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THOUGHTS ON SPIRITUALISM.

By the Rev. W. MOUNTFORD.

SPIRITUALISM is properly the antithesis of materialism, and holds that man is not only an animated highly organized body, but also a living soul, and from his birth connected with a world spiritual and eternal. And Spiritualism technically so called, is simply an affirmation of the foregoing statement, under the interest and conviction produced by certain phenomena of the last few years, and which are very curious, and apparently preternatural.

A medium may be lowly and ignorant, and also laden with every infirmity of the flesh, and yet can be the sudden, utter confutation of materialism, even while it is affecting to lean upon science, and to deck itself with the beauties of poetry. But some persons may think it strange, that instruction is to be got from a lowly ignorant medium. But surely the loftiest philosophy should be able to condescend to new facts, anywhere, and at any time. Yet often the phenomena of Spiritualism have been despised by persons, who yet gloried, under science, in having been instructed, by mere stones and petrified bones, as to the order of creation, and as to the look and habits of creatures, animals and vegetables, as they appeared and fulfilled their times and uses.

To the writer hereof, the phenomena of Spiritualism, are useful, not so much because of what they are in themselves as incidents, as because they are evidences and illustrations, as to pneumatology. Through the persons called mediums, is there really communication between this world and a world of spirit? That there is intercourse to be had with that world

is certain; but as to the spirit to be talked with, there can be no certainty. For of some men, at least, the minds lie open to the inspection of spirits, like the most compendious and convenient of day-books, so as that through a medium, a spirit can read to a man out of his own memory, things which he had himself forgotten. And for this and other reasons, an impostor-spirit can have a mortal at such a disadvantage, as that actually for him who writes, conviction as to the identity of a spirit communicating through a medium, would not be wrought, by even fifty times of the amount of evidence, which would suffice for identifying a person in a court of law. How is this then? And what then does this mean? It means that mortals must remember at least what they are; and that as clay-clad creatures, they are but dull and blind as to the spiritual world, and its ways and occupants. "And no marvel; for Satan himself is transformed into an angel of light."

And now the way is open, by which the writer can express himself still more freely. From his own experience then he is satisfied, that some spirits have power to come into the realm of nature, some little way, and so as to be able to make some signs, such as the moving of objects, the ringing of bells, playing on a harp, and touching a person, and such also as taking possession of a body, more or less completely, and using the hand for writing, and the voice for speaking, and the eyes for seeing with, after the manner of a mesmeric clairvoyant, only much more successfully. Also he knows that the death of a person can be announced, and that even also minute peculiar circumstances attending it can be detailed, some days before there being a possibility of such information being to be given by natural means. Also the writer would tell, in obedience to a sense of duty, of his having seen and examined, and seen vanish ghost-hands; hands of spirit, which had been materialized as to surface at least, and which had thereby been made capable of looking and doing, for a little while and for some little purposes, like hands of flesh and blood.

There may be, and perhaps all things considered, there really is, through a medium, sometimes at least, communication between friends in this world and friends departed; though perhaps it may be as rare as the loving appearance of a mother to a distant child, whom she could not but long for as she died. For reliable intercourse between a person in this world and a particular spirit in the world of spirits, there must be a right adjustment of conditions, of which some perhaps are known, but of which many more are not even to be conjectured.

But now really, of my vanished friend, I am sure as to the love, already and out of my heart, beyond all assurance which

he could ever possibly give me, by getting his hand inside of the sphere of nature, and making signs to me; just as when he was a mortal, I credited him for affection, beyond what he ever uttered, or what I should have wished to hear him breathe.

What then do these phenomena testify? They witness as to human nature, what it is in itself, and what it is open to, through exposure or by grace. And they are proofs as to what a world of mystery it is, in which men live; and also they are challenges to inquiring minds.

People are amazed at the phenomena of Spiritualism, and astounded by them, and are sometimes even sceptical as to their possibility; and all the while, really, they are but the accidents of our transcendent connections, of our being immortal though mortal, and spiritual while yet of the earth, earthy. Are they therefore supernal? No. And the proneness which there is to worship prodigies, though they should be only such things as haunted houses or wonderful dreams, begins really in the same state of mind, as that in a theologian, which defines a miracle as being a suspension of the laws of nature. By making too much of the supernatural, it may actually be nullified as to usefulness.

And indeed to such a pass had things come, on the subject of miracles, among honest controversialists, that it might seem, as though it had been in the order of Providence, that the phenomena of Spiritualism should be developed, merely as materials for pneumatology, for the use of competent observers. And by this, it is not necessary to suppose that Spiritualism is divine, any more than the cholera which enforces useful lessons. There are diseases of the spirit which begin with God's mercy, and which end more mercifully still. And it would not be without historical analogies, as strong almost as demonstration, if it should be said that the Spiritualism of to-day, so abundant, familiar, extensive, is a re-action not of the will of man of course, but of the constitution of the universe, against the materialism, which was beginning to affect Christianity itself as an easy conquest.

Spiritualism is of great interest, as restoring the background of the Scriptures, as a picture, and as thereby also making the foreground more vivid, if not more intelligible. By Spiritualism, certainty is restored as to the familiar spirit of the Old Testament, and as to the nature of the unclean spirits mentioned in the New Testament, as to the history of the woman of Endor, as to the seductive nature of the worship of Baal, and as to the actual possession of a certain damsel by a spirit of Pytho. And there is no honest theologian, but would say, that if these things were made certain, it would seem to him, as though the field of theology would widen, and certain lost paths in it become plain

again, and dark places in it be found to have been lighted up by rays from unexpected quarters. And if Spiritualism can illustrate the manner in which Saul prophesied from an evil spirit, it aids thereby, some little at least, in making intelligible the manner in which Saul prophesied from an evil spirit, it aids thereby, some little at least, in making intelligible the manner in which "the spirit of God came upon him; and he prophesied." By Spiritualism, too, for Christian use, is affirmed emphatically and amended as to translation, that text, which latterly has been understood distinctly by very few divines. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to wandering spirits, and the instructions of demons."

And if nature, for a theologian, be suggestive of many contrarieties, so also is that region in the spiritual world, which is nearest to the natural, and whence mostly spiritual approaches are made to men. And just as the Christian has a faith, which, through all her regions, nature can only illustrate humbly, and never fully corroborate, so also is the faith of a Christian, what can be curiously indeed, but yet only partially supported by evidences from the spiritual world, such as can be given through tables, or even by the hands and tongues of men, as mediums, commonly so called.

The reach upwards of the human soul, the yearning affinity of its faith, surmounts the region of nature, and goes up beyond the level of the world of spirits, and aspires after what alone is its proper object, the Spirit of God Most High.

There are men of intellect, at this day, who would readily believe in Moses, if merely they could be satisfied as to the magicians of Egypt, who yielded to him. There have been persons, darkened in their minds by materialism, who, with seeing merely what they thought was an apparition, have had their eyes so thoroughly and effectually opened, as that the spiritual world, and all their relations to it, were credible at once and intelligible. And there have been travellers who have returned from the East, stronger in their faith as Christians, for knowing of the preternatural things, which in some places the natives sometimes assemble for at their temples. And there have been persons who have been benefitted by the counterpart of what was anciently accounted as dangerous and unworthy, "the familiar spirit." These and many other such things, may under heaven, be good, not so much because of what they are in themselves, as because of the lowliness of the persons, for whom they can be lessons. Many a man has thought that the heavens were opening above him because of the spiritual phenomena which he had experienced. Whereas, mainly, the

things were wonderful only to his spiritual ignorance, only to his never having known of matters with which in one age or another, and in one place or another, the human race have always been familiar. Height above height! 'There are many steps from an emmet to a "familiar spirit;" but more than they countlessly, are the steps between the level of "familiar spirits" and the first even of those spiritual heights, down from which comes "every good gift and every perfect gift."

What are called the Spiritualistic phenomena are never all of them manifested through one medium. Sometimes a person is a channel for one marvel, and sometimes for two, three, four and five varieties of the marvellous. But of all these marvels, there is scarcely one but reaches out into history in all directions. And there has scarcely been an age of history, but in one place or another, was familiar with two, three or more of the prodigies of the present day. Of marvels united to-day in the same medium, some have been evidences on which persons have been canonized as saints in the Church; and others have been proofs on which poor wretches have been executed as witches: and one at least, in the same age, has served as conclusive testimony, in Italy as to holiness, and in England as to devilry. It is so as a fact, and perhaps also under Providence, it is vouchsafed as a privilege, that by the commonness of these spiritual phenomena, it is as though the past returned upon the present, and offered itself again for study, and the chance of a better understanding.

Sometimes the phenomena of Spiritualism remind one of agencies active in the Scriptures, and sometimes of narratives in the ancient classics; sometimes of Plotinus, the scholarly heathen of fifteen hundred years ago; and sometimes of St. Augustine, the great father and doctor of the Church; and continually of the lives of saints, and the charges against wizards, and of the records of the Catholic Church. And, indeed, there is no general reader, with his eyes more than half open, who is acquainted with Spiritualism, but recognizes the existence of the common phenomena of Spiritualism, from North to South, the world round, among all primitive nations and tribes, even though described as ignorantly as things commonly are by mere travellers. The angekok of the Esquimaux is exactly some good American medium. And at the other end of the world, in New Zealand, are phenomena which correspond spiritually with those among the Esquimaux. And Madagascar offers for examination the same state of things spiritually, which obtains among the Maoris, and among their Northern opposites. Through spiritual mediums to-day, there are concentrated, within an area of two hundred miles round Boston, phenomena, which are akin to the ancient oracles, and to the marvels of

Mohammedanism as attested by oriental writers and by European travellers, and to the miracles of the Catholic Church, during the last—during indeed all the years, since the Catholic Church has been specially Roman Catholic.

The Spiritualism of to-day is nothing new, and might, even by the Scriptures, almost, be called as old as Adam. By specialty, what there is new in it is simply the easiness with which preternatural phenomena are to be got at. But may not this be in accordance with that grand overruling law, by which one change and another and another are like successive mile-marks along the earth, while yet also under the arch of the heavens? Under God, the material universe is allowed to disclose its laws astronomically, electrically, chemically, optically, magnetically, dynamically. And so, might it not then seem to be by analogy, if concurrently, also the spiritual world should seem to be opening towards mortals? If, as a mortal within a hundred years, man has been so much enlightened as to the earth, which he lives in, and also as to the wide kindred of worlds which sparkle in the sky at night, would it not seem under Providence, to be proportionately so for his soul, that openings and disclosures might be expected as to his position among the influences, forces and inhabitants of the spiritual universe?

As has been said already, the Spiritualistic phenomena of to-day are simply easier of approach, and more common perhaps than they have ever been before. And that they are not new, whole volumes of evidence might be adduced to show. In the "Life of a Chinese Traveller in India," the autobiographer exalts China, although Brahma had not been born in it, because there "they know how to make demons and spirits appear." Just about two thousand years ago, there is said to have been in the upper classes in China, a great panic about death, and for which the writings of Confucius were no comfort. And upon this ensued a great resort to the schools of Tao-tse: the Tao-ists, at this time, having become great theurgists, and even professing to give prescriptions for disease, from the prince of demons, in his own handwriting. At this present time, a spiritual medium is called in China, "a celestial doctor."

And now let us read evidence from as different a quarter from China, as can well be found. In his "Treatise on the Soul," Tertullian gives what probably was one of his Montanist experiences. Nobody could define better than he the difference between body and soul, so that when he speaks of the soul as being corporeal, he is to be understood as meaning that the soul is "a spiritual body." "To the soul also we attribute corporeal outlines, not only from our judgment being persuaded of its

corporeal character, but also as decided for us, by grace, through revelation. For because we recognize the gifts of the Spirit, we have been favoured with obtaining a prophecy, after the manner of St. John. At this very day, there is with us a sister endowed with the gift of revelations, which she receives in spiritual ecstacy, during the services of Sunday. She converses with angels, and sometimes even with the Lord, and both sees and hears holy things. She discerns the heart of some persons, and she prescribes medicines to those who wish. But now according as the Scriptures are read, or psalms are sung, or addresses are delivered, or prayers are offered, are supplied the subjects of her visions. On one occasion, we discussed something or other about the soul, when, as it happened, this sister was in the spirit. The people being dismissed at the conclusion of the services, in accordance with her custom of telling me whatever she sees, for indeed these things are all most carefully reported, so as that they may be tested, says she, "There is shown to me a human soul. And truly the spirit was seen, but not empty, not destitute of all qualities, but in such a manner, as that it would even allow itself to be held. And it was tender, lucid and of an aerial colour. And in all respects, it was of the human form." Tertullian then adds that if this corporeality of the soul be not credible from its reasonableness, yet that it ought to be so from this vision, which was not without God as a witness, and not without some concurrence from that apostle, who is the appropriate surety as to future gifts in the Church.

Round Tao-tse and Tertullian, in regard to the supernatural, in their respective eras, might easily be assembled a crowd of witnesses, Socrates and Plato, Plutarch and perhaps more than half the people of whom he was the biographer; Pliny, and it may be almost all the classical authors; nearly every father of the Church, and nearly every historian of the Catholic Church, during the Middle Ages. And if these magnates of intellect could be assembled together, they would be found agreed in a state of mind, to which at once would be credible such works as Baxter's last two volumes, or "Aubrey's Miscellanies," or "Turner's Providences;" compiled though these volumes are of incidents, such as transpire at present only to be despised, or at best to be whispered among friends only in moments of confidence. And now of the state of mind of all these great thinkers, and as to these preternatural occurrences which they wrote about, and as to the modern marvels, which they would have been ready to credit, Spiritualism furnishes the explanation, being, as it is, the key which fits an intricate lock, and yielding as it does to intelligent inquirers, knowledge as to the laws involved in portents and prodigies.

And now possibly somebody will exclaim, "Then the writer thinks, Spiritualism is divine." But now he does not think so, any more than he would think that the dry old bone would be divine, from out of which, as belonging to any creature whatever, it is said that an eminent naturalist could evolve the outline and habits of the animal, when it was alive, and therefore also the general character of the climate and country in which it lived. Learning, to-day, reaches over a wider field than some people would suppose; and even the methods of science are applicable in ways, which have never been thought of. Earthquakes, the plague, the black death! What is there to be named, as mischief, like what folly—like what even fool-hardiness has been in theology? In manners, there is nobody so insolent as a person of weak pretensions; and in theology, there is nobody so bigoted as the clergyman, who is too weak inwardly to digest the creed, which outwardly he has had to mark and learn.

Many Christians are provoked by the phenomena of Spiritualism, in just the same way, as they have been annoyed sometimes by the marvels which have been reported, as attendant on religious revivals. A spiritual novelty troubles them, unsettles them in their minds, and makes them feel as though nothing were certain. And this is because they do not half know themselves. For man, as a spiritual being, whether looking towards heaven or towards hell, or towards some opening between the two, with earnest longing, is thereby in affinity with the powers of a spiritual world, and capable of being quickened by them, as to faculties in him which ordinarily are latent. But truly, if the universe be infinite, it must have myriads of qualities; and if God be the head thereof, and we "heirs of God, and joint heirs with Christ" we must have senses, susceptibilities in us, many more than five. And it would seem as though such a multifarious nature might, now and then, by accident or the favour of Heaven, express itself or be receptive in ways, which are outside of the utilities of ordinary life: just as some common flower with five petals might shew ten with cultivation.

If tables, by the presence of a medium, should only beat time to sacred music, millions of people would believe that the heavens did thereby vouchsafe to shew their sympathy with men. But as that tipping of the table is not for sacred music only, but for anything else almost, just as man talks with man, it would seem as though something through it might be inferred, more important still, as information, than even the sympathy of the heavens. For of heavenly sympathy with him there is no poor wretch but ought to be sure,

who has ever been inside of a church. But if through a table or anything else, there be signified from outside of this visible world, a common understanding with man, and as though of all kinds of persons, good and bad, wise and silly, then is man informed, not so much as to the heavens, about the favour of which he ought already to have been sure, but as to there being spirits and regions, intermediate between earth and heaven. And with knowledge like this, and with even a suspicion of it, there are texts of Scripture, which deepen in meaning, as the eye regards them.

The susceptibility of man as to the spiritual world — this is what Spiritualism would teach. At a religious revival, the strange things, which sometimes accompany conversion, are akin to the manner in which the prophets were affected; and that this is so, is a truth, made sure and evident to a Christian, by the physical laws which are involved in the phenomena of Spiritualism. It is an easy thing for a man to say, that as a Christian, he cares only about the temper of the New Testament, and to keep himself in it. But surely the Scriptures do not justify an expositor in that position. Signs and wonders, or rather the possibility and the way of them, are essential to the philosophy or revelation. Miracles may be no more, but at least they are a proclamation of the channel, proofs as to an openness, by which revelation may be made. They may sometimes in the past, have been false cries; and just as a boy might alarm a neighbourhood, so miracles, may have startled people in the past, and may again in the future, though starting as the Scriptures have forewarned, from where there is nothing good to follow, and sounding like "O earth, earth, earth hear," when really there is no word of the Lord to ensue. There is a channel, by which human beings are open to the spiritual world, and to effects from it. To deny the worth of what comes through it, may be sometimes right, and be sometimes according to the Scriptures even an imperative duty; but to doubt the reality of the channel itself, may be a grievous mistake and be indeed what may vitiate a whole system of theology.

But why should these spiritualistic phenomena be so much more abundant and familiar in this age, than apparently at any former period? Why are there so many more mediums to-day, than were ever known before? It may be because of an occult something in the air; or it may be because of something, by which the bodies or the souls of this generation are affected unconsciously and perhaps only for a time, and in a manner which may be disease, or even perhaps improvement. After having agonized in spirit, for some years, George Fox suddenly

found himself living in light, and also preternaturally acquainted with the names and properties of all vegetables and minerals. Also he found that he had become a mouthpiece for the Spirit, and a man with attendance on whom, people were convulsed in their bodies and quickened in their souls, and often also made into such channels of the Spirit as he himself was. And in the early days of the Shakers and the Irvingites there were many things, which were curiously like the marvels which attended on George Fox. And indeed in history, are many instances of movements, which began from the spiritual world, and which yet were also characterized by the wisdom or ignorance or other peculiarities, of the mortals, through whom first the impulses were given.

If certain psychical channels were a little enlarged with men generally, and yet not more than they have often been, men to-day would find themselves, as it were staggering to and fro, under the bewildering intensity of influences, against the coming of which, mere schooling in the order of nature, would prove to have been no preparation whatever. And judging by the signs of the times, the guides of public opinion for keeping it both sober and enlightened, will need to understand well the pneumatology of the Old Testament, and the nature and reasons of the Jewish theocracy, and also the psychology involved in the New Testament, and the nature of the liberty and thereby also the responsibility, "wherewith Christ hath made us free."

It is but walking in a vain show, when a man is thoughtless as to the spiritual world, to which already he belongs, and careless as to the channels by which he is himself approachable from it, and heedless as to its atmosphere, which yet he may sometimes be inhaling as breath, without knowing it.

According to the phenomena of Spiritualism, the constitution of human nature, is manifestly still the same, as what the lawgiving of Moses presupposed, and as what the revelation of Jesus Christ was given to meet; and still the same as it was, at Athens, Rome, and Antioch, when the Gospel began its struggle with idolatry. And it is only with ascertaining the place, where the first hearers of the Gospel stood mentally, that one can catch with full force the words, which were addressed to them. And anything to-day, which might more or less, enable a student to read the epistles of Paul, in that state of mind about the universe, which Paul addressed, would be or should be a great blessing. And the Christian expositor, who is regardless of the philosophy which attaches to the case of that "certain damsel who had a spirit of Pytho," and who was exorcised by St. Paul, would seem to

be a little out of the light in which his epistles perhaps ought to be read.

But now a man may live a healthy life and a good life, while ignorant of geography, and of his relative position among a thousand million fellow-creatures on this earth, and while utterly ignorant even of the chemistry of his own bodily economy. And whatever may be our locality in the spiritual universe, and whether we suspect it or not; and whatever may be the channels by which spiritually our lives are sustained; and whatever the mysteries of our spiritual constitution; and whatever also may be the gifts of the spirit of which we may fail, from causes connected with our individual personalities, or with the era, which we belong to, yet there is certain for us, under Christ, a more excellent way than any, which can be accidentally or blindly missed. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

But that charity—what is it? It is not simply giving goods to feed the poor, nor is it even a man's willingness to let himself be burned alive. For it is what is more than that, being as it is, what is of a man's inmost nature. Because it is that sympathy, which rejoices with them that do rejoice, and which weeps with them that weep, which believes all things and hopes all things; and which therefore is that attractiveness in a man's spirit which silently and imperceptibly procures for him more of the spiritual uses of the universe, than possibly his intellect could ever search out.

Really to a true Christian, and still more to a Christian as well instructed for his day, as Moses was, when he "was learned in all the wisdom of the Egyptians," the phenomena of Spiritualism, might be interesting, but they ought not to be amazing. And it is just as far as a man denies their possibility, out of mere personal self-assertion, that he may measure his distance from the pneumatology of the Scriptures; or more precisely speaking, from that point, where the apostles would have had him sit down as a heathen learner, and sit long as a Christian hearer, before they would have him stand up as a teacher. There are many who, by birth and happy education, are such, that the actualities of Spiritualism have nothing to show them except what they may well believe, on a mere hint almost. But then of these born priests of the church, there is never one—blessed man—that "sitteth in the seat of the scornful." Alas! in unsettled, discordant times, like the present, how large a part of our best learning is simply getting to unlearn! And in regard to bad habits to be broken, when life

becomes earnest, how much caution there has got to be about that seat of the scorner! So often the fountain-head of wisdom in a man, is choked by notions originating with people wise in their own conceit, or perhaps with blameless men helplessly bewildered in intricacies of thought! But when wisdom is not to be gained from the outside world, there is still a way through which it is to be got, by simplicity and faith. "I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man, and the inspiration of the Almighty giveth them understanding."

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## THE PHYSICO-AROMAL THEORY OF THE HEREAFTER LIFE.

By WILLIAM FISHBOUGH.

WE propose to consider those teachings extant in Spiritualistic literature which assume that the human spirit is an organism of sublimated particles escaping from the physical body at death, and that the spiritual world is a cosmical structure composed of refined atoms emanating from the natural sphere, and is located in natural space; to subject the validity of these theories to some rational tests, and to inquire seriously into the physical and spiritual possibilities of several essential postulates which are therein set forth. But before proceeding to this task it may be well to say distinctly, that our object in these inquiries is not to deal with *teachers* but with *teachings*; to draw, so far as possible, a discriminating line between truth and error, and to employ our best abilities in laying the foundation of some more rational, satisfactory, and practically useful conceptions on this great theme than those which seem to have obtained most extensive advocacy. We therefore omit mentioning the *names* of the authors of the several phases of the one general conception brought under review, as being of little importance in their bearings upon the abstract principles themselves, and which latter we desire to consider apart from all apparently invidious personal references.

The advocates of this physico-aromal theory of the hereafter life and its cosmical conditions, have often and loudly proclaimed themselves stringent adherents to the criterion of "Nature and Reason" while judging of all psychological, spiritual and other doctrines. To each representative of this class of minds, therefore, we would say, "Hast thou appealed to Cæsar? To Cæsar

shalt thou go. Hast thou chosen Nature and Reason as thy only umpire in philosophical disputes? To Nature and Reason *alone*, then, will we carry the cause now to be adjudicated." But in agreeing to this, we wish it to be borne distinctly in mind that we shall admit no dogmatism—no mere assertion, either from men or spirits, except as Nature and Reason clearly assent to the possibility and probability of what is asserted; and by the decisions of this arbitrator, whatever they may be, we will reverently and submissively abide.

A query which meets us at the threshold of this investigation is, admitting the spirit and the spirit-world to be constituted and situated as the hypothesis in review supposes, what are the spirit's means of locomotion, and especially how can it traverse with the requisite quickness the immense distance which at least one writer tells us intervenes between this world and the second sphere? We are not satisfied with the meagre explanations that have heretofore been attempted on this point, and to shew where our difficulty lies, we will here narrowly scrutinize the different branches of the problem.

Let it be observed, then, that the spirit as our theorists describe it, must necessarily have, in some degree, however slight, the property of physical *gravitation*. It has been more than intimated that we non-clairvoyant, non-illuminated, non-spiritualized mortals, do not understand the law of gravitation; and that may be even so; but if we know that all solid, fluid and aeriform bodies are mutually drawn together by it, then Nature and Reason authorizes us to affirm that *such* a body as the human spirit is here said to be can scarcely escape its influence. For how could an organism thus born out of the physical body, and composed of its refined particles, and hence *necessarily* bearing a *ratio* of density to its parent organism, however small that may be—how could a mensurable form thus standing forth in natural space, and capable of physical contacts—be entirely destitute of gravitation, even though it be lighter than the surrounding air? Beside, how could it press with its feet, and walk about upon the surface of the relatively solidified belts of ether which constitute its world, if it had no property of gravitation? While in any aspect of this general theory as it is holden by different teachers, the spirit must have some specific weight, this conclusion appears, if possible, even more conspicuous as a corollary of the assertion of a certain prominent writer on the subject, that spirits in their revisits to the mundane sphere *must have a stratum of atmosphere to stand on* when they present themselves before us.

Moreover, Nature and Reason seem quite clear upon the point that an organism such as the human spirit is here described

to be, must necessarily occupy space which can not be occupied by anything else at the same time, not even by atmospheric air. A certain writer, therefore, who holds this theory of a spiritual organism, was perfectly consistent when he asserted that spirits cannot pass through solid walls or closed doors; and he would have been equally consistent in asserting that they can not even move without displacing the air, or finer fluids that lie in their path, with every change of their position. Nature and Reason, therefore, seem to say to us, that if a spirit is *heavier* than the same number of cubic feet and inches of atmosphere which his body displaces, he can not possibly rise from the earth without some application of muscular or mechanical force; if he is *lighter*, he can not stand upon the earth without being held down by something heavier than himself, but will float upward until he finds his equilibrium; and when he has attained his maximum height, he can not descend without weights, or some other means of forcibly propelling himself into the denser fluid which underlies him, and buoys him up.

Various solutions of this difficulty concerning spirit locomotion have been attempted, the first of which was that the spirit, on escaping from the body, *walks* upward through the strata of the atmosphere, as *we* would walk up a flight of steps. One of our principal teachers on this general subject has published to the world that he actually saw the spirit of a woman, after its emergence from the body, "step from the house into the atmosphere," where she was "joined by two friendly spirits from the spiritual country," and "the three, in the most graceful manner, began ascending obliquely through the ethereal envelope of our globe. They *walked*," says the seer, "so naturally and familiarly together, that I could scarcely realize the fact that they trod the air." In view of this general phenomenon, the seer exclaims, "I was overwhelmed with delight and astonishment when, for the first time, I realized the *universal* truth [the italicising is our own], that the spirit can tread the atmosphere, which, while in the coarser, earthly form, we breathe—so much more refined is man's spiritual constitution. She walked the atmosphere as easily, and in the *same manner*, as we tread the earth and ascend an eminence." Can it be necessary that we should demonstrate the utter absurdity of supposing that any imaginable species of organization can walk, "in the same manner as we tread the earth," through a fluent medium that is every moment changing, and which cannot possibly afford any foothold that is any more firm than the intermediate portions of the fluid through which the foot passes in making a step? If it had been said that this spirit, with her accompanying spirit-friends, navigated the air by means of fins like those of the fish,

or wings like those of the bird, the assertion would have at least been more consistent with itself, if not more consistent with the truth.

But it would have been a considerably long *walk* from the earth to the "second sphere," even supposing the latter to be situated at no greater distance than the outer verge of the terrestrial atmosphere, say from forty to sixty miles, as was first supposed; and when, by a subsequent emendation of the spiritual cosmogonic system, the great "girdle" or "zone" of refined materials which, we are told, constitutes the second sphere, was carried *beyond the Milky Way*, it was evident that legs and feet were of themselves no longer adequate to the exigencies of locomotive uses. Recourse must, therefore, necessarily be had to some other agency or agencies in order to meet the wants of travellers to and from the better land; and the agencies which, it was thought, would fully meet the case, were will-power, and the currents or "rivers," as they are called, of electricity and magnetism which, it was said, are constantly flowing and re-flowing between the terrestrial worlds and the "second sphere," and of which currents, we were told, the spirits take advantage for the purpose of being floated onward in their journeys. But how it is possible for an organism so dense as to be unable to pass through solid walls or closed doors, and which finds the air so resisting to its contact as to be susceptible of being *walked* upon—how, we say, it is possible for *such* an organism to be propelled through space at the impulse of will, except as the will *first* acts upon muscle, or through mechanical contrivances, as in our own locomotion—we are not given to understand; and on this subject, our good umpire Nature and Reason insists upon keeping mum until farther explanations are given. But suppose we admit the point for a moment, and then take a look at it, with its collaterals, and see how it appears. Just think of an air-resisting and door-and-wall-resisting organism being, at one impulse of its own will, sent whizzing through space with ten million times the velocity of the swiftest cannon ball, and with ten thousand times more noise, firing its path (as it necessarily would) by its friction upon the atmosphere, until a streak of flame would be visible a thousand miles long! What magnificent pyrotechnics we would have in such a case, with thousands of spirits passing and repassing between the earth and the second sphere at every moment of time! but yet what awful whizzing, whirring noises would continually be heard in the upper air!

And then think, too, of those sublime "rivers" of electricity and magnetism swirling and counter-swirling through space! And what kind of electricity must that be which must travel a

million times more swiftly than the forked lightning, in order that it may float the *peaceful* voyagers on its bosom to the second sphere "*beyond the Milky Way*," even in the course of a few days, to say nothing of a few minutes! If a bolt of common electricity from a thunder cloud, whose velocity of motion is as much slower than that of these supposed "rivers," as the motion of a snail is slower than the swiftest locomotive, can ignite the atmosphere into a brilliant streak of fire, and rive the gnarled oak into shivers, how is it that these tremendous "rivers," of electric fluid, in coming into our atmosphere, do not wrap the world in a sheet of flame, and shiver the mountains to their bases?

Again, concerning velocity, distances and spiritual sight, as forming elements of our general problem. The seer before referred to, in describing the exit of the recently deceased woman who, with her spirit companions, *walked* obliquely upward through the atmosphere, says, "I continued to gaze upon them until the *distance shut them from my view*." But, according to the general drift of the description, and the ideas of spiritual cosmology then entertained, they could not have been over fifty or sixty miles from the earth at the very farthest, if over five or ten miles; for nothing seems to have been known at this time about the "girdle around the Milky Way." But at a subsequent time, the same writer speaks of the departure of *six* visiting spirits, for *one* of whom he had just found it necessary to open the door, in order to give him a passage to and from his apartments. This spirit, in taking leave of our seer, said to him, "*To-day* we visit a constellation of peopled planets in the southern expanse of the firmament. Our mission is angelic! we go to open, for the first time, in that department of the sidereal heavens, a free spiritual commerce between the second sphere and the inhabitants of those orbs." (That "*constellation* of peopled planets," all of which, it appears, were to be visited *on that day*, must have felt highly obligated to these six spirits from our remote little earth, for their kind interference in opening "a free spiritual commerce for the first time.") The seer afterward continues, "When they were in readiness to depart, their number being coupled, two *walking* together \* \* \* the whole party passed very rapidly away in the direction of their assigned duties."

The *nearest* fixed star, so far as ascertained (the star 61 of the Swan), sends its light to the earth, travelling at the rate of 12,000,000 of miles per minute, in about *three years and six months*. These spirits therefore, must have "*walked*," run, *floated* or *willed* themselves along with *considerable* rapidity in order to arrive at the scene of their duties on *that day* as it seems

they expected; and the eye of the seer must have followed them far beyond the orbit of Neptune, if it prolonged its observations upon their speed for a *single second*. His spiritual sight must probably have become much more intense since "*distance shut from*" his "*view*" the spirit party before referred to; and considerably greater still must have become the intensity of his vision when he subsequently wrote of daily observing the spirit of a certain executed murderer undergoing sundry metamorphoses "*beyond the Milky Way!*"

We had intended to notice several other points connected with the general theory in hand, but we confess our patience with the multiplying absurdities as they come up before us like distorted and grotesque shadows, is somewhat wearied. Besides, we perhaps already owe an apology to our intelligent readers for attempting to refute a doctrine which certainly seems to be *its own* sufficient refutation; and that apology consists in the fact that this doctrine is actually taught and believed as one of the fundamental points in a very prevalent system of philosophy. We cannot, moreover, persuade ourselves that the prevalence of ideas that appear to us so absurd and inconsistent, does not tend to obscure and greatly injure the minds of those who, disentangled from their sophistries, would be prepared to receive the *truth* on this subject, in its beautiful, consoling and *rational* purity.

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## THINGS UNACCOUNTABLE.

SPONTANEOUS CLAIRVOYANCE AND PROPHETIC VISION.

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By Mrs. L. M. CHILD.

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SOME time ago, I wrote to you on this theme, intending it should be inferred from my statements that there is some foundation in facts for the numerous stories of haunted houses in various parts of the world. The tendency has been, and now is to a considerable extent, to ascribe all inexplicable things to the agency of the devil. The clouds of ignorance and superstition are perhaps as much expelled from Massachusetts, as from any portion of the globe; yet I know several persons who would have thought the French girl, Angelique Cottin, possessed by a devil if they had seen some inanimate things rush violently toward her, and others whirl away, insomuch that she produced a general commotion in the furniture in every room she entered.

But the learned Arago, after months of careful examination of these phenomena, decided that they could be mostly explained by laws of electricity ; but there was also " some other mundane force present, not yet ascertained." There are many apparently well authenticated accounts of *places*, as well as *persons*, characterized by unaccountable sounds and motions. It was very natural that things so much out of the common course should become associated with traditions of crimes committed in such localities—especially with murder, which excites more fear and horror than any other crime. The house where the Rev. John Wesley lived so comfortably, in the midst of knockings, thumpings, rattlings, and rustlings, would have been deserted in the Middle Ages, and reported to posterity as a devil-haunted mansion.

We of the 19th century have swung off to the opposite extreme, and scornfully reject all statements not explicable by known laws. More than forty years ago, I became convinced of the existence of that gift, or power, or disease, known by the name of clairvoyance. I was laughed at by some of my intimates, who attributed what they termed my credulity to a fondness for mystical reading. But, in fact, mysticism had nothing to do with my convictions on that subject ; it was the practical side of my nature which had been convinced by an array of evidence examined and published by scientific men in Paris. And, after all, there is nothing new in clairvoyance, except its name. The Grecian Apollonius, born a few years before Jesus, was revered as one inspired by the gods, because he could see the hidden thoughts of others. On one occasion, when he had just landed in Alexandria, where he was a stranger, he met several men, all unknown to him, who were being led to execution for robbery. He stopped the officers who had them in charge, and, pointing to one of the prisoners, he said : " Don't put that man to death. He has made a false confession. He is not guilty." From respect for the great reputation of Apollonius, they paused to listen to him while he entreated them at least to delay the execution. While he was thus keeping them engaged in conversation, a courier rode toward them in furious haste, crying out, " Spare Phorion ! Torture extorted a false confession from him. He is proved innocent."

At another time, when Apollonius was lecturing in Ephesus, he suddenly stopped in the midst of his discourse, and exclaimed, " The tyrant is killed ! This very moment the deed is being done." He then went on to describe the particulars of Domitian's murder, which was afterwards proved to have taken place, in far distant Rome, at the precise time and in the

manner he had described. I long ago came to the conclusion that clairvoyance furnished an explanation of the universal credit obtained by oracles in ancient Greece and Rome. There is a striking illustration of this in the case of Cræsus, King of Lydia. Wishing to ascertain which of the oracles was most reliable, he sent messengers to seven different places, giving them directions to inquire what Cræsus was doing at a specified time. In order to be employed in a manner not likely to be conjectured, he occupied himself with boiling a kid and a tortoise in a covered brazen vessel. Six of the answers were false, or evasive; but the reply from the oracle at Delphos was as follows:—

“The odors that to my senses now rise,  
A tortoise boiling with a kid supplies,  
Where brass above and brass below it lies.”

The Pythia at that place was, probably clairvoyant; and seeing these things at a distance, described them as she saw them. This power, being out of the known laws of nature, was regarded as a direct inspiration of the gods.

Cicero describes seers in his time, “whose minds inhere not in their bodies, but flying abroad do *behold* things which they predict.” Indeed, the very word see-er is akin to clairvoyant. The physical condition of Joan of Arc was in some respects peculiar, and her nerves were in that keenly sensitive state, which usually accompanies the development of clairvoyant power. Several things related of her are explained by this supposition alone. When the courtiers of Charles VII expressed surprise at his implicit faith in the visions of Joan, his reply was to this effect: “One night my mind was in such agitation concerning the wretched state of my affairs that I found it impossible to rest. Long after all others were asleep, I lay awake thinking of the perils that surrounded me, and seeing no hope of any earthly succour. In my distress I rose from the bed, and kneeling on the floor I confessed myself a miserable sinner; but implored God and His glorious Mother to have compassion on me, and send some aid by which I could drive the invaders from my kingdom, and govern it in peace. A few days afterward, this maiden craved an audience, to deliver a message, which, she said, Heaven had sent by her. When she came into my presence, she told me what thoughts had revolved through my mind that night, described how I had risen from the bed and knelt upon the floor, and repeated to me the very words of my secret prayer. By that token I was convinced that God had sent her to me.”

The devout and earnest Joan was doubtless a sincere believer in her own inspiration; but she was, as we all know, burned as

a witch in league with the Powers of Darkness. The fact that some nervous women could see things that were happening hundreds of miles away, perhaps gave rise to stories of their riding great distances through the air on a broom, and returning with miraculous swiftness, by the help of the devil. Yet such stories were received as evidence on judicial trials; and many a poor woman, who did not herself know what was the matter with her, was condemned to death thereon.

I have read an article, in I forget what cyclopædia, under the head of "French Prophets," which gives a remarkable account of clairvoyant power among the Huguenots in the time of their terrible persecution. While they were hidden in forests and caves, in constant fear of being discovered and slaughtered, it is stated to have been no uncommon thing for men, women, and even children among them to be seized with strange spasms, during which they described truly at what place their pursuers were, what was their number, what sort of looking men were leading them, and in what direction they intended to move. Was this the effect of an extreme tension of the nerves, produced by prolonged anxiety and fear?

Sir William Forbes, who resided many years in India, in an official capacity, published a book of "Oriental Memoirs," in which he states that he was often told of Brahmins who possessed the power of seeing and hearing things far distant from them. He says an English lady, who was a friend of his, was one day walking on the beach, looking out upon the sea, and thinking of a son, who, she supposed, was then about to arrive in India. Seeing a stranger coming from the opposite direction, in the garb of a Brahmin, she left a wide space for him to pass, being aware that devout Hindoos considered the vicinity of foreigners a contamination. To her surprise he stopped, and said: "You are thinking your son may arrive to-day. The vessel you are expecting will not arrive till three days from this. Your son is not on board, and you will never see him again." Recalling what she had heard of Hindoo prophetic power, the anxious mother said: "Is he dead?" "No," replied the Brahmin, "he is not dead, but he will never come to India." The vessel arrived at the time predicted, bringing tidings that her son had relinquished the plan of coming to India, on account of an eligible offer in America. She never saw him afterward.

It may be remarked that the climate of India tends to produce delicate nervous organizations; and this effect is doubtless much increased by the habits of devotees, who live upon the slightest possible food, stifle all physical instincts, avoid giving any attention to outward objects, and bury themselves in profound

contemplation—those being the means prescribed by their religion for attaining to complete absorption in the “Universal Soul.”

The German writer, Zschokke, in his autobiography, tells of a similar clairvoyant power which he possessed for many years, and which always remained an enigma to him. It came upon him at longer or shorter intervals, without any wish or preparation on his part. Sometimes when he met a perfect stranger a series of visions would suddenly present to him the preceding events of his life. At first he ascribed this to vividness of imagination; but was greatly puzzled when he ascertained by inquiries that his visions were invariably true. He relates some remarkable instances of this, declaring that he gives them publicity because the record of such phenomena may aid future investigations concerning the complicated structure of man. He treats the subject very rationally, says that the mysterious gift appeared to come upon him quite accidentally, and that he never knew it to be of any use to himself or others. He says he never knew any one endowed with a similar faculty, except an old man whom he met in Switzerland, selling oranges; who, as soon as he set eyes upon him, related many of the antecedent events of his life.

Swedenborg, it is well known, possessed this faculty in a very common degree. While at Gottenburg, he described truly the progressive ravages of a great fire as it was then raging in Stockholm, fifty miles distant; and he repeated to the Queen of Sweden, word for word, a secret conversation between her and her brother, the Prince Royal of Prussia, which had occurred years before. He exactly described the place in Prussia where they had their private interview, and told the day and the hour. Many similar things are related of him, and vouched for by credible witnesses.

The wife of a former orthodox minister in Medford, Mass., told me not long ago of a singular clairvoyant experience which came upon her during the crisis of a fever. The son of a neighbour, in whom she was much interested, had gone to sea, and was at that time homeward bound. Late in the night, as her husband sat watching by the bedside, she screamed aloud; and, being asked what was the matter, she exclaimed. “The ship Frederic is in is out in a terrible storm at sea. Frederic is climbing the mast. The great waves will wash him overboard. Oh, save him! Save him! Oh, he has dropped into the sea, and the furious winds are driving the vessel away from him. Oh, help him! Help him!” Her husband was so much impressed by the vividness of her description, and the agony of her tones, that he looked at his watch, and wrote down the hour and the day of the month, with a record of her words,

Before long tidings came of the shipwreck of the vessel and the loss of nearly all on board; and by subsequent interviews with the captain, it was ascertained that the ship had been wrecked in a furious tempest, at the very hour when she had a vision of it, and Frederic had been washed overboard in just the way she described it.

A well-known family in Boston, whose names would at once command belief of anything they might say, often speak to their friends of the clairvoyant condition of their daughter during the last week of her life, when they were with her in Italy. She was much wasted by illness; and, her nervous system being in a highly sensitive state, she often saw things which others did not see, and heard music which others did not hear. One evening she was thus present at her grandfather's house in Boston. She described the individuals of a party assembled there, even to the details of their dress and proceedings, not unfrequently expressing surprise that they appeared to take no notice of her. Subsequent inquiries proved that her description was true in the minutest particulars.

The stories of second sight which are peculiarly numerous in Scotland and other mountainous regions, doubtless owe their origin to the transient possession of clairvoyant power. A Virginia newspaper, called *Southern Opinion*, recounts an instance of second sight by the family of the late Mr. Pollard, its former editor. A Mrs. Pollard—I know not whether mother or aunt of the deceased editor—was walking in her garden very early in the morning, according to her usual custom. Suddenly an unaccountable and oppressive feeling of sadness came over her; and immediately afterwards she saw her son John stretched upon the grass, with blood oozing from his neck, and his face expressive of great physical pain. As her son was in Texas, and she in Virginia, she felt that it was a prophetic vision, and fainted. The next letters that came from Texas brought tidings that he had been killed that morning in a duel.

Miss Hosmer, the sculptor, who has sound health and strong nerves, told me a few years ago, that something had happened in her own experience which she supposed must be what people called second sight. A girl named Rosa, who had been her dressing-maid in Rome, was obliged to return to her mother, on account of increasing debility, indicating consumption. One morning Miss Hosmer called upon her in the course of her ride, and found her better. She returned to her studio, worked as usual, and retired at night perfectly well and in a tranquil state of mind. But, instead of enjoying her customary uninterrupted sleep till day-break, she awoke before day-light, with an entirely new and uncomfortable feeling that some one was in the

room. She reasoned with herself that some bad dream had vanished from her memory and left its effects behind. But she could not compose herself to sleep again, and resolved to rise; thinking, however, that she would wait for the clock to strike in the room below. It was not very long before its loud tones rang in her ear, as she counted to herself one, two, three, four, five. She rose up to leave the bed, when Rosa's smiling face looked in upon her from behind the curtain. It was so real that she had no other thought than of her bodily presence, and exclaimed: "Why Rosa, how did you get here, weak as you are?" "I am better now," was the reply. But when she stepped out upon the floor there was no Rosa there. Feeling perfectly sure that she was wide-a-awake when she saw the face, she remembered the stories of second sight, and immediately after breakfast sent a boy to enquire how Rosa was. He brought back word that she had died at five o'clock that morning.

An intimate friend of mine, whose name I am not authorized to mention, has repeatedly told me that, while sewing in the daytime, in the midst of her family circle, she distinctly saw a relative who had been for some months pining away in consumption. She pointed him out, and was surprised that the others could not see him as distinctly as she did. The watch was consulted, and a messenger sent to his house, who returned with tidings that he had died at the moment she saw him.

Similar stories have come to us from all the ages, and are still told as occurring in all countries. The likeness they bear to each other, indicates a common basis in some law of our mysterious being which is not yet understood. These phenomena probably gave rise to the belief that there is a spiritual body within the material body; a belief which dates back to very remote ages of the world. Hindoo sacred books of extreme antiquity, teach that every human being has an interior body, endowed with senses more subtle and pervasive than those of the external body. The philosophers of ancient Greece described man's spiritual body as having "all the senses in every part of it"—as being "all eye, all ear, all taste." They supposed it remained with the soul after the material body was dead, and they called it the ghost or shade. One of the New Platonists says: "In the world above we shall have no need of the divided organs which we had in the mortal body; for the spiritual body has all the senses united in every part of it." This reminds one of clairvoyants reading sealed letters placed on the top of their heads or the pit of the stomach. We are told that "God made man after his own image;" and do not these phenomena give some hint—faint, indeed, but still a hint—of how the Infinite Being is omnipresent?

The Greeks chose a butterfly for their symbol of immortality, and it is the best type of resurrection which nature affords; for it not only rises out of the dead grub with new beauties and powers, but it has actually lain enfolded within it through the whole of its crawling existence. The caterpillar knows not that he carries within him a more glorious body, which will live on flowers he never tasted, and fly in an aerial element to which he was a stranger. If he could have temporary states, in which he could sail through the air like a butterfly, he would be a clairvoyant caterpillar. And we who witness this beautiful transformation, can we help reading in it a lesson concerning the spiritual body? "It is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power.

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## OBSESSION AND POSSESSION.

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THERE are some very able and instructive remarks upon this subject in a paper displaying much research, by the Rev. J. M. Peebles, in the *Banner of Light*, of which we give an abridgment. Mr. Peebles points out how from "the old historic ages" downwards, we have continuous evidence to the truth of spiritual manifestation and power. In India when the Hindoos were casting their spiritual bloom in the glittering hieroglyphs upon the pyramids of mystic Egypt; in sunny Syria—birthplace of the Old and New Testaments; among the profound blaze of Persia, and the star-gazers of Chaldea; in classic Greece and proud, opulent Rome; among the stern Scandinavians, the sabled sons of Africa, and the wild Indians of North America, we have the same chain of testimony to the existence and power of spirits.

Admitting an intercommunion between this and the spirit-world—a conscious presence of spiritual beings, and minds influencing minds, it is as natural as evident that all classes of spirits may, under conditions adapted to their magnetic and spiritual states, impress, inspire, entrance, and at times either partially or completely control mortals. Proofs upon this point are numberless. The higher operating influences are usually denominated entrancements and inspirations; the lower, possessions and obsessions.

It is with the latter class only that Mr. Peebles deals in the

paper before us. We should carefully distinguish between the terms used.

Obsession is from the Latin *obsessio*—besieging; the state of a person vexed or besieged by evil spirits—*i.e.*, lower orders of spiritual beings, while possession signifies that occupancy or control has been gained. Devil, and demon, (more properly *dæmon*), should never be confounded. They are not interchangeable terms.

The Greek term for devil is *diabolus*, and signifies slanderer, traducer, spy. The orthodox Dr. Campbell says: "The word *diabolus*, in its ordinary acceptation, signifies calumniator, traducer, false accuser, from the verb *diaballein*, to calumniate." Hence we read in 1 Tim. iii: 11, "Even so must their wives be grave, not slanderers (*diabolus*), sober, faithful in all things." Here, the pious women of the early Christian Churches are exhorted not to be slanderers—literally, "not to be devils." Jesus says, "John vi: 70, "Have not I chosen you twelve? and one of you (Judas) is a devil."

#### DEMONS DEFINED.

*Demon* in the Greek, is *daimon*, to know, a god, used like Theos and Thea of individual gods. It is defined and used by scholars, lexicographers and classical writers thus:

Jones—*Demon*, "the spirit of a dead man."

Cudworth—*Demon*, "a spirit, either angel or fiend."

Grote, the celebrated Grecian historian, declares that "demons and gods were considered the same in Greece."

Lucianus, a Greek writer, born at Samosata, in Syria, used *demon* in the sense of "departed souls."

Archbishop Whately says: "The heathen authors allude to possession by a demon (or by a god, for they employ the two words with little or no distinction) as a thing of no uncommon occurrence."

Alexander Campbell says:—

The demons of Paganism, Judaism and Christianity were spirits of dead men.

Euripides (Hipp. v., 141) makes the Chorus address Phædra:—

Oh young girl, a *God* (demon) possesses thee; it is either Pan, or Hecate, or the venerable Corybantes, or Cybele that agitates thee.

Dr. Campbell says:—

All Pagan antiquity affirms that from Titan and Saturn, the poetic progeny of Cælus and Terra, down to Æsculapius, Proteus, and Minos, all their *divinities* were *ghosts of dead men*, and were so regarded by the most erudite of the Pagans themselves.

Dr. Lardner writes :—

The notion of demons, or the souls of the dead, having power over living men, was *universally* prevalent among the heathen of those times, and believed by many Christians.

Philo Judæus writes, (we quote from Yonge's Translation), referring to the departed and immortalized :—

Which those among the Greeks that studied philosophy call *heroes* and *dæmons*, and which Moses, giving them a more felicitous appellation, calls *angels*, acting, as they do, the part of ambassadors and messengers. Therefore if you look upon *souls*, and *dæmons*, and *angels*, as things differing indeed in name, but as meaning in reality one and the same thing, you will thus get rid of the heaviest of all difficulties, superstition. For the people speak of good dæmons and bad dæmons; so do they speak of good and bad souls. \* \* \* Hence the Psalmist David speaks of the "operation of evil angels."

Plato, speaking of a certain class of demons, says :—

They are dæmons because prudent and learned. \* \* \* Hence, poets say, when a good man shall have reached his end, he receives a mighty destiny and honour, and becomes a dæmon according to the appellation of prudence.

Hesiod, in his *Works and Days*, has these lines :—

But when concealed had destiny this race,  
Dæmons there were, called *holy* upon earth,  
Good, ill-averters, and of Man the guard;  
\* \* \* \* \*  
*Holy dæmons* by great Jove designed.

Worcester, in his synonymes, says "Demon is sometimes sued in a good sense; as, 'the demon of Socrates, or the demon of Tasso'"—and then, to illustrate, quotes from that fine author, Addison: "My good *demon*, who sat at my right hand during the course of this whole vision," &c.

That learned *savant*, Cardan, honoured with the friendship of Gregory XIII, says :—

No man was ever great in any art or action, that did not have a demon to aid him.

Ralph Waldo Emerson writes :—

Close, close above our heads  
The potent plain of *dæmons* spreads;  
Stands to each human soul his own  
For watch, and ward, and furtherance.  
\* \* \* \* \*

Sometimes the airy Synod bends,  
And the mighty choir descends,  
And the brains of Men thenceforth  
Teem with unaccustomed thoughts.

Demons, then, in the general and best acceptation of the term, signify the *spirits* of departed *human beings*, with little or no reference to their moral condition. Accordingly, Cudworth defined *demon*, "angel or fiend." The orthodox, who believe in a semi-omnipotent devil—sectarists, the superstitious and

ignorant, consider all demons "evil spirits"—that is, irredeemable, fallen angels.

Some of the older classic Grecians, Egyptian Jews, most German rationalists, and not a few Universalists, who theorize outside of facts, and the recently well-established principles of psychologic science, regard "demons," *all* the spiritual beings of the spirit-world, as perfect and holy. The truth lies between these extremes. Demons are simply the immortalized men of the other life—*spirits* occupying various planes or mansions in that "house not made with hands"—the temple of the Eternal.

#### ANCIENT HISTORIC REFERENCES.

The roots, the first principles of religion, such as an intuition of God; a sense of human dependence; confidence in a divine government; distinction between human actions, good and evil; belief in immortality; the guardian care and diverse influences of spiritual beings, are among the radical elements of all religions. All enlightened nations have transferred to and preserved some or all of these dogmas in their records. Others have retained them through tradition. In those marvellous books, the Vedas, we get near to that distant source of religious thought and culture which has fed the different national streams of Egypt, Syria, Persia, Greece, and Rome; besides making such an impression upon the minds of the old Christian fathers as to induce St. Augustine to startle even his admirers by saying:—

What is now called the Christian religion has existed among the ancients, and was not absent from the beginning of the human race until Christ came in the flesh, from which time the true religion, which existed already, began to be called Christian.

The Vedas, Puranas and Upanishads, abound in references to the *Devatas* and *Soors*—good angels and subordinate celestial beings—and to the *Dews*, *Asoors* and *Danoos*—evil spirits, and the method of destroying their influences. Upham says, this "doctrine of demons, in full force to-day in the island of Ceylon, is older than Buddhism." Gotama found it when he there made his appearance, 540 B. C. (*Ast. Res.* viii., 531.)

J. C. Gangooly, a young Brahminical priest, visiting this country a few years since to study its customs, said in substance to Rev. W. A. Baldwin, a friend of ours, that the spiritual phenomena was nothing *new* to him; adding, that among the Hindoos it was old as their national history. He further assured Mr. Baldwin of the existence of a class of seers in his country who lived by the profession of clairvoyance; and that those remarkably gifted with this spirit power not only healed the sick

much after the manner of Jesus Christ, but cast out demons. He then described their psychologic method of casting out these demons, declaring he had often been an eye-witness thereof.

The Chaldean philosophers, with whom at Babylon the Jews had so much to do, had an elaborately constructed system relative to the obsessional powers of demons. Speaking of the devices they employ to carry out the arts and selfish schemes, Psallus, quoting from Marcus, of Mesopotamia, says:—

They effect these things not as having dominion over us, and carrying us as their slaves whithersoever they please, but by *suggestion*; for applying themselves to the spirit which is within us, they themselves being spirits also, they instil discourses of affections and pleasures, not by voice verberating the air, but by whisper insinuating their discourse \* \* \*

If the insinuating demon be one of the subterraneous kind, he distorteth the possessed person and speaketh by him, making use of his lingual organs to convey his ideas. \* \* \* Others stop the voice, and make the possessed person in all respects like one that *is dead*.

No one can fail to see the resemblance between these paragraphs and the language of the New Testament. Take an instance from the gospels:—

And one of the multitude said: Master, I have brought unto thee my son, which hath a *dumb spirit*; and wheresoever he taketh him he teareth him, and he foameth and gnasheth his teeth, and pineth away. \* \* \* And the spirit cried and rent him sore and came out of him; and he was as one dead; insomuch that many said, He is dead.

The learned Marcus, writing of another kind of demon—undeveloped spirit—says:—

And because it is irrational, void of all intellectual contemplation, and is guided by irrational phantasy, it stands not in awe of menaces, and for that reason mostly persons aptly call it *dumb and deaf*, nor can they who are possessed with it by any other means be freed from it, but by the divine favor obtained by fasting and prayer,

See a similar account in the ninth chapter of Mark, where a Jew brought his son to Jesus, possessed with a dumb spirit:

And Jesus asked his Father, How long is it since this came unto him? And he said, Of a child. \* \* \* If thou canst do anything, have compassion on us and help us.

Jesus said unto him, If thou canst, believe; *all things* are possible to him that believeth.

And straightway the father of the child cried out and said with tears, Lord, I believe; help thou mine unbelief.

When Jesus saw the people come running together, he rebuked the foul spirit, saying unto him, *Thou deaf and dumb spirit, I charge thee come out of him and enter no more into him.* And *the spirit* cried and rent him sore and came out of him, and he was as one dead.

But Jesus took him by the hand and lifted him up, and he arose.

Then Jesus said to the disciples, This kind can come forth by nothing but by prayer and fasting.

Aware that these demoniacal possessions of the New Testament have been the subject of much discussion by the learned for the past hundred years and more, we comment upon the matter in no dogmatic spirit. The ancient fathers, however,

several Neo-Platonic writers of eminence, and the most distinguished commentators, with great unanimity agree that these obsessions literally occurred. The position of carping "Rationalists," that these demons were nothing more than lunacy, epilepsy and sundry diseases, must seem to every sound thinker exceedingly weak and illogical; and for the following reasons:—

I. These demoniacs of the Gospel records and contemporary literature are represented as differing widely from more insane and epileptic individuals. In Matt. iv: 24, the Greek terms show this contrast in a marked manner. See also Luke iv: 33-36. And verse 41, as compared with the 40th, presents the contrast still more direct. Dr. Clarke, commenting upon the 24th verse of the 4th of Matt., says, "Possessed with devils—*demoniacs*. Persons possessed by evil spirits. This is certainly the plain, obvious meaning of demoniac in the Gospels." (*Com.*, vol. v. p. 62.)

II. If *demons* were simply natural, physical diseases, was it not a matter of the highest importance that Jesus should have undeceived his contemporaries, Jews and Greeks, upon this vital point, thus correcting the erroneous and pernicious philosophy of the age? But he did not in a single instance. To say, as some have, he accommodated himself to the prevailing notions of the times, is simple to say, in the language of another, "He who came to bear witness to the truth, accommodated himself to a *lie*." Suppose we were to substitute diseases for *demons* in the scriptural accounts. Take, as an illustration, Mark, xvi: 9, reading, "Now when Jesus was risen, \* \* \* he appeared first to Mary Magdalene, out of whom he had cast seven devils," *daimonia*, demons. Who, with any scholarly reputation at stake, would assume the responsibility of giving us such a rendering and exegesis as the following: "Out of whom he had cast seven devils"—that is, seven diseases, lunacy, lumbago, dyspepsia, rheumatism, colic, pneumonia, and the measles!

III. These obsessing *demons* could not have been diseases and lunatics alone, because they conversed intelligently with Jesus, uttering propositions undeniably correct, and such as were happily adapted to the occasion. On the other hand Jesus addressed these *demons*—spirits—as thinking, conscious individualities, and commanded them, as being distinct from the obsessed or psychologized parties, to leave. The Rev. Dr. Wolff, who laboured so long as a missionary in Asia, informs us, in his "Life and Travels," that obsession is common to this day in the East. He relates several cases that came under his own observation.

In a late English paper's selections from a periodical printed in India, we find the following.

The Carnatic (India) *Telegraph*, says:—

Casting out devils in India is extensively practised by the natives; but there is much difficulty to get at the truth. We were present a few weeks ago at an exercise of exorcism. The possessed was a girl of about sixteen, hale and hearty in appearance, and withal, "very good looking," as is the expression applied to native women. She was much excited as she accompanied, or rather preceded, the exorcist, and broke out occasionally into singing and dancing with an energy and manner which showed that she had no self control. The party which went with her stopped at a tree on the way, when the exorcist desired her to halt. His command instantly brought her prostrate before him, and she rolled on the ground in violent contortions. He then said to the obsessing *demon* "DEPART."

The girl seemed now weak and exhausted, and could hardly walk forward with a steady pace. She was held by one of the male assistants of the priest, and conducted to a tank where she was bathed, somewhat like our Baptist sisters, in her clothes, and came out of her own accord, hardly yet in her right mind. Her exorcist demanded of her to tell him her demoniacal name. She sharply turned upon him, and with a scream uttered her name. He then inquired how many devils had possessed her, to which she replied five.

In the writings of the early Church Fathers, Ignatius, Clemens, Origen, Basil, Gregory of Nyssa, Chrysostom, Ambrose, Augustine, &c., are frequent references to ecstasy, visions, spiritual gifts and demoniacal obsessions.

Judge Edmonds, in his "Spiritualism as demonstrated from Ancient and Modern History," says: "Jesus of Nazareth, the founder of the Christian religion, found this belief in devils (*demons*) fast rooted in the Jewish faith at his advent to earth. It had not its origin with him. He found it there, and recognized it as a *truth*."

Neo-Platonism was founded by Ammonius Saccas. The Neo-Platonist authors, Plotinus, Porphyry, Iamblichus, Proclus and others, as well as the Pythagoric writers, abound in occasional accounts of *theurgy*, celestial *magic*, spiritual agencies and wicked demoniac influences. Plotinus speaks of "demons, mostly invisible, ruling the air." Porphyry, dwelling largely "upon the folly of invoking the gods in making bargains, marriages and such like trifles," strenuously condemned the lower phases of soothsaying and divination, as tending to obsession. Iamblichus, the Cœlo-Syrian that passed to spirit-life in the reign of Constantine the Great, wrote largely of the Indian-Egyptian mysteries, enchantments, demons, and their power to influence and obsess mortals.

In brief, the archives of the ages, the history of all nations, are fruitful in facts proving the truth of obsessions; and the psychologic facts of the present century corroborate the general facts of the past upon this subject. As sea-waves go and come, so civilizations and mental tendencies even, move in cycles.

The new is old, the old is new,  
The cycle of a change sublime  
Still sweeping through.—WHITTIER.

After giving a number of instances of obsession in modern times and in our own day, Mr. Peebles thus replies to the question concerning Spiritualism :—

#### IS IT NOT DANGEROUS?

If uncultured evil spirits vex and obsess media, under certain conditions, is not Spiritualism dangerous? Yes, dangerous as the sunshine, that, falling alike on flowers and weeds, the just and the unjust, produces an occasional sun-stroke; dangerous as the spring rains, that sweep away old rickety bridges; dangerous as steamers, that now and then send bodies down to find graves under green sea-weeds; dangerous as mining, railroading, telegraphing. Shall we therefore dispense with them? Shall none pursue geological pursuits because Hugh Miller committed suicide? Briars are apt to abound where berries grow, and all blessings are subject to abuses. It is one of the offices of guardian angels to protect their mediums from the inharmonious magnetisms of unwise, perverse spirits, and the psychological attractions of depraved mortals.

#### HOW TO AVOID OBSESSION.

Obsession being adverse, inauspicious psychological influences, cast upon the organisms—the thoughts and feelings of individuals by such spirits as range for a season the lower plains of spirit existence, the preventive lies in good health, good nature and a true life—in the cultivation of broad, loving, aspirational aims—a firmness of moral principle—a determined purpose to do, dare, live the right—a calm trust in the overshadowing presence of the Infinite, and the holy watch-care of those beautiful angels that delight to do the will of heaven. Ill-health, nervous affections, dejection, despair, suspicion, jealousies, expose the subject to obsessions, or they offer suitable conditions for demons inclined to fun, mischief or base schemings, to carry out their selfish plans. Truth attracts the true, wisdom the wise, love the lovely, charity the charitable, and purity the pure of all worlds.

#### THE REMEDY.

Kindness and firmness, aspiration and self-reliance, pleasant physical, social and mental surroundings, with gentle, harmonizing, magnetic influences from spirit-circles through noble pure-minded media—these are the remedies. Speak to the obsessing powers as men, brothers, friends; reason with them as members of a common Father's family, and, at the same time, demagnetizing the subject, bring a healthier, purer magnetism, and calmer, higher and more elevating influences to the patient's relief.

## NOTRE DAME DE LOURDES.

THE distinguished French critic, Mr. Scherer, has just reviewed in three successive articles in *Le Temps*, a book newly published entitled, *Notre Dame de Lourdes*, by M. Henri Lasserre. The second of the articles explains circumstantially how, in the course of ten years, the little previously obscure town of Lourdes has become one of the chief places of pilgrimage in the world, with a railway *ad hoc*, and a church which has or will cost two million francs. This explanation is the history of Bernardette, which, in the idea that it may interest your readers, I now send you done into English in a condensed form, and divested of the sceptical commentaries with which it is interspersed by the reviewer.

Bernardette was the daughter of a poor labourer of Lourdes, and could neither read nor write; she was of a delicate constitution and subject to asthma. Her sole employment being to tend sheep, her mind was left free to follow its strong devotional bent, and the lonely hours of the young creature were spent in reciting prayers to the Virgin—the object in the Pyrenees of especial adoration. At the age of 14—while preparing for her first communion—having gone on the 11th of February, 1858, to gather wood on the banks of the Gave, on reaching the rocks of Massabielle she had her first vision. She heard, she said, *the sound as of a storm*, and raising her head, beheld above a grotto, and in a recess of the rock, the figure of a woman of wondrous beauty, robed in white, a veil over her head, and holding in her hand a rosary: a resplendent halo surrounded her. Three days after Bernardette returned with some other children to the grotto, and again she, but she only, beheld “the lady.” On the 18th there was another apparition, but this time in the interior of the grotto, and this time it spoke; audibly, however, to her alone, desiring her to return every morning during a fortnight. The child did not fail. Her parents—at first at a loss what to think of it—now followed her, witnessed her ecstasy, and were convinced that she in reality beheld the Holy Virgin. The report of the visions of the young girl spread around, and on the following Sunday, the 29th February, several thousands assembled on the banks of the Gave, at the early hour at which Bernardette resorted to the grotto. One of the two witnesses, the *Receveur des Contributions indirectes* of the place, has thus described her aspect in her ecstasies, and the impression she produced upon him. “Before the transfiguration of the young

girl, all my preconceived notions, all my philosophic doubts, fell at once to the ground and gave way to an extraordinary sentiment which took possession of me in spite of myself. I felt the certainty, the irresistible intuition, that a mysterious being was there. Suddenly and completely transfigured, Bernardette was no longer Bernardette, but an angel from heaven, plunged in ecstasies unspeakable. She had no longer the same face; another intelligence, another soul informed it." Bernardette had now conversations with "the lady" whose communications became more and more important (in fairness to the sceptics, to whom, no doubt, it will be a great handle we must not omit to mention, that when asked her name, the apparition answered, she was "the Immaculate Conception)" sometimes these communications were of a mysterious nature, and she was forbidden to reveal them, sometimes they were orders which she was to execute. "My child," said the Virgin to her one day, "go and tell the priests that I desire that a chapel be raised to me, here." The girl went straight with the message to the Curé, who, somewhat embarrassed, expressed a wish for a confirmation of the message. "We are now," he answered, "in the month of February; tell the apparition, if it desires a chapel, to cause the wild rosebush, which is, you tell me, at its feet, to flower." The rosebush did not flower; but by that time the general enthusiasm had become too intense to be easily chilled. Besides, another marvel has been witnessed—*Bernardette had one day, in her ecstasy, put her fingers into the flame of a candle which she held, without feeling any pain, and without any mark being left on her flesh.* And now came the crowning miracle. On the 29th of February, the day after the request of the Curé, the Madonna desired the girl to scratch the ground at her feet in the grotto, and to drink the water which would issue from the hollow. Bernardette obeyed, and lo! water arose under her hands; at first, muddy and slowly trickling in the thinnest streamlet, but in the course of a few days becoming limpid and abundant. Diseased people hastened to make trial of its presumed supernatural virtues, and cures immediately ensued. The first was that of a man, who, from an accident, had almost entirely lost the sight of his right eye, and who recovered it suddenly on application of the water. This, it must be remarked, was a case of organic vision; two physicians, of whom one was a fellow of the Faculty of Montpellier, attest alike the facts, and the supernatural character of the cure; other cures as marvellous followed. Some sufferers at a distance, had the water sent to them, and recovered their health as fully as those who drank from the fountain. Analysis, by the professor of the Faculty of Toulouse, showed the

water to possess no properties differing from those of ordinary mountain streams.

In the midst of the great popular excitement, attendant on such a manifestation of supernatural power, the attitude of the clergy remained for awhile neutral and calmly observant. They withstood, indeed, the impolitic intolerance of the Prêfekt, who, by brute force, sought to crush "the superstition" at its birth, and they obtained from imperial authority reversal of measures taken towards that end; but they pronounced no opinion as to the truth of the alleged miracles, and it was not till some months had elapsed, and cure after cure had been reported, that they appointed a commission—composed, it is true, of the faithful; but among whom were a professor of physics, and a professor of chemistry, to enquire into the matter. The report confirmed the reality of the cures; but, even then, it was not till three years after that the Bishop proclaimed that the Holy Virgin had chosen Lourdes therein to appear, and to work miracles; and that the chapel, now almost finished, began to be built on the rocks of Massabielle.

But alas for poor Bernardette! she, the chosen instrument of the miraculous intervention, experienced no benefit from the waters of the fountain. She is now a sister of charity, and continues to suffer cruelly. Her visions ceased after July, 1858. In 1862, M. Lasserre, whose sight till then had been excellent, began to feel a weakness in his eyes, which went on rapidly increasing, till in the course of a few months he was unable to read or write. While in this distressed state, a friend of his, a *protestant*, just returned from Lourdes, urged him to try the miraculous water. M. Lasserre yielded to his advice, and was cured. He has described the deep emotion with which he received the water, the solemn feeling with which, after fervent prayer, he applied it to his eyes, his rapture on the instantaneous cure it affected; from being unable to read three lines, without painful effort, his sight became at once, and has continued, as good as ever in his life.

Such are the chief features of a recital, which seems just now to have made some sensation in the lettered circles of sceptical and materialistic Paris, calling forth volleys of derisive shouts, and epigrams from the many; but perplexing and staggering, it would appear, to a few. The reviewer himself, it must be said, though a disbeliever in the supernatural, discusses the matter with seriousness and fairness, doing justice to the well-known character of M. Lasserre. His arguments are of the ordinary well-known stamp of the so-called rationalistic school. Trickery, indeed, as an explanation of the miracles, he does not suspect. He ascribes them vaguely "to the hankering after the marvel-

lous—to the love of emotion—to all the passions of which superstition is composed.” His objections are based on the two radical errors,—that intervention of the invisible world would be subversive of the laws of nature; and that its source must be divine. His ignorance of the view taken of the subject by enlightened Spiritualists is complete.

I have italicised the passages where Bernardette describes having heard, just before beholding the apparition, the sound as of a storm; and also that which relates how she held her fingers in the candle without injury; because your readers will remember having seen or heard of such things at *séances*. The sound of a great wind not unfrequently precedes spiritual phenomena, and I have myself seen Mr. Home hold red-hot coals in his hands many minutes unharmed.

I. H. D.

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#### ANECDOTE OF THE LATE MRS. CHARLES MATHEWS.

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WE have to record the decease, at the advanced age of 87, of Mrs. Charles Mathews, the mother of our distinguished comedian, and widow of that eminent actor, his father, whom she survived 34 years. Mrs. Mathews was the daughter of a much-respected gentleman named Jackson, who had directed his attention to the stage, and had studied as a pupil of Samuel Foote. At an early age Miss Jackson entered the theatrical profession, in which she speedily acquired a good position. The remarkable circumstances attending her marriage have been recorded in the memoirs of Charles Mathews, but the story will bear repetition in this place.

The first wife of Mr. Charles Mathews, sen., was Miss Strong, the daughter of a physician at Exeter. In 1801 she exhibited symptoms of a decline. One evening towards the close of her brief life Mrs. Mathews sent her husband to request that Miss Jackson, for whom she had some time before conceived a warm regard, would visit her on the following day. When the young actress arrived Mrs. Mathews, propped up in bed, maintained a lively conversation till her husband came in, who was delighted to find her thus able to sit up and talk to her friend. She told him her present cheerfulness was the result of considerations which had induced her to arrange the interview. Avowing her conviction that no human skill could prolong her life, she adverted to her affection for Miss Jackson, and to that young lady's unprotected state; and then, taking her hand and that of Mr. Mathews, and pressing both to her own feverish lips in a solemn manner, conjured them to take compassion on her

anxiety, and pledge themselves to become man and wife after her death. Their agitation was extreme. Mr. Mathews reproved his wife with some impetuosity for placing him in such a dilemma, and Miss Jackson, throwing herself upon her knees, besought the pardon of the dying woman for her refusal to comply, representing the impossibility of her affiancing herself to a man for whom she entertained no warmer feeling than that of friendship. She then quitted the chamber, followed by Mr. Mathews, who implored her not to harbour a suspicion that he had been aware of his wife's intention, which he attributed to something like a delirium produced by her feverish state.

In the May following Mrs. Mathews's illness terminated in death. For some time after that event a natural degree of distance was observed between the widower and Miss Jackson. By degrees, however, the mutual coldness wore off, and a feeling of regard was growing up between them, when a circumstance occurred still more remarkable than the dying woman's appeal. Mr. Mathews's account of his impressions was as follows:—"He had gone to rest after a very late night's performance at the theatre, finding himself too fatigued to sit up till his usual hour to read; but, after he was in bed, he discovered—as will happen when persons attempt to sleep before their accustomed time—that to close his eyes was an impossibility. He had no light, nor the means of getting one, all the family being in bed, but the night was not absolutely dark, it was only too dark for the purpose of reading; indeed, every object was visible. Still he endeavoured to go to sleep, but his eyes refused to close, and in this state of restlessness he remained; when suddenly a slight rustling, as if of a hasty approach of something, induced him to turn his head to that side of the bed whence the noise seemed to proceed, and there he clearly beheld the figure of his late wife, in her habit as she lived, who, smiling sweetly upon him, put forth her hand as if to take his, as she bent forward. This was all he could relate, for in shrinking from the contact with the figure he beheld he threw himself out of bed upon the floor, where, the fall having alarmed the house, his landlord found him in a fit. On his recovery he related the cause of the accident, and the whole of the following day he remained extremely ill and was unable to quit his room."

The remarkable fact is that at the exact hour at which Mr. Mathews was thus affected a vision of the same kind occurred to Miss Jackson. She says, "The same sleepless effect, the same cause of terror, had occasioned me to seize the bell-rope in order to summon the people of the house, which giving way at the moment, I fell with it in my hand upon the ground. My impressions of this visitation, as I persisted it was, were exactly

similar to those of Mr. Mathews. The parties with whom we resided at the time were perfect strangers to each other, and living widely apart, and they recounted severally to those about them the extraordinary dream, for such it will be called, although my entire belief will never be shaken that I was as perfectly awake as at this moment. These persons repeated the story to many before they were requested to meet and compare accounts. There could, consequently, be no doubt of the facts, and the circumstance became a matter of much general interest among all those who knew us." After such a sympathy between the widow and a friend of the departed wife, it was not surprising that the dying request should be fulfilled. On the 28th of March, 1803, Miss Jackson became the wife of Mr. Mathews.

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## NOTES AND GLEANINGS.

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### CONVENTION OF SPIRITUALISTS IN MANCHESTER.

During the past summer, periodical meetings have been held under the auspices of the Manchester Association of Progressive Spiritualists, and discussions have taken place—on some occasions very animated ones—upon the principles of modern Spiritualism. A general convention at the instance of this Association, has been held in the Temperance Hall, at which about 250 persons assembled to hear Papers and Discussions upon various points involved in Spiritual philosophy.

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### AN INGENIOUS PUFF.

A philosophical instrument maker has taken advantage of the recent controversy on Spiritualism in the *Standard*, to write a letter to that journal, stating that for many years he has had a large sale for spirit-rapping magnets and batteries, expressly made for concealment under the floor, &c., also quantities of prepared wire to be placed under the carpets, oilcloths, &c., and which, he says, were obviously used for spirit-rapping. It is a pity he does not supply us with a list of his customers, with their addresses, so that the matter might be investigated. We hope Dr. Edmunds, of the Dialectical Society, has not been playing into the hands of the mediums, by batteries and prepared wires, concealed in his house in Fitzroy Square, while the committee were holding *séances*. The only instance we know of where such tricks have been played, is that of the pseudo-medium, Mr. Addison, who, according to his own published confession had just such batteries, magnets, prepared wires, &c.,

for counterfeiting spirit-raps, as are made and sold by the correspondent of the *Standard*. As, however, that ingenious, but non-ingenuous person, is known to have had some well-known comic actors associated with him in counterfeiting mediumship, it is possible that they too, together with Mr. Tollemache the conjuror, and some others of that art, may be among the patrons of the philosophical instrument maker, who takes this cheap but transparent method of advertising his business. Mr. Addison, from his own experience, is probably prepared to vouch for the excellence of the articles supplied by his confederate. Even in these days of Moscs and puffery the letter in question is one of the most absurd puffs that has been concocted, and we cannot but smile to see how some of our contemporaries who plume themselves upon being specially wide-awake, have been taken in by it. Had Faulkner been able to say he had made machinery for Mrs. Marshall, or any known medium, there would have been something to expose. But we have reason to believe he never fitted up any one's house but Mr. Addison's.

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MR. AND MRS. S. C. HALL.

We recently referred to the wide diffusion of Spiritualism in the United States, and to-day we reprint from the current number of the *Spiritual Magazine* an extraordinary narrative by Mr. S. C. Hall, the well-known editor of the *Art Journal*, which affords a remarkable illustration of the existence of the same faith among ourselves. Of the sincerity of Mr. and Mrs. Hall there can be no doubt. Their frank and courageous evidence in a matter wherein laughter and contempt are their certain portion cannot fail to command the respect of thoughtful and generous minds, even should it be held that they are under a lamentable delusion. Spiritualism has been exposed and exploded over and over again, but it is certainly odd that those who profess to have enjoyed an actual acquaintance with the supernatural phenomena are never known to retract, or have their eyes opened to the imposture.—*North Londoner*.

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DR. F. L. H. WILLIS.

A very eminent American Spiritualist and medium, has recently visited London on his way to Italy. We refer to Dr. F. L. H. Willis, formerly of Harvard University, Massachusetts, but now for some years practising as a physician in New York. While he was a student at Harvard he became a medium for the most remarkable physical phenomena which attracted great attention, not only in the University, but throughout the

district. A Professor Eustiss was present at two of the *séances* and falsely reported that the phenomena were the result of imposture; and this report was, without any proper enquiry made, the means of Dr. Willis's expulsion from the institution. Dr. Willis has since been much engaged in promoting Spiritualism by lecturing and by his mediumship; and, as he is a gentleman of education and high natural attainments, his advocacy has been one of the chief ornaments of American Spiritualism. A select meeting of Spiritualists entertained him at the Progressive Library and Spiritual Institution, 15, Southampton Row, on Thursday evening, October 14th. Dr. Willis gave a very full account of his mediumship, and of the cruel persecutions to which he was subjected by the Faculty of Divinity at Harvard University. Since that terrible trial he has enjoyed very little good health, and the great amount of work he has done, has necessitated his going to the South of France, to spend the winter, as the only means of prolonging his life. The impression which his very touching and beautiful narrative had upon his audience at the Progressive Library, was the most thrilling which it has been the privilege of English Spiritualists to experience, and the deepest sympathy was felt for him in his sufferings, and appreciation of his remarkable mediumship and brave devotion to the cause of truth. It will be remembered that it was through his hand that the beautiful communication from the spirit of Theodore Parker was given. It is a graphic and pleasing description of spirit life. On his return in the spring we hope he will become known to a much larger circle of English friends.

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THE DEAD SEA APES.—LETTER FROM MR. THOMAS CARLYLE.

The *American Scotsman*, published in New York, prints the following letter from Mr. Carlyle to an author who had sent him a pamphlet entitled *The Temple of Isis* :—

Chelsea, London, January 19th, 1869.

Dear Sir,—At last I receive your pamphlet; and have read it with what attention and appreciation I could bestow. Considerable faculties of mind are manifested in it: powers of intellect, of imagination; a serious earnest character; here and there a tone of sombre eloquence, and vestiges of real literary skill. But my constant regret was, and is, to see such powers operating in a field palpably chaotic, and lying beyond the limits of man's intelligence. These are not thoughts which you give; they are huge gaunt vacant dreams, for ever incapable, by nature, of being either affirmed or denied. My clear advice therefore, would be, "Give up all that; refuse to employ your intellect on things where no intellect can avail; to sow good seeds on realms of mere cloud and shadow." The highest intellect which issues in no certainty has completely failed. The world of practice and fact is the true arena for its inhabitants; wide enough for any or for all intellects of men; and never lay more encumbered with sordid darkness and pernicious delusions than even now. Real intellect might write with advantage on such things; better still, perhaps, it might remain

silent, and bend its whole force on illuminating one's own poor path in such a wilderness; on more and more clearly ascertaining, for at least one earnest man, What to do, and How to do it. Probably you will not adopt this advice, almost certainly not at once; nor shall that disaffect me at all. Your tract I found throughout to be rather pleasant reading, and to have a certain interest; nothing in it, except one small section, treating of a thing I never mention, unless when compelled—the thing which calls itself "Spiritualism" (which might more fitly be called "Ultra-Brutalism," and "Liturgy of Dead-Sea Apes")—was disagreeable to me.

Yours, with many good wishes,

T. CARLYLE.

[This funnily characteristic letter of Carlyle should be preserved. We have not seen *The Temple of Isis*, but we suppose that it is connected with the search into spiritual causation and powers. It seems to have been enough so, to raise the bile of this great materialist philosopher, and to cause him to bring some of his choicest epithets from his grand and dirty repertory. The worst of such a philosophy as his, is that it would have caused him, had he been born sufficiently early, to have sent similar letters to the Apostles and Prophets, and had they believed him, he would have had the credit of preventing the Bible from being written. We believe that the spiritual world and its connexion with this are of more value than dear Mr. Carlyle's unsavoury epithets and synonymes, and that hitherto he has signally failed in writing bibles.—ED.]

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### STRANGE OCCURRENCES IN MY LIFE.

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IT is, as a believer in Spiritualism, that I address to your Magazine the following account of occurrences which came under my own personal observation, long before I had an opportunity of learning any of the great truths of the spirit-world; and when, if I ever thought about Spiritualism at all, I dismissed it from my mind as the religion of knaves and dupes, and unworthy the serious attention of a reasonable man. Within the last year only have I found cause to change all my preconceived opinions on the subject; having been led to investigate the matter by a friend, on whose integrity I could rely, who, being himself a medium, was enabled to shew me such manifestations that I could no longer doubt however unwilling, I resigned my deep-seated prejudices against what I had been taught to consider a vulgar superstition.

Looking at some remarkable incidents in my past life by the new light which Spiritualism throws on them, I fancy they may be interesting to many of your readers, vouched as they can be by the evidence of the persons concerned,—all of whom are still alive.

I mean only to narrate those occurrences in which I was

personally concerned, and for which I have the evidence of my own senses.

The earliest case I can remember occurred in Edinburgh, when I was a boy of about fifteen, living with some relations in that city. Business had called my uncle, Mr. W——, to Leeds, in Yorkshire, and he was not expected back for some time. One day, about two o'clock in the afternoon, I was sitting with my aunt, Mrs. W——, in the drawing-room in Edinburgh: we had been conversing on different subjects—my aunt being in the best of spirits, and in excellent health—when, without the slightest warning, she suddenly fell back in her chair, apparently in a faint; a thing which never occurred to her before.

She remained unconscious for a few minutes, recovering as suddenly as she had gone off, and without the least ill effects from the attack. We had scarcely recovered from the confusion, consequent on the occurrence, when a telegram arrived from my uncle announcing his return that night, and asking if anything was wrong with his wife. When he returned he narrated the following extraordinary incident.

He was writing at a table in the coffee-room of the hotel at Leeds; the room was full of people, and several waiters were bustling about. Suddenly he felt constrained to look towards the door, which was closed. He distinctly saw it open, and my aunt walk in and come straight to where he sat. He remained spell-bound while she approached and stood for a few moments by his side, gazing at him with an intensely sorrowful expression. All at once she disappeared. My uncle, in alarm, questioned all the persons in the apartment, but no one had seen the figure, and all agreed in declaring the door had not opened at all. He came back to Edinburgh by the next train, fearing something had happened, and on comparing notes, we found that the exact time my aunt was in the faint, in Edinburgh, was the time he saw her in the coffee room at Leeds. Just at this period, my uncle sustained a heavy pecuniary loss, which was, however, partly averted by his return to Edinburgh that night.

The next incident occurred in Dublin, a short time afterwards, when I was residing with my mother at the house of a Mr. B——. An only child of Mr. B—— being seriously ill, my mother slept in her room to assist in watching the invalid who was also lying there. On the night in question I had retired to my bed about twelve o'clock, and had slept, I should say, about an hour when I awoke, and looking round the room saw that it was a bright moonlight night. The shutters were not closed, and I had opened the window before going to bed, so everything was clear as daylight. Suddenly the door, which was close to the

head of my bed, creaked, and I saw, as I thought, my mother slowly enter dressed in her nightgown. She advanced to the middle of the room and stood there wringing her hands and showing every sign of deep grief. I called to her to know what was the matter, never doubting for a moment but that it was actually herself who stood there. Receiving no answer I imagined she must be in a state of somnambulism, to which I knew her to be occasionally subject. I therefore kept quiet and watched her till she moved over to the open window, when, fearing the effect of the night air, I thought it best to awaken her. I therefore jumped out of bed; but had hardly advanced a yard when the figure disappeared. At that moment every bell in the house rang furiously. Much alarmed, I hastily lit a candle, and ran to Mrs. B——'s room. Entering, I found my mother in a heavy sleep; with difficulty I roused her, and on looking at the child we found it a corpse.

In both these cases it is remarkable that the persons whose apparitions were seen at the same time were, and still are, actually alive. Reasoning by the light which Spiritualism has thrown on many hitherto unaccountable occurrences, I am now convinced that though at the moment of the appearances the persons were not actually dead—in the ordinary acceptation of that term—yet that their spirits had temporarily left their unconscious bodies to convey a warning, in the one case of pecuniary disaster, in the other of final death itself. As to the ringing of the bells in the latter instance, it is a fact, provable by many witnesses, that this phenomenon invariably accompanies the decease of any member of Mr. B——'s family; and it is but one of the many ways in which spirits manifest their disembodied presence to mortal beings.

S. A. W.

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### DRIVEN BY A DREAM.

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THE Prince and Princess Salm-Salm, the devoted friends and servants of the late unfortunate Emperor Maximilian of Mexico, have lately published their recollections of the last days of their beloved and lamented master. Prince Salm-Salm was with the Emperor during the memorable siege of Querétaro, sharing with him all his dangers and imprisonment, and barely escaping being shot with him. The Princess, as represented to us by the diaries now published kept by her husband and herself, comes forth a very heroine of romance. Intrepid and courageous as an Amazon, yet tender-hearted and devoted with

the most womanly devotion, young and handsome, and full of marvellous resources—she is, we believe, an American lady. Had the conduct of affairs been left in her hands, unquestionably she would have saved the life of the Emperor, as she fortunately succeeded in saving that of her husband.

In the first pages of her diary, she thus relates the reason of her following her husband to the besieged City of Querétaro, where Maximilian had taken his last position in the losing game, and where he ultimately, after his betrayal by Lopez into the hands of the Liberal Party, was shot. The Princess Salm had been left in a suburb near to the City of Mexico by her husband, in the care of Monsieur and Madame Huhe, the Mexican Consul-General of Hamburg. She says, "The advanced guard of the Liberal Army passed our house in Tacubaya (a place near Mexico where wealthy Mexicans reside), and I admired their fine horses and uniforms, most of which they had taken from the Imperialists. Tacubaya was occupied by the liberals, and preparations for the siege of Mexico were commenced. *During the following night, I dreamed that I saw my husband dying; the Emperor leant over him, held his hand, and said with deep emotion, "Oh, my dear friend, you must not leave me here alone now."* My husband called out my name. *Fighting was going on all around, and everywhere. I saw blood, and all the horrors of battle. The same dream was repeated during the next night. Again I saw my husband dying, and heard him loudly call my name. Battle was raging again; all was dark; and from the sombre clouds, lightning was flashing every instant. In the third night I had again the same dream; my husband calling out for me louder than ever. It was natural that dreams three times repeated, should make me extremely uneasy, and the more so, as I am a believer in dreams.* I made up my mind therefore, to go to Mexico, and to have an interview with Baron Magnus, and the commanders of the foreign troops, and try what I could do to save the Emperor and my husband, who, it seemed to me, were in the greatest danger."

He and Madame Huhe did everything in their power to prevent the Princess carrying out her intention, and being attached to them both, she was much grieved to run counter to their wishes. "However," she writes, "*there are certain impulses which it is impossible to resist, and against which all reasons are powerless. On this occasion, I felt as if urged on by invisible hands to follow the voice of my heart.* Although I feigned to be convinced by Monsieur Huhe, yet I decided to go under any circumstances. Monsieur Huhe and his lady, however, did not trust me; and as he was afraid I might abscond during the night, he not only locked the gate, but took the key with him into his

room. It was necessary to wait, therefore, until the morning when the stable servant came at six o'clock, and the house was open. I then stole from my room accompanied by my maid Margarita, and by my faithful four-legged companion Jimmy. However, Monsieur Huhe was on the look out, and when I was just leaving the house, he came from behind a corner, stood before me with a very long face, and said, "Well, Princess!" I only answered, "Good morning, Monsieur Huhe, and passed on to the railroad depôt." He however took another road, and met the Princess there, and for two mortal hours did all in his power to dissuade her from going to Mexico, representing to her all the fearful risks which she would run; but she remained firm and carried the day, "leaving the poor old gentleman quite pale." "But I did not mention anything about my dreams," she adds, "for he would only have laughed."

Not alone did she visit Mexico, hurrying to and fro for several days from the head quarters of the foreign troops to the head quarters of the Liberal General Porfirio Diaz—being made a bearer of proposals from one to the other for the surrender of the city under such conditions as should insure the safety of the Emperor and his officers, and put an end to the frightful bloodshed going on—negociations which, however, came unfortunately to nothing—but travelled to Querétaro, the beleaguered city, a journey of three or four days, which she accomplished in the midst of every possible danger. She evidently felt herself not alone—led on by invisible hands, but marvellously protected by them.

At length a bright yellow carriage drawn by four mules, and attended by a small escort, was seen by the inhabitants of Querétaro, upon the side of one of the mountains which commands the city, hastily descending towards it—They imagined that it was the President Juarez, arriving to visit the Liberal General Escobedo, who was laying siege to their strong hold. But it was not Juarez, but the Princess, driven by her dream to seek her husband and her Emperor: there she sat within the yellow coach, travel-worn, heart-sick, impatient, and attended by her maid and her faithful dog. But though she was before the walls of the city, she was not however permitted to enter. Escobedo, she visited and implored and threatened. Juarez, the President, at San Luis, three day's journey from Querétaro, she visited and implored and threatened, and finally was kept at San Luis, as a sort of prisoner, by the President, until the 15th of May. Then was heard a great pealing of bells and great rejoicing. News had arrived of the fall of Querétaro into the hands of the Liberals, through the treachery of Lopez, who had sold the city, the Emperor, and the officers to the Liberals.

Only now was the Princess, ever brave and hopeful, able to enter Querétaro. She had learned that her husband was wounded, that he, together with other officers were imprisoned with the Emperor, and that all would probably suffer death.

In prison she found them. Her husband, however, was not wounded. The prison, a convent, was a vile and wretched place, the noise and stench of which made her on entering "almost dizzy." So miserable did her husband look, that to use her words "he appeared as if he had just emerged from a dust bin." She came as an angel of comfort and hope, at the moment of their dire extremity. Though exhausted herself and comfortless enough, she made them more decent; brought them clean linen; and soothing them with her woman's love, plotted also for them with her woman's wit. Had full power been granted to her, her counsels followed, and gold instead of cheques been given to her, whereby to purchase the Emperor's life from his guards, who were willing enough to be bribed with gold—though they doubted cheques, *mere paper*—unquestionably she would have succeeded in saving the life of Maximilian, as she did the life of her husband.

For the Emperor, however, the tragedy only deepened more and more. Omens spoke to him of his approaching death. Prince Salm tells us that entering their first prison, the Emperor picked up a crown of thorns which lay at his feet. It had fallen from a crucifix in the convent which had been converted into their temporary jail. The Emperor took it, saying, "this is fitted for me," and hung it over his bed. He occupied himself at times with reading the life of Charles the I., of England. When removed to a second prison, a convent, shortly previous to his death, he exclaimed, as he entered the room allotted to him—"Certainly, *that* cannot be my room. *Why this is a vault for the dead. Indeed this is a bad omen.*" It was, in truth, the pantheon, or burial-place of the Capuchin Convent.

The dream of the Princess, which had inspired her first with the determination to seek and save her husband, and upheld her through so much suffering, is especially interesting to the Spiritualist, as being a specimen of symbolic and prophetic dreaming combined. If we carefully examine it, comparing it with the literal facts of the history, we find it representative rather of the spiritual than of the literal facts of the case, a dramatic concentration of those necessities of the situation which most nearly touched her heart. The Emperor and her husband were in great extremity and needed her presence, and assistance—this was expressed by the dream. They were surrounded by the horrors of war, fire and bloodshed—that was equally true. It was true that the Emperor clung to Prince

Salm, and repeatedly requested him not to leave him—this the diaries fully prove. The Prince, however, alone was represented each time in the repeated dream as dying. Now *die, he did not*, although long fearing death; whilst of the death of the Emperor, the centre of the whole tragedy, there was no trace in the dream. How is this to be accounted for? Probably the sense of the imminent danger in which her husband was placed was needed to rouse her to the required pitch of energy whereby she should save him—and seek to save the Emperor also—and thus the whole stress of the dream's agony related to her husband! The very exertions made by her to save the Emperor, of which no reference is made in the dream, did in fact probably save her husband. In an interview which she had with Juarez, when she vehemently pleaded with tears, upon her knees, and with many wild words, for the life of the Emperor, Juarez (evidently affected) told her that he could not save the Emperor, but that her husband's life was safe. And so it proved. Doubtless in this, as in all dreams sent for a special purpose, *only just so much was shown as was needed, to produce the effect desired*. Spirit, with all its influence of imagery, at times shews itself a careful economist of strength, becoming thereby, in the end, all the more powerful.

A. M. H. W.

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## SPIRITUAL CATHARISM.

By the Rev. HUGH MACMILLAN.

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THIS new term, derived from a Greek word signifying purity, has been invented to distinguish between ordinary and chemical cleanliness, for the two things are not by any means the same. We imagine that our bodies, when we have thoroughly washed them, are perfectly free from all impurity; but the chemist proves to us by convincing experiments that though we wash ourselves with snow-water, and make our hands never so clear—yea, though we wash ourselves with nitre, and take us much soap—we are still unclean. We cannot be made chemically clean by any process which would not injure or destroy us. The slightest exposure to the air—the great receptacle of all impurities—covers our skin with a greasy organic film, which pollutes every substance with which we come into contact. It is well known that the process of crystallization in chemical solutions is set agoing by the presence of some impurity in the shape of motes or dust-particles, which act as nuclei around which the salts gather into crystals. But it is not so well

known that if the solution be protected from all floating impurities by a covering of cotton-wool, which filters the air, it may be kept for any length of time, at a low temperature, without crystallizing. A glass rod that is made chemically clean by being washed with strong acids or alkalies, such as sulphuric acid or caustic potash, can be put into the solution without exciting any change in it; but the smallest touch of what the most fastidious would call clean fingers, starts at once the process of crystallization, thus showing that the fingers are not truly clean. Nature is exceedingly dainty in her operations. Unless the agents we employ are stainlessly pure and immaculate, they will not produce the results which we naturally expect from them. Thus, for instance, if we scrape a few fragments from a fresh surface of camphor, and allow them to fall on water that is newly drawn from the cistern-tap into a chemically clean vessel, they will revolve with great rapidity, and sweep over the surface; but if the vessel, previous to its being filled, has been rubbed and polished with a so-called clean cloth, or if the water has stood awhile, or if a finger has been placed in it, the particles of camphor will lie perfectly motionless, thus proving that, however clean the cloth, or the vessel, or the finger may seem, an impurity has been imparted which prevented the camphor from exhibiting its strange movements. Or to adopt a more familiar experiment: if we pour a quantity of lemonade, or any other aerated fluid, into a glass which seems to be perfectly clean and bright, the lemonade will at once effervesce and form bubbles of gas on the sides of the glass. But if we first wash the glass with some strong acid or alkali, and then rinse it thoroughly with fresh water newly drawn, we may pour the lemonade into it, and no bubbles will be seen. The reason of this difference is, that in the former case the glass that appears to us to be clean is in reality impure with the products of respiration or combustion, or the motes and dust of the air, which act as nuclei in liberating gas; whereas in the latter case the glass is absolutely clean, and therefore no longer possesses the power of liberating the gas from the liquid. The cork or the spoon with which we excite renewed effervescence in an aerated liquid that has become still, produces this effect not by its motion, as we should suppose, but by its uncleanness. Were it possible to free it from all impurity, we might stir the liquid ever so long without raising a single sparkle.

From these examples we see the importance of a chemically clean surface in the performance of many experiments, and the influence of the slightest speck of dust in modifying their results. They reveal to us the universal presence of impurity in apparently the cleanest vessels from which we eat and drink—in

the snowiest table-linen that we use—in our hands, however scrupulously washed—in short, in ourselves and in all our surroundings, however careful we may be. Our utmost purity is a mere relative or comparative thing. We may be cleaner than others; but the highest standard of physical cleanliness we can reach comes far short of the absolute chemical standard. So is it likewise in the spiritual world. Our idea of purity and God's idea are two very different things. Comparing ourselves with ourselves or with others, we have no sense of contrast. We may appear to have clean hands and pure hearts, but in the eyes of Him in whose sight the immaculate heavens are not clean, and who chargeth the sinless angels with folly, we are altogether vile and polluted. In the mirror of God's absolute holiness, the purest of earthly characters sees a dark and defiled reflection. Immeasurably greater than the difference between chemical cleanliness and ordinary cleanliness is the difference between God's purity and man's purity. The physical fact is but the faint image of the moral; and chemistry, in showing to us the wonderful purity of nature's operations, gives a new meaning and a deeper emphasis to the declaration of Scripture, that nature's God is of purer eyes than to behold iniquity, that he cannot look upon sin. Chemical cleanliness is a scientific truth, which, when once comprehended, is the same for all minds at all times; but the moral truth of God's infinite purity has a widely different meaning for different souls, or for the same soul at different times.—*The Family Treasury*, October, 1869.

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## Correspondence.

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

634, Race Street, Philadelphia, U.S.A.,  
Sept. 7th, 1869.

SIR,—I felt somewhat rebuked in seeing my name in your list of contributors, as it is a long time since I have sent anything to you; and I am impressed to send you a slip from our *Religio-Philosophical Journal*, containing a report of an address given by me in Baltimore. Perhaps you may find something worth extracting for your valuable and highly interesting paper. You will do as you think proper with it, and I will endeavour to send you an article ere long. We have just held our Sixth National Convention at Buffalo, N.Y. It was large and earnest, and we are certain that our cause has made more rapid progress during the past year than any former one. We are fast reaching that position in which, having learned to respect ourselves, we must command the respect of the world. Our members have been such as to do this; but we needed the ridicule and scorn to help us to a higher and better appreciation of the grand truth of our divine religion and philosophy. I suppose you have Bro. Peebles with you now.

I am, with sentiments of regard and esteem, yours very truly,  
HENRY T. CHILD, M.D.

[We shall try to find room for the address.—ED.]