

THE Spiritual Magazine.

Vol. II.]

JUNE, 1861.

[No. 6.]

SPIRIT KNOWLEDGE OF THE ANCIENTS.

By the Author of "Death and Resurrection."

As a foundation for the theory of spiritual communications in a former article,* I gave at page 126 of this volume of the Magazine, the statements of several clear-seers, on the spirit and soul of man, the process of death, and the evolution of the spiritual body. As many of the narrators were uneducated persons, ignorant even of the descriptions given by seers of their own time, they will not be suspected of having framed a coherent system from the remains of ancient philosophies. But notwithstanding this, a comparison of the doctrines of the oldest Eastern nations, the Jewish cabbala, and the Greek and Gnostic philosophers, will give us a series of statements almost identical with the revelations of modern seership. A few thoughts on the manner in which the religious education of the world, or the process of bringing all His children to Himself, has been carried on by our Heavenly Father, may help us to account for the seeming mixture of wisdom and ignorance in the spiritual systems of early times.

Every nation must go through the course of spiritual education best adapted to its own wants and peculiarities. The higher and more prominent minds of any period are chosen as the recipients and communicants of truth, by their invisible teachers, who again receive and transmit the highest knowledge from angelic sources; thus all receiving, in forms modified by the medium through which it passes, the ray of divine light from the first fountain. But, as was said before, and must be borne in mind, *every impression from the higher world comes clothed in the language or the image with which the brain of the prophet is familiar*, and thus the inspired teaching of the highest mind at any one time cannot deal with truths of nature or of science, greatly beyond the degree of knowledge to which the world has attained. We find, therefore, that the human element in all inspiration will be subject to two conditions—first, the individual character of

* Vide "The Credulity of Unbelief," *Spiritual Magazine*, p. 8, 1861.

the inspired prophet or seer; and, secondly, the degree of advance in general knowledge made by his nation at the time of utterance. These conditions must be remembered in our retrospect of the world's religious history. And it will be found that two periods or states have alternated from the early teaching of our first fathers, to the half-knowing, half-doubting rationalism of our own time.

The first of these states or periods is that in which the external universe, with its infinity of objects, is allowed to make its impressions on the minds of men, as in the infancy of an individual the young senses are awake, and learning the names, forms, colours, &c. of objects. This is the time when Adam names the animals and plants of Paradise. The second state of the man or nation is that in which the internal sense is opened, and the knowledge gained during the first period is used as the material from whence is taken imagery for the corresponding spiritual truths. This last is the inspired age, or rather one of the inspired ages, of a man or nation. It is evident that it must be preceded by a time of external mental acquirement, and also that as the accumulation of science goes on during the age of revelation, the last, conveyed in natural symbols, will only retain its power as long as these symbols form a part of real science. As soon as they become obsolete, or are superseded by a deeper insight into nature, their spiritual meaning will be lost, and the outward symbol alone remaining with the ignorant, an age of mixed scepticism and superstition ensues, to last until the minds of the perceptive but presumptuous learners are found fit for a new influx of spiritual truth.

In this way from the very beginning have natural science and spiritual truth alternated, forming the ebb and flow of a wave from the holy source of all life. These *waves* or undulations of spirit seem to correspond to the undulations of light and sound, to the pulses of the heart, the breathings of the lungs, and the other regular and periodic influxes of power by which all nature is sustained and vivified. The great consummation of the last age, I write in all reverence, was the coming of our Lord upon earth, the Word made flesh, the complete union of divinity with *perfect* human nature. The consummation of the next age, will be that glorious second coming, when our spiritual eyes being opened, we shall behold him in the spirit. And for this we were taught by Him to pray, because prayer is the means of its own fulfilment, forming a pure channel through which the living water flows into and purifies the soul.

I must recur again to this idea of "the age," because it is found in many ancient writings. The original words *æon*, *ævum*, *æon*, having long been the subject of controversy among

the translators of Scripture and the interpreters of Greek philosophy.

It is evident that what we call a *low*, or rather a very simple form of spiritual teaching, does not necessarily emanate from a *bad* source. It will be as exalted as the brain of the person transmitting it can receive, and only its tendency, and its advance upon former religious beliefs, can furnish a test of its origin. Wherever the teaching has been given *in correspondence*, the outward sign, or exoteric meaning only, would be given to the untaught, while the internal truth formed the esoteric learning of the initiated. How much of the mystery kept up on these subjects by the priests may have been due to their love of wealth and power, and how much to a fear of disorderly communications cannot now be known. It is possible that a well-meant caution might be the original motive for secrecy, and priestly avarice and ambition might only take the place of conscience, as the internal truth was lost, and its outward symbol put in its place.

These remarks seemed naturally to precede a comparison between ancient and modern spirit-knowledge. They may help us to ascertain the degree of mental progress of a nation by the class of types and figures employed in their early sacred writings. And possibly to assign their respective places, in our own time, to the High Churchism, Low Churchism, German Rationalism and Neology, "Essays and Reviews," and all the varieties of belief, doubt, and enquiry, which mark the junction of a period of mental acquisition with one of spiritual enlightenment.

The following sketches are substantially and for the most part taken from *Brücker's Historia Critica Philosophiæ*. The short space of a magazine article will not admit of my giving notes of reference to each separate statement, every one of which indeed is familiar to the readers of ancient history. My aim in collecting them here is to show their similarity with each other and in principle with modern spirit-teaching.

The earliest religious belief of which any traces remain to us apart from Holy Writ, is that of the Chaldeans, whose theogony contained much in common with that of the Persians, Egyptians, and other early Eastern nations. "They believed in One God, the parent and Ruler of all, the fountain of all spirits (*omnium spiritum*), whose essence is like a soul diffused through every part of the universe. Thus all creation (*universus*) is filled with spirits, and the higher the portions of the universe the higher and nobler are its spirit guardians (*præsides*), who are given off from the divine universal soul. These are divided in order of dignity into separate classes, *God's Dæmons, Heroes*, the first being gods of certain zones (*qy. spheres?*), the others who are angels or dæmons, not restricted to any. This belief is

said by the historian to be the origin of all religious worship, even that which consisted in paying honour to the memory of the dead, though all degenerated into idolatry, as the worship due to God was given to these spirits."

It seems plain that the highest order, who are termed gods of certain zones, are what we should now call angels: risen and glorified spirits. The only apparent distinction between heroes and dæmons, is that those spirits called *Heroes* were great and renowned during their life on earth. The word *Dæmon* seems to be a generic term for a spirit, and must not be understood necessarily to mean an *evil* spirit. It may be either a watchful benignant guardian, as in the case of Socrates, or as in the instances given in the New Testament and wrongly translated *Devils*, spirits of a base malignant nature, whose affinity for earth led them to take possession of some weak or diseased human being. "The ancient Eastern nations in general believed in the existence of evil spirits, *clothed in a vehicle of grosser matter*; and in opposing and subduing these the power of their incantations was supposed to consist." Here again is a statement precisely identical with that of modern seers,* who describe the spirits nearest to earth as gathering to themselves a denser covering of the nerve-spirit, and as thus enabled to produce sounds and to act in other ways upon matter.

It would require great research in a field hitherto unexplored, to trace in detail the connexion between the symbolism of the ancient nations and their spiritual belief. Perhaps the astronomy of the Chaldeans, on which their exoteric religion was founded, kept their symbolism from the more material forms of earth: but it is certain, as stated by the ancient historians,† that "instead of giving instruction *directly*, they conveyed their knowledge under the form of symbols, which they always retained the power to modify.

"Though the ancient Persians are said, like the Chaldeans to have worshipped the sun, it has been held doubtful by the best authorities, whether their adoration was paid to him as the Supreme God, or only as the visible symbol of the Divine." Surely the law of symbolic or correspondential worship before laid down, would prevail in their case as in that of other nations. The untaught would worship the visible symbol, while the initiated knew, as Swedenborg has since taught, that the sun of the world is the most perfect *correspondence* of the spiritual sun, gathering into focus, and again pouring forth streams of vitality upon external nature. Fire, too, was a symbol of a lower degree. To this day the Parsees in India keep a fire of sandal-wood

* *Vide* "Death and Resurrection," *Spiritual Magazine*, March 1, 1861.

† Diodorus and Eusebius.

burning incessantly in their temples, and boast that it has never been extinguished since their expulsion from their own land. There is reason to believe that the "pure fire" or "light" adored by the early Eastern nations was not the simple element of fire, but rather the wondrous vital ether, the essence of life, whose rays, in all their modifications, produce light, heat, and all the other effects of creation.* This acting on matter was probably the *soul of the world* of the Orientals and of Plato. "The Persians of the time of Zoroaster identified with their good principle, light, spirit, life; with the evil principle, darkness, matter and death. *Through the Divine mediation*, they believed that the good would ultimately conquer." Zoroaster says: † "The time is coming when Ahriman (the evil principle) shall be entirely destroyed, when the earth shall become a perfect plain, one language shall be spoken, and men shall live together in happiness, neither requiring food, nor casting a shadow."

This doctrine, resembling that of the millennium, was almost inseparable from the teaching of Zoroaster concerning spirit and matter. He taught with the Chaldeans: "That various orders of spiritual beings emanate from the first fountain, which become less perfect as they recede from their original source. That the soul of man is a spark of divine light, ‡ immortal, and destined to return to its original source. That matter, being the emanation farthest from God, becomes thick and lifeless, and is thus the cause of evil; but in the conquest of good over evil it will be refined and spiritualized."

Here we find Swedenborg's doctrine: "*By the Divine mediation*," *i. e.* by the descent, as Swedenborg expresses it, of the Word into ultimates, the glorification of the Lord's humanity was accomplished, the conquest of life and good over death and evil achieved, and Heaven opened to all those souls who unite themselves to Him. This last doctrine stands out even more prominently in the Jewish Cabbala.

It is said by the historian of the Persian Magi that even before the time of Zoroaster, their rites consisted in interpreting dreams, and in the practice of divination and prophecy, "*they pretending that the gods appear to them.*" It will be seen that there is one marked difference between the doctrines of the ancients as above described, and that of Swedenborg. In the revelations of the Swedish seer it is very positively asserted that

* It has been lately asserted, and to some extent proved, that this primal element was the object of the Rosicrucian worship. Vide *Curious Things*, by Hargrave Jennings. London: 1861.

† Plutarch.

‡ I once asked a very young clear-seer: "What are our souls?" The answer was, "Our spirits are in a form like our bodies, the soul is a *very bright spark.*"

every angel however glorious, has originally been in a human form upon some earth. In the early Eastern systems we read of gods and higher spirits subsisting by emanation from the first fountain, and by their very nature far above matter. Many seers since the time of Swedenborg have declared their perception of higher angelic natures born in a sphere above that of mortals. We have as much to learn of the new spirit-teaching as we have of the real meaning of the ancient philosophies.

We now come to the early belief of the Jews, in whose curious half-forgotten traditions and ill-understood phraseology will be found a mine of wealth for the searcher after spirit-knowledge.

There were among the Jews, before the coming of our Lord, four distinct sects in religion, the Pharisees, the Sadducees, the Essenes, and the Karaites. All these, with the exception of the Sadducees, believed in the future state of the soul of man. The doctrines of the Pharisees are well known. The *Karaites*, or *Scripturists*, were a sect who, it is said, introduced the allegorical interpretation of the law. The *Essenes* appear to have had more of immediate spirit-intercourse than any of the others. One division of this sect is distinguished by *Philo* by the name of *Therapeutae*, or healers. We find this word, *healer*, in its Hebrew form *repha*, applied to one class of prophets. The prophets were, like the apostles, *healers*; and they healed by that spiritual power, which we now vaguely call mesmerism or magnetism.

"I thought," says Naaman, "he (Elishah) will surely come out to me, and stand, and call on the name of the Lord his God, and strike* his hand over the place, and recover the leper." 2 Kings, chap. 5, v. 11. In the name of the Archangel Raphael, we have the same word, the name implying the divine healing power, and probably belonging to a glorious society of angels, or *seraphs*—for in *seraph* the word again appears, with the common inflexion of the initial letter. Of this last an example is found in the healing serpent, the *brazen* serpent of the wilderness, which, however, in the Hebrew, is a *seraph* serpent, a type of the glory which was to arise for the healing of the nations. But the spiritual phraseology of the Old Testament requires, as we believe it will hereafter receive, the reverent attention of the most learned critics, to fathom its wonderfully systematized knowledge. In the partly grotesque and fanciful, partly allegorical, yet marvellous system, called the Jewish Cabbala, we find a philosophy whose origin cannot be traced, but which is supposed to be extremely ancient, and to have been modified at

* Or, move up and down.

different times, by the incorporation of doctrines gathered from the East, from Egypt, and from Greece.

The following, taken in substance from *Enfield's Philosophy*, is a tolerably faithful version of Brücker's longer and more detailed description:—

The origin of this system (the Cabbala) is uncertain, but it is of extreme antiquity. During the prophetic ages, the secret doctrines probably consisted only in a simple explanation of divine truth, under the form of symbols; afterwards, from the gradual incorporation of other philosophies, amid great confusion and perplexity, the Cabbala arose. Its chief heads are these:—

The Being from whom all things proceed is a Spirit, having within itself the principles of life and motion, existing by the necessity of its nature, and filling the immensity of space. This Spirit is En-soph, the Infinite Deity. The world is a permanent emanation from Him, in which his attributes and properties are variously modified. The nearer any emanation is to the First Fountain, the more perfect and divine is its nature, and the reverse. Before the creation of the world, all space was filled with the Or ha Ensoph, or infinite intellectual* light. But when the volition for the production of nature was formed in the Divine Mind, the Eternal Light withdrew itself to an equal distance in every direction from a certain point, and thus left a spherical portion of empty space as a field for the work of emanation by which all things were to be produced. In this space, there were still, however, some traces left of the Divine Essence, which were to become the receptacle of rays sent forth from the first fountain, as the basis of future worlds. From a certain part of the concavity of Infinite Light, which surrounded the opaque sphere, the energy of emanation was first exerted, and rays were sent forth in right lines into the dark abyss. This beam was united to the concave of light, and was directed into the centre of the opaque sphere. From this channel streams of light flowed at different distances from the centre, and formed distinct circles of light, separated from each other by portions of dark or empty space. Of these ten were produced, called *Sephiroth*, splendours, or *spheres*.

The beam of light, which is the first emanation, and is itself the source of all other emanations, is called ADAM KADMON, the *First Man*, or, *the Son of God*. The ten sephiroth are subordinate to Adam Kadmon, and are sources of Divine light and life to inferior beings. They are *media*, through which the Deity produces whatever exists.

The first Infinite Source of Being is the Ensophic world; after which, as above described, four worlds are produced by the law of emanation, the superior being the immediate source of the inferior. These are:—1. The world of emanation, including the sephiroth. 2. The world of creation, containing spiritual natures derived from the sephiroth. 3. The world of forms, composed of substantial natures derived from the superior spirits, and animating and informing ethereal vehicles. 4. The material and visible world, comprehending all those substances which are capable of motion, composition, division, and dissolution. The last and most distant production of the Divine energy is matter, which is produced when the Divine light becomes so attenuated as to be lost in darkness, leaving only an opaque substance† (carbo ignis divinæ), one degree above nonentity. Matter has no independent existence, but is merely a modification of the emanative energy of the Divine Nature.

The first order of emanative beings are called Parzuphim, persons, to denote their real existence. The second are Thrones, implying their power over the angels who inhabit the third world. The fourth, or material world, is the region of evil spirits, called Klippothis, the dregs of emanation. *Spirits of all orders have a material vehicle, less pure and subtle in proportion to their distance from En-*

* "Intellectual," here, seems to be used in Plato's sense, or as the word "wisdom" in Scripture. It has a more purely spiritual meaning than our word *intellect*.

† All spirits say that material objects appear to them as shadows.

Soph, and this vehicle is of the nature of the world next below that to which they belong. Those of the two lower worlds animate aerial vehicles, capable of impression from corporeal objects, and in many ways requiring renovation. The human soul, proceeding by emanation from the Deity, is an incorporeal substance of the same nature with the divine intellect. Being united with the body, one complex nature is produced endued with reason, and capable of action. The human soul* consists of four parts—Nephesh, or the principle of vitality; Ruach, or the principle of motion (in the 1st chapter of Genesis, v. 2., translated spirit); Neschamah, or the power of intelligence, and Jechidah, a divine principle, by means of which it contemplates superior intelligence, and even ascends to the Ensophic world. Every human soul has two guardian angels, produced by emanation at the time of the production of souls. The mind of man is united to the Divine mind, as the radius of a circle to its centre. The souls of good men ascend above the mansion of the angels, and are delighted with the vision of the first light which illuminates all worlds.

Here again, in the early Jewish teaching, we find the doctrine of the Mediator, "THE WORD made flesh." And to this doctrine of *Adam Kadmon*, or the *Eastern* (or first) man, the LOGOS of Plato, by whom the ages were made, a reference is made by St. John in the first chapter of his Gospel, and by St. Paul in the Epistles of the Romans and the Corinthians.

The word Sephiroth may be translated "Spheres." It is also Sapphires. I may not now refer to the clear seeing in the temple, when "the Word of God" came by *Urim and Thummin*, when the breast-plate of the high priest, and the ephod, both containing large sapphires, were among the means used for obtaining spiritual vision.

There is much that is curious in the Rabbinical description of the human soul, one of whose parts is *Nephesh*, the soul, properly so called. When the prophet Elijah restored the widow's child† "The soul of the boy (*Nephesh*) returned unto him." Balaam, in his spiritual or entranced state, is said to be "nephel, having his eyes opened." The *Jeckidah*, or power of ascending to the Ensophic world, seems to be the faculty of clear-seeing.

The foregoing is too slight a sketch to give anything like an adequate idea of the wonderful coherence existing among the spiritual teaching of all times. In perfect correspondence with the phenomena of universal nature, we find the Eastern nations gifted with a clearer vision than others, as their climate and constitution have been adapted to receive, with the earliest rays of the rising sun, the higher and holier beams of that spiritual glory of which he is the symbol.

I have tried to indicate the manner in which our newly-found key may be applied to the closed doors of the storehouses of the East. I hope that before long some abler hand and head will be found to penetrate into every dark recess, and to bring to light the hidden treasures of that wonderful region.

* This seems to imply, all that internal nature which is not material.

† 1 Kings, xvii. 21.

A SPIRITUAL PENDULUM.

THE press in France, a few years ago, indulged in denials and witticisms on the subject of spiritual manifestation. A change has come over it: it laughs no longer: it frequently inserts communications on the subject, such as of facts and occurrences vouched by persons of credit. The *Monde Illustré* of the 23rd February, contains a letter from Dr. Eymard, of Lanchatre, near Grenoble, elicited by some comments which he had seen, attributing the physical phenomena of spirits to electricity, &c.

Dr. E. begins by saying, that in the year 1855, having been informed of the phenomena of the *sympathetic* or *magnetic pendulum*, but which he prefers to call the *Spiritual Pendulum*, he resolved to make a serious examination of them. He devoted a month to experiments. A piece of any thing flexible, with anything of weight at the end, served as a pendulum, and the signs of intelligence were expressed by agreed movements and oscillations having reference to letters and words to form phrases, as with the table. His experiments gave the following results:—

- 1.—That the pendulum was moved by an unseen and intelligent agent.
- 2.—That the actuating intelligence could not be a reflex of mine, seeing that it imparted to me things of which I had never thought, and of which I was entirely ignorant.
- 3.—That the intelligence was exercised upon facts, past, present, and to come.
- 4.—That it preferred to descant upon religious topics, and upon the spiritual world.
- 5.—That in sentences, perfectly well spelt and constructed, there would sometimes be words without vowels, and unintelligible.
- 6.—That its will was independent of mine; sometimes repellent to it: it would refuse to move the pendulum if I *ordered* it, and would move it with pertinacity if I *forbade* it.
- 7.—That this intelligence, in *rappor*t with the pendulum, could be evoked by some persons better than by others.
- 8.—That this intelligence could express anger. I was out of temper with it one day, and it replied to me in a similar animus and tone: it might be said that we quarrelled; after which, it refused to satisfy my *curiosity*, unless the question had reference to its *power*.
- 9.—That anything, no matter of what nature, weight, or form, suspended by no matter what flexible substance, the first thing to hand, suspended by a yard of twine, would oscillate at my asking, but remain motionless without it."

Having thus related his experiments of six years ago, Dr. Eymard continues:—

"Imagine my astonishment, Mr. Editor, with these results fixed in my mind, at recently learning, through your journal, that the latest derider of the *marvellous* attributes the oscillations of the pendulum to purely human influence, especially to *electricity* in concurrence with the *will, thought, desire, or curiosity* of the operator—that the phenomenon is purely material and unmixed with intelligence. I said, I will go over my experiments of long ago again, and, if necessary, correct them. I now determined that the pendulum should be a non-conductor of *electricity*. I constructed an apparatus of wood, in the form of a miniature gallows, the transverse bar of which supported three accurately fixed pendulums, thus avoiding the inconvenience of digital suspension, which, in spite of every care, will produce little involuntary oscillations. The first pendulum consisted

of a small bell, at the end of about a yard of hempen twine. The second, of a chevalier ring, suspended in the same way; and the third of a piece of sealing-wax, suspended by a silk thread, and moving over a cake of resin, laid upon two glass plates. I commenced my experiments with the last, by lightly touching, with the point of my finger, the loose end of the silk thread, which was wound round the transverse bar. These are the questions I put, and the replies which were immediately made by oscillations, as free as those by ordinary pendulums, previously stating the number, &c., which should be understood as indicating letters and other elements of sentences:—"Is it the electricity of my body which causes you to move?"—"No." "Is it my thought, or my desire, or my curiosity?"—"No nearer." "May it be my will?"—"No." "What is it, then, which makes you oscillate?"—"It is my pleasure....(It here suddenly stopped short.) "Is it to show your power to act, or not, that you stop in spite of my will?"—"Yes." "What do you think of those who deny your power and intelligence?"—"That they are donkeys." "That is hardly polite."—"I know that." "Will you substitute the expression by another?"—"No—I maintain it." "Can any one cause you to move?"—"No." "What is required?"—"Judgment, confidence, and faith." "Is it necessary for me to touch and look at the pendulum for you to act?"—"Yes." "So, if I were to shut my eyes, or cover them with a bandage, you could not move?"—"No." "Can you tell me the reason?"—"No."

Dr. E. goes on to say that he made other curious experiments, such as obtaining movements of a bell, suspended by a string three yards long; and the oscillation of an iron ball weighing forty pounds. The intelligence, acting through the pendulum, informed him that it could cause the oscillation of any earthly mass that could be previously suspended.

"Strong in experiments so decisive," says the evidently excitable Dr. Eymard, "and more irritated than ever against those who see in this most marvellous phenomenon nothing more than the play of the imagination of the experimenter, I drew up a memoir on the subject, and sent it, last December, to the *Académie des Sciences* of Paris." The writer, however, concludes by saying that he doubts whether the *Savans par excellence* of Paris will receive favorably a memoir to which it can assign no present place among the records of their sciences and modes. He seems inclined to the notion, entertained by many others, that they will not believe in the invisible world until, in its own light, they behold it with their own eyes.

J. D.

NATURE AND CONSCIENCE.—There are times when my soul is restless, and a voice sounds within me, like the trump of the archangel; and thoughts that were buried long ago come out of their graves. At such times the quiet face of nature seems to mock me. There are seasons when nature seems not to sympathise with her children. She sits there so eternally calm and self-possessed, so very motherly and serene, and cares so little whether the heart of her child breaks or not, that at times I almost lose my patience. But I think we must confess that all this springs from our own imperfection. How beautiful is this green world which we inhabit! Truly every man has a paradise around him until he sins, and the angel of an accusing conscience drives him from his Eden. And even then there are holy hours when this angel sleeps, and man comes back, and with the eyes of a child looks into his paradise again—into the broad gates and rural solitudes of nature.—*Longfellow's Hyperion*.

THE PRIESTHOOD.

By A. E. NEWTON, of Boston, U.S.A.

A PROMINENT feature of all religious systems and all church organizations, in the past, has been the Priesthood. This has assumed various forms, from the imposing hierarchies of Brahminism, Judaism, and Romanism, down to the simple eldership and itinerant ministry of our most democratic religious assemblies.

There are not a few who look upon the priesthood, in all its forms and functions, as an unmitigated evil—a curse to humanity. They regard a priest as the embodiment of arrogance, self-righteousness, craft, love of domination, and spiritual despotism, and the natural enemy of all progress. It is too true that the nominal priesthood of the past has often earned such a reputation; but it behoves us, as candid seekers for the truth, to inquire whether these repulsive characteristics are inherent in the priestly function itself, or whether they arise merely from perversions of a function which is normal and necessary to human society. If the former, let the order be abolished for ever; if the latter, let it be reformed.

The word "priest" appears to be a contraction of the Greek word *presbūs*, or *presbūtes*, which means an old man, or an ambassador; old men being usually employed by the ancients to perform such services. From the same source is the word "presbyter," meaning merely elder, or older. The prominent idea involved is that of age, or eminence in wisdom, which age and experience are usually supposed to confer.

The priest, then, according to primitive usage, is simply a person qualified by superior age or wisdom to be an instructor, guide, and assistant to the young, the ignorant, and the inexperienced.

And is not this a perfectly natural, nay, indispensable function in human society? In the nature of things, there must always be the childish and the ignorant, who need to be taught; and there must always be the more mature and advanced, whose office and pleasure it is to teach. And since, in spiritual matters,

We measure age by wisdom, not by length of years;
We count time by heart-throbs, not by figures on a dial,

It may not unfrequently happen that the beardless youth and the maiden in her teens may become priest or priestess to them of hoary head and tottering limbs.

The function of the priest has been usually limited to a single department—the teaching of the religious doctrines of his parti-

cular sect, and the performance of its ceremonials. But the fundamental idea of the priestly office underlies every form of teaching, in every possible department of human culture.

There are priests, yea, and high priests, of science as well as of religion. All who, by virtue of natural genius or patient study, have penetrated more deeply than others into the arcana of nature, become thereby the authorised priests and revelators of her mysteries to such as seek their aid. Our schools, colleges, laboratories, and institutes, are their temples and numberless are their reverent followers. And we have priests of music and of song, whose praises are on every tongue, and whose high function is devoutly acknowledged by every harmonic soul. We have priests of art, of beauty, of commerce, of mechanics, of agriculture, and of human physical culture. Often these know not their office, and appreciate not the high function they are exercising for the benefit of humanity.

Nor are the priests of religion to be found alone, nor chiefly, among those who are set apart in the church, consecrated by the imposition of episcopal hands, invested with sacerdotal robes, and dignified with the sonorous title of "Reverend Sir." Nay, nay. The true priests in spiritual things are far oftener found among the lowly and untitled. They are those who, in sincerity of soul and self-abnegation, have sought to know the right and to *do* it; who have had personal knowledge of the mysteries of the spirit, and experience of the inner life; who have learned, often through sorrow and suffering, rightly to estimate the shadows of the mundane, and to lay hold on the realities of the eternal. Such have become old in wisdom, if not in years. Such wisdom is to be had, not from books, nor from bishops' hands—though both these may be helps towards its attainment. It comes only of inward growth. They who have it may be ignorant of theologies, yet they alone are competent to aid and succour others who may be struggling after them up the steeps of spiritual progression.

The lineaments of the true priest, in spiritual things, are thus sketched by Mrs. Stowe, in portraying one of the most lovely characters in the *Minister's Wooing*.

Yet was she, at that moment, unknown to herself, one of the great company scattered through earth who are priests unto God—ministering between the Divine One, who has unveiled Himself unto them, and those who as yet stand in the outer courts of the great sanctuary of truth and holiness. Many a heart, wrung, pierced, bleeding with the sins and sorrows of earth, longing to depart, stands in this mournful and beautiful ministry, but stands unconscious of the glory of the work in which it waits and suffers. God's kings and priests are crowned with thorns, walking the earth with bleeding feet, and comprehending not the work they are performing.

And again :

There are soul-artists, who go through this world, looking among their

fellows with reverence, as one looks amid the dust and rubbish of old shops for hidden works of Titian and Leonardo, and, finding them, however cracked, or torn or painted over with tawdry daubs of pretenders, immediately recognise the divine original, and set themselves to cleanse and restore. Such be God's real priests, whose ordination and anointing are from the Holy Spirit; and he who hath not this enthusiasm is not ordained of God, though whole synods of bishops laid hands on him.

This definition of the priestly function makes it identical with that of the "mediator" or "medium." The true priest in spiritual things stands between the higher and the lower realms of being or stages of growth; his office is to *help*, not to *dominate*. He may *offer* his services, but never *force* them upon any. The proof and seal of his divine commission is, that he actually quickens and stimulates the spiritual life, the growth of all that is good and pure and noble; in those who feel his influence that he ministers to the spiritual needs of those who seek his aid.

True, the priestly office has often been perverted from this. The nominal priesthood, of nearly every sect and time, has sought to *control* and to *use* the masses, rather than to *aid* them—to think for them, rather than help them to think for themselves—to repress rather than to stimulate individual progress. In so far as it does this, it becomes a millstone about the neck of humanity—a curse of which society should rid itself as speedily as possible.

It has been claimed that one peculiar and essential function of a priesthood is the *offering sacrifices*. Though strenuously repudiated by some, and absurdly interpreted by others, yet there is a momentous spiritual truth underlying this idea, which it may be well to unfold.

The Roman Catholic Church, insisting on the sacrificial office of her priesthood, requires them to offer a daily sacrifice in the "Holy Mass." It teaches that the Lord of Glory himself is actually present in the consecrated wafer of the Eucharist, and is veritably offered in sacrifice by the officiating priest! Nothing seems more absurd than this, when understood in its literal or external sense.

On the contrary, Protestants have utterly denied this function, and have run into an equally absurd extreme in the opposite direction. Says a high authority: "If the word priest be taken to denote a person commissioned by Divine authority to offer up a real sacrifice to God, we may justly deny that there is a priest on earth. Under the Gospel, there is but one priest, which is Christ; and but one sacrifice, that of the cross."*

This is, doubtless, the common belief of the Protestant world, yet it is hardly possible to conceive of a greater mistake. It needs but a single ray of spiritual light to dispel such darkness.

* Buck's Theological Dictionary.

What is a sacrifice? and what was the spiritual meaning and use of the sacrificial rites in the old religions? The answer is plain when we look into our own experience, instead of into the tomes of theologians. A sacrifice is simply giving up a lesser or earthly good for the sake of a higher or spiritual one. If our hearts are set upon any transient or unworthy object, as wealth, fame, position, or reputation, we all know that these must be given up before we can seek or rest upon the higher and the eternal. This giving up is a sacrifice—greater or less according to the strength of our devotion to the object.

The Jewish shepherds found their chief wealth in their flocks and herds. On these their affections rested. They were therefore called upon from time to time to devote or sacrifice the choicest of these treasures, in order to show and keep alive their attachment to the unseen power who guided them.

It is a spiritual law, that just in proportion as we surrender our baser and selfish loves, so is there room in us for the higher and purer to come in; or, in proportion as our affections are withdrawn from outward and earthly things, so only will they cling to the inward and the spiritual. This is the philosophy of sacrifice. Without it, in one form or another, there can be no spiritual progress.

Now, in the light of this simple truth, written in every consciousness, what is plainer than that the true priest in spiritual things is an offerer of sacrifices? That is, he or she who would attain any real eminence in this department, must, for the sake of the inner and higher treasures of the immortal spirit, give up and cease to delight in those external things which materialistic men and women most value—must be willing to be “crowned with thorns, and to walk the earth with bleeding feet,” if need be; yea, to lay down even the external life itself as the last, complete, crowning sacrifice necessary to enter upon the highest condition of spiritual power and usefulness.

The Catholic, then, is right in the principle, though he gives it a miserably external and solemnly farcical interpretation. And the Protestant is absurdly in the wrong. For surely there cannot be a single child of the Eternal Father in existence but is “commissioned by Divine authority” within himself “to offer up *real* sacrifices” (the only real ones that can be offered), whenever and wherever he feels an inward prompting so to do. Even an old Hebrew discovered that “the sacrifices of God are [not bullocks and burnt-offerings, but] a broken heart.” And Christians must have studied the Gospel to poor advantage, who have not learned that the avowed aim of the religious system of the New Testament is to make of its believers, as a whole, “a royal priesthood, to offer up spiritual sacrifices.”

(See 1 Peter, ii. 5, 9) Nay, more: that each individual Christian is taught to offer, not Christ, but his own body, as "a living sacrifice," which is declared to be "a reasonable service." (See Rom. xii. 1)

In fact, the law of sacrifice is the universal condition of eminence in every department of progress. The student who would become an acknowledged priest of science, must forego the ease, comforts and selfish indulgences of an indolent life, and become an earnest and laborious questioner of Nature's secrets, else he can never become competent to reveal them to others. So of every order of true Priesthood. Sacrifice or self-denial is the condition of upward progress—the price of all eminence. And when practised unselfishly, for the good of others, it is the noblest and most Godlike trait which human nature can emulate or conceive.

Such is a brief view of the Priesthood, as seen from the spiritual standpoint.—*From the Banner of Light, Boston, U.S.A.*

WHAT IS REQUIRED OF SPIRITUAL TEACHERS?

UNDER this title we find in the *Banner of Light* some remarks by Mr. A. E. Newton, delivered at a Conference at Worcester, Mass., U.S.A., which ought to be preserved, but for want of space we can only give the heads of Mr. Newton's discourse. Spiritualism has produced no more kindly and Christian advocate than A. E. Newton—no one of more thoughtful sweetness and broader charity—no one who could better write by heart, and acquire the sympathy of a larger class—no one who has more freely sacrificed self in pursuing and proclaiming his mission of love. The world is never just to such, and we would hope that not only from his own country, but from England, some token of gratitude may be shewn towards a man, of whom it is enough to say, that the world will be better when it has more sons like him. We hope that the breadth of his opinions will be admired, and—what is better—acted upon.

Mr. Newton, addressing the Conference of Lecturers on Spiritualism, mentions the essential pre-requisites for co-operation amongst themselves, as follows:—

"1. Broad views of the work to be done, embracing every department of human interest and improvement.

"2. A recognition of the different capacities of individuals, fitting them for different departments of labour, which each must choose for himself.

“3. A concession of the inability of all minds to see alike in matters of belief; and hence a respect for all honest differences of opinion.

“4. An understanding of the law of growth and gradation, which renders one incompetent to deny or sit in judgment upon the perceptions or experience of another, who is in a different or more advanced stage. Hence a respect for all genuine soul-experiences, and a reverent study of them, as pages of God's varied revelation.

“5. Unselfish and sincere devotion to one's own views of truth and duty. Impure lives and hypocritical pretences render all respect and trust impossible. And we must become so strong in sincerity and earnestness, that self-seekers and pretenders will be uncomfortable in our society, and 'secede' from us. This can come only through self-renunciation and spiritual regeneration.

“6. The removal of all personal prejudices and misunderstandings, by means of frankness, mutual concessions, deference and teachableness.

“7. Most of all, a baptism of that Divine Spirit, which shall abash all our self-conceit, purge our human loves, and unseal in us the fountain of Divine celestial life.

“When we have attained these pre-requisites, we shall be fitted for a far greater work than perhaps we can now imagine. Let us see what they imply.

“I have said that the New State must grow out of the New Church. They who have begun to attain the well-rounded regenerate life, thus briefly outlined, have begun to have the real 'New Church' in themselves. It has begun to descend in all its beauty and radiance 'from God out of heaven,' into their own souls. The 'kingdom of heaven,' or the reign of justice, love and peace, has commenced within them. They become plastic and obedient instruments for the use of the wise Master Builder. They become living stones, fitted to take each his appropriate place in the great Temple of Redeemed Humanity.

“He who, through the crucifixion of self, becomes reverently submissive to the Divine will in his own inmosts, *and only he*, can be moulded and moved to the largest and noblest uses. Like the segregated atom in the soil, which lovingly yields to the attraction of the flower-germ, and is thus builded into a form of beauty and of use, such an one becomes a member of an invisible organization—the great Body of Redeemed Humanity.”

A RETROSPECT OF SPIRITUAL APPEARANCES AND MANIFESTATIONS.

IN offering to the readers of the *Spiritual Magazine* the following essay, it may be as well to state its origin. When the Magazine was first projected, I asked the spirit, S. J., the author of it, for a contribution. He consented—and the following was written as long since as February 22-27 of 1860. Circumstances prevented its being revised before March 2nd, 1861, and I now give it, just as it is, without any alterations save those made by the spirit himself, upon that occasion and upon the 16th April, when I read the printed proof to him. A previous essay was published in the *Spiritual Magazine*, vol. i., pp. 110-112. The method of receiving the essay was the same, and through the same medium.

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

April 16th, 1861.

The idea of communion with spirits is, with some, a cause for ridicule and mirth; others disbelieve it, and pity those who make it their study: some in their inner minds really believe it, —though they will not allow they do so—for they are afraid of the subject, and banish it as much as possible from their thoughts: but a real believer feels a glory in the subject, and a solace in the assurance which it gives him of a world of bliss in the future, which soothes the cares of this world and makes its sorrows and troubles, which are but transitory, of little consequence. To those who laugh and ridicule such things we would say: “Do not laugh at what you have not studied, and therefore do not understand;” to those who disbelieve we will endeavour to shew that it is not new, and that as long as the world has been, this has been.

In different ages these communications have been made in different ways suitable to the times and circumstances. It is not necessary to enumerate the communications so well known to all readers of the Bible—suffice it to say, that the first man, or Adam, heard the voice of God, or rather his angel messenger; the serpent also was impressed to speak by the spirit of evil which was creeping into the world. Cain also heard the voice of God. Thus we may say that this was the first method of communication. We find afterwards angels appearing as men, and bearing the commands of God—as, for example, in the announcement of the birth of Isaac to Abraham. The angels taking upon them the form and bearing of man, proves, I think, the sanctity of the race, and that man was created to a great end, and not merely to pass a few short

years in the world. Without a spirit of evil there could have been really no good and no free-will for man to choose his own path.

Another mode is presented to us in the way the ancient fathers were *impressed* to pronounce blessings, and to prophecy the future of their sons. All prophecy, I consider, is from *impression*—therefore, I think no one need fear being imbued with this gift.

The next means of communion was by dreams or visions—and this mode is in a manner similar to the sight or perception of the present day,—as, no doubt, Jacob really saw the angels described in his dream—his spiritual sight being opened to do so. Joseph had the power given him of interpreting the dreams of others,—as in the case of the baker and the butler, and the dreams of Pharaoh. Moses was the next great instrument in the hands of God; he appears to have heard the voice of the angel of the Lord, and also to have seen the messenger, no doubt, one of the highest, as when he was to approach the burning bush, in which he was to be face to face with the angel, great precaution was taken in his approach, lest the light should be too much for him. We must not think that it was God that he saw, as it has been said that “no one hath seen the Father.” In reading the Old Testament many allowances must be made for mistranslations and faulty tradition. The New Testament throws light upon many parts which were difficult to be understood. During the time of Moses, the communications took very different forms, as miracles or magical occurrences took place,—as in the case of the budding of the rods, and various other phenomena. It is needless to mention these, as they are so well known. Sufficient has been said to shew that the present spiritual communications are very much of the same character as those in ancient times. In the New Testament equal corroboration will be found of these facts; the whole of the Gospels are full of them.*

We will now mention the present manifestations. The table-rapping and other physical modes are dangerous, as they bring man into contact with spirits of a low order, who may, unless great care be taken, obtain much influence and lead persons into a wrong use of this great power. The least harm they can do is to bring much ridicule upon the subject, and thus they prevent many from studying it, who imagine it is all a joke. Such spirits are

* On the revision of the essay, I asked the spirit why he passed from the biblical statements to the present manifestations, without noticing the accounts in the middle ages of supernatural appearances. He said (which I informed him I would append as a note): “They are scarcely acknowledged, and might be looked upon as only collecting stories, which are already printed, but that carry no authority.”—March 2, 1861.—K. R. H. M.

better left quiet.* Another great misuse of the subject is that of using it as a means of gain—I do not mean that when a person is blessed with this gift, and is poor, that he or she should not be paid for their time, if it be given for a good purpose, either to assist others, or to impart information of any kind—“the labourer is worthy of his hire.” But to make a mere show of it, or a subject only to satisfy curiosity, is prostituting a gift of inestimable value.

Spirit-writing is of two kinds—either by the brain being impressed to guide the hand, or by the hand being mechanically guided. The first mode is the highest and the best, as it proceeds from a higher spiritual power. The other mode may be sometimes used by low spirits, and of course doubtful communications may thus be given. Spirit-drawing is a beautiful mode of communication, and may be called the poetical mode of communion. A person who writes from a good impression is little inferior to a seer in a mirror or crystal; and if the medium is of consistent conduct in his or her life, and sits down to write with a religious intent to obtain information and truth, it is scarcely possible but that his or her communications will be good and true.

The trance and trance-speaking are generally good; but the good must be picked out from the long phrases which mostly accompany this mode. If a person speak in a trance with many others around him, the wordiness is generally much greater than when two or three only are present, which is an evidence that surrounding circumstances influence mind to some extent. Great quiet is necessary with a medium of this sort, and very often valuable information may be extracted from the communication.

Of spirit-impersonation I do not think much, as I judge it to be rather an exaggeration of a spiritual power, from the medium giving way to wild feeling, as it may be called.

Spirits seen in the air may be of two kinds: either merely atmospheric or wandering spirits, or spirits beyond the atmosphere and belonging to the heavenly spheres—this depends upon the seer.

* This is a point on which there will be differences of opinion. We submit that there is no need to disparage any form of spirit manifestation, as each has its use: other forms may be more perfect as means of communication, but as evidence of the presence of invisible intelligent agencies, the physical modes of spirit manifestation are often very convincing. As to the “danger” arising from their bringing man “into contact with spirits of a low order,” that we think depends more upon the moral and spiritual states of inquirers than upon any particular mode of manifestation.—ED.

Upon reading this remark of the Editor to S. J., on the morning of the 16th April, he observed:—“I agree with this. I said they were dangerous, but only when abused or used in a bad spirit. All modes of communion are good in the hands of those who only use them for really good purposes. From the difficulty of finding good seers, the other manifestations are the only means possible with many; and as they are used, so will be the communications obtained.—S. J.”

The mirror and crystal I consider the highest mode of communion; and if the seer be of pure mind and intent upon good, he or she will perceive high spirits in them and receive beautiful and instructive communications. The visions and appearances that are often seen in the mirror or crystal are generally very beautiful, and sometimes open scenes of the spirit-world which cannot be seen or described by any other means, as it is not allowed in the writing to explain much of the world of spirits.*

The benefits to be derived from spirit-communication are, first, a convincing proof of a future life, and of the happiness which will be the lot of those who bear patiently the trials and sorrows of the mortal life, who perform their tasks to the utmost of their ability and who endeavour to live in charity with their fellow-men. Another benefit is that good instruction is often given, by which the life of any one may be regulated, in addition to the rules of Christian life, which will ensure both present and future bliss. Again, these studies will prove a source of innocent amusement and enjoyment; and earnest persons will feel most exquisite happiness in the contemplation of the great subject in their own minds.

Little more, I think, need be said. It is to be hoped that the dread which is felt by so many at the mere idea of communication with those gone before, will now diminish, and that as the blessing of Spiritualism spreads in the world, that this dread will entirely disappear, and that in its place a pleasing dependance and security will spring up. Surely the knowledge that angels and spirits are watching around, must soothe and calm the mind and lighten many troubles. Spiritualism is of no sect; it belongs to the good whatever their belief, country, or faith. Christ died and lived for all men of whatsoever religion they may be, and each who acts rightly, is one of the elect and a child of GOD, no matter in what manner he may address himself to the Creator of the world and the Supreme Being.

S. J.

* This assertion has repeatedly been made by the Spirit-author of this essay, but it seems at variance with many other circumstances of which I am aware. I am inclined to regard it as an opinion, or a matter of relative knowledge.—K. R. H. M.

THE SCEPTICAL "HOW?"

By the REV. THOMAS STARR KING.

WE often find that the difficulties of comprehending the ways and conditions in which a religious truth can be fulfilled, are the most powerful barriers that obstruct its reception, or at least its practical influence. Men cannot comprehend how God can be uncreated; how he could have existed from eternity; in what way his thought, love, and will can be involved with the whole sweep of nature; by what agencies he deals with the human soul, nor how prayer is answered; and therefore their belief in these things wavers, and faith finds no vigorous soil. Scepticism not only urges a "but," and a "why," against the great propositions of the New Testament; when these are answered and satisfied,—it intrenches itself behind a clamorous and subtle "*How?*"

This is true, especially of the question of immortality. One of the chief obstacles to faith in that great truth, to the sanction it should give to our noblest sentiments, to the nobility it should lend to life, to the restraints it should lay on sin, and the cheer it should give the soul, is that men cannot send their imagination forward into a spiritual world and have it feel a foothold there. Their thoughts cannot locate it. They cannot form any conception of the modes and habits, the joys and pains, of an unbodied existence. All their winged speculations, like Noah's exploring dove, return weary to their tossed and drifting minds, and leave them still in doubt. They hear arguments about a future life that for the moment seem plausible; they read assurances of it in the Gospel that have the rhythm of authority; they listen to the confession of it in prayers, and to the sweet breathing of it in hymns, and it seems to come into natural and pleasant companionship with devout aspirations and elevated moods;—but they stand by a dying bed, and watch the ebbing breath, and when it stops they ask *where* is the spirit fled? or how could such a wondrous miracle be wrought as the liberation of the soul from its feeble tenement, and our senses take no note of it? They see a frame bowed with age and infirmities, and wonder how an unwasted soul can be hidden in such a tattered robe. They stand in the still enclosures that hold the community of the dead, and ask *how* can it be, if the doctrine of immortality be no delusion, that of all who have died since Adam, not one has returned to sweep away uncertainty, and report something of the place and the occupations of that dim realm?

Paul well understood this tendency. He foresaw, (and provided for the emergency), that even in the Corinthian Church, his eloquent argument for immortality from the resurrection of

Jesus, and the sufferings and heroism of Christian Apostles, would meet with some opposition ; that after it was read in the assembly on the Sabbath meeting there would at least be one man who would say—the rhetoric of our beloved teacher Paul is strong and inspiring, but here is the troublesome point, “ *How* are the dead raised up? and with *what body* do they come?” St. Paul was not ill-tempered, nor prone to sarcasm, yet he begins his reply to this anticipated objection by exclaiming, “ Thou fool!”

What more arrogant and presumptuous folly can there be than that which a person exhibits who makes *his experience* of nature the measure of the *possibilities* of nature? Yet this is what all of us do who object to the doctrine of the soul's immortality, that we cannot conceive *how* it is released from its fleshy bondage, nor what are the methods of its disembodied life, If we should hear any man soberly affirm that he did not believe that any process could go on in this universe, or anything be true, which baffled his powers of comprehension, we should probably think that the application to him of Paul's apostrophe to the Corinthian doubter involved no dangerous lack of charity. It has pleased God to endow us with five senses, through which we hold conversation with the created realm. We do not know that five other media of communication might not be opened that would make the physical universe seem as different and as much higher than it now does, as if we were transported into another sphere. Who has told us that there cannot be any other avenues between the soul and matter than the touch, the taste, the ear, and the eye? Who has told us that all which *exists right about us* is reported by the limited apparatus furnished to our nerves? Conceive, for a moment, that the human race had been created without eyes. Of course, in that case, all the realities of nature would have been included in what the touch and the senses of hearing, smell and taste conveyed to the mind. Let some being come and try to awaken a conception of a different property of matter, and a different phase of the universe, from those which the four senses recognized, and speak of a state in which objects might be perceived far beyond the reach of the arm—yea, even millions of miles away, and what would these people say? They would not understand him. Their imagination could not interpret such a state. The eloquence of the stranger would be damped by the query, *How* can such a power of apprehending the existence of things at a great distance be given to beings who cannot stretch their hands three feet from their bodies? God gives each one of them a pair of eyes, and the air is flooded with light, the world is bathed in colours, and the brain is steeped in beauty, and takes in the image of the firmament.

Is it a wild speculation that another sense might be added to

our scanty stock that should enlarge our knowledge of God's works and ways as splendidly as hearing would to a race without ears, or vision to a universe of the blind, and make the horizon of the impossible or the mysterious retreat immeasurably beyond the line where it seems to rest? Let us not be hasty in urging with an air of triumph a sceptical "*how?*" I do not know that it is wild to imagine that a sense might be given us which would enable us to see *through* things as easily as we now look *at* them; to see causes as plainly as we now perceive results; to behold the soul and read its thoughts, and understand its superiority to the body, and comprehend at once how it can live independently of its vesture, as we now note the structure, motions, and hue of the frame; to apprehend *all* the operations of nature as we now apprehend a few of them, and feel as immediately the presence, love and holiness of God, as we now feel the presence and temperature of the air. Why, tell me, would such a faculty be more wonderful than that present power that enables me to have knowledge of a constellation that is myriads of leagues in space, or that mysterious capacity by which the present motions of my pen become instant ideas in your mind?

It has been truly said by another, that we should "easily believe in a life to come, if *this present life* were the wonderful thing to us which it ought to be." Here is the point. Not that there are startling difficulties in the way of conceiving a future existence, but that we lose the fine sense and the nice relish of the mystery and miracle that invest us here. There are a thousand scientific facts that would seem as marvellous to a cultivated mind, if they had not been demonstrated and published in veracious treatises, as the continued existence of the body. What would Plato have said, could he have seen a man, without using any flame in the experiment, cause fire to burst out of a lump of ice? Suppose that Newton had never heard of a loadstone, what would he have thought could he have seen an iron weight, in defiance of the law of gravitation which he had just demonstrated, spring from the floor to the wall? Before seeing the fact for the first time, would not the proposition have seemed as surprising to him, and as difficult to be believed, as the return of a dead man to life before his eyes, or the appearance of a spirit? And after he had seen it, how could he explain it?—How can any man explain the phenomenon now?

Is the statement that there is an enduring spirit within us, entirely distinct from the corporeal organization, and which the cessation of the heart liberates to a higher mode of existence, any more startling than the statement that in a drop of water, which may tremble and glisten on the tip of the finger, seemingly the most feeble thing in nature, from which the tiniest flower,

gently nurses its strength while it hangs upon its leaf which a sunbeam may dissipate, contains within its tiny globe electric energy enough to charge 800,000 Leyden jars, energy enough to split a cathedral as though it were a toy? And so that, of every cup of water we drink, each atom is a thunder storm?

Is the idea of spiritual communication and intercourse, by methods far transcending our present powers of sight, speech, and hearing, beset with more intrinsic difficulties than the idea of conversing by a wire with a man in St. Louis, as quickly as with a man by your side, or of making a thought girdle the globe in a twinkling? And when we say that the spiritual world may be all around us, though our senses take no impression of it, what is there to embarrass the intellect in accepting it, when we know that, within the vesture of the air which we cannot grasp, there is the realm of light, the immense ocean of electricity, and the constant currents of magnetism, all of them playing the most wonderful parts in the economy of the world, each of them far more powerful than the ocean, the earth, and the rocks—neither of them at all comprehensible by our minds, while the existence of two of them is not apprehensible by any sense?—*Gospel Banner*.

IDENTITY OF SPIRITS.

THIS interesting subject has been discussed at two recent meetings of the New York Spiritual Conference, and elicited some remarkable facts from several of the speakers. Of course such an inquiry is at the base, or nearly so, of much of the superstructure of Spiritualism, and all well-ascertained facts bearing upon it are worthy of record. One of the most constant speakers at the New York Conference is Dr. Gray, respecting whom we find a paragraph from the *Home Journal*, quoted in the *Banner of Light*.

Dr. John F. Gray, at present, probably, the most eminent student, practitioner, and homœopathist in the world, is about starting for a year's travel in Europe—a vacation greatly needed by his over-worked powers. Being an admirable German scholar and as well known to the scientific men of Germany as one of their own great scholars, his visit to that country will be the most interesting portion of his year's travel. But, wherever he goes, the intelligent and the eminent will recognize in Dr. Gray one of the rare spirits of our time—as gifted and good a man, we believe, as the world has to show. May God bless and return him to us!

Dr. Gray's remarks we take from the report in the *Banner of Light* of the 28th April.

The question before us is a historical one: What have spirits done toward identifying themselves? and we wish to obtain the testimony of persons present.

as to instances of identification. There are two modes of observing spirits—the clairvoyant mode, and that of seeing and conversing with them in body, and by means of the natural senses. Spirits can manifest themselves to our external senses; they can produce physical forms, and mate them with their lives, and guide them with their wills, for a short time. I prize the last form of manifestation as carrying with it demonstration; the first, a subjective form, is fraught with more chance of delusion; as when, in many diseases, accompanied with visual illusions, the forms of animals and of monsters are supposed to be seen; and, in general, evidence is not so valid and useful to the world of persons not exceptionally organized when not corroborated by physical facts. My own experience in that way has been very small. I have never been able to see, in a temporary, organized body, a spirit whom I have known; but such testimony as that of my friend, heretofore laid before you, is perfect and irrefragable. In old times manifestations were referred to God or other beings above the human plane, for lack of identification; but we have now reached the time when spiritual manifestations of equal dignity are known to be produced by human beings; and that knowledge is derived from identification. The phenomena now occurring demonstrate the superiority of the present time over the past in respect of spiritual advantages.

My own personal experience in the identification of spirits I have known in the body has been slight; but in two or three instances I have been satisfied. The first of these occurred to my father, the late Judge Gray, by personation, through a near connection of mine, a physician, also now deceased, who was a trance-medium, as the two were sitting with me in my dining-room. We had been conversing on Spiritualism on this occasion, when the medium becoming entranced, approached my father and went through a series of gestures, which were not at once recognized. He then wrote the letters B. F., and continued his impersonation, which was that of a female who had apparently been quite intimate with my father, which, as he did not yet identify her, gave rise to some pleasantry at his expense. Still failing to recognize, the Judge commenced a cross-examination in familiar legal style; and by a series of questions, elicited the name of Hetsy Foster, a woman who had lived in his father's house seventy years before, and long before the birth of the medium, who certainly had never known of such a person's existence. A great many circumstances were recalled which had passed out of my father's memory. As soon as this spirit had gone, another series of gestures was performed by the medium, including a peculiarity of gait, by which my father had no difficulty in recognizing Baron Steuben, of revolutionary fame, with whom he had been well acquainted, but who had passed from earth seventy years before. Conversations, witticisms, &c., were recalled, in connection with remote localities; and my father said that the Baron was perfectly represented. In these cases it was not possible for the medium to have gained the means of simulating his impersonation of the woman Foster; nor did he or I previously know my father's acquaintance with Baron Steuben. The other case was of a stranger character, as being accompanied by physical manifestations. My father's statement was that, one morning, in my house, as he was lying in bed perfectly wide awake, at about his usual hour for rising, his right hand under his head, his right elbow was struck smartly, so as to bring out the right hand. He at first supposed this was playfully done by my youngest daughter, who was accustomed to call him to breakfast; accordingly he spoke to her and turned round, when, to his infinite astonishment, he beheld his own father standing by his bedside, in his usual costume. He recognized him perfectly. The figure pointed to the other side of the bed, and said, "There is your wife"—and on turning round, there she appeared to be. These three instances are the only ones I now remember, in which I was a particular witness to their truth.

Dr. Hallock, also one of the best known physicians of New York, and whose name is familiar to our readers as one of the earliest and most acute inquirers into the facts and philosophy of Spiritualism, spoke as follows:—

Early in 1851, I was at a house in East Broadway, where I first met my

friend, Dr. Gray, the object of the gathering being to examine into certain novel alleged occurrences. My seat was by the side of a mother, who had lost a child; and this mother, as all present heard, was, then and there, patted on the neck and pulled by the dress, as her little daughter, when alive, had been in the habit of doing. At the lady's request, for the purpose of assuring myself of the reality of these touches, I placed my hand on her arm; when, instead of feeling the expected motion of fingers, I was surprised by the pressure of a child's hand on mine, the reality of which was demonstrated by all methods possible to a human hand. The hand afterwards kept time to music, by patting on the mother's neck.

During the month just closed, I was at the house of Mrs. French, when it was said that the spirit of a certain young lad, the only son of a widow, would endeavour to present his mother and grandmother with some evidence of his continued existence and affection. Accordingly, coloured pencils, together with drawing-paper, were placed under the table, and a portion of the Gospel of Matthew having been read from the Bible, we sat in silence for a short time, during which we heard the pencils striking against each other, and sounds as of their marking on the paper, and then a well-known artist who was present drew from under the table a painting of a wreath, with the Scripture-passages which had been read written within it, in characters very minute, yet distinctly legible. Certainly, in this manifestation, human love invoked the purest and holiest answering emotions of the heart. These events, separated by the lapse of ten years, form the first and last chapters of my spiritual experience.

Similar instances have occurred to me every week during the interval; and, marked as they always are by human intelligence and affection, and by more than human power, they must be ascribed to a life beyond the present. It is hardly a philosophical supposition, that imponderable fluids or mere brute force can manifest human feelings; or that they can at all approximate to the displays of divine love and wisdom. As an essential part of divine love, there must be truth; and, similarly, human love and truth must go together. This is one of the grounds on which I rely to make out identity. Each communication from the other world carries its own weight of internal evidence, just as does a letter which I receive from a friend in a distant city, and which I cannot for an instant suppose to be a forgery, although I could not demonstrate absolutely that it is not one. The evidence is of too sacred and intimate a character to be weighed in legal scales, before a court and jury—they could not be made to understand it; and yet there can be no question as to identity in the case. Let us look at the matter in the light thrown on it by the general law of conjunction. In earthly society, no communication is possible between another and myself, unless, somewhere and somehow, we can come into mental contact; otherwise, that which either says appears to the other as a mere amorphous fungus on the outside.

So, whenever the right relations exist between a congregation and its minister, the latter says unutterable things to his flock—they understand each other; but, if a strange minister takes his place, he makes a noise only, without being heard to any valuable purpose. Does not this explain why it was that, at his first conversion to Spiritualism, every one found some relative or dear friend at the bottom of it? It is an infallible test of truth that it does not trip up the heels of any other truth. All the truth there is in the idea of church organization is built on the principle that those who are one in purpose are in conjunction with each other; and, in these manifestations, my father, if I am one in purpose and desire with him, is brought by this law, potentially and substantially, into communication with me, whether he choose or not to announce himself by name, or to become visible to me.

Mrs. French, as her personal experience, added:—

I have sufficient evidence on this question to make me a devout believer in the great fact that our friends do verily communicate with us—and amongst the best is that given by my mother and dear children. They seem to take a more lively interest in my welfare than any other spirits. I know them from the sweet feelings, the affectionate interest in myself, which they manifest. Long before

the spiritual phenomena were generally known, these loved friends came and communicated with me as they do now. I saw them in my normal condition, and recognised them as, beyond doubt, the persons they purported to be. My mother's spirit has presented itself, so that two or three other persons present at the time, who were not mediums, recognised her—and she subsequently spoke to me in another room, and informed me of the circumstances of her death, precisely as afterwards confirmed by letters which had not then reached me. I had a brother in California, who appeared to me for three successive nights, while I was perfectly wide awake, and told me he had lost his life, and of various family circumstances I did not then know; all of which were afterward fully confirmed from distant sources. My children come and communicate with me, and I know them well, and all my living children readily recognise their style and manner. The question of importance to me in connection with all this is not that of identity, but of the benefit to be derived from this knowledge and communication. Its object is our improvement and growth in wisdom, and that we may so order our lives here as to result in our advantage. In this way I know that my communications are greatly to my advantage. I am advised against doing what would be foolish and unjust to myself and others—and every point is placed in such a light as appeals to my judgment and reason.

THE SPIRIT-WORLD: WHAT DOES THE BIBLE TEACH CONCERNING IT?

WHEN we consider that it is the general belief of Christendom that the future both of the individual and the race is bound up with the relations of man to the invisible world, and that religion is chiefly concerned in teaching him how he may be best prepared for that world—into which he must fully and consciously enter when the natural life has ceased, it is surprising that Christians in general should rest so contented with their present vague and dim conceptions of it,—that there should be so little enquiry and so little interest manifested in this direction; and that with our mass of theological literature, and with so many divines and Biblical scholars, expositors, and commentators, the revelations of Scripture on this subject should be so generally blinked and evaded. Even such investigations as we have, are, for the most part, but slight and superficial.

There are many good and pious men who timidly shrink from this enquiry as if it was something unlawful—a presumptuous prying into forbidden mysteries: they are afraid that the subject may be profaned, and they avowedly prefer “to leave the subject in the mist which commonly surrounds it.” We have no such apprehensions. Knowledge of any kind whether little or much, sacred or secular, may be abused, but we see no reason to deprecate earnest reverent enquiry into the nature of any part of God's natural or spiritual universe. We have no fear of too much light; and we know of no nobler employment than this of the faculties God has given us. If He has placed a limit to man's knowledge in any direction, it will be found in the nature of the subject and of the

faculties by which we comprehend or investigate it. We have no apprehension that man will be able to overstep or evade the limits which Omnipotent wisdom has prescribed; the danger is all the other way. God can protect his own mysteries. We can climb but a little way up the hill of knowledge, because of the heavy burden of sloth and prejudice upon our backs: too often we darken our windows lest the full flood of light should stream in upon us and make too visible the dirt and cobwebs we have allowed to gather in the chambers of the mind. Often when we look out upon objects in the world beyond, they appear to us distorted, grotesque, hideous,—not that they are or would appear so in the noon-tide light of clearer knowledge, but that these false appearances are occasioned by “the mist which commonly surrounds” them, and through which we are content to see them.

The fact is, men *will* form *some* conceptions of the spirit-world: and the nature of those conceptions and the mode in which they are formed is surely a matter of some consequence.* No available means for attaining a correct judgment herein should be neglected; but we believe that the Scriptures of the Old and New Testament, if faithfully studied with a view to this end will illuminate the whole field of vision with a radiant and unimagined splendour.

We have no desire to enter into theological controversy or minute Biblical criticism, which would be foreign to the objects of the *Spiritual Magazine*; but we hope it may be of some service in the way of suggestion to indicate what appear to be some of the revelations of Scripture concerning the spirit-world. For the sake of brevity we shall do so in the form of propositions, to which we invite attention, for whether the reader agrees with us or not, an enquiry of this nature if conducted in a right spirit can hardly fail to be profitable, and we hope that more competent minds than ours may be induced to lay their thoughts before us that we may be thereby enlightened, and our judgment, where erroneous, corrected.

We think then that the Scriptures represent to us a *spiritual world*, not merely a *future state*—a world of living realities and

* If we were to trace the original sources of our ideas of the spirit-world, we should probably be surprised to find whence many of them have been derived. Not to speak of Pagan antiquity, we are indebted to an extent we little conceive to painters and poets,—to pictorial and sculptured representations of angels and demons;—to the Epic of Dante, the poem of Milton, and the prose-poem of Bunyan. The popular idea indeed falls far below these standards. How poor, pitiful, and inane is its conception of Heaven if we come to analyze it; while with regard to lost souls and their destination the popular mind dare not face its own idea. We had prepared a statement of some of the verbal and pictorial blasphemies that have been presented on this subject in books of devotion and the works of learned and eloquent divines, but we found them too revolting to place before the reader. Paterfamilias might reasonably have feared that they would frighten the children.

substantial forms—as objective to the spirit as rocks, trees, and animals are to the natural man. These and all other things in the natural world with their qualities and properties,—colours, extensions, spaces,—have their spiritual analogue in the spiritual world.

The Bible teaches that these are perceived and enjoyed not by any natural faculty, but by the inner spiritual senses; hence its spaces must differ from natural spaces (these appearances being outwrought from internal states), its substances from material substances—not in quality but in kind, not by greater fineness of texture but by difference in species. The spirit-world is not a continuation of the natural world on a higher level, but one, corresponding indeed to it, but on a different degree or scale of being—spiritual law taking the place of natural law; the glories and beauties of the spirit-world though objective, being not sensuous, but the afflux and pictorial representation of the divine affections within the soul; or, in the nether world, of their inversions.

Man, in this life, having within him the full complement of spiritual senses, it needs only a subjection of the physical nature and an opening of one or more of the spiritual senses for a man to be for the time brought into direct relation with their corresponding spiritual realities, as the natural eye requires only to be open for man to see the visible world, or the ear to be open for him to distinguish sounds.

Even while in nature, we, as to our spirits, are in the spirit-world;—for its presence is not a question of geographical boundaries; the kingdom either of God or the devil is within every man: it depends not on local proximity, but on spiritual affections; the law determining the consociation of spiritual natures being the conjunction of likes, the more the spirit is open and freed from material and organic impediments the more is it at one with spirits of like principle and degree, and the more are its latent faculties quickened until it becomes conscious of more vivid and unobstructed spiritual perceptions.*

In the invisible world there are not only states of purity and

* Concerning the universal presence of the spirit-world, an eminent divine, the Rev. Dr. Peabody, has recently remarked: "We know not the laws of Spiritual life; but if, even while here on earth, and while it is confined to the body, the mind has, through its material organs, a kind of universal presence, and its thought outstrips the sunbeam, can we suppose that they who have advanced before us are more restricted in knowledge, and that eclipse falls on all they leave behind? I cannot doubt that this world lies open to their view. With enlarged powers, with higher faculties, while all seems darkness to us, all to their purer vision may be light around us. And I would fain think that there are blessed thoughts coming unawares, and holy impulses, and better purposes, which visit the soul in its struggles, from the helping love of the departed. Sure I am that our danger is not from too great faith in the reality of the spiritual world. That world, where is it? Is it not the teaching of reason, that it is all around us? God grant that we may feel the moral power of this idea of spiritual presence!"

blessedness, and of evil and misery (Heaven and Hell), but there is also a middle state (not the Purgatory of the Romanist, but the Hades or place of spirits of the Primitive Church), and in each of these again there are upward and downward series and degrees according to the quality and affections of the soul; which quality and affections determine also its employment and functions: the spirit-world being not a place of rest, (in the popular sense of meaning idleness), but of more intense and varied activities.

To establish and develop these principles would require copious argument and citation. We, however, have no desire that any ready-made conclusions of our own or of others should be adopted by the reader, our object is gained if we can but stimulate him to think and "search the Scriptures diligently to see whether these things be so." It is the attitude of mental apathy, indifference and conventionalism which is specially to be deprecated. The study of spiritual phenomena will, we feel assured, greatly help to a better understanding of the Bible pneumatology: they will mutually reflect light upon each other. The records and revelations of the past should never be dis severed from the facts of the present. The principles of human nature, of natural and spiritual laws, and of the Divine government, remain unchanged. When we see human nature wrought upon visibly by spiritual agencies, the narratives and language of Scripture in relation to spiritual things cannot fail to come home to us with greater force and deeper meanings than we have been accustomed to find in them. As remarked by the Rev. T. L. Harris:—"One year of thorough investigation of accredited spiritual phenomena now occurring will throw more light on the real meaning of the New Testament than any amount of mere critical reading of the expounders of the text."* T. S.

* Possibly to some students of the Bible pneumatology it may be useful to supply the following list of works, which may be consulted on the subject:—*Foregleams of Immortality*, by E. H. SEARS; *Physical Theory of another Life*, by ISAAC TAYLOR. *Heaven and Hell*, by EMANUEL SWEDENBORG. *Mortal Life and the State of the Soul after Death*, by A. PROTESTANT LAYMAN. *Essay on Sex in the World to Come*, by the REV. G. D. HAUGHTON. *Scriptural Revelations concerning a Future State*, by A. COUNTRY PASTOR (Archbishop Whately). *Dissertation on Hades and Gehenna*, by the REV. DR. CAMPBELL. *Discourses on the New Heavens and the New Earth*, by the REV. DR. CHALMERS. *The Philosophy of a Future State*, by the REV. T. DICK. *Primitive Doctrines Restored*, by BISHOP CAMPBELL. *Discourse on the Happiness of Separate Spirits*, by DR. I. WATTS. *An Essay on the Evidence from Scripture that the Soul, immediately after the Death of the Body, is not in a State of Sleep or Insensibility, but of Happiness or Misery*, (Church Union Prize Essay). *The Invisible World*, by BISHOP HALL. *Sermon on the Doctrine of the Middle State*, by BISHOP BULL. *The State of the Departed*, by BISHOP HOBART. *The Redeemer's Dominion over the Invisible World*, by the REV. JOHN HOWE. *The Belief of the First Three Centuries concerning Christ's Mission to the Underworld*, by FREDERICK HUDKOPER. *The Happiness of the Blest*, by BISHOP MANT. *A Review of the Spiritual Manifestations*, by the REV. CHARLES BEECHER. We would specially commend the two first-named works; Swedenborg's is too well known to need commendation.

NATURAL SUPERNATURALISM.

UNDER this head, in his *Sartor Resartus*, Carlyle philosophizes on the development of the spiritual forces in man. If we may accept his teaching as to the spiritual side of man whilst in this world, it will only be to wish that he would have carried out his far-seeing analogies into the true world of ghosts, the real spirit-world, the world of causes, and have recognized more fully the teachings which open that world to our enquiry. There is something more than mere natural philosophy wanted in such a search, and it must, unfortunately, be prosecuted without the aid of these great men of square scientific thought. We need not for that reason, however, undervalue such noble hewings from the natural rock as those which follow.

“Is the Past annihilated then, or only past; is the Future non-extant, or only future? These mystic faculties of thine, Memory and Hope, already answer: already through those mystic avenues, thou the earth-blinded summonest both Past and Future, and communest with them, though as yet darkly, and with mute beckonings. The curtains of Yesterday drop down, the curtains of To-morrow roll up; but Yesterday and To-morrow both *are*. Pierce through the Time-Element, glance into the Eternal. Believe what thou findest written in the sanctuaries of Man’s Soul, even as all Thinkers, in all ages, have devoutly read it there: that Time and Space are not God, but creations of God; that with God it is a universal *HERE*, so is it an everlasting *NOW*.

“And seest thou therein any glimpse of IMMORTALITY?—O Heaven! Is the white Tomb of our Loved One, who died from our arms, and must be left behind us there, which rises in the distance, like a pale, mournfully receding Milestone, to tell how many toilsome uncheered miles we have journeyed on alone,—but a pale spectral Illusion? Is the lost Friend still mysteriously Here, even as we are Here mysteriously, with God!—Know of a truth that only the Time-shadows have perished, or are perishable; that the real Being of whatever was, and whatever is, and whatever will be, *is* even now and for ever. This, should it unhappily seem new, thou mayst ponder at thy leisure; for the next twenty years, or the next twenty centuries: believe it thou must; understand it thou canst not.

“That the Thought-forms, Space and Time, wherein, once for all, we are sent into this Earth to live, should condition and determine our whole Practical reasonings, conceptions, and imagings or imaginings,—seems altogether fit, just, and unavoidable. But that they should, furthermore, usurp such sway over pure spiritual Meditation, and blind us to the wonder everywhere lying close on

us, seems nowise so. Admit Space and Time to their due rank as Forms of Thought; nay, even, if thou wilt, to their quite undue rank of Realities: and consider, then, with thyself how their thin disguises hide from us the brightest God-effulgences! Thus, were it not miraculous, could I stretch forth my hand, and clutch the Sun? Yet thou seest me daily stretch forth my hand, and therewith clutch many a thing, and swing it hither and thither. Art thou a grown baby, then, to fancy that the Miracle lies in miles of distance, or in pounds avoirdupois of weight; and not to see that the true inexplicable God-revealing Miracle lies in this, that I can stretch forth my hand at all; that I have free force to clutch aught therewith? Innumerable other of this sort are the deceptions, and wonder-hiding stupefactions, which Space practises on us.

“Still worse is it with regard to Time. Your grand anti-magician, and universal wonder-hider, is this same lying Time. Had we but the Time-annihilating hat, to put on for once only, we should see ourselves in a World of Miracles, wherein all fabled or authentic Thaumaturgy, and feats of Magic, were outdone. But unhappily we have not such a Hat; and man, poor fool that he is, can seldom and scantily help himself without one.

“Were it not wonderful, for instance, had Orpheus, or Amphion, built the walls of Thebes by the mere sound of his Lyre? Yet tell me, Who built these walls of Weissnichtwo; summoning out all the sandstone rocks, to dance along from the *Steinbruch* (now a huge troglodyte Chasm, with frightful green-mantled pools); and shape themselves into Doric and Ionic pillars, squared ashlar houses, and noble streets? Was it not the still higher Orpheus, or Orpheuses, who, in past centuries, by the divine Music of Wisdom, succeeded in civilizing Man? Our highest Orpheus walked in Judea, eighteen hundred years ago: his sphere-melody, flowing in wild native tones, took captive the ravished souls of men; and, being of a truth sphere-melody, still flows and sounds, though now with thousandfold Accompaniments, and rich symphonics, through all our hearts; and modulates, and divinely leads them. Is that a wonder, which happens in two hours; and does it cease to be wonderful if happening in two-million? Not only was Thebes built by the music of an Orpheus; but without the music of some inspired Orpheus was no city ever built, no work that man glories in ever done.

“Sweep away the Illusion of Time; glance, if thou have eyes, from the near moving-cause to its far distant Mover. The stroke that came transmitted through a whole galaxy of elastic balls, was it less a stroke than if the last ball only had been struck, and sent flying? Oh, could I (with the Time-annihilating Hat) transport thee direct from the Beginnings to the Endings, how were thy eyesight unsealed, and thy heart set flaming in the Light-

sea of celestial wonder ! Then sawest thou that this fair Universe, were it in the meanest province thereof, is in very deed the star-domed City of God ; that through every star, through every grass-blade, and most through every Living Soul, the glory of a present God still beams. But Nature, which is the Time-vesture of God, and reveals Him to the wise, hides Him from the foolish.

“ Again, could anything be more miracùlous than an actual authentic Ghost ? The English Johnson longed, all his life, to see one ; but could not, though he went to Cock Lane, and thence to the church-vaults, and tapped on coffins. Foolish Doctor ! Did he never, with the mind’s eye as well as with the body’s, look round him into that full tide of human Life he so loved ; did he never so much as look into Himself ? The good Doctor was a Ghost, as actual and authentic as heart could wish ; well nigh a million of Ghosts were travelling the streets by his side. Once more I say, sweep away the illusion of Time ; compress the threescore years into three minutes ; what else was he, what else are we ? Are we not Spirits, that are shaped into a body, into an appearance ? * * This is no metaphor, it is a simple scientific *fact* : we start out of Nothingness, take figure, and are Apparitions ; round us, as round the veriest spectre, is Eternity ; and to Eternity minutes are as years and æons. Come there not tones of Love and Faith, as from celestial harp-strings, like the Song of beatified Souls ? And again, do we not speak and gibber (in our discordant, screech-owlish debatings and recriminatings) ; and glide bodeful, and feeble, and fearful ; or uproar (*poltern*), and revel in our mad Dance of the Dead,—till the scent of the morning-air summons us to our still Home ; and dreamy Night becomes awake and Day ? Where now is Alexander of Macedon : does the steel Host, that yelled in fierce battle-shouts at Issus and Arbela, remain behind him ; or have they all vanished utterly, even as perturbed Goblins must ? Napoleon too, and his Moscow Retreats and Austerlitz Campaigns ! Was it all other than the veriest Spectre-hunt ; which has now with its howling tumult that made night hideous, flitted away ? —Ghosts ! There are nigh a thousand million walking the earth openly at noon tide ; some half-hundred have vanished from it, some half-hundred have arisen in it, ere thy watch ticks once.

“ O Heaven, it is mysterious, it is awful to consider that we not only carry each a future Ghost within him ; but are, in very deed, Ghosts ! These Limbs, whence had we them ; this stormy Force ; this life-blood with its burning Passion ? They are dust and shadow ; a Shadow-system gathered round our ME ; wherein, through some moments or years, the Divine Essence is to be revealed in the Flesh. That warrior on his strong war-horse, fire flashes through his eyes ; force dwells in his arm and heart : but

warrior and war-horse are a vision; a revealed Force, nothing more. Stately they tread the earth, as if it were a firm substance: fool! the Earth is but a film; it cracks in twain, and warrior and war-horse sink beyond plummet's sounding. Plummet's? Fantasy herself will not follow them. A little while ago they were not; a little while and they are not, their very ashes are not.

"So has it been from the beginning, so will it be to the end. Generation after generation takes to itself the Form of a Body; and forth issuing from Cimmerian Night, on Heaven's mission APPEARS. What Force and Fire is in each he expends: one grinding in the mill of Industry; one hunter-like climbing the giddy Alpine heights of Science; one madly dashed in pieces on the rocks of Strife, in war with his fellow:—and then the Heaven-sent is recalled; his earthly Vesture falls away, and soon even to Sense becomes a vanished Shadow. Thus, like wild-flaming, wild-thundering train of Heaven's Artillery, does this mysterious MANKIND thunder and flame, in long-drawn, quick-succeeding grandeur, through the unknown Deep. Earth's mountains are levelled, and her seas filled up, in our passage: can the Earth which is but dead and a vision, resist Spirits which have reality and are alive? On the hardest adamant some foot-print of us is stamped in; the last Rear of the host will read traces of the earliest Van. But whence?—O Heaven, whither? Sense knows not; Faith knows not; only that it is through Mystery to Mystery, from God and to God.

SPIRITUALISM ABROAD.

Our contemporary of the other side of the Channel, the *Revue Spiritualiste*, informs us that Mr. Squire is again in Paris, after a month's sojourn at Algiers and Tunis. He had been invited to Algeria by a Spiritualist friend residing there. "Among those," says the *Revue*, "whose astonishment was excited by the phenomena witnessed in Mr. Squire's presence, was the illustrious Duc de Malakoff. Mr. S. was equally well received by the Arab Sheiks there, who interest themselves, like all of their race, in facts of a spiritual order, always approaching them seriously and religiously."

The *Revue* concludes an article on the subject of Mr. Squire's mediumship thus:—"For us who have often been present at his *séances*, and have heard clairvoyants, separated from each other, exclaim at the same moment that they saw the spirits round the table used in these experiments, for us who have minutely observed the phenomena in the presence of this young American, we hesitate not to declare that they are attributable to the action of intelligence exterior to himself. But all are not obliged to come to the same conclusion. There are those who may pretend to be able to do the same. In page 321 of the third volume of our *Revue*, we offered our columns to evidence that any one could, without the intervention of spirits, and under the same conditions as Mr. Squire's, do the same. *No one to the present time has done so. We still wait for some one to present himself who will throw, at a single cast, over his head and against the wall, the heavy table at our office, with his left hand, and without making the least movement.*

The *Revue* also contains the following narrative, with the editor's signature appended: in translating we have slightly abridged it:—

"On the 25th January last, died suddenly of apoplexy at Villecresne, not far from Paris, Madame Ermine Chaumet, wife of a landed proprietor. She was much beloved by her sister-in-law, a Madame Lefebvre, who lived in the vicinity. On the evening of the burial, as the latter was preparing for bed, she was startled by a noise, as of a violent blow on the glazed door of her room. Two days after, while rising, she heard a blow on her garden door, where no one from without could come. The noise was as loud as from a piece of ordnance, and was heard by the other inmates of the house. The bar of the door was loosened by the concussion. Next evening, and the following day, noises were heard and shocks felt. Madame L., a pious and impressionable woman, thought she must be falling under some evil influence, and gave herself to prayer. But two days after the noises troubled her and her family again.

"Several times during the same period, a ladies' boarding school in the village was disturbed by similar noises. One of the scholars was thrown by them into an alarming state. The hall bell of the house was often rung in the night; no ringers being visible. Officers were posted about the house, yet the ringing continued. These disturbances became the topic of conversation through the neighbouring villages. Hearing thus of them, we went to pay a visit of enquiry, accompanied by Monsieur Petit, a resident of the village, and others.

"Poor Madame L. was ill, having slept but little since these noises had begun. She attributed them to evil spirits, and had had a mass said to stop them. I told her that I thought they were to signify the presence of her sister-in-law, who, dying suddenly, had not satisfied her conscience by religious acts, or that she may have departed without imparting some secret, or expressing some wish; that these noises might be made to attract her attention, and failing that, of the inmates of the school, among whom might be some pious and impressionable persons whose presence afforded spirits a power of manifesting themselves.

"I undertook to return in a few days with a clairvoyante, who could see and describe spirits, and through whom we might be able to elucidate the mystery. I returned on the 12th February with the medium, Madame Delangue. In the meantime the manifestations had not diminished: noises at the door, in the wardrobe, in the safe, in the bedstead—everywhere. One night she and her husband heard a piece of money fall at the bedside; presently another piece fell, then more. Madame L. rose, and lighting a candle, found the pocket of her dress, which she had laid on the bed, turned inside out, and her portemonnaie lying, shut, by it on the coverlet. The coins on the floor had been taken from the portemonnaie.

"Having listened to these additional particulars, we formed a circle in the room. Having uttered a prayer, I invited the spirit making these manifestations, to communicate the cause. Presently we all felt several electrical shocks. To our interrogations, made in the usual way, we learned that it was the spirit of Madame L.'s sister-in-law, who was desirous of attracting her attention; that she needed her kind thoughts and prayers; that such expansion of the soul in her regard would, by spiritual magnetism, relieve and comfort her. To make sure that the communication was from the spirit in question, and not from an adroit deceiver, whether in or out of the body, I adjured the spirit to show herself to Madame Delangue.

"Madame D. had never even heard speak of the deceased. Presently she saw a female spirit, and described her face, stature and figure, even to the particular of her being a little lame. The family recognised the spirit of Madame L.'s sister-in-law by this description. The spirit, through Madame D. said, that the manifestations would continue nine days more, during which she entreated that prayers and acts of devotion should be made in her behalf.

"On taking leave, we received many thanks from the family. Everything passed as the clairvoyante said. After the ninth day the manifestations ceased. Monsieur Lefebvre has just paid me a visit of thanks, and tells me that nothing has occurred since.

"The facts here stated can easily be verified; the place and people being well known.

Z. J. PIERART."

Notices of Books.

“*Spiritualism Fairly Tried and its Phenomena traced to their True Cause.* By EDWARD NANGLE, A.B., Rector of Skreen. Persons wishing to have this pamphlet will please to enclose fourpence, with their names and addresses, to the Rev. E. Nangle, Skreen, Ballisodare, Ireland.”

IF the promise contained in the title page, of tracing these phenomena to their true cause be performed, our readers will not regret, that like us, they sent fourpence to Skreen, near Ballisodare, Ireland, and for that small sum were put in possession of so vast a truth. We have read the book, and we freely say that it is almost worth the money, if only for the unreserved frankness with which the writer, a clergyman, admits the full range of facts, which he takes from the *Cornhill* article, and from published letters of Mr. William Howitt and others. This of itself is a considerable advance upon the usual run of criticism, and immeasurably before the foolish credulity of Mr. Novra and his *Once a Week* patrons, who, by-the-bye, have made the discovery that their mode of treating the subject does not pay, for we hear no more either of Mr. Novra's lectures or of his illustrated essays. The Rev. Mr. Nangle has quite adequately appreciated their efforts in the following sentence, which we quote as containing the main scope of his frank and honest little book:

The Editor of *Once a Week* by publishing the articles to which we allude, shows that the real causes of Spiritualism lie at a depth to which the thoughts and speculations of such writers cannot penetrate. Can anything be more supremely ridiculous than the assertion, that the rising of a table several feet above the ground is accomplished by the foot of the medium—as if hundreds of persons who have seen this done could be the dupes of such a bungling artifice? The writer in *Once a Week* attempts to account for the whole narrative in the *Cornhill Magazine* in pretty much the same fashion. The window-blind was drawn down by Mr. Home with a lazy-tongs. His figure floating through the air, was produced by a small magic-lantern, which he had concealed about his person. And as to Mr. Home's foot which touched the shoulder of the narrator as he ascended into the air, he simply stood upon a chair near him and laid his foot upon him. Certainly the Editor of *Once a Week* must imagine that he writes for a very credulous public, if he thinks that such childish nonsense as this, illustrated though it be with neatly executed diagrams, can be accepted as sound argument. It should further be observed that the articles to which we allude deal only with the performances of professional necromancers like Mr. Home, while they leave such facts as we have published in a preceding chapter, wholly unaccounted for. The more this matter is examined, rationally and Scripturally, the deeper will be the conviction that the phenomena of Spiritualism can only be accounted for on the supposition of a supernatural agency—and that that agency is diabolical.

We must correct the writer in styling Mr. Home a professional necromancer, and inform him that Mr. Home is a private gentleman, and that he does not make the phenomena, but merely that

they happen to be produced in his presence. He has no power whatever over them, and is in no degree responsible for them, whether they be good, or bad, or indifferent. Mr. Home does nothing beyond sitting in a chair like any other gentleman, and these phenomena, which commenced with him when he was about seven years old, spontaneously occur. If the satanic theory were infallible we should expect to find Mr. Home, Mr. Squire, Judge Edmonds, William Howitt, Swedenborg, Harris, and Dr. Wilkinson, very hellish persons, instead of which they appear to be at all events not worse than their neighbours. Even we ourselves confess to have heard sundry noises, and to have seen strange sights, without feeling at all devilish in consequence. We do not even see much scope for any clever devil in the business, since a few raps more or less in the world are of no great import. But the deductions we draw from them *are* our affair, and these are of importance—so much so that we have always insisted that no communication should be relied upon because of its origin, but only for its intrinsic qualities; and that nothing should be received as a rule of life or of opinion which was repugnant to the enlightened teachings of the Bible, and of that highest conscience which God has given to each of us. The satanic origin of the phenomena is argued at considerable length by the author, and it is found that “from the sure word of prophecy, just about this time, there is to be an extraordinary putting forth of satanic power in the production of signs and wonders which should deceive, if it were possible, the very elect.” We hardly think that this discovery is worth the pence which we gave to get to the bottom of this perplexing question. It shows, at all events, either that the Rev. Mr. Nangle is not amongst “the very elect,” or that his satanic majesty, with all his cleverness, has not been able to deceive him. It is no small thing, now-a-days, when the devil is put forward as possessed of such supernal intellect, to catch him out the first ball, and we cannot enough thank the Rector of Skreen, near Ballisodare, for his eminent success as a fielder. But now that the great discovery has been made, we do not see why the devil should be any longer the bugaboo of Spiritualism—for are not we now on our guard against him? He can no longer hurt us now that we know his artful wiles. As we know that it is the devil who is behind all these spiritual phenomena, we can even play with them without danger, for he has no longer any power to deceive us. Above all, they afford an opportunity of the extremest value, to watch and analyse the workings and designs of that interesting personage. We can now place him on the dissecting table, and anatomize and diagram him for the benefit of ourselves and of all our fellow-sinners—and all for the small price of fourpence.

Were this true the world ought to stand still for a few days to enable men to contemplate the phenomenon, and to exercise its deepest thought upon the consequences of such a discovery. Of what enormous import is it, that such spiritual powers are now freely given to the devil, and that at last not only his existence, but his spiritual power of acting on what we call matter is a demonstrated fact. It is evident, then, that all our philosophical teachers are wrong; for the Brodies, and Brewsters, and Faradays, and Baden Powells, vehemently deny the possibility of such an acting, and they say persistently that spiritual powers have no dynamical action on mundane things, and that such would be against the order and possibilities of nature. The devil could teach them better; and he certainly might be made useful in the office of President of the Royal Society for a year, or at all events to give a course of six lectures in which he might be made to explain his views, and reform the false notions that prevail there of the relations of matter and of spirit.

Thus in God's providence the devil himself would be found to be useful, and it would be gradually perceived what an anomaly it is that the only known and acknowledged evidences of supernatural acting upon material things should be given over to Satan. The great question of the day is whether miracles are, or ever were, possible—whether there is a single instance of such in the history of the world. The Christian points to the Bible accounts, which, though written long ago and doubtfully preserved, he says that he implicitly believes; but he denies that they have ever occurred, or been possible, since the Bible times. The materialist, more consistent, denies their possibility at any time. We, still more consistent, with observed facts, assert not only their possibility, but their actual occurrence, at all times under favourable conditions of faith and receptivity, and that they are by Divine appointment the heritage of regenerated man. In proof of this, we point to these little physical phenomena, not as the end, nor even as the means, but as demonstrations of facts, from which the more important truths may be deduced, according to the Baconian method. We have lost faith in the devil since he has been so easily found out, and prefer to believe in the devil's Master, in the Divine Lord of all things, and in our Father's never-ceasing care and love. By His teaching we have found the devil to be nearer to us than outside of us, and that he is more easily detected by the process of self-examination, than by sending fourpence to the Rector of Skreen.

Spiritual Tracts. By JUDGE EDMONDS, New York. London: F. Pitman, 20, Paternoster Row.

It has been fortunate for America that Spiritualism found amongst its early apostles one so eminent and respected as Judge Edmonds. It is its phenomenal phase which not only obtains it a name, and brings together the believers in it, but at the same time brings down on it the *odium theologicum* and the shrill denial of science, which declares it to be impossible. As the world goes in this century, however, there are other phenomena besides those of Spiritualism which at first sight would be declared impossible, and amongst them would be that one of the judges of our Supreme Court, whilst retaining his high office, should write a series of tracts detailing his conviction of the truth of Spritualism. That would be a fact quite out of "the order of nature," for this country, and indeed, when it actually happened in America, it was a little too early even there; for the Judge, chiefly in consequence of having been in rooms where he witnessed certain strange facts, was thought to be not a proper person to continue to administer his judicial functions. Probably the same would happen to the Lord Chief Baron or to the Lord Chief Justice, or any acting Chancellor of England, if he were to be so unfortunate as to witness the phenomena, and take to writing an account of them. Still more surely if one of these learned judges was, like Judge Edmonds, to become himself a medium. It is not enough, we see from this, that a thing should be true, but it must also be likely to be true, to be received with favour by self-satisfied persons. In spite of this, Judge Edmonds from time to time went on writing and publishing his experience in the shape of tracts, taking as his ground-work the old idea "I did not say it was possible—I only said it was true." Having essentially a legal mind, sharpened by a long and successful practice at the bar, and in the Senate, and a habit of weighing evidence in the judicial scales, his testimony is all convincing and sufficient. It is not necessary, so far as the mere question goes of whether certain facts occurred, or did not occur, on a certain occasion, to look for further proof than will be found in these well-reasoned and clearly-stated tracts. Much of the doubt in the scientific mind arises from its not knowing what has been already done in its own way of proving the facts, for it is not aware of the number of competent observers who have exhausted all the possible modes of inquiry and analysis. It is therefore with the greatest pleasure that we here find to our hand a convenient means of satisfying all such as want to inquire in a rational spirit, and the more so as it is neither easy nor necessary for all to see the facts for themselves. In this world, and probably

also in the next, something must be taken on trust and testimony, and for this special business we commend the testimony of Judge Edmonds, and we hope that each of our readers who wishes to have the facts and philosophy in a condensed and portable form for the use of himself and his neighbours, will take the opportunity now afforded to him of possessing this little book.

Spiritual Impressions. By the REV. H. BOLTON, of Nottingham.
Simpkin and Co.

THIS is a short Essay containing the writer's thoughts on a very interesting subject, and one that might be enlarged into questions of the utmost difficulty, such as the origin of thought and the mode of influx; questions which have exercised the mind of man in all ages from Aristotle and Plato—the centres of the two diverging lines. Aristotle was of opinion that man's thoughts were innate; Plato, that they were communicated. Mr. Bolton, however, does not go deeply into the subject, but from his own experience, and that of others, he admits the possibility of what we should call spiritual impression, and limits it to the following three conditions:—Firstly, If it have a holy tendency? Secondly, If it is not contrary to God's written word, or otherwise inconsistent with a Divine origin; and, Thirdly, If there *seems*, or *afterwards turns out to have been* a sufficient reason for it.

We have not much to object to these conditions, though we might have to give a broader meaning to them than, perhaps, Mr. Bolton would agree to. The third condition appears to apply to and to limit both the former, for the word "*seems*" opens out a wide question as to the depth of the mind, which is to consider the sufficiency of the reason, whilst the words "*afterwards turns out to have been*" is of very broad significance, though too lax to be of much use as a rule for immediate guidance. Spiritual impressions, like prophecy, are not seen in their fulness, at the time of their occurrence, perhaps not for years, or for centuries after, and this is too long for us to wait to pronounce upon the question of fact, which is much nearer home. It is better and truer to recognise that spiritual impressions are constant with us, and that they are both good and bad, and that by virtue of our conscience we are enabled to sit in judgment upon them, and pronounce with much accuracy their character, whether good or bad, or a mixture of both. We ought to be warned, however, against looking for great dignity in all spiritual impressions, or in all spiritual manifestations, or even in all inspiration. Instances of this, which are worthy of thought, may be given in the words of Mr. Howitt, in his answer to a similar objection by the Rev. E. White, in the *Spiritual Telegraph*, vol. iii. p. 125:—"Again, is there anything more ridiculous, taken from the same point of view, in the present manifestations, than in many acts of the prophets? Jeremiah carrying his girdle to the Euphrates, and burying it, in order to spoil it; his putting his neck into yokes and bonds; his thrusting great stones into a brick-kiln would not look very sane to a worldly mind, if done by a Spiritualist. Ezekiel, lying on his side for forty days, making a pretended siege with a tile and an iron pot; his shaving off his hair and beard, and burning one part, chopping another with a knife, and scattering the third to the wind; his stealthily removing his goods from one house to another by night, would not to us have appeared very rational, or very dignified. But you will say these were all sent for great lessons to the nation. True, and so are all the foolish things, which God has sent to confound the wisdom of the wise through Spiritualism, meant for great lessons."

Correspondence.

CASE OF CLAIRVOYANCE.

To the Editor of the "Spiritual Magazine."

SIR,—A popular work entitled *Traits of Character*, contains an interesting sketch of the late Edward Irving, in which is related the following extraordinary case of clairvoyance, which the authoress introduces with some remarks on "the Spiritualists of our own day." The whole appears to me worthy of attention, and perhaps may elicit observation.

I remain, sir, yours truly,
J. FAWCETT.

Yet, it is not often thus that the most extravagant superstitions find their readiest believers—their most undoubted votaries amongst the educated and intelligent? Look, for instance, at the "Spiritualists" of our own day, the "table-rappers," the "seeing-mediums," the "tilting-mediums," and the "writing-mediums,"—Are these the illiterate and the ignorant? Quite the contrary. Scholars, divines, authors and authoresses, known, admired and honoured for their talents, are amongst the professed recipients of these "spiritual" gifts—the promulgators and firmest adherents in all that appertains to, or is necessary to, "Spiritualism." Attempt to question or combat their belief that feeble raps at a table, that tables swaying, and moving backwards and forwards, scratches and dots upon paper, are other than messages, manifestations and revelations from the unseen world, direct indications from spirits, long, it may be, passed upon earth—and they will defend their ground with a courage and determination as inflexible as if maintaining a world-wide attested and recognised fact. I have heard many do this; persons, too, of acknowledged and clear intellect, of unquestioned honour and veracity, whose names or authority, in any of the ordinary transactions or dealings of life, would be a perfect guarantee of honour and good faith, that none would hesitate in accepting as irrefragable evidence of anything advanced. How can we account for this, otherwise than by the solution that of all nature's mysteries, man to himself and others is the profoundest. The "religious revivals," now attracting so much attention, testify how existent in many human hearts is the panting and pining after a supernatural atmosphere—the craving desire for the wonderful and unknown. Of these "revivals" I have been no witness. For "mesmerism" and "clairvoyance," I have the respect and belief which personal experience of its power and faithfulness in one instance entitled it to. I will relate the occurrence:—In reference to "clairvoyance," I may here relate what occurred to myself some eight years since, the entire truth of which I most solemnly aver. I had become entitled to some property through a legacy. To obtain possession of it, it was necessary that the signature of one particular individual should be procured. Now I must observe that of this same person, no tidings had been heard for nine years. The last news represented him as resident in America, but no certified intelligence could be got. By many, myself amongst the number, he was supposed to be dead. Several of my legal friends had used all their skill to discover some clue to his whereabouts, if living; or attestation, if otherwise, of his death. He baffled all their researches to discover either. It was during the existence of this dilemma that I was dining with a lady friend one day, and accidentally named the fact. She heard my perplexity and lamentation to an end, with her usual patience and sympathy, and then said—"Why do you not consult Ellen Dawson? She, I daresay, could give you some

information of him." I replied, that I never heard of the young lady. She then informed me that Miss Ellen Dawson was understood to be the greatest *clairvoyante* of the day; and further, that through her instrumentality solely, a lady, well-known to my friend, had recently recovered a very valuable bracelet, of which she had been robbed by a servant. Of course, I enquired the necessary means to be employed to gain access to, and audience of, this "sibyl;" and learnt that this could only be achieved by the interposition of Mr. H—, a surgeon, resident near Grosvenor Square, whose patient she was, for the treatment of epileptic fits, to which she was subject.

I waited on Mr. H—, and with considerable difficulty, and only after stating that I was a friend of one whom he greatly respected, succeeded in getting a promise from him of an introduction to Miss Dawson, the fee for which favour was to be £1 6s., a guinea to the surgeon, 5s. to Miss Dawson. These terms I gladly acceded to. On the evening appointed, I went, accompanied by another lady, to the house of Mr. H—. We were shown into a well-lighted and handsomely furnished drawing room; and, in a few minutes, Mr. H— entered, leading by the hand the heroine of the evening. She was said to be twenty-six, but looked much younger. She was very short and slight, almost childish in figure; but whether the effect of disease, or the too great exercise of her supernatural powers, there was such a wan and emaciated look about her face—something so worn and pinched—that it was painful to look at. After a very few minutes' operation, Mr. H— succeeded in mesmerising her, and declared her to be in the necessary *ecstatic* state to answer questions. He then placed me in *rappor*t with her, and left the room, one of his assistants remaining with us.

I am not going to weary the reader with a recapitulation of all the details. Enough, that I soon asked the one important question—"Is Mr. ——— alive or dead?" with a flashing smile, and quick confident manner. She instantly answered—"Alive." "Where is he?"—"Living amongst the blacks; but not under his own name. He does this—making a movement with her fingers as if writing—He practises as a solicitor." "Is he married?"—"Yes; to a lady that wears long gold ear-rings, and a gold ornament on her forehead." "How am I to find him?"—"Go and see his sister." "I do not know her." "Never mind—go. She will be very kind and tell you where to find him." "Is he in America?"—"No—I think he is in Africa." As directed, I did call on his sister, a few days subsequently, at her house in ——— Place, Portman Square. She was most friendly, afforded me the long-desired information about her brother; which was, strange to say, coincident in every respect with what Ellen Dawson had asserted. He was then living at Natal, Africa; was practising there as a solicitor, and married to a native, who probably did wear the decorations described. Thus, what some of the acutest lawyers in London for years had been vainly seeking to arrive at, was obtained by the inexplicable operation of some agency Miss Dawson was possessed of.

Another *guess* or two, or whatever else you may denominate these specimens of Miss Dawson's occult gifts, were so remarkable in their truthfulness in the one interview I had with her, that I am tempted to repeat them. She said: "Before you get this money, you will have to produce your marriage certificate." "I daresay I shall. Where now is my marriage certificate?" "In a japan dressing-case." I turned to my friend, saying, "She is wrong there, for it is in my writing-desk." However, when I got home, anxious to test her reliability, before even I took off my bonnet I unlocked my writing-desk, and searched in its compartments for the tiny, but now often destiny-fixing document for a life's weal or woe. I could not find it. I then looked in my dressing-case, where, to my own great surprise, it was. It was not the place I usually kept it in, and I would have taken an oath unhesitatingly it was where I had asserted. The clairvoyante knew better. It was only the day before the final adjustment of the business which put me in possession of the money had arrived that the certificate was asked for; and I had repeatedly remarked, "Ellen is wrong about my having to produce that document," when at the very eleventh hour a letter from my lawyer came, with these words: "Be sure when you come to the Temple, to bring with you your marriage certificate." Strangest of all, perhaps, was the following. After I had exhausted the questions I wished to ask Miss Dawson,

I said: "Now, Ellen, come to me to my own house." When supposed to be arrived there, after describing the furniture of the room I ordinarily occupied, and bestowing sundry imaginary caresses on pretty pussy lying on the rug, she suddenly said, "How nice something smells in the cheffonier." I said to my friend, "What can she mean?—there are no spices there. She must mean the canister." To which, with a sneer, she answered: "No, it was not the tea-canister; for after you had got into the cab to come here you got out again, and went and locked it up in your bedroom." This was strictly the truth. After I had got into the cab, I said to my friend: "Susan is such a sad girl for taking the tea; I will go and lock it up in my wardrobe." How can the sagest wisdom supply the process by which she knew this?—or any ordinary intelligence account for it? I had driven from my house in St. James's to — Street, Grosvenor Square, with my friend. No human being knew of my projected visit but her. The drive occupied but a few minutes, and assuredly no living person but my friend had cognizance of my locking up the tea-canister. The fact in itself is almost contemptible, inconsistent, and trifling; but it has always appeared to me that her knowledge of its having transpired is one of the most wonderful and incomprehensible mysteries in the annals of clairvoyance with which I am acquainted.

After my interview with Miss Dawson terminated, Mr. — asked if I was satisfied; that if I had any doubts of her power I had better see Mr. —, one of the shrewdest magistrates of a metropolitan police court, to whom she had made the most extraordinary revelations in his past life, of which he alone was the depository. Now we all know that magistrates are not generally given to an overweening credulity; and the gentleman referred to was understood to be one of calm judgment and superior intellect.

[Further particulars of Miss Dawson's clairvoyance will be found in the *Zoist*, vol. iii. p. 226, communicated by Mr. W. Hands, of 23, Grosvenor Square, and also by the Honorable Miss Boyle, Maid of Honour to the late Queen Dowager, same volume, p. 236.—ED.]

INTERNAL RESPIRATION, AND THE ART OF THINKING.

To the Editor of the "Spiritual Magazine."

York, May 3rd, 1861.

SIR,—I am glad to see your pages open to an investigation of the phenomenon of Internal Respiration. Amid the countless signs of an impending crisis, which meet the awakened eye on every hand, this is, to my mind, by far the most important and significant. The dæmniacal invasion of the Western Continent; the shaking among the nations; the recent revivals; and the prodigious development of the internal sense of the Word, through three principal seers or mediums—Behmen, Swedenborg, and Harris—all these might fail in producing that real change of heart which alone can heal the disorders of our sin-stricken planet. But a change, at once physical and spiritual, which shall restore the intuitions of truth, and awaken the minds of all to the awful realities of the eternal world, seems to be a consummation worthy of the Divine power, which is so evidently working for the speedy coming of the Lord's kingdom. As in the case of Madam Guyon, it is probable that the initial stage of this change may already exist in similar characters, eminent for piety and purity of heart; whilst in others, it may merely stimulate to a speculative investigation from interior perception of causes. The connexion of thought and respiration is, however,

common to all ; and, as an illustration, I send you an extract, made some years ago, from a writer who seems at least to have acquired the faculty of using his own thoughts—a case somewhat rare in an age when so many are glad to transfer this duty to blind leaders of the blind, who would smother truth in a cloud of false learning. I dare say the book is familiar to most of your readers, but perhaps some notice of it may be useful.

Yours truly,
WM. HIPSLEY.

The extract forwarded by our correspondent is as follows:—

“ IN conversation, in studies, in reading, and in oratory, the management of the breath is of very great importance ; and I am thoroughly persuaded that this is true likewise of meditation—that it governs, in great degree, the thinking faculty. Many people are so ignorant of relations as to admit no great consequences, unless they follow from great causes. Truths, and those of the purest quality, have been hidden principally through this prejudice, from the learned, from the worldly wise among men, and revealed to babes and sucklings. . . . There is a very close connexion between the faculties of thought and of respiration. . . . For instance, let any man hold his breath and endeavour to think upon any subject—he will find it to be impossible. He may attend, for attention is passive ; but he cannot think actively. The hurry and confusion of mind which one feels on walking into a cold bath, is attributable to the same cause. Respiration is checked, and the intellect, consequently, is abroad. In Greek, Latin, and Hebrew, soul, spirit, and breath are signified by the same word. . . . My new thinking method was precisely the same as the one I had before practised, for the furtherance of my reading and other faculties ; I breathed my thoughts forth, instead of suffering them to lie in stagnation. My breath was the current wherein they ran.

“ By its action and gentle agitation, it set my whole mental frame in movement. I despatched every *sentence* in a breath—*sentence*, I mean, in its strict literal sense, of an unspoken sentiment—and then, *ingeminans ictus* ; a second idea having flowed into the interval of vacuity, I applied myself to it in the same way, and so proceeded through the series. . . . Before this experiment, as often as I sat down to think, I found it difficult to set myself in motion. . . . But now I had got a steam-engine at work, working upon and within me ; and, by force of its alternate elevation and depression, its expiration and respiration, I could propel the whole body of my mind. At any moment, and in any circumstances, I could point my thoughts as I pleased to a particular direction, and through them into a particular channel. When my mind was without form and void, and darkness was upon the deep, then would my spirit move upon the

face of the waters, and form an intellectual creation out of chaos. . . . It is established that we can think only in words; they are our necessary instruments for the purpose. It is equally clear that we can employ words in the way of thinking, only by the agency of our breath; my experience assures me that it is so, and that it cannot be otherwise. . . . We must be free and easy, wearing our faculties, our mental investiture, loosely, as in an undress; for constraint in matters of intellect is utter condemnation. A cloud will keep out the sun; therefore, be not careful of what you should say or think, but let the spirit dictate to you in that hour; the soul must shine forth in cheerfulness. Again, when the thoughts are once in motion, eschew all vehemence of agitation. Reflection is nowhere else but on the smooth surface, . . . in the still small voice. How far-reaching and exact the parallel between faith and intellect. Both are born by regeneration, and not according to the flesh, arising into real life by the working of the inward spirit, and thenceforth repudiating the world and the world's uses, clear from the weak and beggarly elements. . . . Who would receive either of them must receive it as a little child. . . . In both the letter killeth, but the spirit giveth life. Carefulness, in both alike, precludes all hope of consummation; confidence is the best test. Newton says, when he wished to master any subject, he was wont to fix his attention quietly and steadily upon it; gradually, the whole would discover itself; light would grow out of darkness. The act of composition ought to be the consequence of meditation, and subservient to it. The elaboration of the writer is like that of the sculptor; it is not by adding, but by taking away that his work is perfected. . . . I tried my new acquisition, my spiritual method of thought, over and over again, for hours together, till I had persuaded myself of its sufficiency."—*Self-Formation*. By A COLLEGIAN. Vol. ii., p. 222.

[To this we add the following anecdote of the poet Wordsworth, kindly furnished us by Mr. William Howitt. Mr. Howitt says:—

"Once, when we were at Rydal Mount, Mrs. Wordsworth suddenly called out to her husband, 'William! William!' I said, 'What's amiss?' the poet being seated very quietly in another part of the room. 'Oh!' said Mrs. Wordsworth, 'I am obliged to keep a sharp watch on William, for *when he gets deeply thinking he ceases to breathe.*'"—ED.]

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

Carlsruhe, 158, Lange Strasse,
8th May, 1861.

SIR,—I will state a remarkable case of miraculous power manifested through faith, and which is equal in greatness to the one known to the public; in which Mr. Müller, of Bristol, is identified as an instrument of God's providential

workings for the good of humanity, and to exhibit in a most special way the supreme power of the Deity over, and immeasurably above the materialistic reasonings of the sceptical philosophers of the day, who choose to attribute signs and miracles to anything else but to spiritual agency. Not far from this, at Boll, near Gappingen, in Wurtemberg, resides a M. Blumhardt (pasteur), who, through faith and prayer, performs all sorts of cures, and miraculously feeds his visiting patients, many coming from afar, without pecuniary means of his own, but trusting to the special providence of God on these extraordinary occasions, who provides, as in the case of Müller, the necessary means of sustenance for them. I have obtained this wonderful fact in Spiritualism from the Rev. Mr. Gotheil, resident clergyman at Cannstadt, Stuttgart, who regards this miraculous display of spiritual power in faith as analogous to that at Bristol.* Lavater, of whom I spoke in my last letter, often performed miracles. He had great faith in prayer for obtaining spiritual aid. An unfortunate creature came one day to him, and demanded charity. Having nothing to give at that moment, he prayed to God to assist him on this particular occasion, when he found in his secretary a sum of money which he gave to the object of his appeal, returning thanks to the Author of all gifts. I would recommend all reasonable sceptics or disbelievers to investigate for themselves, and become duly familiar with psychical and physical phenomena. Let them consult the historical records of Christian and Pagan authors, of which there is a host, the traditions, revelations and initiations of the mystic wonders of antiquity, of chiefly the temples of Isis and of Myhra, in which Moses was versed, and coming down to the miraculous period of our Saviour, and then of his Apostles, and so continued unbroken up to the present day, they will see that the spiritual power in man is a part and parcel of the Divine essence after God's own image and likeness, existing from the creation, and augmented by the "outpouring of the spirit upon all flesh," manifesting its first miraculous effects through the instrumentality of the Apostles; and that there is no sleight of hand, no jugglery, no mistake, no delusion in the spiritual and physical wonders that are agitating the world at this moment. The more a man gets materialised in his ideas, and wrapt up in his own sufficiency, the more he will deny the working power of the Deity in himself, and thus become wedded to the Voltarian or Atheistical philosophy, which a high state of civilisation has superinduced. Hence, under providential guidance, may be attributed the dawn of Spiritualism, as predicted by Lavater for man's salvation, in accordance with the love of God and the Redemption. Lavater, who was one of the most remarkable men of the age, and a thaumaturgist, writes thus, and I am tempted to repeat it as an extraordinary case of prediction in the last century, and now in course of fulfilment to the very letter—"The dangerous opinion of Atheism will become general; the state of civilisation, with the empire of the sentiment of reason and philosophy, will have its weight on this frightful doctrine. This revolution keeps pace with the progress and actual direction of intellectual light. But God will have recourse to new manifestations for making himself known, and revelations and miracles are on the eve of being revived for enlightening and saving mankind." Man's short-sightedness in spiritual things is the work of his own self-sufficiency and pride, opposed to the proffered guidance of that all-sufficient Holy Spirit who, with "all his ministering spirits sent forth to minister to those that believe in Him," is the source of the phenomena in question, and hence the value of spiritual revelations to be received and studied, and not to be foolishly rejected and scoffed at without investigation.

We are going over for the second time our usual *séances* on each chapter of the New Testament with the Planchette. The two spontaneous writings of the spirit Luos on prophecy and Hades, or the mediate state, are sublime, as an effort of inspiration of the soul in moments of freedom from the influence of the temporal reason. The signs and wonders of the present day have a connected reference to the past and the future. In his Commentaries on the Hebrews, Luos writes as follows—"The 7th and 14th verses of the 1st chapter identify

* An account of this will be found at page 183 of the first volume of the Magazine.

still more, and positively, the existence of spirits. But the question is as to what sort of spirits God sends out as messengers and angels. They must, doubtless, be very high ones, and inhabitants of very elevated spheres, and so they are, for they are the beings that have progressed from step to step, and from age to age: God makes use of them as messengers to souls in trouble, and these spirits have the power of manifesting themselves to our outward senses and to our inner feeling. The soul is the medium by which everything godly and spiritual passes to our common understanding; this is always the power of our own soul working, but influenced by a still higher and more enlightened power, for everything goes by gradation and progression. This is the simple and plain doctrine that so few understand. The soul is mixed up in everything spiritual about man; for instance, if you see a vision or an apparition; you see with the spiritual eyes of your own soul the spirits and scenes of another world. The soul being the spirit of God in us, everything good and sublime comes from that source: reason must also tell you that the spirit in its earthly form cannot be perfect and know all, and so must needs get its higher knowledge from a higher source, and this source is the spirit messengers and 'ministering angels,' that God sends down as comforters and instructors to mankind, through the channel, or medium of their own souls, and which is the doctrine of true spiritualism."

Men of science are right in not holding to affirmations *à priori*—as affirmation in their eyes to be worth anything must be proved or demonstrated. The same rule is good and applicable to negations; how is it then that the learned man who does not dare to affirm *à priori*, does not hesitate to deny facts *à priori*? But like all human things, science develops itself progressively. It makes each day a step; that which was a doubt to it yesterday, is a reality to-day. Astronomy, that science so positive and so poetic, which has made from infinitesimal calculation the most magnificent of poems, is sprung from astrology. Chemistry, to the discoveries of which our industry owes its most powerful scope, is sprung from alchemy, even as the day springs from darkness. Science does not explain the miracle of the blade of grass, and of the grain of wheat: it does not, however, deny it; wherefore, then should it deny that which it cannot again explain, and which it will one day explain in the order of phenomena to which so many persons now attach the highest importance? But when, in the presence of a phenomenon, the learned critic confines himself to a purely simple negation, his negation stamps him as an empiric. In doubt, abstain thyself, says Wisdom! Why, therefore, be in such a hurry to deny? Where should we be, if it was necessary to deny all that we do not comprehend? Do we know how we live, wherefore we think, and wherefore we love? Can science or philosophy explain to-day these psychological phenomena which preside over the rapid movements of the thought; or the affections and antipathies that unite or divide the human race? Human science, still so incomplete, is quite incompetent to render an account of the signs and wonders of God without limitation of His omnipotent power which is as boundless as it is inscrutable and eternal. For many persons at present Spiritualism is only an object of curiosity; for others it is a philosophy; but there are many for whom Spiritualism is a religion; because it never fails to raise in the soul that devotion which is a sign and attribute of its immortality. The coming of Christ restored the thaumaturgic power that man had in a measure lost, and we find it among all those who have followed the footsteps and teachings of the Saviour. If in modern days this spiritual gift has been lost, it belongs to those initiated in Spiritualism to reconquer it for the sake of humanity, the Gospel being their itinerary chart, and the grace of God their armour of light.

I am, dear sir, yours faithfully,

A. KYD.

To the Editor of the "Spiritual Magazine."

Kentish Town, May 5, 1861.

Sir,—My mother about six months since left England, on a visit to a married sister residing with her husband on the continent. My brother-in-law being at the time very ill, and gradually getting worse, died about Christmas last. It is necessary here to say that he was of a peculiarly nervous temperament, and that

when in health he was passionately fond of expressing his thoughts and feelings by playing on the piano, though rarely from notes. My mother did not return home from the continent until the Spring, and on her way back she stayed a night or two with myself and wife. The latter has frequently been influenced by unseen agency to write communications of a spiritual tendency, consisting chiefly of short sentences of advice or exhortation. My mother on the evening after her arrival (the 22nd of April last) was desirous of witnessing such writing, but as we had often tried to obtain it without any result, it coming when least expected, Mrs. Ridley sat down with paper and pencil merely as a trial. Almost immediately her hand was violently agitated beyond her own control, and after several attempts at writing it became quite calm, and slowly wrote the words "Go and play." I must here state that Mrs. Ridley, beyond accompanying me in a song, which she must previously *well study*, is no musician, not being able even to play music when learnt, without the notes before her, and certainly unable to improvise or play the ordinary chords without discord. She turned round and sat still at the piano, and presently found her arms, under other influence than her own, raised from her lap and placed upon the keys; after striking a few notes, the hands were carried up and down the keys with great rapidity, and commenced a beautiful plaintive air, and at times so exact was the character of expression, that we all immediately acknowledged it as being Mr. E.'s (my late brother-in-law's) improvisation. This lasted for about a quarter of an hour, when I sent for two or three friends to witness it as well as ourselves. They, knowing my wife, were also astonished. I may remark that even a knowledge of music could not have given her such rapid and powerful execution as we witnessed. The same phenomenon has occurred twice since; once, while Mrs. Ridley was alone, and again, when she and I were together. After playing the first time we expressed a desire to receive, if possible, a written communication as to whose influence had guided her; when, on Mrs. Ridley holding the pen, E——, the name of my brother-in-law, was legibly written in dotted letters. Of the truth of what I have here written, there are three witnesses. I will only add, that during these manifestations, my wife's eyes were partially closed and her hands cold; and that she herself had no control over her own hands.

Yours very truly,
S. RIDLEY.

LECTURE AT THE WHITTINGTON CLUB.—We have received from a correspondent, who was present, an account of a recent Lecture by Mr. Philp on *Spirit Manifestations*, at the Whittington Club. On the occasion of Mr. Carpenter's lectures on this subject, at the same place a few weeks since, Mr. Philp had argued that the alleged facts were impossible, and pretty broadly expressed his conviction that the "phenomena" were an imposture. The better to prepare for his lecture, and with a view to strengthen his position, he attended several sittings; and, as the result, he candidly avowed his error in charging the mediums with deception. He said, "The medjums are as truthful as I am; the tables literally danced, and the two bells I bought at the Lowther Arcade to try the medium were rung. I heard rapping on different parts of the table, and I am sure that these things were done by a power not physical." The Lecturer then detailed his attempts to elicit intelligent responses by the raps, but though the spelling was correct, and the messages he received were sensible, he was not satisfied that they came from a spiritual source. He was sure that they must have originated somehow from the minds of those present at the *séance*. The agency was neither mechanical nor spiritual, but magnetic. At the close of the lecture, Mr. Jones, of Basinghall Street, author of *Nature and the Supernatural*, made a very effective speech, stating "that he had devoted as many years to the subject as the Lecturer had weeks; that he had attended hundreds of sittings for spiritual phenomena, and the result had been his firm conviction, not only that the phenomena were genuine, but that they were produced by spirits." In corroboration of this view he gave some illustrations, which were listened to with marked attention.