with you? A.—Yes.

Q.—How many? A.—Twelve.

Wednesday, January 17th. *Seance* from 7 to 8.30 p.m.

1st Spirit.—Grace Fletcher.

Communication.—"May the blessed spirit teach us the unfathomable depth of thy love. Lord, take away our stony heart, and give us a heart of flesh. Prepare ye the way of the Lord. The Lord be with you this night and for ever. Amen." [In 40 minutes.]

2nd Spirit.—In answer to our questions said:—It would not give us its name, nor sphere. It was neither a male, female, or neuter spirit—but a good spirit, known to Grace Fletcher—yet we were not to place any reliance in it.

Q.—Why will you not give us your name? A.—You are not solemn enough.

(N.B.—We were all very quiet and serious.)

Q.—Will you come to us again? A.—Yes.

Q.—When will you tell your name? In how many days? A.—Six. [In 20 minutes.]

3rd Spirit.—Would not give its name, nor any communication.

Q.—Why did not the Duke and the twelve spirits come to-night?
A.—Because they are engaged.

Thursday, January 18th. *Seance* from 7.30 to 8.

Same spirit as last night—no name—spelled out the following:—
"The spirits will not make any communications for four nights."

Q.—Will they tell us why? A.—No.

Q.—Shall we sit any longer to-night? A.—No.

Q.—Will the spirits come again next time at the usual hour?
A.—Yes.

Monday, January 22nd. *Seance* at 7 p.m.

A spirit came, and commenced rapping on the table—(the small one we generally use)—for the first time, but we could get no distinct communications by that means. The spirit would not give any name. We asked the reason, and it gave the following answer by tipping:—

"Not till a certain man is dead."

Q.—Will the spirits make any communications to-night by tipping or rapping? A.—No.

Q.—Will they to-morrow night? A.—Yes.

Monday, January 22nd.

Raps for the first time, but no communication through them.

Q.—Will the spirit present give its name? A.—No.

Q.—Why? A.—(By tipping).—Not till a certain man is dead.

Tuesday, January 23rd.

1st Spirit.—Marquis of Anglesea.

Communication.—“You will wreath my brow with laurels—Listen to good advice.”

Then came the following droll names:—

Obadiah, — Weathercock, — Timothy, — Slobber, — Angelina, — Pigtail, — Peter Longlegs, — Mark Wimbletoe.

Q.—Why do spirits give us such names? A.—Live and be merry.

Wednesday, January 24. *Seance* from 7.30 to 9 p.m.

1st Spirit.—Grace Darling. 6th sphere—2nd circle.

Communication (by tipping).—“Never despise sailors, because in them dwelleth affection.” (There were two mediums—one a sailor—an officer in the Navy.)

“I saw in a vision four angels: they were supporting the four quarters of the earth, and on each quarter was inscribed Charity, Love, Peace, and Hope; and after that they vanished.”

She would come again in three days, the spirit said.

2nd Spirit.—An inferior spirit probably—a few loudish raps—no communication.

3rd Spirit.—Tipping—a good spirit of the 7th sphere—would not give its name:—said—“I will come in three days.”

P——, February 5th, 1855.

DEAR SIR,—

I enclose you some more spirit communications, some of which are certainly very curious and interesting. *Mehemet Ali* and *Robert Burns* have given us some prophecies respecting the downfall of England; but there is no doubt that we know quite as much about it as they do, I think. The communication of *John Kent* is very remarkable, as it has afforded us the means of testing its accuracy, and has proved to be substantially true. None of us at the time remembered ever having heard of such a person.

We were all much pleased with your introduction to Part 6—the argument is excellent, and irrefutable.

I shall endeavour to drive over to Sevenoaks and pay you a visit as soon as the weather clears. This last week we have been regularly blocked up by the snow; but I am happy to say we are all pretty well.

I remain, dear Sir,

Yours very faithfully,

Robert Owen, Esq.

R. M. P.

Sunday, January 28th. *Seance* from 7.20 to 8.16.

Spirit present.—John Kent.

Q.—Will you tell us in what sphere you are? A.—In the sphere of God.

Q.—Have you ever known any of us? A.—No.

Q.—Why did you come to-night? A.—“There is therefore now no condemnation (to them) which are in Christ Jesus.”—Rom. 8., v. 1.

Q.—Of what profession were you? A.—Caulker.

Q.—Where? A.—Plymouth.

Q.—Have you any relations still living there? A.—A son.

Q.—What is his name? A.—John Kent.

Q.—Of what profession is he? A.—Shipwright—Devonport.

Q.—Is that the name of the place where he now is? A.—Yes.

Q.—In the dockyard? A.—Yes.

Q.—Would a letter find him? A.—No.

Q.—Would you be angry if we write? A.—Yes.

Q.—Can you tell us why we must not write? A.—Not in war time.

Q.—Are you a true spirit? A.—Yes.

Q.—Do you know Grace Fletcher? A.—No.

Q.—Mary Owen? A.—No.

Q.—Grace Darling? A.—Yes.

Q.—Did she send you to us? A.—Yes.

Wishing to ascertain, if possible, whether the above statement respecting John Kent was true, I wrote both to the Superintendent of the Dockyard, and to the Post-master, Devonport, to ask if they could inform me whether there was such a person as John Kent still living at Devonport, and supposed to be employed in the Dockyard. I have received three letters in reply, of which the following are copies :—

Post Office, Devonport, January 31st, 1855.

SIR,—

Mr. John Kent, a shipwright in the Dockyard, still resides in Devonport.

Your obedient servant,

(Signed) THOMAS COFFIN.

Her Majesty's Dockyard.

Devonport, February 1st, 1855.

John Kent, who was a shipwright in this yard, died about ten years since. There is a son of his a shipwright in this yard. His Christian name is “Isaac.” He has a brother “John,”—a tailor by trade, residing at 27, Richmond Street, Walnut Tree Walk, Lambeth, London. John Kent, senior, had a brother, a caulker in this

yard; whose Christian name is "Thomas." He is superannuated from the service, and is living, and about ninety-three years of age. [In reply, signed "W.," I believe.]

11, *Caroline Place, Stonchouse, Plymouth,*
February 2nd, 1855.

SIR,—

From an inquiry instituted yesterday by Admiral Seymour of our yard, I have reason to believe the person sought for by you was my father, John Kent, formerly a shipwright in this yard. He was well known as the author of "Gospel Hymns and Poems." Should you require any information respecting him or his family, of which I am the eldest, it would afford me pleasure to communicate it on the receipt of an intimation of your wishes.

I remain, with the utmost respect,

Sir,

Your most obedient,

(Signed) ISAAC KENT,
 Shipwright, Dockyard.

I may observe that we have none of us been to Plymouth,—nor do we know any person there.

Tuesday, January 30th.

Spirit present—Grace Darling.

Q (by the spirit).—"Will you put faith in what I say?" A.—Yes, we will.

Communication.—"The heart is deceitful above all things, and desperately wicked. Let no man separate you from the love of Christ. Hold fast that which is good."

Q.—Do you know the spirits that manifest themselves at Mr. Koon's, in America? A.—Yes.

Q.—Will you tell us if these manifestations are true? A.—All spiritual manifestations that are transacted in America are false.

Q.—Did you send John Kent to us on Sunday? A.—Yes.

Q.—Was his statement true? A.—Yes.

"Stand fast in the faith."

Wednesday, January 31st.

Spirit present—Mehemet Ali, 7th sphere.

Communication from Mehemet Ali.—"Your beloved England will fall with a dreadful crash,—and not to rise again."

Q.—When will this happen? A.—In sixty, (1860.)

Q.—Why will she fall? A.—Because she is worn out—I tell you this for your good.

Friday, February 2nd.

No communication after sitting half-an-hour.

Q.—Will not the spirits say anything to us to-night? A.—No.

Q.—Why not? A.—You must be better prepared.

Q.—Will you tell us how to be better prepared? A.—Have faith, and be serious.

Q.—Will the spirits come to-morrow? A.—Yes.

Q.—Some good spirits? A.—Yes.

Saturday, February 3rd.

Spirit present—Robert Burns, the Poet.

Communication.—“I saw England suspended to the rainbow, ruling all nations.

“England will be degenerated in two years.”

Sunday, February 4th. *Seance* one hour.

Spirit present—A Visionary Spirit—the only name it would give—of the 7th sphere.

Q.—Has it ever been on earth? A.—Yes.

Q.—Is it a male spirit? A.—Yes.

Q.—Was he a writer? A.—No.

Q.—Will he give us any good advice? A.—Yes.

Communication.—“The Lord is my shepherd; therefore shall I lack nothing.”—Ps. 23, v. 1.

“Therefore, to him that knoweth to do good, and doeth it not, to him it is sin.”

“O Lord, our God! how excellent is thy name in all the earth.”

February 7th, 1855.

No communications. The words “Too late” were spelled out. (We were about a quarter of an hour later than our usual time.)

February 8th.

No communication. When asked the reason, the answer was:—

“Too much excitement.”

Q.—Are the spirits angry with us? A.—Yes.

Q.—Will they come to-morrow? A.—No.

Q.—Saturday? A.—Yes.

Saturday, February 10th.

From Grace Darling.—“Like the vision of a stupendous fabric that leaves not a wreck behind.”

Q.—To what does this allude? A.—What I saw the other night.

Q.—Will you tell us what you saw? A.—I will tell you some future evening. Be prepared.

Q.—Will the spirits come to-morrow? A.—Yes.

Q.—Some good spirits? A.—Yes.

Q.—How many? A.—Four.

Sunday, February 11th.

Q.—Will the spirits give any communications to-night? A.—No.

Q.—Will they tell us why? A.—The mind is too much agitated.

Q.—Whose mind? A.—Maurice's.

Q.—What will relieve it? A.—Gratitude.

Q.—Will the spirits come to-morrow? A.—If you are prepared.

Monday, February 12th. *Seance* from 7.15 to 9.20. Several raps during the *seance*.

1st Spirit—Grace Fletcher. (Robert and Bessie at the table.)

“You are certainly the most victorious of people.”

2nd Spirit—Grace Darling. (Charlotte and Maurice at the table.)

“Be rational. The end of all things is at hand. Be watchful, for you know not what to-morrow may bring forth. I saw in a vision all the kings of the earth,—each king seated on a throne of gold, ruling his respective nation; and a mighty wind blew, and swept them away, never to reign again.”

3rd Spirit—Mary Owen (merely announced her name; perhaps to introduce the following new spirits to us,—friends of hers in the spiritual world.)

4th Spirit.—Emily Page. 7th sphere. (She was a friend of Maurice's, and died about a year ago.)

Q.—Will you say anything to us? A.—Not to-night.

Q.—Will you come again? A.—Yes.

Q.—When? A.—In three days.

5th Spirit.—Caroline Powerscourt. 7th sphere. (Quite a stranger to all of us.)

Q.—Will you give any communication? A.—It is too late.

Q.—When will you come again? A.—In four days.

(The spirit said she knew Grace Darling, Mary Owen, and Emily Page.)

Tuesday, February 13th.

1st Spirit.—Constance Lafette. (Only the name Constance was spelled at first.)

Q.—Have you another name? A.—Yes.

Q.—Will you give it? A.—No.

Q.—Why? A.—Because it is best known to myself.

On repeating the question Lafette was spelled.

Q.—Did you know any of us in France? A.—Yes.

Q.—Which of us? A.—Charlotte.

Q.—Where? A.—Bologne. (Boulogne.)

Q.—Who sent you to us? A.—Josephine Bounaparte. (Bonaparte.)

Q.—Why did you come ? A.—To improve your minds.

Q.—Where did you live when you knew us at Boulogne ? A.—Boulevards.

Q.—What Boulevards ? A.—In Paris.

Q.—When will you come again ? A.—*Demanche*. (Sunday)

Q.—*Connaissez vous les autres esprits qui nous fréquentent ?* (Do you know the other spirits that come to us ?) A.—*Oui*. (Yes.)

Q.—*Viendrez vous avec Mary Owen ?* (Will you come with Mary Owen ?) A.—*Non*. (No.)

(We remarked to each other, without putting the question to the spirit, perhaps she knew Eugene Byse, a friend of ours in Paris. The table immediately tipped—"yes"—of its own accord.)

Q.—*Connaissez vous Eugène Byse ?* (Do you know Eugene Byse ?) A.—*Oui*. (Yes.)

Q.—*Très bien ?* (Very well ?) A.—*Non*. (No.)

Q.—Perhaps we shall have a communication from Paris ? A.—Yes.

Q.—To-night ? A.—No.

N.B.—Charlotte does not recollect having known such a person. I have written the French words as they were spelled by the spirit—but the orthography is not quite correct.

2nd Spirit.—Eugene Oudinot.

Q.—Is it the same person that knew my friend Aline Plattel at Paris ? A.—Yes.

Q.—Can you give us any news of Aline ? No answer.

Q.—When will you come again ? A.—Monday.

Wednesday, February 14th.

1st Spirit.—Emily Page.

"In all your undertakings, you are sure to prosper."

Q.—Who ? A.—Maurice.

"Always abound in love, and keep from bad company. To thee only do I owe my happiness."

Q.—Will you come again ? A.—Frequently.

Q.—Are you Maurice's guardian angel ? A.—Yes.

2nd Spirit.

Q.—Will the spirit give its name ? A.—No.

"The spirit is interceding for you all."

Thursday, February 15th.

Grace Darling.

"All nations will be at war this year, and after that comes the end."

Q.—Of What ? A.—Of all devilism.

Q.—Will the spirit be kind enough to answer a few questions ? A.—Yes.

Q.—Has father arrived safely in London ? A.—Yes.

Q.—Can you tell us where he is now? (half-past six p.m.) A.—Yes. At the Hotel Cox. (Cox's Hotel.)

Q.—What is he doing? A.—Writing.

Q.—What is he writing? A.—Letter.

Q.—To whom? A.—Atkins.

Q.—At Oxford? A.—Yes.

Q.—In what room is he writing? Here the spirit shook the table angrily and said—Do not ask so many foolish things.

[The correctness of the above answers remains to be proved. Before starting, futher did not express his intention of going to Cox's Hotel, nor of writing to Mr. Atkins.]

[The details of these answers were not correct.]

APPENDIX H.

Postscript from Mr. F. Hockley.

Croydon, December 4th, 1854.

MY DEAR SIR,—

Your favour of the 1st is to hand. I will ask the C. A. for his opinion upon your advertisement, and forward it to you forthwith. I intend, (D.V.,) to be at the proposed meeting on the 1st of January, 1855, and I trust your philanthropic exertions will at length meet the much coveted "*reward*,"—the happiness of *seeing* "the permanent happy existence of the human race" actually commenced.

With reference to the Christian doctrine of the atonement, which you deem "contrary to all your previously received ideas of the Almighty God of the Universe,"—I can only repeat the words of your friend William Allen, addressed by him to you in October, 1815;—"If a man will believe nothing which cannot be mathematically demonstrated to him,—nothing which is not beyond the reach of his limited capacities and powers,—he must remain in darkness so long as it is impossible for *finite* to comprehend *infinite*."

I am still engaged upon the subject with the C. A., and through him receive that by faith, which reason should never give me. If the doctrine could be demonstrated by argument, Professor Newman's earnestly written works,—"*The Soul, its Sorrows and its Aspirations*," and "*The Phases of Faith*,"—would not still remain unanswered; for I cannot receive the much lauded "*Eclipse of Faith*" as an answer;—indeed, I do not think an effectual antidote to his views can be given, except by him. That he will ultimately do so, I believe, from the response given to me by the C. A.:—

"Five years ago there was no probability of Mr. Owen's believing in a life hereafter. As long a time will make the same difference to Mr. Newman."

I shall be much pleased to receive any further information as to the manifestation at Brighton which you mentioned to me the other evening. If it is corroborated, we must send ——— down as "Our own Correspondent," that he may become converted.

With best wishes,

I remain,

Dear Sir,

Yours faithfully,

F. H.

Robert Owen Esq.

Croydon, 23rd January, 1855.

MY DEAR SIR,—

I am favoured with the proofs of the Appendices A. and B. of your forthcoming Part 6. Were I to presume to criticise either the questions or the answers contained in Appendix A., simply because they are opposed to the views stated in Appendix B., it would on my part be an unwarrantable impertinence; still I cannot but think it is to be regretted that the name of Jesus Christ should be thus inserted without any comment or qualification upon the simple announcement of an invisible-spirit rapper, inasmuch as it is a needless and profitless shock to the feelings and opinions of your Christian readers and well-wishers. Upon receipt of your letter of the 16th November last, I stated to the C. A.—

1.—Mr. Owen informs me by letter that at a recent *seance* the presence of Jesus Christ was announced. Now although we are told by Jesus himself, (Matt. 18 v. 20,) "Where two or three are gathered together *in my name*, there am I in the midst of them"—yet the present statement being repugnant to my feelings and belief,—may I ask if it is possible that any spirit can assume his name and appearance?

C. A.—A vision of him appeared to Swedenborg,—and Mr. Owen is as great as he.

2.—When you say a vision of Jesus appeared to Swedenborg, and to Mr. Owen,—do you mean that he appeared personally.

C. A.—No I do not. The vision of the spirit appeared -- the likeness of the spirit of the Son of God.

3.—If the likeness of the spirit of the son of God so appeared to Robert Owen,—would it not, or the spirits attending it, have enlightened him upon the subject of the atonement and redemption of mankind through Jesus Christ?

C. A.—His belief is so much nearer to the right path, than it was at first, that I firmly believe the time will come when he will be thoroughly convinced of all the true doctrines of Christianity.

4.—The answer you have given me as to this spiritual vision is

so surprising, that I beg you will give me some further explanation or reason for its appearance.

C. A.—Great purposes are used to meet great ends. If two founders of great and distinct sects of religionists needed assurance of things which they may doubt, nothing would be too great that conduces to that end. Under these circumstances, or for any worthy cause, the Son of God would condescend to allow the light of his spirit to illuminate the way of truth.

He who when upon earth went about doing good for the sake of good, and going amongst every disease that he might heal for the sake of his fellow-men, when he was as pure in spirit as he is now, would assuredly guide right at last the man who in so many instances had followed in his path.

On Tuesday the inst., I read the question and answer, page 8, Appendix A., and requested the C. A.'s. view of it.

C. A.—I wish it had not been written ; but as it is done, I do not wish it to be altered. I am not sure that communication was received rightly.

Jesus Christ is the Messiah, or rather will be at the second coming. He is the regenerator of mankind, because through him all have life everlasting.

His influence was there ; his knowledge and part of his spirit was there ; together they formed a spiritual body representing him. All persons who believe in the divinity of Christ, believe that he is an all-pervading influence, and that his spirit enters into the heart of those who follow his guidance and do what they believe their duty.

They all believe that he is there to do good, to enlighten them, to purify their hearts, sanctify their actions, and lead them in salvation.

Then if they believe this, they can scarcely doubt that that same influence can take any form to do the same work for others which He is doing for them.

Why is it unreasonable to suppose that He should take the only means which a man will allow to be used in any way to convince him ?

Mr. Owen was more readily open to conviction this way, than any other ; and what the argument of man could not effect, a spirit would be able to do by aiming at the weakest part.

If Jesus Christ left the most perfect bliss, came upon earth full of sorrow, lived here for more than thirty years amongst the hardships and privations of life, and amongst the poorest of mankind—persecuted as no man has been since, and died an ignominious death, when he could have prevented it, solely for the love of man, do you not think he would use his influence,—small perhaps at first, but great if necessary,—for the enlightenment and true teaching of any of those mortals who were willing to believe ?

No Christian can deny that he *can* do this ; and if he will do this for those who have denied him, done wrong to their fellow-men, and yet died in his belief at last,—why should he not do it for a man who, through his long life, has had no aim but the good of mankind ; who, as a man, has followed the example that Jesus Christ set—

"Love one another"—"Love thy neighbour as thyself"—"Do unto others, even as you would they should do unto you?"

I returned thanks.

[I hasten to send the above. Any comments of mine would be superfluous; but I trust shortly to have the pleasure of showing you the whole of the C. A.'s remarks in relation thereto. Trusting you are in good health,

I am, dear Sir,

Yours faithfully,

F. H.]

Croydon, February, 1855.

MY DEAR SIR,—

Enclosed I have the pleasure of forwarding you the responses given by the C. A. in relation to your introduction to Part 6, of which you sent me a proof, and also upon the MS. portion of Part 6 enclosed in your letter of the 3rd inst.

I also send you the first question your friend ——— has favoured me with, and the response given by the C. A. in answer thereto,—the first I hope of a long series. I have had some very curious communications lately, and so soon as I have written up my minutes, I will forward them for your perusal.

I am, Dear Sir,

Yours faithfully,

F. H.

Robert Owen, Esq.

Tuesday, 30th January, 1855.

1.—Addressing the C. A., I said:—Mr. Robert Owen requests your view of this "Introduction to the Second Edition of the report of his meeting in St. Martin's Hall, on the 1st instant, containing his reasons for calling his meetings."

C. A.—I know what it contains, and I believe it to be another step towards the success of his much desired plans.

2.—I then said:—As his scheme for the amelioration of society is not founded on a religious basis, do you think it will succeed?

C. A.—I do. And it is also much best that in this peculiar system which he has founded, and which, if carried out strictly, would "sow the good seed" in the hearts of man, and which is intended to be universal education, no religion should be named. Were he to mention that, he must name one particular sect; and were that one sect mentioned, all others would be excluded. Where it is founded to teach piety and benevolence, it is unnecessary that any particular Doctrine should be argued upon. Children brought up under his method could not fail to have religious feelings.

3.—Mr. Owen illustrated his axiom that "man's character is formed *for* and not *by* him." at his lecture on the 1st January, by

observing that it was possible to take seven children of the same parentage, and to bring them up in different places, in different languages, nationalities, and creeds, and to make them most religiously hate each other; and that it was equally possible to take seven children of different parents and nationalities, and to bring them up in one language, one creed, and one brotherly love to each other.

C. A.—Man's character is formed for him in the first place, because, had he no education at all he would be little better than a savage. But if that education is performed rightly, it develops *his own will* and *his own character*.

4.—Mr. Owen's friend —— has favoured me at my request with the first of a series of questions—which he places as curtly as possible, that it may not be “a leading question.” It is:—“What is the human will?”

C. A.—The mind concentrated on one object. Thought, and the powers of the mind directed to obtain it. But I may here state to you, that the will of man can only exist in opposition. It is a dormant power of the mind, which only rises under restraint. And that which is deemed impossible to be gained by any other agency of the soul, is obtained by the will.

Tuesday, 6th February, 1855.

Addressing the C. A., I said:—Mr. Robert Owen has sent me the MS. of Part 6, and requests your opinion thereon.

C. A.—Will you put them against the seal?—It is very well; but you know my opinion on the spirit manifestations. You can tell him that as his opinion remains unchanged on the spiritual manifestations, he is right to express them;—but, at the same time, I can assure him they are undoubtedly wrong.

APPENDIX I.

Postscript from Medium No. 4.

Jersey, March, 1855.

MY DEAR FRIEND,—

A few days ago a spirit came and gave his name—James Pierrepont Greaves. He said he knew you once, and that he could tell you much that would benefit the world to know. He gave me the enclosed for you. * * * *

I remain, dear Sir,

Yours affectionately,

— — —.

Enclosed in the preceding letter.

Be God-like, and the spirit will act in and through you.

The character of the *soul* or *spirit* is formed for it, even before birth; the outer or *mind* character is formed after birth, by the outer conditions, good or bad.

To have divine men and women, you must make divine spirit or soul conditions. This can only be effected by true and spiritual unions.

I find it difficult to communicate my ideas through you when alone. You did not understand me. Write what I have given you to Mr. Owen, and say, if he could sit with you I could tell him much he is anxious to know.

I have wished to communicate spirit truths to Mr. Owen for some time, and hope yet to do so. Live for the spirit.

J. P. G

END OF PART VI.

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