

THE TWO WORLDS,

THE NATURAL AND THE SPIRITUAL:

THEIR INTIMATE CONNEXION AND RELATION ILLUSTRATED BY EXAMPLES
AND TESTIMONIES, ANCIENT AND MODERN.

BY

THOMAS BREVIOR.

"Though there be but *one* World to Sense, there are *two* to Reason—the one visible, and the other invisible."—SIR THOMAS BROWNE.

"We children of men are on earth already members of *Two Worlds*, the outer or material, and the inner or spiritual."—ZSCHOKKE.

"The soul being in connection with *two worlds*, the one the seat of its shrouded head hidden from our sight, but to which by its real nature it belongs; the other foreign to its proper nature, but in which it is now embodied, and according to the law by which it effects its development, and attains the consciousness of itself; it is therefore natural that it should receive the influence of both worlds."—NEANDER.

"The connection between the Visible and the Invisible Worlds is one of the greatest of all questions. . . . Man stands on the verge of *two worlds*, and must ever, therefore, be deeply interested in their bearing and connexion with each other; and I believe it is only a lapse into a grosser and more material state of being that can annihilate that interest. Often at that time, I heard it said, 'we can no longer think of shadows, we have now too many realities to occupy us;' but at the end of sixty-five years, all those from whose lips I heard the sentiment, have learned that it is the invisible world which constitutes the only reality; and that those pressing interests which they once conceived of as vivid realities, have proved to be the passing shadows."—M. A. SCHIMMELPENNINCK.

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INTRODUCTION.

THE existence of a Spirit-world—a world of departed Humanity, is a fundamental article in every religious creed: equally universal is the belief that the state of the inhabitants of that world is mainly dependent upon their conduct and character in this: and scarcely less general, if not so prominent, is the persuasion that on the one hand we are subject to temptation and evil suggestions from the lower portion of this Spirit-world, and that, on the other, there is a constant care and guardianship exercised over us, and a stream of holy influences poured in upon our souls from the spirits of the blessed and glorified. That these beliefs do not exercise their full and legitimate influence is clear, and it is equally evident that there is a large, and apparently an increasing number—and that too among the educated and intelligent, who, avowedly or covertly, disbelieve in Spirit existence altogether, and affirm that Nature, or material forces and phenomena, constitute the totality of being.

The leading cause of this incredulity we need not go far to seek: our souls are cold and our faith is weak because we no longer realise the *certainly* and the *nearness* of the Spirit-world. Our faith—the faith of the Christian Churches (except so far as it is an instinct or intuition) rests upon authority and tradition, sometimes buttressed by abstruse metaphysical reasoning, which if it occasionally dissipates the mist, perhaps still more frequently plunges those who follow it into a deeper fog-bank of doubt. Our laboured arguments in proof of spiritual verities, while they seldom satisfy the intellect, still more rarely bring home any deep conviction to the soul. While we remain immersed in Nature, we shall ever be confronted by difficulties and perplexities based upon facts and appearances in

nature and in human life, and which mere philosophical argument and speculative reasoning struggle against in vain.

Is there then no escape from this apparently interminable controversy—no possibility of its being brought to a speedy and satisfactory issue? Fortunately, facts on the broadest scale are answering the question for us—if we will only look at and fairly examine them, instead of hiding our heads in the bush in order that we may *not* see them: I allude to the phenomena known as “Spiritual Manifestations.” It is common, in this country especially, (common in the degree in which people are ignorant of them,) to ignore these things, or to treat them only with the utmost scorn; a course of proceeding which is not only unwise, but which, with the constantly increasing evidence to their reality, is fast becoming impossible. Already, in America, among a people as critical and quick-witted as ourselves, the subject has passed through this phase into general recognition, and, though at a slower pace, it is here, and on the continent of Europe, following the same course. Having carefully investigated it, so far as opportunity has permitted me, I have been astonished at the overwhelming mass of evidence from all quarters in its favour; and hence, with the force of demonstration which its many well attested facts present in *proof* of the reality of the Spiritual World and its intimate connexion with Humanity in the present world.

This result naturally led me to inquire into the views on this subject held in past ages, especially by those distinguished and thoughtful men whose memories we most cherish and respect, and into the corresponding facts, which, unwilling as I had been to credit them, I found scattered broadcast throughout universal history. Some of the results of this inquiry I have published from time to time as separate essays in the *British Spiritual Telegraph*, and the *Spiritual Magazine*. At the request of friends, and in the hope that, whatever their defects, they may, in some degree, prove useful to those engaged in similar studies, I have included them (but revised, and in great part rewritten) in the present volume. This will explain any occasional (I trust unfrequent) tautology in idea or expression that may be found in it; and the occasional omission of reference to particular passages quoted. It would have seemed mere pedantry to have given these in the periodicals in which those chapters originally appeared; and to supply them now would in some instances uselessly

burden the page, and in others, would require an amount of time and labour altogether disproportioned to the end.

Many of the accounts and authorities furnished in those essays, have been largely quoted, among other writers, by W. M. WILKINSON, in his book on *The Revival*, and by William HOWITT, in *The History of the Supernatural*:—works to which I would refer the reader for a full statement of many points which I have barely adverted to, or altogether omitted—especially of certain phenomena attending recent and former religious awakening, and of the evidence of Spirit-communion, both as a faith and as a fact, furnished by the ancient heathen mythologies and traditions. In this work I have presented only the frame-work of a vast subject, which I should be glad to see filled up by other and more competent hands, or superseded by something completer and better than itself.

I trust it will be understood that I have throughout employed the term "Spiritualism," not in the merely limited and conventional sense in which it is now usually received; but in its generic character—as including all facts which indicate the action of spiritual forces and beings, and especially of those which demonstrate the agency of an invisible human world. As it is expressed in the motto of the *Spiritual Magazine*:—"SPIRITUALISM is based on the cardinal fact of Spirit-communion and influx: it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare, and destiny; and its application to a regenerate life. It recognises a *continuous* divine inspiration in man; it aims, through a careful reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the Spiritual World. It is thus catholic and progressive, leading to true religion, as at one with the highest philosophy." While I fully recognize its phenomenal phases, I regard these as only its incidents and outward evidences, not its essentials; the mere outcrop on the surface indicating the presence and operation of underlying spiritual forces as their root and centre.

Christians now-a-days are ashamed, or, as they think, too enlightened, to appeal to the direct evidence of a Future Life which the facts of Spiritual Manifestation supply; although their Bible is the greatest storehouse of spiritual facts, and the Christian and every other form of religion are cradled in them. But though this course is now respectable and fashionable, it should be borne in

mind that it is only a fashion—that general scepticism on this point in the Christian world is of very recent date,* and that as it has advanced, steadily, and in parallel line with it, has been the advance of material philosophies, the denial of Revelation and of a Spiritual World, and the gravitation of faith to a vanishing point; until at length, in the bosom of the Established Church of this country, we find the attempt made by some of its recognized and eminent teachers to get rid (as divines and professors have been doing in Germany) of the supernatural element in Christianity altogether. Were the effort successful, we might say with LAW:—“Behold! . . . The Kingdom of God shut up, and only a Kingdom of Scribes and Pharisees come instead of it.”

Nor need this state of things surprise us, it is a consistent, logical result: of the denial of existent spiritual agencies. Tell men that the spiritual facts and manifestations in the Bible are absolutely unique—that they do not correspond to the experience of the world in any other age, least of all in our own; and how long, think you, are they likely to retain a belief in them? How long will you believe in them yourself? Will your children believe in them at all? You may make the statement in all simplicity and honesty; but do not be surprised if the unbeliever laughs in his sleeve and repeats it with a sneer. In vain will you lean for support on the props of historical evidence, they will bend under you like reeds. You will be reminded that if they occurred then, they may occur now, and you will be asked, if you reject the testimony of the living, how can you expect others to accept the testimony of the dead?† May not the same faculties, powers, laws, by which spiritual communion with man was once effected serve for its continuance and present operation? Are God's laws repealed? Is the Angel-world less near? Have “ministering spirits” ceased to minister?

“Why come not spirits from the realms of glory
To visit earth as in the days of old—
The times of ancient writ and sacred story;
Is heaven more distant? or has earth grown cold?

“To Bethlehem's air was their last anthem given—
When other stars before the One grew dim!
Was their last presence known in Peter's prison,
Or where exulting martyrs raised their hymn?”

Ah! who has told us this? How know we that our paths are

* The curious recently published *Correspondence of St. Martin, and Baron Kirchberger*, will surprise many, as showing that Spirit-communion and manifestations were common in the courts of Berlin and Copenhagen, even so late as near the close of the last century.

† “What, then, it is peremptorily required of us to answer, has become of these miracles, these

traversed only by mortal feet? Who has unpeopled the haunted chambers of the air, and made a desert of the ethereal spaces about our homes? Oh! believe it not. Never have the sainted ones who have ascended from earth to heaven, ceased to descend from heaven to earth! If at any time it has seemed to be so, it has been we that have warned them off, and barred our doors against them—that have denied their existence, or so steeped ourselves in worldliness and sensuality that they could not approach or enter into loving communion with us. It is, as GOETHE says:—"The spirit-world is not closed: thy sense is closed, thy heart is dead." One thing too we know, that while materialism has followed step by step in the wake of this cheerless negation; so it is a matter of contemporary history that the direct evidence of a Spirit-world and of spiritual agency which recent facts have so abundantly furnished, has produced a deep conviction—nay, certainty, of the fundamental realities of religion on a wider scale than any other agency of modern times.

Writers on Natural Theology have argued that there is in all nature a mutual fitness of things—that from the lowest to the highest forms of life, wherever God has implanted a want, He has made suitable provision for its gratification; and hence they infer that man's religious instincts—the sense of dependence, the feeling of reverence, the upward aspiration, the hope which points beyond the grave, imply a God as the object of his supreme faith, reverence, and love; and an Eternal Future for the unfoldment of his capacities and the exercise of his powers.

May we not carry the argument a step farther, and affirm not only that the individual life of man survives corporeal death, but that an

tongues, gifts of healing, prophecies? What, also, of the dreams, presentiments, visits of angels? What of judgment falling visibly on the head of daring and sacrilegious crimes? What of possessions, magic, sorcery, necromancy? If these once were facts, why should they not be now? If they are incredible now, when were they less so? Does a fact become rational and possible by being carried back into other centuries of time?"—BUSHNELL's *Nature and the Supernatural*.

"The objection, that whatever in its new sphere may be the condition and powers of the freed spirit, it can never manifest itself to mortal organs, lies with equal force against the scriptural account of angel visitations, and the apparition of Samuel. The angels which John saw in his awful prophet-trance on Patmos, were the spirits of those who had departed from this stage of being."—WHITTIER's *Supernaturalism of New England*.

"If a theory be adopted everywhere else but in the Bible, excluding spiritual intervention, and accounting for everything physically, then will the covers of the Bible prove but pasteboard barriers. Such a theory will sweep its way through the Bible, and its authority, its plenary inspiration will be annihilated."—Rev. Charles BEECHER's *Review of the Spiritual Manifestations*. Read before the Congregational Association of New York and Brooklyn, 1853

intimate relation, and even a sensible communion may exist between men embodied, and men disembodied, or between the inhabitants of the TWO WORLDS. The conclusion is one which not only rests upon specific and demonstrable grounds of experience and testimony; but which has, also, the same kind of evidence to support it as that adverted to in favour of Natural Theology. It has a similar universality; it is not limited to time, place, or external conditions, but is co-extensive with man; or, as it has been expressed in the *North British Review*:—"A belief in spiritual existence unseen, and yet near to humanity, and concerned in its concerns, has been constant to human nature." It may run into extravagance and abuse, and thus provoke re-action, and become unfashionable; and men at length may try to hide it away—even from themselves, and perhaps at last persuade themselves that they have got rid of it altogether. Vain effort! Vain as that of the politician "who would circumvent God." There it is in them, *indestructible*; if not active, latent, requiring only circumstances, sometimes apparently very trivial ones, to call it forth. The history of all nations opens with this belief. "Every Literature is based upon the records of Spirit revelation and begins in absolute faith in such things." Dr. GREGORY remarks that:—"The belief in the existence of the World of Spirits is as old as mankind; and the belief that men are, in certain circumstances, capable of entering into communication with it, is not much less venerable."

"There is no form of belief so deeply rooted in man's nature, so widely spread over his entire history in time and space, so apparently necessary to his very being, as a conviction of the existence of an unknown and invisible world, capable of signaling its presence by becoming at certain times visible and palpable. There is, probably, no people who have not traditions of this nature, —no form of religion untinged with some such belief. . . . All history speaks of this from the earliest times of which we have any record."*

"In the early ages," says ENNEMOSER, "men were firmly convinced that the most perfect half, the real man, had originated in the World of Spirits, and that he derived from it his vital energies, being as little able to sever himself from its influences as the boughs from the tree-stem, or the stem from its roots. . . . We find in all nations, and in all ages, the most deep-rooted belief, or at least a conception of such a relationship, and the desire of communicating with celestial beings."

* *British Quarterly Review*, October, 1862.

The *New Quarterly Review*, while characterizing Spiritualism as "a blasphemous absurdity," concedes that:—"The desire of mortals to hold intercourse with immortality is as old as humanity. From the times chronicled in the Book of Genesis, to the year that has just had its record in the last number of the Annual Register, the majority of mankind, in every age and in every nation, have covertly or openly, confidently or doubtingly, voluntarily or involuntarily, believed in a World of Spirits, and in the possibility of their becoming present to human sense." Sir Walter Scott admits that—"To the multitude, the indubitable fact, that so many millions of Spirits exist around and even amongst us, seems sufficient to support the belief that they are in certain instances, at least; by some means or other, able to communicate with the world of humanity."

Dr. John CAMPBELL observes of Spirit manifestations:—"A proud philosophy or impious scepticism, of course, pours contempt upon all such alleged facts and circumstances. That much credulity, some superstition and delusion, and, it may be, some cunning craftiness and selfish imposture, may have mixed up with such things, we feel it impossible to deny; but that the whole shall prove delusion is more than we are prepared to grant. Along with the vast mass of base coin, we are strongly inclined to believe that there was a portion of that which was genuine. We see no reason for starting with it as a first principle, that such things are impossible, unnecessary, and therefore non-existing. We are sometimes met with the question *cui bono*? We deny our obligation, as a condition of rational faith to prove the *cui bono*. It may exist where we see it not, and have important ends to accomplish with which we are unacquainted. We conceive, that what was in ages preceding those of the apostles, and what occurred in their days may occur again."

"Religion," says Dr. BROWNSON, "always has asserted the existence of good and bad angels, and their intervention, on the one hand, by Divine command, and on the other, by Divine permission, in the affairs of mankind. This belief of all ages is itself a phenomenon to be explained and accounted for; and you will find it impossible to explain it, or account for it, without admitting its substantial truth. Men may err in supposing a supernatural or superhuman intervention where none takes place, and undoubtedly they have so erred time and again; but they could not have so erred if they had not already had the idea or belief of such interposition. Whence comes that idea or belief? If that is false, explain whence comes the

general error before the particular? A general *à priori* error is impossible. All error is in the misapplication of truth. A general error is nothing but a generalization, by way of induction, of particular errors, or misapplications of truth to particulars; and is, therefore, necessarily subsequent to them. Always is the true prior to the false; and how, then, could mankind come to assert a false supernatural interposition, if they had no prior belief in a true supernatural interposition; or believe in such an interposition if no such interposition had taken place?"

The Rev. Horace BUSHNELL considers that had we "a full, consecutive inventory of the supernatural events or phenomena of the world, there is reason to suspect that many would be surprised by the commonness of the instances. Could they be collected and chronicled in their real multitude, what is now felt to be their strangeness would quite vanish away; and possibly they would even seem to recur much as in the more ancient times of the world." And a little further on in the same chapter,* he gives this testimony:—"Having had this great question of supernatural fact upon my hands now for a number of years, in a determination also to be concluded by no mere conventionalities, to observe, inquire, listen, and judge, I have been surprised to find how many things were coming to my knowledge and acquaintance that most persons take it for granted are utterly incredible, except in what they call the age of miracles and apostolic gifts; that is, in the first three centuries of the Church. Indeed, they are become so familiar, after only a few years of attention thus directed, and without inquiring after them, that their unfamiliar and strange look is gone; they even appear to belong, more or less commonly, to the Church and the general economy of the Spirit."

The Rev. James SMITH, author of *The Divine Drama of History and Civilization*, thinks that—"In a few brief words we may thus sum up the whole subject. There is a thickly-peopled spiritual world, between which and our own a veil is drawn by the imperfection of our bodily senses; and it is a fair and reasonable supposition to believe that it is possible for that veil to be withdrawn at any moment when it may appear fitting to the Creator of every living being. Therefore, when every faculty of our mind, every aspiration after higher and nobler things, every vision of the imagination, speaks of the near kindred between the noblest parts of our nature,

* *Nature and the Supernatural*, Chap. xiv.

and the inhabitants of the Spiritual World, it can be no idle, no vulgar indulgence of superstition, to believe that there may be a mysterious but no less real connection between the Spiritual World and ourselves; nor any ground for alarm, but rather a most soothing and supporting thought, that no solitude is actually a lonely or desolate absence of sympathising and loving beings: but that, if mortal friends are far away, there are always around and about us yet purer, nobler, and more exalted intelligences—a little higher, but not apart from ourselves."

Isaac TAYLOR claims that—"At least let indulgence be given to the opinion that those almost universal superstitions which, in every age and nation have implied the fact of occasional interferences of the dead with the living, ought not to be summarily dismissed as a mere folly of the vulgar, utterly unreal, until our knowledge of the Spiritual World is so complete, as shall entitle us to affirm that no such interferences can, in the nature of things, ever have taken place. *The supposition of there being a universal persuasion totally groundless, not only in its form and adjuncts, but in its substance, does violence to the principles of human reasoning, and clearly is of dangerous consequence.*"

Those who have undertaken to drain the human mind of this universal faith, in the words of Mr. Bayle St. JOHN:—"Have set up their pump by the margin of an ocean, into which the rivers, and the torrents, and the rains of heaven are perpetually pouring in defiance of their puny industry; which, indeed, has nowhere to put what it takes away, and is compelled to send it back by other channels whence it came." And HALLAM, in his *Literature of Europe*, goes so far as to affirm that—"An indifference to this knowledge of invisible things or a premature despair of attaining to it, may be accounted an indication of some moral or intellectual deficiency, some scantiness of due proportions of mind."

I may here conclude these citations with the appeal of Cicero:—"Why, then, doubt the certainty of this argument, if reason consent, if facts, people, nations, Greeks, barbarians, our ancestors, and the universal faith? If chief philosophers, poets, the wisest of men, founders of republics, builders of cities? Or, discarding the united consent of the human kind, shall we wait for brutes to speak?"

Believing that Spiritualism is demonstrative of those realities which form the basis of religious faith; confirming the waverer, and silencing the sadducee and the sophist: that it brings closer home

to the hearts and consciences of men, a conviction of their spiritual nature, and clearer views in relation thereto than ordinarily prevail; that rightly understood, it is in many ways eminently favourable to religious thought, and the moral advancement of mankind; I have in the following chapters endeavoured to confirm and illustrate the principles set forth in the foregoing extracts, by more specific reference to the facts narrated, and the views held in relation to Spiritual intercourse in various ages and communities; gathering up the scattered testimonies I have met with here and there among the relics of the past, and presenting, so to speak, specimens of the strata of different historical epochs. The light of the past, will I think, in some measure, enable us to read more clearly the facts of the present, and to discern the essential unity of both, and the increasing probability of their having a common source, whatever that source may be.

It may also establish us in the conviction that Spiritualism is no new-fangled theory, but a fact, attested by successive ages; that it is not a stagnant pool, or petty rivulet, but a mighty stream, the father of many waters, whose course may be traced back through far off centuries, now diminishing, now augmenting in volume, now altogether lost to our sight, and anon re-appearing, till following its track through the ages, we reach the conviction that its source is coeval with Humanity; that the language which SHELLEY has put into the mouth of the Chorus of Spirits, in his Prometheus, is simply the expression of a literal fact—

"From unrecorded ages we
Gentle guides and guardians be
Of oppressed mortality." *

At least, let none reject this view inconsiderately, and without investigation. We are placed here to learn, not to dogmatise. Ill does it become ignorant, presumptuous, fallible man, to sound God's purposes by the line and plummet of his petty theories; or to limit and prescribe the means by which He shall see fit to work out the education and destinies of our race: rather let us endeavour to find out and follow them, for they remain when ours have come to nought.

"Our little systems have their day;
They have their day and cease to be:
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

Sitting here in the shadow of great Eternity, with its images reflected dimly in our path; our souls listen, not altogether in vain, for the utterances which are wafted to us from its shores. As deep calleth unto deep, so spirit answereth to spirit. "They being dead, yet speak." And how eloquent beyond all power of speech, is this eloquence of fact. Men learned and wise in many things, may despise it, but it is time for us to learn—if we have not learned it—that it is only to those who inquire in the spirit of little children, that wisdom utters her oracles—that the All-Father reveals his mysteries, (of nature or of spirit,) and unfolds the depths of His infinite love. Not for purposes of barren speculation, or to minister to a craving for the marvellous, but because I think it adapted to meet and correct what seems to me certain false and mischievous tendencies of modern thought, and to bring men to a recognition of neglected truths and their important consequences, do I invite the reader's serious attention to the subject of our present inquiry.

Are we forgotten by those we love and by whom we were beloved? Does death efface all memory of those once dear? Ah! that would be *death* indeed! Or, if we still live in their remembrance, can they, under no circumstances, manifest to us their sympathy and presence! Dare we affirm that? Is that continuity of intercourse dear to those who live in a community of thought and affection, so snapt asunder that, it may be, a cold dreary tract of long years shall interpose ere those ties, abruptly broken, can, if ever, be re-united? Is this a belief genial and native to the heart? Nay, rather, must not the heart be frozen ere such a petrification can be fixed in it? Of a truth, are we not all one family? Hath not one God created us? Do not ancestral voices come to us in hours of silent meditation; in the loneliness of the heart; in sorrow, in bereavement? Verily, Time, and Space, and Death, are not gods. The eternal world is ever around us, though our eyes may be holden that we know it not.

Where are the men of heroic mould,
Prophet and patriot, saint and sage,
Whose thoughts and deeds so wise and bold,
Have been handed down from age to age:—

Leaders of men who bore the world
Onward, through eras dark and fell,—
Who strangled earth's serpent-lics, and hurl'd
Its fiends to the depths of their native hell?

Where are the myriad souls who trod
This earth of ours in the days of old :—
Who pamper'd self—or worshipp'd God,
Who loved and hated, and bought and sold ?

Where ! oh, where, are our dear ones fled !
Father and mother, child and friend ?
Where are all whom the world calls dead :—
Can the life of the spirit be said to end ?

Can thought, God-kindled within us, die ?
Is our deepest love but a fleeting breath ?
Is God's promise within the soul a lie ?
Are all our powers but the spoil of Death ?

But where are the dead—in some far-off sphere,
In some star remote—in some world above ?
Ah, no ! they are ever around us here,
They dwell in the purple light of love.

They guard from evil, they warn from sin,
Prompt ev'ry generous just endeavour ;
At the open heart they enter in,
On errands of mercy weary never.

They whisper low by the cradle-head,
And bring to the babe bright dreams of Heaven,
They hover around the dying bed
With words of comfort and sins forgiven.

THE TWO WORLDS.

CHAPTER I.

TESTIMONY OF SCRIPTURE.

THE Bible is a book for all time: one of God's chief means in the education of the world. It unfolds and illustrates the principles and methods of the divine government: "contains all things necessary and essential to salvation," and is the ark of the sacred and precious truths of the Christian Faith. The question—"What saith the Scriptures?" is then natural and right. So far from shrinking from its application, I place it in the fore-front of the inquiry on which we are about to enter; and shall attempt very briefly, and I am sensible, most inadequately, but in a measure, to set forth, or at least indicate in outline, its facts and teachings in this respect; assured that "The Bible will be found to harmonize with the general principles of human experience in such matters in all ages."

The Bible teaches that the Creation itself is but an outbirth from the Divine; and, (whether we regard the narrative as literal, or as instructing by symbol and correspondence,) its account of the condition of man in, and fall from, primeval innocence; and every successive step the Book records of his subsequent history, and of the marvellous dealings of the Divine Providence in regard to him—to the song of the angels over the birth of the Babe at Bethlehem, and to the apocalyptic vision shown by the angel of the holy city, New Jerusalem;—all is a continued manifestation of the intimate connexion and relation of the Two WORLDS.

Into the mysteries and glories of the temple within and beyond these outer manifestations, I do not presume to enter. I would

reverently take off my shoes at the vestibule, content with a humbler, but perhaps not the less a useful work:—the enforcement of those rudimentary truths which must be fixed firmly in the mind ere it can entertain a thought of penetrating to these divine arcana. The supernatural facts of the Bible illuminate the whole past, and especially do they throw a flood of light on many strange relations of a kindred nature, though lower degree, in past and contemporary history; which, in turn, illustrate and confirm the Bible narratives. As this becomes more and more evident, as I am satisfied, on investigation, it must, it will go far to abate, if it does not eventually eradicate, the modern prejudice which leads many to reject the supernatural element which is the life of the Bible, as something contrary, or at least exceptional, to their experience, and to the general experience of mankind. It has, indeed, already had this effect to a greater extent than people are generally aware.

The Bible distinctly recognizes and insists on the reality of spiritual agency in human affairs. It assures us that God employs not only the material elements; earth, air, sea, and stormy wind fulfilling His word; and that He operates through human agency, our voluntary actions still working out His purposes; but it teaches that “ministering spirits” are also instrumental in accomplishing His high behests, that they take a lively interest in man’s welfare, and subserve important ends in the Divine Economy in regard to him. This principle is in many ways distinctly enunciated and exhibited in both the Old and the New Testament, which, indeed, are mainly a record of divinely spiritual manifestations and teachings. Appearances of angels are recorded, or allusions to their ministration are to be found, in almost every book of the sacred volume. What, again, can be more clear and decided than its declarations of spiritual visions and Divine communications in dream and vision:—“God speaketh once, yea twice, yet man perceiveth not, in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man.” HOSEA represents God as saying, “I have spoken by the Prophets, I have multiplied visions.” We read in ISAIAH, “And thine ears shall hear a word behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left;” and in JOEL, “And it shall come to pass afterward, that I will pour out my spirit upon all flesh, and your

sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions."

It is sometimes said that all this is but strong Oriental metaphor. Let us see—the facts of the Book will best interpret its language: Job tells us that, "In thoughts from the visions of the night, fear came upon me and trembling, which made all my bones to shake. Then a spirit passed before my face, the hair of my flesh stood up. It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice," &c.

We have visions and trances, such as those of Abraham; of Jacob, in which he saw the angels of God ascending and descending from heaven to earth; of Balaam, the son of Beor, who heard the words of God, saw the vision of the Almighty, falling into a trance, having his eyes open; of Isaiah, the son of Amos, which he saw concerning Judah and Jerusalem; of Ezekiel the Priest, by the river Chebar, when the heavens were opened, and he saw visions of God; of Daniel, in the palace of Shushan, and by the great river Hiddekel; of Peter, at Joppa, who, when he had gone upon the house-top to pray, fell into a trance, and saw heaven opened; of Paul, who was in a trance while praying in the Temple at Jerusalem; of John the Divine, "in the Isle that is called Patmos," and who was commanded by a voice from the heavens, "What thou seest write in a book:" and who, at the conclusion of his Apocalypse, tells us, "And I John saw and heard these things."

Seership, in the earlier periods of Hebrew history, was a distinctive and honourable office—thus, we have "Iddo, the Seer;" "Gad, the King's Seer;" "Jedushun, the King's Seer;" and many more, whose sayings were written down and placed in the Jewish archives. We read of the time of Samuel, "He that is now called a Prophet, was before-time called a Seer;" and that, "The word of the Lord was precious in those days, there was no open vision;" or, as De Witte translates it, "The Word of the Lord was rare, in those days visions were not frequent;" as though this was exceptional, a consequence of the greater worldliness and corruption of that time.

Of spiritual apparitions, it may be sufficient to refer to that of Samuel the Prophet, who spoke to Saul, and foretold the impending fate of the King and of his sons.

That spirits are dominant over matter, is clearly implied in such narratives as those of the Angel who delivered Peter out of prison; of the Angel who rolled away the stone from the door of the

sepulchre; of the Apostle Phillip, whom "the spirit of the Lord caught away" and bore from Gaza to Azotus; and of Ezekiel's experiences, which, with many other attendant circumstances of spiritual operation, he thus relates:—"And the Spirit entered into me, when he spake unto me, and set me upon my feet that I heard him that spake unto me. . . . Then the Spirit took me up, and I heard behind me a voice of a great rushing. So the Spirit lifted me up, and took me away. . . . And it came to pass in the sixth year, of the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. Then I beheld, and lo, a likeness as the appearance of fire; from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head, and the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate, that looketh toward the north."*

Besides these instances, so circumstantially related, and others of a like kind with which the Scriptures abound, exemplifying various modes of spirit influx and operation, there is the long series of miracle, prophecy, and revelation, running through, and indissolubly blended with the sacred history;† and the varied "spiritual gifts" concerning which St. Paul, writing to the Church of Corinth, says, "I would not have you ignorant."

If the Bible reveals to us a spiritualism within the Divine order, it is equally explicit as to the existence of a realm of spiritual powers, fighting against that order, seeking to subvert it, and to bring the spirits of men into subjection to their will. As our globe moves through space, surrounded and pervaded by its atmosphere, so, but far more intimately, does our human world move, surrounded, pervaded, and infilled by the atmospheres and influences of the spirit-world:—a world with its respective kingdoms of light and darkness, between which, man is placed here to work out his destiny; and according to his affections and life, so is his soul open more and more

* So, in the Apocryphal chapter said to be cut off from the Book of Daniel, it is related of a prophet called Habbacuc, that the Angel of the Lord bare him by the hair of his head from Jerusalem to Babylon.

† I have reserved the question of the methods of Divine revelation for separate discussion. See Appendix A.

interiorly to their influx. This teaching of the Bible is confirmed by every fact bearing on it in human experience.

The Bible mode of treating these subjects, and the Bible language concerning them, are very different to those of the present time: there is no apology offered for them, no attempt to reconcile them with science and "the march of intellect," no learned theorising, no formal array of proof: they are narrated with the same simple brevity as the ordinary facts with which they are interwoven. This is very significant: it shows that no such impassable barrier as we now suppose separates the dwellers in the spiritual spheres from the denizens of earth, was then considered to exist. It was not regarded as a thing incredible that they might meet and converse as friends; it was the common belief that this was permitted; that it did occur. Whatever else, and beyond this, the Bible may establish, it does testify to this as a fact of history; and its testimony is confirmed by other Jewish writings, such as those of the Apocrypha, and of Josephus. On the ground of Spiritualism, the near and the far meet together, the present and the past kiss each other.

CHAPTER II.

THE LAW OF THE OLD TESTAMENT AND OF THE NEW.

It is said by some, "Yes! the Bible does indeed recognize spirit-intercourse with men as a fact, not as a mere pretence or delusion, but it brands these spirits as evil: possibly it was by their aid that Jannes and Jambres the magicians who withstood Moses, worked those wonders which hardened Pharaoh's heart;—that the witch of Endor called up the spirit of one of Israel's prophets at the bidding of an impious king. It is distinctly asserted that it was an evil spirit which troubled, or, (as it is expressed in the marginal reading) *terrified* Saul; and, that it was an evil, lying spirit who deceived Ahab by the mouths of his prophets; Micaiah, previous to their obsession, having seen the evil spirit and heard him speak. Yes! the Bible recognizes this intercourse of men with spirits; but only as a subject for warning and denunciation. In the Old Testament it is prohibited under penalty of death; and in the New, the Gospel narratives sufficiently indicate what manner of spirits they were who manifested their power in those days."

The testimony of the Bible is indeed conclusive against those who altogether deny the agency of evil spirits; but it falls far short of establishing the conclusion that all spirits who come into communication with man are to be placed in this category. Both the Old and the New Testament, I think, teach the reverse. Sir WALTER SCOTT emphatically observes:—"No man can read the Bible, or call himself a Christian without believing that, during the course of time comprehended by the divine writers, the Deity, to confirm the faith of the Jews, and to overcome and confound the pride of the heathens, wrought in the land many great miracles, using either good spirits, the instruments of His pleasure, or fallen angels, the permitted agents of such evil as it was His will should be inflicted upon, or suffered by, the children of men. This proposition comprehends, of course, the acknowledgement of the truth of miracles during this early period, by which the ordinary laws of nature were suspended, and recognizes the existence in the spiritual world of the two grand divisions of angels and devils, severally exercising their powers according to the commission or permission of the ruler of the universe."

Those who question or deny the lawfulness of spirit-communion on grounds deduced from Scripture, rest their objections mainly on the prohibitions in the Mosaic code. But surely it is by no means self-evident that we are now under these prohibitions, that they apply to us and to all time. Do we not in fact practically ignore many of them, such as those which forbade the eating of hare, swine, or any kind of fat—the wearing garments of mingled linen and woollen—and the lighting of fires on the sabbath day? Do we now stone sabbath-breakers, burn witches, and enforce the penalties of an eye for an eye, and a tooth for a tooth? Do we not, in fine, feel that we are justified in doing many things which the Jewish law interdicted, and in not doing many things which it enjoined? To prove that any prohibition of that law is binding on Christians, it needs to be shown that the original ground of obligation still exists, that it was not in any way dependant upon considerations of time, place, and circumstance, but that (like the Moral Law of the Ten Commandments) it was permanent and universal. Let us, then, endeavour to ascertain the nature and ground of this particular prohibition to the Jewish people.

In this inquiry we must bear in mind that the Bible represents the Jews as a peculiar people, immediately, and as it were, visibly,

under the Divine Government, called out to protest against the universal idolatry of the polytheistic nations by whom they were surrounded, and to be to all the earth a witness for the one living and true God. All their institutions, laws, and observances, had reference primarily to this end, and in many cases are scarce intelligible unless considered in this relation. Keeping this steadily in view, let us ask, what was the idolatry against which they were called upon to bear this emphatic testimony? Whence did it originate? How was it sustained? It is necessary to arrive at a right understanding of these questions before we can form a correct judgment upon the subject of our present inquiry.

I shall not propound a theory of my own; I am quite content to take the exposition given by perhaps, the most learned and able opponent of the current spiritual manifestations on the ground of their alleged evil character and anti-scriptural teachings,—the Rev. CHARLES BEECHER; who, in a *Review of the Spiritual Manifestations*, read before the Congregational Association of New York and, Brooklyn; in his chapter, “On the teachings of the Bible,” thus sums up his argument on this head:—

“Both the law and the history therefore concede the reality of the practice doomed with death, and the reason of the penalty is manifest. Polytheism was the disease to be cauterised. The worship of the dead was the root of Polytheism. Converse with the dead was the root of worship. Odylic arts” (*i.e.* the understanding and supply of proper conditions) “were the root of converse. Therefore the law struck at the root, by prohibiting the whole on pain of death.” “The Baalim” of the Old Testament, he tells us “were lords, heroes, deified dead men. Hence it is said ‘They joined themselves unto Baal Peor, they ate the sacrifices of the dead;’—the two lines of the parallelism repeating the same idea in a different form;” and, he adds, it was to these “deified dead men,” to whom, as testified by Moses and the Psalmist, “they sacrificed their sons and their daughters.”* Need we wonder then that when consulting the dead fostered these idolatrous and inhuman practices, that, to cut them off the more completely from such dangers, and from those who practised these arts, using them for evil purposes, they should be

* This view seems to derive confirmation from the language of St. PAUL, though spoken of a later age:—“But I say that the things which the Gentiles sacrifice, they sacrifice to devils and not to God; and I would not that ye should have fellowship with devils.” (*i. e.* *demons*, in this place, evil spirits.)

wholly interdicted to the Jews; especially if we bear in mind that spiritual and divine guidance was otherwise vouchsafed them.* We are told that when Saul inquired of the Lord, the Lord answered him not, "neither by dreams, nor by Urim, nor by prophets." These being then the authorised and divinely appointed means of spiritual communication. To depart from these and inquire after the manner of the heathen, therefore not only implied in itself a tendency to idolatry, but was an open disobedience to the command of their Divine King; an act of rebellion against Him. Hence it is said "The sin of rebellion is as the sin of witchcraft." The sin of both consisting in casting off that allegiance which they owed to Jehovah, their rightful sovereign.

If the circumstances of this, or of any age, are in these respects those of the ancient Jews—if its tendency and temptation is to deify its dead, to worship and sacrifice to some Baal and Dagon, Gog and Magog;—in the words of Mr. BEECHER, "If the mental attitude is essentially like that of the old devotee, idolatrous and contaminating;" then, undoubtedly, it is subject to the same condemnation and prohibition. But something more is necessary to prove this than the bare averment that,—“From the character of the spirits next behind the veil, and the very conditions necessary to obtain communications, such idolatrous contamination is inevitable.” So far from “submission to unseen guidance” being, as Mr. Beecher affirms, the necessary “mental attitude” of spiritual communion, it is an attitude which according to all testimony, spirits discountenance, and which spiritualists for themselves certainly disavow; insisting upon the necessity of, and making constant appeals to, the reason, conscience, and voluntary agency which God has given us, and which constitute our true humanity, and stamps it with the Divine image.† In the views of religion and philosophy to which it leads, they maintain its inevitable tendency is to—

Unthread the rude eye of rebellion,
And welcome back again discarded faith,

to withdraw the soul from the idolatries of sense, from mere nature

* KNOBEL observes on, or rather, thus paraphrases Deuteronomy xviii. 16—18, “While other nations have had recourse to magicians and astrologers, Jehovah has not allowed this to Israel. Rather, he will awaken, cause to come forth, out of the midst of Israel, out of his brethren, Prophets, and them shall Israel hear—Prophets, such as I am, who receive revelations from Jehovah, to declare them to the people.”

† “They ask no blind faith in their identity, or in their doctrines; they inculcate love to God and love to our race as the governing principle of life on earth and life in the spheres, and yet they

worship and mammon worship, and to quicken the spiritual nature by bringing home to its consciousness the reality, nearness and transcendent importance of the spiritual world, and thus filling it with a sense of the deep significance, responsibilities, and issues of life.

That the Jewish law was not intended or understood as an interdict on the great privilege of intercourse with the higher world, is evident from the example of the promulgator of that law, and of the Hebrew prophets. As remarked by Mr. NEWTON, "If the prohibition given through Moses, included good as well as evil (spirits) then they were transgressed by Moses himself, for did he not talk with the 'angel at the bush?' and did he not receive the law 'by the ministration of angels' spending forty days with them on the mount? It was transgressed also by Samuel, Elijah, Isaiah, Ezekiel, Daniel, and doubtless all the prophets, for do they not describe their interviews with spiritual beings, sometimes terming them 'men,' and again 'angels of the Lord?'"* Surely the Christian dispensation is one not of less, but of greater privileges than that accorded to the Jews.

If a further and final argument were needed, it would be found in the fact that Christ himself, in presence of his disciples, held intercourse with the spirits of the departed, and that one of the spirits who conversed with him was MOSES, *the promulgator of the law of spiritual prohibition*. What more complete demonstration that this law was abrogated could possibly be given? "For why were they there conversing with Christ?" asks the Rev. C. H. HARVEY. "Surely not to give him information or encouragement, for this he received from a higher source. Why, then, were they there? May

have left it to our unbiassed judgment whether they have told truth or falsehood."—*Spiritualism*. DR. DEXTER'S Introduction.

"There was never yet, I venture to say, a religious creed promulgated among men, which so entirely eschewed blind faith, and so fully and always demanded the exercise of the judgment and the supremacy of the reason."—*Ibid.* JUDGE EDMONDS'S Introduction.

"They have insisted that we submit all our instructions to the test of our own powers, as enlightened by the Word and the Spirit of God; charging us to receive nothing until it should commend itself to our highest intellectual and moral perceptions as both true and good."—*The Ministry of Angels Realized*. By A. E. NEWTON.

"You are no more obliged to receive a tenet, or an opinion, or a statement, or a prediction, or a promise, or a prescription of duty, or a direction how to act in a given case from a *departed spirit*, than from an *undeparted* one. Are we not all spirits? Have we not all a common nature? Do not all spirits differ in degrees of wisdom and goodness?"—*Spirit-Manifestations*. By the Rev. ADIN BALLOU.

* *Ministry of Angels Realized*.

it not have been to type the privilege of his Church in the latter days, and the assistance that they should have in their efforts to evangelize the world."

Bishop PORTEUS, in a sermon on the Transfiguration, points out that it was:—"To signify in a figurative manner the cessation of the Jewish and the commencement of the Christian dispensation, for Moses and Elias must certainly be allowed to be the very natural and proper representatives of the prophets." And he concludes that—"Since it was one of the chief purposes of the Christian revelation to bring life and immortality to light, no wonder that God should graciously condescend to confirm these great truths to us in so many ways, by words and by visions, by prophecies, by miracles, and by celestial visions."

If converse with spirits of the just is contrary to the Divine Law, would Christ have practised it—taking with him as witnesses, Peter, James, and John, that the fact might be attested to all time? With His example before us, need the most tender conscience scruple as to the lawfulness of the communion with saints?

In the words of Professor BRITAN:—"If there is anything intrinsically wrong, or necessarily injurious in the intercourse itself, we desire to know in what that wrong or injury is made to consist. We were formerly on terms of familiar converse with our friends while they were in the body, and we expect to renew that intercourse hereafter. Their society was once precious, and if their affinity for us wins them, at times, from their bright abode, and they become our guardians, shall we be required to dishonour their memory, to turn coldly away, or to spurn them from our presence? Nay! But if the Creator has so fashioned our souls and determined our relations, that the same intercourse may be now enjoyed—to assure us of the future life, and to encourage us to faithfulness in the present—the man who can denounce this communion as a device of Satan, forfeits his right to the sacred privilege, and boldly arraigns the wisdom of Providence.*

NOTE. Considerable opprobrium is thrown upon Spiritualists by confounding them with Necromancers, Wizards, &c. Let us see whether these terms fairly apply to them. ROBINSON uses the term, Necromancer, as synonymous with—"A sorcerer, a conjuror, who professes to call up the dead by means of incantations and

* *A Review of Reverend Charles Beecher's Report concerning Spiritual Manifestations.*

magic formulas, in order that he may give response to future things." Webster defines Necromancer as—"1. Properly. One who pretends to fore-tell future events by holding converse with departed spirits. 2. The more usual sense. One who uses enchantments or practices sorcery." This last word again he uses as synonymous with—"Witchcraft: divination by the assistance of evil spirits." Following up our inquiry, let us ask in what Witchcraft consisted, borrowing our light in this instance from Bishop HAY and the *Encyclopædia Metropolitana*. The former tells us:—"Witchcraft and Sorcery properly signify the being in compact with wicked spirits, and having a personal familiar intercourse with them." The latter authority informs us:—"The ancient Witch was generally only a dealer in spells, amulets, poisons, and incantations, to which character the profession of fortune-telling has been found annexed from the earliest ages. Against such the punishment of death was probably denounced by Moses not merely because witches were cheats, who practiced on the credulity of mankind, but still more, because they insulted the majesty of the true God, by pretending to the power of divination, and because they corrupted the people by introducing practices borrowed from idolatrous nations. In fact all the denunciations against witchcraft and enchantment, in the Old Testament, are combined with condemnation of idolatrous practices. The modern Witch was a very different character; in addition to the power of prediction, she claimed that of working evil upon the life, limbs, and fortunes of her neighbours. This power, it was vulgarly believed, was acquired by an expressed compact, sealed with her blood, concluded between her and the devil himself. By the terms of the bond it was understood that the Wizard or Witch renounced the sacrament of baptism, and after a certain term of years, devoted his or her immortal soul to the evil one without power of redemption."

In the name of common sense, what identity is there between Necromancers and Wizards ancient or modern as above defined, and modern Spiritualists? Can any sane person be found hardy enough to assert, or silly enough to believe, that Spiritualists, or Spirit-mediums, are fortune-tellers, poisoners, dealers in spells and amulets, that they practise incantations and magic formulas, that they claim a power of working ill upon the life, limbs and fortunes of their neighbours, or that they make a compact with the devil and seal it with their blood? And yet, men who ought to know better,

avail themselves of popular prejudices by this misapplication of words. According to the view above quoted, the spirit was always a medium for the wizard. In the modern manifestations which Spiritualists recognize, and the laws of which they seek to understand, a mortal is the medium of the spirit. The difference is a radical one.

CHAPTER III.

THE DEMONIACS.

IN considering the case of the demoniacs of the New Testament, we must bear in mind that the word *devils* in our translation, means simply *dæmons*, or spirits, and although the spirits were evil, the word has no such necessary signification, nor was it then only so understood; they might be either celestial or terrestrial, good or evil. Thus PLATO says "When good men die they obtain honour, and become *dæmons*." And according to HESIOD, when the men of the golden age died and became *dæmons*, the change was deemed an "honourable promotion." So also the Epicurean and Stoic philosophers who encountered Paul at Athens, said of him because he preached Jesus and the resurrection:—"He seemeth to be a setter forth of strange gods," literally of strange *dæmons*. It is only church usage which has since caused the word to be employed in an exclusively evil sense. Some biblical critics have maintained, that the *dæmons* of the New Testament were not even human, but an order of spiritual beings distinct from man. Now although it is readily conceivable that other orders of spiritual beings of varying quality, may exist, and come into communication with men; yet I think there is here no proof of this being so, it seems more reasonable to believe that they were spirits of evil men lingering about the scenes of their earthly life; and who, having once possessed animal corporeity, still retained special adaptation and strong appetency thereto, as that through which they had heretofore gratified those passions and propensities which they had allowed to dominate over them.

Again, there are not wanting, even among the orthodox, those who would fain persuade us, that these demoniacs were simply

epileptic, or insane persons. Such an explanation seems to me as feasible as that of the German critic who explains that Satan showed Jesus all the kingdoms of the world and the glory of them—"in a map." Doubtless, nervous maladies, especially such as result from sensual indulgence, would open the door and facilitate the entrance of these powers of darkness; upon the existing stratum of disease they would more readily super-induce the deeper spiritual evil; but their fellow-countrymen did not confound possession with madness, or bodily disease, though one might frequently accompany the other; and the careful reader of the New Testament will perceive that its writers at once mark the relation and the difference; while Jesus not only recognizes the evil spirits as such, but discriminates between their several kinds. One He addresses as a "deaf and dumb spirit;" of another He says "This kind goeth not out but by prayer and fasting;" and He distinctly differences the personality of the possessing spirit, and of the possessed man. "Hold *thy* peace and come out of *him*," was his command to the former;" the Evangelist adds, "and *he* came out." On another occasion, the spirits at command, *came out* of the possessed man, and, at their own request, were permitted to enter *into* a herd of swine, who forthwith "ran violently down a steep place into the sea, and were choked in the sea." Are we to believe that these swine, (we are told that there were about two thousand) acted thus because just at that time they suddenly became epileptic or insane? We find, too, that while the evil spirits acknowledged and obeyed the authority of Jesus and His Apostles; they despised, maltreated, and overcame "certain vagabond Jews," impostors and pretenders to it.

Nor is the language Jesus employs to the demoniacs to be explained by the unworthy supposition, that *He* fell in with and humoured their notions to facilitate their cure; (a mode of treatment by the way which in cases of insanity the most experienced physicians now repudiate), for He uses the same language in confidential discourse with his disciples. Besides, the error, if error it were, was not merely one of language, (as we may now speak of certain forms of madness as 'lunacy,' without implying a belief in the theory in which the term originated), but an active error of thought as well as of speech. It was as if a physician should now address the moon, bidding it not to harm his patient; thus directly countenancing superstition and delusion. On the supposition of Jesus having to deal only with certain forms of hallucination and disease,

He must in this matter, have been either a deceiver, or deceived. I see no other alternative. One can understand, how this feature of the gospel narratives may be a stumbling block to men's acceptance of them; but it is difficult to understand how those who *do* accept them, can fail to see that which appears so legibly written on their pages. Concerning the Bible testimony to the reality of demoniacal possession, ISAAC TAYLOR tersely remarks that—"The gospel narratives, in these instances, are of a kind not to be disposed of by the hypothesis of accommodation; but are of a plain historical complexion, such as that if they are rejected as untrue, we are bound to withdraw our confidence altogether from the reporters, as competent and trustworthy witnesses of facts."

Archbishop TRENCH, in his *Notes on the Miracles*, observes:—"The phenomena which the demoniacs of Scripture exhibit, entirely justify this view of the real presence of another will upon the will of the sufferer." In reply to the objection:—"How comes it to pass that there are no demoniacs now? that they have wholly disappeared from the world?" He replies:—"The assumption that there are none, is itself one demanding to be proved." He reminds us that physicians of high note, such as Esquirol, recognize demoniacs now. The Reverend F. D. MAURICE, in *Tracts for Priests and People*, confesses—"The demonology of our times has supplied me with a luminous commentary on the evangelical narratives."

In the Apostolic writings we find further testimony of the existence of living, invisible spiritual powers, against whom the Apostles felt that they and their fellow-christians were called upon to struggle. St. PAUL says:—"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness, (or, as it is in the margin), *wicked spirits*, in high places;" and he warns against "giving heed to seducing spirits and doctrines of *dæmons*." And the writer of the Apocalypse speaks of "*spirits of dæmons working miracles*."

That this belief was an element in the Jewish mind in the time of Christ, and also prior and subsequent thereto, is further evident from the language which the Jews in their blindness addressed to Jesus:—"Now we know that thou hast a devil:"—from the Apocrypha, as in the story of the evil spirit Asmodeus, in the Book of Tobit, and from JOSEPHUS, who, in his *Wars of the Jews* (Book VIII c. 6) expressly tells us—"Those called demons, are no other than the spirits of the

wicked, that enter into men that are alive, and kill them, unless they can obtain some help against them." And again, speaking of Solomon, he says:—"God also enabled him to learn that skill which expels demons, which is a science useful and sanative to man. And he left behind him the manner of using exorcisms, by which they drive away demons so that they never return; and this method of cure is of great force unto this day; for I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacal in the presence of Vespasian, and his sons, and his captains, and the whole multitude of his soldiers." (*Antiquities*, Book viii., chap. 2.)

The supposition then, that these afflictions were only a form of bodily or mental disease, or of both combined, is contrary to the whole weight of evidence—to the general belief alike of the pre-Christian era, of the day in which Christ lived, and of subsequent times; for it may be added, this belief of demoniacal possession, was so strongly held by the Christian Fathers and the Primitive Church, that a special order of exorcists was appointed within the Church from an early period, which has been continued in the Romish Church, and I believe in the Greek Church also, to this day. LUTHER, in common with many other of the Protestant Reformers, went great lengths on this point; he bluntly stigmatized as "ignorant blockheads," the physicians who attribute all disorders of mind and body to the operation of natural causes. The Anglican church in the reign of Edward the Sixth recognized exorcism in the form of Baptism appointed in its Liturgy. And somewhat later, the Puritans claimed this power of exorcism, and struggled hard to obtain a service for exorcism in the English Liturgy. The Journals of Wesley, and the early Methodist Magazines, contain abundant evidence of this belief, which Wesley and his disciples held in common with many of our earlier statesmen, judges, philosophers and divines. Nor is this belief now, nor has it ever been wholly extinct in the Christian Church. That an almost total incredulity concerning it prevails, extending even to the facts recorded in the books the Church professes to hold sacred, is I think attributable to that materialism which has grown up, especially in our schools of medicine and philosophy—as consequent upon the re-action from the ignorant superstitions of the sixteenth and seventeenth centuries, and the atrocities perpetrated under their influence;—to the teachings of the encyclopædists of the eighteenth century;—and to the engrossing application to physical

science and material pursuits, which distinguishes our own age, and which has generated a tendency to scepticism concerning whatever is not susceptible of sensuous or mathematical demonstration.

Happily, however, this tendency seems to have now reached its turning point: through a deeper knowledge of science, men are beginning to recognize as spiritual the primary forces which ultimate themselves in material forms.

Dr. SCHUBNER of Munich, tells us that, "Patients afflicted with disturbances of the soul are but seldom influenced by physical means;" and until spiritual laws are more fully investigated, and better understood, we shall never know how far disease is of spiritual origin—either from evil spirit possession, or from disturbance of the due equilibrium between the spiritual and vital forces, resulting in that disorderly action we call disease, or insanity; and which for its proper treatment may require another chemistry than that of the pharmacopœia.

That there are wicked, malevolent men, we know too well; and that there are wicked, malevolent spirits, the Bible undeniably affirms; but were we to regard the Newgate Calendar as the History of England, we should only commit the same kind of mistake that we make when we confound the doings of the turbulent and evil in spirit-life, who violate the Divine law, with the action of those who, in obedience to that law, fulfil the ministration which Providence has assigned them as a universal duty, and the execution of which is the very delight of Heaven. The Bible clearly marks the distinction and the difference. It speaks of lying, tempting, seducing spirits; but it also tells us of the Angel of the Lord which encampeth about them that fear Him, and delivereth them; and of the Angels who have charge to keep us in all our ways. The writer of the *Epistle to the Hebrews* speaks of their ancestors who died in faith as a great cloud of witnesses compassing them about. And again, concerning the heavenly messengers, he asks:—"Are they not *all* ministering spirits sent forth (*i. e.* divinely commissioned) to minister to those who shall be heirs of salvation? St. JOHN warns us to "Try the spirits whether they are of God;" and the writer of the Apocalypse tells us that when he fell down to worship before the feet of the revealing angel, the angel said unto him:—"See thou do it not, for I am thy fellow-servant, and of *thy brethren* the prophets, and of them which keep the sayings of this book, worship God."

And are we to believe that these our brethren and fellow-servants

are now tired of this labour of love? or, that since the Apostle closed his earthly labours, God has established a new law—one which allows the false and corrupt dwellers in the spirit-world to deceive, and tempt, and lure us to destruction; while the “bright ministers of God and Grace” are by it forbidden all approach—bidden to warn, to teach, to guide, to console us? O shame, that even in thought we should so malign the loving Father by whom the very hairs of our head are all numbered!

CHAPTER IV.

THE ORACLES, SYBILS, ETC.

IN the earlier ages of the world, men’s conceptions of and belief in spiritual things were more clear and undoubting than in later times; their natural instincts were to them all-sufficient, they had no need to test their divine intuitions by logical formulæ; communion with the spiritual world was not to them a matter for scoffing and contempt; they may have been ignorant of much that we know, but they had not closed the eye of the soul, or refused to listen to the wisdom of the spheres; in their simple, reverent faith, they had not learned to doubt the reality of a surrounding spiritual world, and its intimate relations with this, God’s visible and intelligent universe.

“It appears to have been almost universally held, in the most ancient times, that mankind were placed in intimate connection with a super-sensible world, which was governed by the antagonist powers of a good and an evil principle; and that this connection between the sensible and the super-sensible worlds was indirectly maintained through the means of intermediate agents, who were always ready to present their services at the summons of their respective votaries.”*

We find evidence of this in the most ancient records extant of the history, traditions, and institutions of the primitive races of mankind. We have seen it in the inspired Hebrew writings, and it may be further illustrated from the Hindoo sacred books—books confessedly “the oldest collection of writings extant in any Indo-European tongue.”† The whole contents of these books, (the Vedas) are regarded as direct revelations of inspired Seers. According to

* COLQUHON’S *History of Magic, &c.* Vol. I.

† KELLY’S *Curiosities of Indo-European Tradition.*

the Hindoo philosophy thence derived, and prevalent from time immemorial, the inward sight, or spiritual vision, is the highest good to which man can attain on earth. The seers receive their inspirations from heavenly spirits, and from God himself, with whom their souls communicate in the trance. That which the soul sees and hears in its trances, is the highest attainable knowledge—an evident revelation, the law of life. Our waking state in the outer world of the senses is no true being, ignorance and folly being predominant, owing to the influence of matter and the desire of worldly goods. Trance reveals the true light of knowledge: it is the opening of the inner eye, and the true waking is the vision of light invisible to the common eye, but revealing the true spiritual reality from circumference to centre. Purity, abstemiousness, inward contemplation, with freedom from all disturbing influences, prayer, and entire resignation to the will of God, are regarded as the means by which, in vision, trance, and ecstasy, man may attain to the highest wisdom through communion with the spirit-world. It may be added that the Brahmins have long been adepts in vital magnetism, and believe that they receive from spirits effectual aid in the cure of disease.

Egypt, from the earliest times, has been famed as the land of occult arts. The Chevalier Marsham has contended that these arts spread from thence to the surrounding nations—Assyrians, Babylonians, Persians, Greeks. But though its people evidently attained to a considerable proficiency in art, and in some respects, to a high state of civilization, and have largely influenced the subsequent destinies of the world; very little of an authentic nature is now known concerning them; and especially is this so in relation to their inner life, to their religious and philosophical speculations and beliefs. Their language, for ages lost, is even now only partially restored. Theology, philosophy, and science, so far as known to them, seem to have been almost, if not altogether exclusively, the possession and study of their learned or priestly caste, who thought it a kind of profanation to submit their mysteries to the familiar and unhallowed gaze of the vulgar; from them they were carefully withheld, or revealed only in symbol, the esoteric meanings of which they at best but dimly comprehended.

"The wise men of Egypt were secret as dummies,
And e'en when they most condescended to teach,
They packed up their meaning, as they did their mummies,
In so many wrappers, 'twas out of one's reach."

Probably, too, as Mr. Colquhoun contends, much of their mysteries and their power consisted in mesmeric practices, and they may have entertained a not unreasonable apprehension of consequences if these were in the hands of ignorant, unskilful, profane, and evil men. However this may have been, we glean from various notices and allusions in the Bible and other ancient writings, and from their own antiquities, that they had their oracles, that they studied astrology, cultivated magic,* practised soothsaying and various arts of divination, and were familiar with zoo-magnetism and clairvoyance. Some of the traditions of this people that have been handed down to us are interesting and pertinent to our inquiry. Thus, HERODOTUS tells us that the Priests of Egypt after pointing out to him the images of the successive High Priests, informed him—"That indeed before the time of these men, Gods had been the rulers of Egypt, and had dwelt amongst men." Brucker says that their magic "consisted in the performance of certain religious ceremonies or incantations, which were supposed, through the interposition of good dæmons, to produce supernatural effects." These things may sufficiently indicate their belief in a surrounding world of spirits, whose ministrations might be evoked. It is very generally agreed that much of the theurgy and theosophy of Egypt were inherited by the Greeks, though modified doubtless by their peculiar characteristics, and the different aspects which outward nature presented to them. Many of their most celebrated philosophers travelled thither as to the chief fountain of ancient wisdom, and drank deeply of its waters. Pythagoras is said to have spent twenty-two years there in gaining that occult knowledge for which Egypt was famed. It is, then, in the study

* The Magi were the learned and wise men—the depositories of all the knowledge, secular and sacred, of their time—its philosophers, physicians, priests, and prophets; and though the order became corrupt, and their knowledge was applied to the *goetic* or base magic, this was a perversion of the original. CUDWORTH cites Plato and Porphyry in proof that magic was first employed in a good and religious sense:—"And," he adds, "as magic is commonly conceived to be founded in a certain vital sympathy that is in the universe, so did these ancient Persian Magi and Chaldeans (as Psellus tells us) suppose 'that there was a sympathy between the superior and inferior beings;' but it seems the only way by them at first approved of attracting the influence of those superior invisible powers, was by piety, devotion and religious rites."

TAYLOR, in his Notes to Pausanias, observes:—"He whose intellectual eye is strong enough to perceive that all things sympathize with all, will be convinced that the magic, cultivated by the ancient philosophers, is founded on a theory no less sublime than rational and true. Such a one will consider, as Plotinus observes, the nature of soul as everywhere easy to be attracted, when a proper subject is at hand which is easily passive to its influence."

The reader of the New Testament will remember that it was the Magi, or "wise men from the East," who first recognized, and brought their offerings to the Infant of Bethlehem.

of the Religion, Philosophy, and History of Greece and Rome, (especially of the former, for what Egypt was to Greece, that was Greece to Rome) that we shall best discern the mind of the ancient world—what it thought of the relations between the visible and the invisible—the world of spirits, and the world of mortals. Indeed, apart from the sacred writings, it is not till this era that much clear insight into the matter can be obtained, as it is not till then that authentic history properly begins. First, then, let us take a brief glance at the Religion of Greece, at least, so far as we find it connected with the subject of this inquiry.

That Religion, or Mythology, it is the fashion to praise for its beauty and its poetry, while some philosophers, and among them Bacon, have regarded it as containing under a graceful veil, many valuable truths of Natural Philosophy. These praises seem to be not unwarranted, nor is that conjecture probably wholly without foundation, but it surely has a much deeper aspect, a profounder meaning. Does it not shadow forth a mighty truth—is it not a revelation of the deep yearnings of the human spirit for communion with the world of spirits, as well as with the Father of spirits—a reaching forth from this visible sensuous sphere to the truer and higher life beyond?

That Grecian mind with all its culture may not have escaped the taint of idolatry which was spread over the ancient world, (and under other forms, the modern world also), but the belief which it held that God's government of the world was carried on by spiritual agencies under his appointment, cannot fairly be regarded as idolatrous, though it may have been perverted to purposes of idolatry. We do the Grecian people an injustice if we conclude that the One Supreme God was unknown to, or unacknowledged by them; for, as is remarked by Lord Herbert:—"Though the Greeks advanced their Heroes into the number of the gods, yet they acknowledged a most good and great God, far superior to them, who is unanimously worshipped by all nations; and to whom they were only subservient."* (*Ancient Religion of the Gentiles.*)

* The intelligent heathen recognised the One Supreme God under the various names and representations by which his character was attempted to be set forth; as is confessed by St. Augustine, (*De Civ. Dei.*) who observes:—"It was one God, the universal Creator and Sustainer, who in the ethereal spaces was called Jupiter, in the sea Neptune, in the sun Phœbus, in the fire Vulcan, in the vintage Bacchus, in the harvest Ceres, in the forests Diana, in the sciences Minerva."

"It is of very little consequence," says Seneca, (*De Beneficiis*) "by what name you call the

It has been said that the gods of Greece occupy the same place in the Greek Mythology as the Romish saints in the system of Romanism. There is more truth in the assertion than may at first appear, for we have reason to believe that its gods, in great part at least, were but the apotheosised spirits of great, just, and brave men—founders of states and cities, public benefactors, heroes, and men who had lived in the golden age. That this was the belief of the Greeks themselves, is distinctly declared by Herodotus. "All Pagan antiquity affirms," says Dr. CAMPBELL, "that from Titan and Saturn, the poetic progeny of Coelus and Terra, down to Esculapius, Proteus and Minos, all their divinities were ghosts of dead men, and were so regarded."*

Hence their multitudinous divinities who peopled earth, air, and ocean: gods in human form though of super-human beauty, possessing a human nature—and though of more than mortal wisdom, not exempt from mortal passions and mortal frailty. CICERO contends:—"That even the superior order of gods, or gods of the greatest nations, were originally natives of this lower world, as could be proved from the writers of Greece; that their sepulchres were shown openly in that country and that the traditions concerning them were preserved in the mysteries."

TAYLOR, in his *Dissertation on the Eleusinian and Bacchic Mysteries*, quotes PROCLUS as saying:—"In all initiations and mysteries, the gods exhibit many forms of themselves, and appear in a variety of shapes: and sometimes, indeed, an unfigured light of themselves is held forth to the view; sometimes this light is figured according to a human form, and sometimes it proceeds into a different shape." TAYLOR adds:—"This doctrine, too, of divine appearances in the Mysteries, is clearly confirmed by Plotinus. (Ennead I., lib. 6, p. 55, and Ennead 9, lib. 9, p. 700). And, in short, that magical evocation formed a part of the sacerdotal office in the mysteries, and that this was universally believed by all antiquity, long before the

First Nature, the Divine Reason that presides over the universe, and fills all the parts of it. He is still the same God. The Stoics sometimes call him Father Bacchus, because he is the universal life that animates nature; sometimes Mercury, because he is the Eternal Reason, Order, and Wisdom. You may give him as many names as you please, provided you allow but one sole principle universally present."

* For evidence of the universal origin of Pagan worship in the deification of dead men and of outward nature; see FARMER's learned work, *The general prevalence of the worship of Human Spirits in the Ancient Heathen Nations asserted and proved*; and to the authorities therein quoted; also CUDWORTH's *Intellectual System of the Universe*, Chap. III.

era of the later Platonists, is plain from the testimony of Hippocrates, or at least Democritus." TAYLOR also quotes PROCLUS as speaking of "The enjoyment of that felicity which arises from intimate converse with the gods."

The whole structure of the Greek Mythology (as of other Mythologies) if closely examined, testifies to the belief in a Spiritual Universe surrounding and in contact with this material one, and not only influencing men, but often making them conscious of such influence, as might be abundantly illustrated from Hesiod, Homer, Virgil, Ovid, Plato, and other classical poets and writers of antiquity.

The Oracles of Greece constitute an enigma which has puzzled later philosophers and critics more perhaps than any other in ancient history. Of these Oracles, the most famous was that of Delphi—otherwise an obscure and insignificant town. That its decrees were revered, not only by the vulgar, but by philosophers and statesmen—that it was consulted by authority in all public emergencies—that it determined questions of peace and war—the settlement of colonies, the founding of states—that it influenced the fate not only of individuals, but sometimes of armies, and even of the state itself; and not only the destinies of Greece "but more or less that of all the countries around the Mediterranean," so that "in all matters of importance, whether relating to religion or to politics, to public or to private life," the words of the entranced woman—the priestess of the oracle, a simple, unsophisticated country woman, determined the choice, settled the disputes, and "preserved and promoted the religion of the greater portion of the ancient world;"—are all plain matters of history. "We derive," says PLUTARCH, "immense advantages from the favour the gods have conceded to her—she, and the Priestess of Dodona, confer on mankind the greatest benefits both public and private. It would be impossible to enumerate all the instances in which the Pythia proved the importance of her power of foretelling events; and the facts of themselves are so well and so generally known, that it would be useless to bring forth new evidences. She is second to no one in purity of morals and chastity of conduct. Brought up by her poor parents in the country, she brings with her neither art, nor experience, nor any talent whatever when she arrives at Delphi, to be the interpreter of the god. She is consulted on any account,—marriage, travels, harvest, diseases, &c.

Her answers though submitted to the severest scrutiny, have never proved false or incorrect. On the contrary, the verification of them has filled the temple with gifts from all parts of Greece and foreign countries." The same writer records that she predicted that terrible eruption of Vesuvius that buried Pompeii and Herculaneum, and caused the death of the great Pliny.

CICERO speaks of those oracles "which are uttered under the influence of some divine instinct or inspiration," and of which he says, "Chrysippus has collected a countless list, not one without a witness and authority of sufficient weight." And he asks—"Would that oracle at Delphi have ever been so celebrated and illustrious, and so loaded with such splendid gifts from all nations and kings, if all nations had not had experience of the truth of its predictions. Only let this fact remain—which cannot be denied, unless we will overthrow all history—that that oracle told the truth for many ages."*

That all this was nothing more than the cunning tricks of priests—that the countrymen of Aristotle and Plato—the most inquisitive, acute, and free-minded people of antiquity, could for successive generations be so gulled by juggleries, let those believe who can. That the oracle paltered in a double sense:—that its predictions were couched in terms so ambiguous that in any event a claim of their fulfilment might be set up, is an assertion that has been often made. Probably, however, an intelligent contemporary may have known as much about it as a critic born some two thousand years afterwards. PLUTARCH, besides the passage already quoted, observes:—"As Mathematicians call a straight line the shortest possible course

* It is but fair to state that Cicero's works on spiritual subjects, being written in the form of dialogue, in which both sides are represented, he may in turn be cited by each. Mr. HOWITT remarks:—"In the *De Natura Deorum*, he argues earnestly against a providential care of men on historic grounds; but this he puts into the mouth of Cotta, and makes him say that he has argued thus rather for the sake of calling forth a defence of Divine Providence than from his real belief. So, again, in the *De Divinatione*, though he himself takes the part against oracles and divination, he does it so evidently as a disputant, and with so much more sophistry, and puts into the mouth of his brother Quintus such an array of historic proof in their favour, that the reader feels the truth of the argument lies on that side. But, in all these cases, what are the real opinions of Cicero are left dubious. . . . Still, after all his arguments against predictions and dreams, in one place he seems to forget himself and to speak his real sentiments, professing to approve of the doctrine of the Peripatetics, of old Dicaearchus and Cratippus, that in the soul of man dwells an oracle by which the future may be perceived, either when the soul is excited by Divine inspiration, or when, through sleep, the soul expands herself unfettered. Taking, however, Cicero's facts, without his sophistries, they are striking." Mr. Howitt proceeds to enumerate some of these. See *History of the Supernatural*, Vol. I., Chap. XV.

between two points, so the answer of the Pythoness proceeds to the very truth without any diversion, circuit, fraud, or ambiguity. It has never yet in a single instance been convicted of falsehood."* Honest, simple-minded HERODOTUS "the Father of History," testifies in this wise:—"I am unable to speak against the oracles as not being true, nor wish to impugn the authority of those that speak clearly, when I look on such occurrences as the following:"—then after citing an instance, he continues—"Looking on such occurrences, and regarding Bacis, who spoke thus clearly, I neither dare myself say anything in contradiction to oracles, nor allow others to do so."

ROLLIN, in his *Ancient History*, while depreciating these institutions, under the absurd idea, entertained by many of the later Chris-

* PLUTARCH admits the occasional obscurity and circumlocution of the Oracles, which he explains as a measure of precaution when powerful states and princes went to consult them. As Apollo employs mortal men as his servants and prophets, over their safety he must watch, and see that his priests do not come to harm, by bad men. He did not wish entirely to suppress the truth, but left its revelations, like a ray of light, to shine through and become softened in verses, for the purpose of removing from it everything harsh and unpleasant. Besides, tyrants and enemies may not learn that which stands before them. For them he envelopes his replies in obscurity and conjecture which concealed the meaning of the oracle from all others, but revealed it to the questioner without deceit.

VIRGIL'S well-known description of the Cumæan Sybil may be cited as illustrating that at the moment of ecstasy there was the accession of a new intelligent power—a dominant actuating will superinduced upon her own, and holding it in abeyance. He calls her "The sacred maid"—

"The mad divining dame,
The priestess of the God, Deiphobe her name.
* * * Aloud she cries,
'This is the time! inquire your destinies!
He comes! behold the God!' Thus while she said,
(And shiv'ring at the sacred entry staid)
Her colour chang'd; her face was not the same;
And hollow groans from her deep spirit came;
'Her hair stood up; convulsive rage possess'd
Her trembling limbs, and heav'd her lab'ring breast.
Greater than human kind she seem'd to look,
And with an accent more than mortal, spoke.
Her staring eyes with sparkling fury roll,
When all the god came rushing on her soul.

* * * * *

Struggling in vain, impatient of her load,
And lab'ring underneath the pond'rous god,
The more she strove to shake him from her breast,
With more and far superior force he press'd,
Commands his entrance, and without control,
Usurps her organs, and inspires her soul."

Æneis, Book VI., Dryden's Translation.

tian writers, that in so doing, he is advancing the credit of the Scripture prophecies, and especially dwelling on their occasional ambiguities, yet feels himself compelled to the following ample admissions:—"It must, however, be confessed, that sometimes the answer of the oracle was clear and circumstantial. I have repeated in the history of Cræsus the stratagem he made use of to assure himself of the veracity of the oracle, which was to demand of it, by his ambassador, what he was doing at a certain time prefixed. The oracle of Delphos replied, that he was causing a tortoise and a lamb to be dressed in a vessel of brass, which was really so. The Emperor Trajan made a similar trial of the god at Heliopolis, by sending him a letter sealed up, to which he demanded an answer. The oracle made no other return than to command a blank paper, well folded and sealed, to be delivered to him. Trajan, upon the receipt of it, was struck with amazement to see an answer so correspondent with his own letter, in which he had written nothing." The following is the learned historian's explanation of these facts:—"Admitting it to be true that some oracles have been followed precisely by the events foretold, we may believe that God, to punish the blind and sacrilegious credulity of Pagans, has sometimes permitted dæmons to have knowledge of things to come, and to foretell them distinctly enough. Which conduct of God though very much above human comprehension, is frequently attested in the Holy Scripture." And, with equal simplicity, he informs us that Father Baltus, the Jesuit, Professor of the Holy Scriptures in the University of Strasburg, composed "a very solid treatise, wherein he demonstrates invincibly, with the unanimous authority of the Fathers, that dæmons were the real agents in the oracles."

The Reverend CHARLES BEECHER, replying to the apneumatic theory of Dr. Rogers, observes:—"Some responses doubtless were cunning *double-entendres*, some, the result of mere clairvoyance, but some were genuine. The Pythoness of Phillipi (Acts xvi. 16.) was such as the oracles employed. If she was genuine they were. Either Paul, Luke her employers, and the world was deceived or she was genuine. But if she was, the oracles were, and if they were, the mediums are."* Dr. Rogers appears to agree with Mr. Beecher

* "It may perhaps be interesting to some," says Mr. BEECHER, "to know that the genuineness of the oracles was conceded by Justin Martyr, Athenagoras, Theophilus of Alexandria, Tatian, Clemens Alexandrinus, Origen, Eusebius, Athanasius, Chrysostom, Cyril Alexandrinus, and others of the Greek Fathers, and by Minucius Felix, Cyprian, Tertullian, Lactantius, Maternus Firmicus, Jerome, Augustine, and others of the Latin."

on the latter point, but takes the other horn of the dilemma, for he remarks:—"In this trance state of the Pythia, we witness the same phenomena of many of our so-called 'mediums.'" Dr. ROGERS attempts to account for the oracles as the result of "local mundane emanations" acting upon the nervous system of the Pythia, and developing to a wonderful degree the *pre-sension*, or divining power of her brain, standing, as he affirms it did, in a general relation to all matter. He holds that the controlling action of mind being suspended, her brain became entirely subject to a specific mundane influence, which being reflexed back upon the outer world, was called the oracle of the gods,—as in the modern medium it is called 'communications from the invisible spiritual world.'

Well! that is better than the imposture theory, but it won't do. It reminds us of the stage direction in one of our old plays—"Enter a song and sings itself." Local mundane emanations may have excited in the Pythia the conditions required in her as a channel for conveyance of the oracular responses; but mundane emanations could not originate intelligence, or communicate what they did not possess. An Electric Telegraph cannot work itself—it will convey a message,—it cannot originate one. Intelligent responses require an intelligent agent for their production. That these mundane emanations excited or developed a power in the brain separate and distinct from mind, a physical quality which *pre-sensed* coming events, is an assertion, which seems to me, unauthorised by fact, unwarranted by science, and destitute of probability,—looking very like a clever improvisation to eke out the exigencies of a theory. The learned Jesuit, Clasen, cuts the gordian knot, after approved clerical fashion, by giving to the devil the honour of being prime-mover of all the oracles. A mode of dealing with the question simple enough, but not quite satisfactory; although to give it greater plausibility, he maintains, in defiance of sound historical evidence, that the oracles ceased altogether at the advent of our Saviour, "who with his greater strength wrested from them their means of deception." Probably, after all, the reader may conclude that the Greeks themselves were not far wrong in attributing the oracular responses to the inspiration of the gods, *i.e.* the highest order of their deified human spirits.

Of the Sybils and their prophetic books:—Mr. CUMBERLAND, in writing of early Greek literature, remarks:—"When I am speaking of Oracular Poets or Diviners, it is not possible to pass over the

Sybils, the most extraordinary in this order of bards; their oracles have been agitated by the learned in all ages and received with the utmost veneration and respect, by the Greeks first, and afterwards by the Romans; Heathen writers and some of the most respectable fathers of the Christian Church refer to them without hesitation, and the fact of their existence rests upon such strength of testimony, as seems to amount to historical demonstration and universal assent." He adds, that in these oracles, "Some revolutions are distinctly pointed out, other things are shadowed distantly and in obscurity; but what is most extraordinary upon the whole is, that certain events in times that must have been posterior to the composition of these verses, even admitting them to be spurious, seem to fulfil these predictions in a very singular manner."

The learned Professor WHISTON, who investigated the verses which have come down to us under this character, and separated what he believed the genuine passages from later interpolations, concludes that, "whilst God sent his Jewish Prophets to the nation of the Jews from Moses to Malachi, he seems also to have sent all along these Gentile prophetesses to the Gentiles, for their guidance and direction and caution in religious matters."

That some of the greatest legislators of antiquity claimed to have received their laws from, and to have been instructed by, spiritual beings, is well known. It is true that in our school-books and histories, it is common to treat these men as impostors, who adopted this device as a sort of pious fraud to ensure for these laws the respect and observance of the multitude. But even were this true (which is hard to believe) it would still be evidence of the universality of the spiritual belief in those times. The same remark will apply to the various modes of augury and divination practised in the ancient world to ascertain the will of the gods, for the most part apotheosized human spirits. And it may be added that the practice of invoking and apostrophising the shades of the departed was not originally a mere rhetorical device, but the expression of an actual belief in their presence, cognisance, and continued interest and care in the welfare of their descendants.* So also, when the poets invoked the in-

* Sir EDWARD CREASY, writing of the national heroes who, previous to the battle of Marathon had made its plain and neighbourhood the scene of their exploits, says:—"These traditions were not mere cloudy myths, or idle fictions, but matters of implicit, earnest faith to the men of that day: and many a fervent prayer arose from the Athenian ranks to the heroic spirits, who while on earth had striven and suffered on that very spot, and who were believed to

spiration of some god, it was the utterance of a reverent faith that all that was truly great and noble in song sprang from a real spiritual or divine afflatus. The tragedies of the great dramatists of Greece are based upon and interpenetrated with a faith in the reality of oracles and the truth of their predictions. This is indeed the very web and woof of which they are formed.

The Valor, or prophetesses of ancient Scandinavia, the Alrunes of Germany, and the Druidesses of Gaul and Britain, in later times, correspond in some measure, to the Oracles and Sybils of Greece and Rome.

CHAPTER V.

THE PHILOSOPHERS.

It is a general belief in Christendom that genuine prophecy and inspiration existed only in Ancient Israel and in the Primitive Christian Church. But this belief is unwarranted by Scripture, and is contrary to fact. Prophecy and inspiration are native to other soils than Palestine—to Gentile as well as to Jewish Tribes. "I am acquainted," says CICERO, "with no people either civilized or savage, learned or ignorant, which does not believe in the prediction of future events by a few individuals who understand and are able to foresee the future." And this he tells us has been the universally received belief among all nations from the heroic times. This power of prophecy, which the Greeks ascribed to the gift of the gods, who imparted it to man from affection and in answer to his prayers; CICERO explains, by telling us that, "As the dormant vitality lies hidden in the seed, so does the future lie concealed in its causes, and the soul is enabled to perceive these when quickened and enlightened by higher influences, either in sleep, or through its reasoning faculties."

PLUTARCH repudiates the idea that prophecy rests upon a calculation, or upon given data. He insists that it is a direct knowledge, that the soul penetrates to the principles of things and participates in the Divine knowledge. "Do you imagine," he says, "that the

be now heavenly powers, looking down with interest on their still beloved country, and capable of interposing with superhuman aid in their behalf."—*The Fifteen Decisive Battles of the World*

dæmons are anything else than souls, which, as Hesiod says, wander through the atmosphere. . . . It is therefore neither unreasonable nor strange that souls should come to souls, and impart to them conceptions of future things, occasionally by letters, or by a mere touch, or by a glance reveal to them past events or foretell future ones."

PLATO says:—"Man does not participate in the divinely inspired and true prophecy as a reasoning being, but alone when he is either deprived, during sleep, or through sickness, of the exercise of reason, or when, by some inspiration, he cannot command himself:" In *The Banquet* of Plato, there is a speech attributed to Socrates, in which he tells us, "that dæmons are many and various," and that "everything dæmoniack holds an intermediate place between what is divine and what is mortal." The dæmon, "interprets and makes a communication between divine and human things, conveying the prayers and sacrifices of men to the gods, and communicating the commands and directions concerning the mode of worship most pleasing to them, from gods to men. These instructions Socrates professes to have received from the prophetess Diotama, "who was profoundly skilled in this and many other doctrines." There is also in Plato's *Ion*, a speech of Socrates, in which he tells us, that poets, prophets, and soothsayers, are the ministers and interpreters of the gods by whom they are possessed and inspired, that they do not compose according to any art which they have acquired, but from the impulse of the divinity within them. NEANDER remarks that:—"Plato's speculation rested on a basis altogether historical. He connected himself with the actual phenomena of religious life, and with the traditions lying before him, as we see in his remarks on the doctrines of the gods and on divination. He sought to embody, in his speculations, the truth which lay at the bottom of all this, and to separate it from all admixture of superstition. It still continued to be the aim of original Platonism to trace throughout history the vestiges of a connection between the visible and invisible worlds, between the Divine and the Human."

Ancient history and biography, abound with instances of a kind of which the Genius of Brutus and the Dæmon of Socrates are the best known examples. The latter instance, in particular, has bothered critics and rationalists amazingly; it is their white elephant, they don't know what to do with it. They cannot accept the simple natural meaning of the narrative, and are therefore driven to find or make

one of a more recondite character. Hence, it has been a text for all sorts of esoteric and non-natural interpretations.

Mr. GROTE in his *History of Greece*, tells us that according to his own representation, Socrates "had been accustomed constantly to hear, even from his childhood, a divine voice, interfering, at moments when he was about to act, in the way of restraint, but never in the way of instigation. Such prohibitory warning was wont to come upon him very frequently, not merely on great, but even on small occasions, intercepting what he was about to do or to say. Though later writers speak of this as the genius or dæmon of Socrates, he himself does not personify it, but treats it merely as a 'divine sign, a prophetic or supernatural voice.' He was accustomed not only to obey it implicitly, but to speak of it publicly and familiarly to others, so that the fact was well known both to his friends and to his enemies. . . . There were also other ways in which he believed himself to have received the special mandates of the gods, not simply checking him when he was about to take a wrong turn, but spurring him on, directing, and peremptorily exacting from him, a positive course of proceeding. Such distinct mission had been imposed upon him by dreams, by oracular intimations, and by every other means which the gods employed, for signifying their special will." Mr. Grote, commenting on Socrates' "persuasion, of a special religious mission, restraints, impulses, and communications, sent to him by the gods;" observes—"Taking the belief in such supernatural intervention generally, it was indeed no way peculiar to Socrates: *it was the ordinary faith of the ancient world.*" Especially, on all critical occasions, when any danger awaited him, or his friends, Socrates was thus spiritually forewarned.* His friend and scholar, Xenophon, testifies to the truth of these warnings:—"I imparted many of these divine warnings to my friend yet was I never convicted of error." And, as remarked by Mr. MAURICE in his *Moral and Metaphysical Philosophy*, he asks, "with plain, soldier-like honesty whether the accusers of Socrates could believe that he

* An instance of a warning of impending danger to one of his friends is given in Plato. One Timarchus, a noble Athenian, being at dinner in company with Socrates, he rose up to go away; which Socrates observing, bad him sit down again: "For," said he, "the dæmon has just given me the accustomed sign." Some little time after, Timarchus offered again to be gone, and Socrates once more stopped him, saying he had the same sign repeated to him. At length, when Socrates was earnest in discourse, and did not mind him, Timarchus stole away, and in a few minutes after, committed a murder, for which, being carried to execution, his last words were, "That he had come to that untimely end for not obeying the dæmon of Socrates."

(Socrates) told a lie about this matter, and hints that it would shake his faith in all reality, to suppose that the mind of a man so clear sighted and free from superstition, could be the victim of an utterly false impression, or that it could produce the wholesome effects which he himself had witnessed."—"The dæmon," he says, gave signs to Socrates, who believed "that the gods know all things, both those spoken and those done, as also those meditated in silence; for they are present everywhere and give signs to men concerning human affairs." He tells us also of Socrates, "that he was so pious towards the gods, as never to undertake anything without consulting them." With the language of Socrates, and the testimony of Xenophon before us, we shall have no difficulty in agreeing with the conclusion of Mr. Lewes, that "Socrates was a religious man and implicitly believed in supernatural communications."* Posterity has confirmed the verdict of the oracle which pronounced Socrates "The wisest man in Greece."

In Alexandria, the Platonic Philosophy developed into a Theology, the School became a Church; and its hierophants made the last great effort of the ancient world to solve the problems of Philosophy. With their pagan pantheism, their isolation from common men and common life, their contempt of the body, and their antagonism to Christianity, we can have no sympathy; but with all their errors, they were men of large, earnest, and devout minds; their genius, their religious spirit, and the many truths they unquestionably held, formed the last bulwark of paganism. The light they shed paled only in the splendour of a higher and purer faith: their great thoughts did not die, but exercised an influence which may be traced in the history of the Christian Church and of modern thought. It is, however, only of their teachings as connected with our present inquiry that I have now to treat.

Of these Neo-Platonists as they are termed, Plotinus is generally regarded as the founder, but in Jamblichus, or the writer of the treatise that bears his name, the phenomena and philosophy of spiritual intercourse in the ancient world, appear to have found their most complete and able expositor. The Rev. CHARLES BECHER speaks of him, as:—"One into whom was distilled the quintessence of Egyptian and Chaldee, not to say, Hebrew, Greek, and Roman, doctrine on this matter." I present here some extracts from both

* "The above explanation," says Mr. Lewes, "is in perfect accordance with what Plato uniformly says of dæmons." See Professor Long's Notes to Plutarch, Article Dæmon.

writers, as best illustrating the mind of the ancient world herein. The first is from PLOTINUS:—"You ask, how can we know the Infinite? I answer, not by reason. It is the office of reason to distinguish and define. The Infinite, therefore, cannot be ranked among its objects. You can only apprehend the Infinite by a faculty superior to reason, by entering into a state in which you are your finite self no longer, in which the Divine essence is communicated to you. This is ecstasy. . . . But this sublime condition is not of permanent duration. It is only now and then that we can enjoy this elevation (mercifully made possible for us) above the limits of the body and the world. I myself have realized it but three times as yet, and Porphyry hitherto not once. All that tends to purify and elevate the mind will assist you in this attainment, and facilitate the approach and recurrence of these happy intervals. There are then, different roads by which this end may be reached. The love of beauty which exalts the poet; that devotion to the One and that ascent of science which makes the ambition of the philosopher; and that love and those prayers by which some devout and ardent soul tends in its moral purity towards perfection. These are the great highways conducting to that height above the actual and the particular, where we stand in the immediate presence of the Infinite, who shines out as from the deeps of the soul."

Porphyry, who is here mentioned, (well known as an assailant of Christianity) was a sceptical philosopher; he addressed a letter to Anebon, an Egyptian priest, full of sly, sarcastic questions concerning dæmons and divination, much after the style of a modern reviewer. Jamblichus, his own disciple, answered it. He admits with Porphyry, that knowledge of the gods is the highest of all blessings. Meditation, he affirms, is a necessary condition of communication with the gods, but, it is not the only condition: the philosopher, as such may perceive the need of communion, but he does not attain it. Something else is required. Not tricks or deceptions, as Porphyry insinuates. Truth proceeds, not from our minds, but from the gods. Priests do not invent, they are but the channels of communication. "The pomp of Emperors becomes as nothing in comparison with the glory that surrounds the hierophant. His nature is the instrument of Deity who fills and impels him. Men of this order do not employ, in the elevation they experience, the waking senses as do others. They have no purpose of their own, no mastery over themselves. They speak wisdom they do

not understand, and their faculties absorbed in a divine power become the utterance of a superior will.

"Often, at the moment of inspiration, or when the afflatus has subsided, a fiery appearance is seen—the entering or departing power. Those who are skilled in this wisdom can tell by the character of this glory the rank of the divinity who has seized for a time the reins of the mystic's soul, and guides it as he will. Sometimes the body of the man subject to this influence is violently agitated, sometimes it is rigid and motionless. In some instances sweet music is heard, in others, discordant and fearful sounds. The person of the subject has been known to dilate and tower to a super-human height, in other cases, it has been lifted up into the air.

"Frequently, not merely the ordinary exercise of reason, but sensation and animal life would appear to have been suspended; and the subject of the afflatus has not felt the application of fire, has been pierced with spits, cut with knives, and not been sensible of pain. Yea, often, the more the body and the mind have been alike impeded by vigil and by fasts, the more ignorant and mentally imbecile a youth may be who is brought under this influence, the more freely and unmixedly will the divine power be made manifest. So clearly are these wonders the work, not of human skill or wisdom, but of supernatural agency! Characteristics, such as these I have mentioned, are the marks of the true inspiration."*

* Mr. VAUGHAN, in his clever and agreeable *Hours with the Mystics*, sneers at the philosophy of the Neo-Platonists, which "embraced the hallucination of intuition and of ecstasy, till it finally vanishes at Athens amid the incense and hocus pocus of theurgic incantation." Let us hear, then, his interpretation of the phenomena they describe as facts:—"I suppose the mystic, by remaining many hours (enfeebled perhaps by fast and vigil) absolutely motionless, ceasing to think of anything except that he *thinks* he is successful in thinking of nothing, and staring pertinaciously at vacancy, throws himself at last into a kind of trance. In this state he may perceive, even when the eyes are closed, (still I suppose "staring pertinaciously at vacancy,") some luminous appearance, perhaps the result of pressure on the optic nerve—I am not anatomist enough to explain; and if his mind be strongly imaginative, or labouring under the ground-swell of recent excitement, this light may shape itself into archetype, demon, or what not. *In any case, the more distinctly the object seen the more manifestly is it the production of his own mind*—a Brocken-phantom, the enlarged shadow of himself moving on some shifting tapestry of mist."

Mercy on us! I am afraid the disciples of Locke will conclude that the writer, when he penned the passage in italics must have been "strongly imaginative, or, labouring under the ground-swell of recent excitement." Can no one be found "anatomist enough to explain," who will assist a gentleman in difficulties. One of the interlocutors in *Hours with the Mystics*, exclaims at the end of a conversation about these worthies:—"Thanks, these Neo-Platonists are evidently no mere dreamers, they are erudite and critical, they study and they reason, they are ogicians as well as poets; they are not mystics till they have first been rationalists, and they have recourse at last

His remarks concerning spiritual communications by dreams, are too curious and interesting to be omitted. He considers that the soul has a twofold relation or, as some modern writers would call it, a bi-polarity, to the Divinity, and to the body; hence he distinguishes between a divine dreaming, as a state between sleeping and waking, in which divine voices are heard and divine visions perceived, and the dreaming that is dependent upon bodily impressions and earthly recollections.

"There is nothing unworthy of belief in what you have been told concerning the sacred sleep, and divination by dreams. I explain it thus. The soul has a two-fold life, a lower and a higher. In sleep the soul is freed from the constraint of the body, and enters, as one emancipated, on its divine life of intelligence. Then, as the noble faculty which beholds the objects that truly are,—the objects in the world of intelligence—stirs within, and awakens to its power, who can be surprised that the mind, which contains in itself the principles of all that happens, should, in this its state of liberation, discern the future in those antecedent principles which will make that future what it is to be! The nobler part of the soul is thus united by abstractions to higher natures, and becomes a participant in the wisdom and foreknowledge of the gods. Recorded examples of this are numerous and well authenticated; instances occur too every day. Numbers of sick by sleeping in the temple of Esculapius have had their cure revealed to them in dreams vouchsafed by the gods. Would not Alexander's army have perished but for a dream in which Dionysius pointed out the means of safety? Was not the siege of Aphutes raised through a dream sent by Jupiter Ammon? The night time of the body is the day time of the soul."

The writer, (I quote Mr. MAURICE's abstract) concludes, by a prayer for himself and correspondent, "that the gods would grant to them to hold fast all right thoughts: that they would infuse into them and keep them within the truth for ever; that they would vouchsafe them a more perfect participation of divine knowledge, wherein consists the blessed accomplishment of all other good things; and would grant them the enjoyment of sympathy and fellowship with each other."

These are some of the most remarkable passages in this extraordinary mysticism only to carry them whither they find reason cannot mount." I leave it to the judgment of the reader to determine, whether or no, men of this stamp are likely to have been competent judges of the facts they allege themselves to have witnessed or experienced.

dinary book. As observed by the Reverend CHARLES KINGSLEY, in his exposition of the Alexandrian philosophy. "We have here the very phenomena which are puzzling us so now-a-days. They are all there, these modern puzzles, in those old books of the long by-gone seekers for wisdom."

In further illustration of the truth of this remark I cite from TERTULLIAN the following passage as quoted by Mr. Mac Walter. "Do not your magicians call ghosts and departed souls from the shades below, and by their infernal charms, represent an infinite number of delusions? And how do they perform all this, but by the assistance of evil angels and dæmons, by which they are able to *make stools and tables prophesy*." We may form our own estimate as to the correctness of the opinions entertained by this eminent Father of the church about "infernal charms," "delusions" and "evil angels," but his testimony to the facts of his time it will be seen is the testimony of an opponent.

There is a curious account in Ammianus Marcellinus confirmatory of Tertullian's statement. He tells us, that in the fourth century, under the Emperor Valens, some Greek Professors of Theurgy were tried for attempting to ascertain by magical arts the successor to the throne. The small table or tripod which they had used for this purpose was produced in court. They were put to the torture, and confessed their mode of consulting it to be this. The table, which had first been consecrated, was placed in the centre of a house purified by incense on every side: on this table was placed a round dish, which had undergone the needful purifications, and was composed of various metallic substances; around the circular rim of this dish were cut at exactly equal distances the alphabetic characters. One of their number in linen clothing, carrying in his hand branches of the sacred laurel, then recited certain prescribed forms of invocation, balancing over the dish a suspended ring also consecrated, attached to the end of a very fine linen thread. This ring darting out, and striking at distant intervals at particular letters, made out in this way, in heroic verse, similarly to the oracles, answers to the questions that were put. They had thus ascertained that Theodosius would succeed the reigning Emperor. And so it happened.

In illustration of the general belief among the Roman people in spirit-manifestations, I may cite the following from the speech of Titus, the Roman General, to his soldiers, as given by JOSEPHUS:—"For what man of virtue is there who does not know, that those

souls which are severed from their fleshly bodies in battle by the sword, are received by the ether, that purest of elements, and joined to that company which are placed among the stars; that they become good demons, and propitious heroes, and shew themselves as such to their posterity afterwards.”*

Passing by (as not within my present scope) the accounts given of Simon Magus, Apollonius of Tyana, and other reputed wonder-workers, who are said to have performed their feats by supernatural aid, I here close this outline sketch of testimonies to ancient Spiritualism, and beg the reader's attention to like testimonies in the early Christian Church, and which have been continued in (and also out of) the Church, to our own day.

CHAPTER VI.

MIDDLETON'S FREE INQUIRY INTO THE MIRACULOUS POWERS OF THE CHRISTIAN CHURCH.

I HAVE attempted to show that the belief in spirit-intercourse prevailed generally through the ancient world; that it was a common faith, held alike by Jewish Prophets, Pagan Philosophers, and Christian Apostles. Let us proceed to inquire if there is any warrant for the notion now so common in Protestant churches, that this intercourse with the spirit-world, even if permitted before the Christian Era, ceased altogether on its introduction, or with the Apostolic age at farthest.

First, I remark, that no confirmation of this notion can be found in the language of Jesus, or in the teachings of the New Testament; there is no intimation therein that guidance, revelation, influx from the spiritual universe ceased with the Jewish dispensation;—no limitation of the “spiritual gifts” of the Church to that, or to any age: the contrary seems rather to be implied. I can see no reason for their withdrawal, no indications of this being the fact, but I do find very explicit declarations of their continuance.

* In a subsequent chapter of the same book, where JOSEPHUS is narrating what transpired immediately preceding the destruction of the temple, there occurs the following passage, which is worth transcribing:—

“Moreover, at that feast which we call PENTECOST, as the priests were going by night into the inner court of the temple, as their custom was, to perform their sacred ministrations, they said, that in the first place they felt a quaking, and heard a noise, and after that, they heard a sound as of a great multitude, saying ‘Let us go hence.’”

It is only since the publication of Dr. MIDDLETON'S celebrated "*Free Inquiry into the Miraculous powers which are supposed to have subsisted in the Christian Church from the Earliest Ages through several Centuries*" (published 1749) that a general unbelief in the present operation of spiritual powers in our human world has taken possession of Protestant Christendom. This work met with favour, on the one hand, from sceptics, who borrowed its principles and reasonings to undermine the authority of Christianity, and on the other, from over-zealous protestants, eager to avail themselves of any help to weaken and discredit the claims of the Romish Church, while it helped at the same time to free themselves from that stigma of "superstition" which as "Rationalism" rose in the ascendant they were so anxious to deprecate. Believing in the constant recurrence of spiritual manifestations, even to these days, I wish to see and front every objection that may be fairly urged thereto, and as the *Free Inquiry* represents a turning point in modern thought, I propose to make it the occasion of a few hints which the studious reader, if so minded, may work out for himself. At all events, I trust that in attempting to set forth something of the general course of Christian belief concerning the intimate connexion and relation of the Two WORLDS, and the facts in the history of the Church corresponding to that belief, a few preliminary words on the general line of objection thereto may not be out of place.

At the outset of his work, Dr. Middleton frankly admits that the part which he had undertaken to defend, was "not only new, but contrary to the general opinion which prevails among Christians." It is indeed very suggestive, and a fact at which he might well have paused, that the view he laboured to establish, was directly opposed to the history, traditions, and belief of the Christian Church for nearly eighteen centuries.

In a subsequent *Vindication of the Free Inquiry*, he writes:—"The single point which I maintain is that no standing power of working miracles was continued to the Christian Church to which they might perpetually appeal for the conviction of unbelievers." This he maintains to be equally true of the Apostles and primitive disciples upon whom these gifts were conferred; "They were merely temporary and occasional, adapted to particular exigencies thought worthy of them by our Lord." He also tells us that "For the prevention of unnecessary cavils, if from any passages which may be found in the Fathers it should appear probable to any that they were favoured

on some occasions with extraordinary illuminations, visions, or divine impressions, I shall not dispute the point with them, but remind them only, that gifts of that sort were merely personal, and not in any manner relating to the question before us." But these concessions are avowedly made only from courtesy to "weak and pious minds," and to narrow the discussion to a single point.

There is nothing in the theory of these quotations at all incompatible with the facts attested by the Christian Fathers, or with spirit-manifestations generally, whatever may become of theories about them. But the *Free Inquiry*, and the *Vindication* still more emphatically, is throughout a denial and laboured argument to disprove the reality of the miraculous or supernatural, at all events so far as relates to any later period than the apostolic age. And that there may be no doubt about it, to those writers who reminded Middleton of such concessions as I have quoted, he replies:—"To cut off therefore all reasonings and inferences about them, (spiritual visions and revelations) let it be understood that we dispute the facts." He does not deny that the testimony of the Christian Fathers is most explicit, he even displays that testimony with considerable fulness, but he labours to show that it is utterly unworthy of credit, that these men were all either weak and credulous, or crafty and designing knaves, who would not scruple to lie and deceive in the interest of their creed, party, or personal ambition; that "in short, they were of a character from which nothing could be expected that was candid and impartial, nothing but what a crafty understanding could supply towards confirming those prejudices with which they happened to be possessed, especially when religion was the subject."

The constant exercise among them of spiritual gifts which they assert, he treats as either collusion; delusion, or invention. He tells us "they were all derived from the same source of craft and imposture." The Christian Fathers at his hands have meted out to them the measure that is generally meted out to spiritual mediums of the present day. There is always a class of sceptical minds with a capacity of unlimited belief in human baseness. Of course to such, the imputation of imposture is the natural and most obvious mode of explaining all mysteries not dreamed of in their philosophy. Let us see what are the principles assumed by our author as the basis of his reasoning.

The question he tells us, depends on the joint credibility of the pretended facts and of the witnesses who attest them; and the cre-

dibility of the witnesses, he tests, not by inquiry into the credit in which they were held by the congregations among whom they ministered, and who therefore might be supposed the most competent judges; but, partly by the representations of their opponents, partly by the nature of their speculative opinions and interpretations of Scripture, and chiefly by the credibility of the facts which they attest, and which are the subject of dispute. "For," he says, "It is common with men, out of crafty and selfish views, to dissemble and deceive; or, out of weakness and credulity, to embrace and defend with zeal, what the craft of others had imposed upon them: but plain facts cannot delude us; cannot speak any other language, or give any other information but what flows from nature and truth. The testimony therefore of facts as it is offered to our senses carries with it the surest instruction in all cases and to all nations."

But the question still remains, How are we to test facts foreign to our own time and experience? Our experience may be different to that of those who profess to have witnessed them, but as we could not be cognizant of the facts which they attest, how can we assert it to be contrary? How, if they do not involve a contradiction, or run counter to mathematical demonstration, can we pronounce them to be impossible?

A little reflection too, might have convinced our author that men may be deluded by "plain facts," as well as by human testimony. "The testimony of facts as it is offered to our senses," convinced our forefathers that the earth was nearly as flat as a pancake. Our knowledge is not always the measure of truth; it is not so absolute as to be in all cases a fixed and certain criterion. Nothing is absolutely incredible but the impossible. A fact from its strangeness or other cause may appear incredible and yet be true. "Truth is stranger than fiction." The credibility of a narrative will always be differently estimated by different minds, and even by the same mind at different periods. Facts appear credible or otherwise as they accord or discord with other facts and principles which the mind has accepted. At the present day, there are multitudes of facts which appear incredible to the ignorant, or which would so appear if they were told of them, but which the man of science knows to be true. To the King of Siam it was incredible that water could become solid, to the Aborigines of America it was incredible that Columbus by merely human power could foretell the sun's eclipse. All depends on our stand-point of observation. The experiences of

the present writer have led him to accept as true, relations that he would once have derided as impossible, and there are many things in the writings of the Fathers quoted by Middleton as unworthy of credit, and therefore invalidating their testimony, which to him is the strongest proof of their veracity, and of the genuineness of the facts which they attest; simply, because they accord with other evidence, and with well attested corresponding facts of the present time, some of which have come under his own observation.

Knowing however the habits of easy belief which prevailed in the early ages of Christianity, and the difficulty alike of verifying or disproving particular facts concerning them, it is necessary to exercise caution and discrimination in dealing with evidence in relation to the miraculous or supernatural. When for instance, Iræneus (190) tells us that "the dead are raised and do survive with us many years," we may well doubt the truth of the averment, when we find that a Bishop in the same age was unable though challenged to produce a single living instance of one so raised—that Iræneus is unsupported in this statement by any other testimony, and that even *he* does not vouch for it from his own personal knowledge; but the case is different when he tells us that among the Christian brethren some "Have fore-knowledge of things future, and have visions, and the gift of prophesying; others by imposition of hands restore the sick and heal all manner of diseases. . . . Moreover, they *now* speak in all tongues by the spirit of God even as St. Paul spoke; *even as we ourselves have heard* many of the brethren that have the prophetic gifts in the Church, and who speak by the spirit in all languages, and profitably do make manifest the secrets of men's hearts, and openly publish the mysterious things of God." Here, as I shall shew, his testimony is supported by a continued succession of witnesses, and by cognate facts of the present day. Of the speaking in unknown tongues by the spirit, he professes to speak from his own direct knowledge, and (the genuineness of the passage being unquestioned) we have therefore no alternative but to admit his testimony, or brand him as a wilful, deliberate liar.

It will I think be found in the last analysis, that the main objections to spiritual manifestations, past, or present, resolve themselves into an argument, which for brevity may be syllogistically stated thus:—

All Miracles are in their nature incredible.

Spirit Manifestation are Miracles.

Spirit Manifestations are incredible.*

I might summarily dismiss this syllogism by denying major, minor, and conclusion; and I think it would not be difficult to sustain such denial on satisfactory grounds: let it suffice to point out that its principal fallacy arises chiefly from the ambiguity of the leading term. *Miracle*, is used as synonymous with "violation of natural law." Now I opine that spiritual manifestations are real, but not (in this sense) miraculous,—that they are in perfect harmony with, and effected by the operation of natural law, as much so as the most familiar natural phenomena; the only difference being, that the law is better understood in the one case than in the other. It is not Nature's, or rather God's laws, but man's ignorance and presumption that are at fault. We do not know the natural laws by which spirits manifest themselves to men, and exercise certain powers; the facts do not square, or seem to square, with our little systems and limited observation, and we deny their reality. Just as, on the same principles of reasoning, the savage, if told that men travelled at great speed in carriages without animals to draw them, and that they communicated their thoughts to each other instantly though hundreds of miles apart, might conclude, that these things were contrary to universal experience," "violations of nature's laws," therefore incredible and false. May not the wisdom even of our wisest, be but as the wisdom of the savage in comparison with the wisdom that lies beyond?

With these preliminary observations, I proceed to lay before the

* Some writers, Dr. Middleton for instance, put in a saving clause for Bible miracles; they would knock the idol on the head, and then politely bow to it as it falls; but with more rigorous logicians and thorough-going sceptics, this reasoning is levelled not only at Church Miracles, but at *all* miracles whatsoever. With them it ultimates in Hume's famous formula, that—"No human testimony can have such force as to prove a miracle, and make it a just foundation for any system of Religion." A dogma which, whatever its demerits, has at least boldness and consistency; and if accepted, precludes all further argument and renders investigation unnecessary; for in that case, as Hume urges:—"A miracle supported by any human testimony is more properly a subject of derision than of argument."

Dr. Middleton, we may remark in passing, makes up in other directions for his complimentary concession to Christianity, as is evident from the following extract, the italics are his own. I present it as a neat little specimen of credulous incredulity:—

"There is not a single Historian of antiquity, whether Greek or Latin, who has not recorded *oracles, prophecies, prodigies and miracles*, on the occasion of some memorable events or revolutions of states and kingdoms. Many of these are attested in the gravest manner, and by the gravest writers, and were firmly believed at the time by the populace; yet it is certain, that there is not one of them, which we can reasonably take to be genuine, not one but what was

reader the direct evidence of the Fathers of the Church to spiritual manifestations in their times, first quoting one or two modern authorities.

CHAPTER VII.

SPIRITUAL GIFTS IN THE CHRISTIAN CHURCH IN THE FIRST THREE CENTURIES.

Dean STANLEY thus introduces his critique on 1 Corinthians, chap. xii:—"One of the chief characteristics of the Apostolical age, was the possession of what are here called 'spiritual gifts,' the signs that there was moving to and fro in the Church, a mighty rushing wind, a spirit of life, and freedom, and energy, which stirred the dry bones of the world, and made those who felt its influence conscious that they were alive, though all around was dead. Before this consciousness of a higher power than their own, the ordinary and natural faculties of the human mind seemed to retire, to make way for loftier aspirations, more immediate intimations of the Divine power. Every believer, male or female, old or young, free or slave, found himself instinct with this new life, varying in degree, and according to the strength of his natural character, but still sufficiently powerful to be a constant witness to him of the reality of the new faith which it had accompanied. It resembled in some degree the inspirations of the Jewish Judges, Psalmists, and Prophets: it may be illustrated by the ecstasies and visions of prophets and dreamers in all religions; but in its energy and universality it was peculiar to the Christian society of the Apostolical age."

Admitting that the "Christian society of the Apostolical age" was eminently characterized by the energy and universality of the new life and its accompanying spiritual gifts, there is abundant evidence to show that these were by no means limited to that age.

Dr. WHITBY observes:—"It seems evident that at the first foundation of a Christian church among the Gentiles, there were no settled pastors to perform the public offices in their assemblies; but they

either wholly forged, or from the opportunity of some unusual circumstance attending it, improved and aggravated into something supernatural. This was undoubtedly the case of all the Heathen miracles."

were generally performed by spiritual men who had the gift of prophecy, or were in the assembly excited to that work by an afflatus of the Holy Spirit. . . . For the continuance of this gift of prophecy, not only in the age of the apostles, but in several succeeding ones, we have sufficient evidence from the best writers." The learned DODWELL, who has very fully and temperately discussed this question, considers himself to have "proved that extraordinary prophetic gifts were given to others than the Apostles; not only in the first and second centuries, but even in the third, down to the times of Constantine. All orders of men, and even women, had these gifts, especially those who had any eminence in the church. Church office and dignity was regulated by the measure of these gifts—neither were there any public duties of the church foreign to the prophetic office. The blessing pronounced and implored over the sacramental elements was uttered not by a stated minister, but by whomsoever among the congregation the prophetic power fell upon, thus moving him to the consecration of the sacrament." So also with regard to ordination of pastors :—"When the names of men to be appointed for pastors were, after an examination, proposed to the church, and solemn fasting and prayer were on the occasion used, the prophets expressed their sentence; not that of any certain or prepared persons, but according to the free pleasure of the prophetic spirit; sometimes by the mouth of children; sometimes of grown persons, just as at the time the power of the spirit of prophecy impelled them." Dr. NORTON observes :—"Wherever there was a church, there appears to have been also, as an essential part of it, prophets and other gifted persons."

These extracts may serve to show the high estimation in which spiritual gifts were held by the primitive christians. MOSHEIM, the Church Historian, thus testifies to their usefulness. Writing of the second century, he says :—"It is easier to conceive than to express how much the miraculous powers and extraordinary gifts which the christians exercised on various occasions, contributed to extend the limits of the church. The gift of foreign tongues seems to have gradually ceased as soon as many nations became enlightened with the truth, and numerous churches of christians were everywhere established, for it became less necessary than it was at first. But the other gifts with which God favoured the rising church of Christ were, as we learn from numerous testimonies of the ancients, still conferred upon particular persons here and there."

Of the writings of the Apostolic Fathers, the Rev. W. FISHBOUGH observes :—"The Epistles of Clement, Barnabas, Ignatius, Polycarp, and the Shepherd of Hermas were read in public religious assemblies for four hundred years after Christ, and though they were not generally received into the Canon of the New Testament, they were considered as possessing an intrinsic value little inferior to that of the apostolic writings themselves. The claims and teachings of these productions, therefore, must have received the *fullest sanction* in the Churches during that period; and among the very prominent claims and teachings of at least *several* of them, was that which set forth in a very prominent light the doctrine of an existing and post-apostolic spiritual communication." Speaking of the epistles of Ignatius, "the immediate disciple and personal associate of the beloved St. John," and appointed by him Bishop of Antioch, the same writer observes :—"Several of them were composed just before his martyrdom, and in full prospect of that event, which happened in the year 106, or, as some authorities have it, in the year 117. They are written in a most pure and loving spirit, and everywhere seem to take an existing inspiration for granted, the author claiming the same for himself, as will be seen particularly from his Epistle to the Philadelphians, ch. ii., 11—15, where he incidentally refers to an instance in which the spirit came upon him, causing him to speak involuntarily, exactly in the manner of some modern mediums, and to utter warnings appropriate to circumstances he knew not of as a man."

Ignatius was condemned to be exposed to the fury of the wild beasts in the theatre, for professing the christian faith; some of his friends who accompanied him on his journey from Antioch to Rome, wrote an account of his journey and martyrdom; and among other remarkable declarations, made the following :—they say, "The night after his (Ignatius') suffering, we were together watching in prayer, that God would vouchsafe to us some assurance of what had passed; whereupon several of the company fell into a slumber and therein *saw visions wherein Ignatius was represented*; for which, when we had conferred together, we glorified God, the giver of all good things, being thereby assured of his blessedness." Here we have express and distinct testimony of the existence of inspiration and spiritual vision in the immediate post-Apostolic Age. Polycarp, also the personal acquaintance and disciple of the beloved Apostle, and appointed by him Bishop of Smyrna, suffered martyrdom at an extreme old age in the year 147. From the circular letter addressed

by the Church of Smyrna to all sister Churches,* we learn that he was three days before his death warned in a vision concerning his impending fate, which he immediately communicated to his friends, saying, "I shall be burnt alive." We are told that while on his way to the place of execution, there came a voice from Heaven, saying, "Be strong, and quit thyself like a man, Polycarp." This letter, speaking of others who suffered martyrdom at the same time with Polycarp, says, "While they were under torments they were absent from the body, or rather, the Lord Jesus Christ stood by them, and conversed with them, and revealed things to them inconceivable by man, as if they were no longer men, but had already become angels."

To the same effect it is remarked by the Rev. Thomas HARTLEY, that:—"The apostolical fathers, Barnabas, Clement, and Hermas (whose writings were revered as of canonical authority for four hundred years, and were read, together with the canonical Scriptures, in many of the Churches), confirm the truth of prophecy, divine visions, and miraculous gifts, continuing in the church after the apostolical age, both by their testimony and experience; and to pass over many other venerable names (among whom Tertullian and Origen are witnesses to the same truth afterwards), Eusebius, Cyprian, and Lactantius, still lower down, declare that extraordinary divine manifestations were not uncommon in their days. Cyprian is very express on this subject, praising God on that behalf, with respect to himself, to divers of the clergy, and many of the people, using these words. 'The discipline of God over us never ceases by night and by day to correct and reprove; for not only by visions of the night, but also by day, even the innocent age of children among us is filled with the Holy Spirit, and they see, and hear, and speak, in extasy, such things as the Lord vouchsafes to admonish and instruct us by, Epistles xvi.: and it was the settled belief of the early fathers of the church, that these divine communications, for direction, edification, and comfort, would never wholly cease therein.

"That extraordinary gifts became more rare in the church about the middle of the third century, is allowed by Cyprian himself, and

* One of the versions of this letter which have come down to us, is accompanied by the following attestation:—"This epistle was transcribed by Caius from the copy of Irenæus the disciple of Polycarp, and I, Socrates, transcribed it at Corinth. After which, I, Pionius, wrote it out from the same copy, which I found by a revelation wherein Polycarp appeared and directed me to do it, as I have and do attest in the most solemn manner."

such other writers, both contemporary and subsequent, as at the same time testified to the reality of them; and they account for it from the encouragement given to the pernicious doctrines of Epicurus, and other materialists at that time, which disposed many to turn everything supernatural and spiritual into mockery and contempt. In the next century, when the profession of Christianity became established by Constantine as the religion of the empire, and millions adopted it from its being the religion of the court, the fashion of the times, or the road to temporal emoluments; then Christianity appeared indeed, more gorgeous in her apparel, but became less glorious within; was more splendid in form, but less vigorous in power; so what the church gained in surface, she lost in depth. She suffered her faith to be corrupted by the impure mixtures of the heathenish philosophy, whilst the honours, riches, and pleasures of the world, insinuated themselves into her affections, stole away her graces, and so robbed her of her best treasure; insomuch, that many have made it a doubt whether in the time here spoken of, Paganism was more Christianized, or Christianity, more Paganized."

But, to the testimony of the Fathers themselves.

About the year 150, JUSTIN MARTYR, a learned Samaritan who by the study of philosophy had been led to embrace the Christian Faith, testifies in this wise:—"The prophetic gifts remain with us even to this day,—with us also are to be seen both men and women having gifts from the spirit of God." ATHENAGORAS (178,) in his Apology for the Christians, addressed to the Roman Emperor, thus writes:—"I call them prophets, who, being out of themselves and their own thoughts, did utter forth whatsoever by the impelling power of the Spirit he wrought in them; while the Divine operator served himself of them or their organs even as men do of a trumpet, blowing through it. Thus have we prophets for witnesses and affirmers of our faith; and is it not equal and worthy of human reason, O ye Emperors, to yield up your faith to the Divine spirit who moves the mouths of the prophets as his instruments?"

About the year 171, appeared in Phrygia a man of austere habits and severe morality named Montanus; he was not free from extravagancies, but he denounced with boldness the vices and follies of the time, and strove to reform the discipline of the church. He maintained that revelation had not received its full development, that the system which was in its infancy under the Law and the

Prophets, and in its youth under the Gospel, was to be brought to its maturity by the Paraclete, or Comforter promised by Jesus to his disciples. He was frequently thrown into a state of ecstasy, in which he gave forth utterances as from a Spirit, which proclaimed itself to be no other than the Paraclete. He had numerous disciples, among whom was the celebrated Tertullian. Wherever a body or church of Montanists existed, there were among its members a greater or less number of these *energumens*, or mediums. An Historian of them relates, that when under this spiritual influence their breasts would heave and swell in a strange manner, and that they constantly averred as well when under the operation of the spirit as out of it, that the organs of their bodies, were by it overruled and their tongues constrained to utter what they did without their own foreknowledge, and whomsoever the agitation seized in their assemblies, whether man or woman, young or old, the person so agitated was not to be restrained. Two ladies of rank and fortune named Maximilla and Priscilla, who showed the sincerity of their faith by the sacrifices they made for it, were especially distinguished as spiritual seeresses and prophetesses. At the latter end of this century, we have the testimony of Irenæus as quoted in the last chapter.

Early in the third century, TERTULLIAN, in his book *De Anima*, presents us with the following curious passage:—"We had a right, after St. John, to expect prophesyings, and we do acknowledge the said spiritual gifts; for there is at this day living among us, a sister who is a partaker of the gift of revelations, which she receives under extasy in the spirit in the public congregation; wherein she converses with Angels, sometimes also with the Lord, and sees and hears divine mysteries, and discovers the hearts of some persons, and administers medicine to such as desire it; and when the Scriptures are read, or psalms are being sung, or they are preaching, or prayers are being offered up, subjects from thence are ministered in her visions. We had once some discourse touching the soul while this sister was in the spirit. After the public services were over, and most of the people gone, she acquainted us with what she saw, as the custom was; for *these things are heedfully digested that they may be duly proved*. Among other things she then told us that a corporeal soul appeared to her, and the spirit was beheld by her, being of a quality not void and empty, but rather such as might be handled, delicate, and of the colour of light and air, and in all respects bearing the human form."

Here we have an exact counterpart of the spiritual clairvoyants and of the speaking and healing spiritual media of the present day. The description of the "corporeal soul" beheld by this ancient christian-seeress, accords with the "luciform æthereal vehicle" *αιγιουδις ἔχημα*, of Pythagoras and Plato, the "Spiritual body" of St. Paul, the "Nerve-spirit" of the Seeress of Prevorst, the "Spiritual man" of Swedenborg; the "Spiritual corporeity" of Isaac Taylor, the "Inner Being" of Davis, and the "Perispit" of Kardec. Can this agreement be the result of accidental coincidence; or does it arise from the consistency inherent in genuine outstanding reality?

Tertullian also, (in the style of Elijah challenging the priests of Baal) challenges all Heathendom to a trial with the Christians in open court before their own tribunals to exorcise evil spirits, and to do those things which the christians were able to perform. And CYPRIAN, the pupil of Tertullian, (253) invites Demetrius, Proconsul of Africa, to come and witness how, under the adjuration of Christians, demons were ejected, howling and groaning from the bodies of the possessed. The same writer, as we have seen, testifies that "Even the innocent age of children is filled among us with the Holy Spirit; and they see, and hear, and speak in ecstasy such things as the Lord vouchsafes to admonish and instruct us by."

ORIGEN, (240) says "There are no more any prophets, nor any miracles among the Jews, of which there are large vestiges found among Christians." GREGORY, Bishop of Neo-Cæsarea, the pupil of Origen, received by common consent the title of *Thaumaturgus*, or Wonder-worker. The miracles recorded of him by his namesake of Nyssa, were not published till a century after, and therefore may have but little authority, but the appellation bestowed upon him, and this subsequent record of the traditions concerning him, sufficiently indicate the common belief of the christians of that time.

These testimonies could be multiplied, and instances might also be given of many, who about this time were led by spiritual revelations to embrace the Christian Faith. A writer in the *Encyclopædia Metropolitana* goes further; he says:—"We might easily prove by citations from the Fathers, that one object of the experiences to which the christian neophyte was subject, was his introduction to a lawful communion with the spirits of the departed." Sufficient has been adduced to show that spiritual manifestations continued, and were

common through at least the first two, and greater part of the third, centuries of the christian era.

The authorities above quoted are not unknown men, of obscure position, or disreputable character; their names stand bright and foremost in Ecclesiastical History. They proved their sincerity by the perils they braved, and the martyrdom which some of them suffered for their Christian Faith. The facts they attest were not done secretly, but performed openly in their assemblies. They speak of them in greater part from the evidence of living witnesses, and from their own personal knowledge. They challenge investigation into their truth, and boldly carry their appeal before magistrates and emperors. And is all this to be set aside by *a priori* reasonings and abstract speculations, by the sneers and calumnies of men who were the bitter assailants of the Christian Faith? or, because in common with the age in which they lived, they entertained upon other subjects erroneous opinions and modes of reasoning: or, because they accepted and related as facts some things which a closer scrutiny has shown to be probably unfounded? Are we upon these and like grounds to record our verdict against them as false witnesses, attesting the reality of fables and lies? Let all the objections that have been urged be put in the opposite scale against their successive and concurrent testimony, and if we hold the balance fairly, it will not kick the beam.

We have only to add, that the same authorities testify that spiritual manifestations were not confined to the Christian Church, though they may have been displayed there in greater fulness and power. Dr. MIDDLETON tells us that it is constantly affirmed by the primitive Christian writers and apologists—"That there were a number of Magicians, Necromancers, or Conjurors, both among the Gentile and the Heretical Christians, who had each their particular demons, or evil spirits for their associates, perpetually attending on their persons, and obsequious to their commands; by whose help they could perform miracles, foretell future events, call up the souls of the dead, exhibit them to open view, and infuse into people whatever dreams or visions they thought fit." In confirmation of this, I may quote ATHENAGORAS in the second century, who writes:—"We do not deny that in different places, cities, and countries, there are some extraordinary works performed in the name of idols; from which some have received benefit, others harm." ORIGEN, in the third century, allows the prediction of

future events and the cure of diseases among the heathen by the aid of demons, but challenges the proof that those who thus cure and foretell are not bad, but good, and worthy to be held in a manner as gods. And LACTANTIUS, in the fourth century, speaking of certain Philosophers, who held, that the soul perished with the body, says:—"They durst not have declared such an opinion in the presence of any Magician, or, if they had done it, he would have confuted them upon the spot, by sensible experiments; by calling up souls from the dead, and rendering them visible to human eyes, and making them speak and foretell future events."

CHAPTER VIII.

THE MIDDLE AGES.—ROMAN CATHOLIC MIRACLES.

THE spiritual gifts with which, as we have seen, the early Christian Church was so largely endowed, appear to have declined from the latter part of the third, and during the fourth and subsequent centuries. But though less frequent, or wanting in the same strength of evidence, there is sufficient evidence to establish their continued existence. AUGUSTINE, asserts that miracles were so frequent and extraordinary in his time (the latter part of the fourth century) that large accounts were written and published of them, and read to the people in the churches: some of these are said to have been done before many witnesses, some in the public assemblies, and some in his own presence.* The learned

* In connection with Augustine, I may mention that his friend, Evodius, a Bishop in Africa, corresponded with him concerning spirit-manifestations, of the reality of which Evodius was well persuaded from his own experience. Among other instances, he says:—"I remember well that Profuturus, Privatus, and Servitius, whom I had known in the monastery here, appeared to me, and talked to me, after their decease; and what they told me, happened. Was it their souls which appeared to me, or was it some other spirits, who assumed their forms?" He also inquires:—"If the soul on quitting its (mortal) body does not retain a certain subtle body with which it appears, and by means of which it is transported from one spot to another?" Augustine, in reply, acknowledges that there is a great distinction to be made between true and false visions, and that he could wish that he had some sure means of discerning them correctly, and relates a remarkable story in point, which is worth repeating.

An intimate friend of his, a physician named Gennadius, well known at Carthage for his great talents and his kindness to the poor, doubted whether there was another life. One day he saw in

Ambrose, Bishop of Milan, in his controversy with the Arians appeals to the testimony of dæmons speaking through the vocal organs of persons, in confirmation of the catholic doctrine; and though his opponents essay to evade the force of this testimony, its spiritual origin is not denied by them. It would be easy to multiply evidence from the Fathers of the fourth and later centuries, but it must be frankly confessed, that their testimony in general is so far vitiated by the relation of apparently fabulous stories, monkish legends, and "pious lies," that it ceases to be reliable.

The church had indeed fallen from its first estate; true, it had prospered to outward seeming, had increased in numbers—wealth—political influence; kings had become its nursing-fathers, Christians were not now persecuted—except by one another. But though the branches had spread far and wide, much of the vital sap was dried up within. Maxims of expediency, worldly ambition, and internal feuds, had made its paths crooked and darkened the page of its history. Ichabod, was written upon its front. The spiritual glory, if it had not wholly departed, had waxed dim and faint. The word of God was made of none effect by its traditions. It had bartered away the liberty wherewith Christ had made it free for the yoke of dogmatic theology—the primitive simplicity of the gospel for superstitions and speculations imported from the east and from the west. Sectarian bigotry usurped the place of christian brotherhood, and instead of "Little children love one another," might be heard the loud "anathema—maranatha," and the vain babble of contending sects. Christian brawled with Christian, even in the temple, and the blood of the priest flowed around the altar. Men by their strifes and hatreds repelled from them the bright messengers of peace and love; the silver cords were loosed, the pitcher was broken at the fountain, the harmony of the spheres could not blend with a dream a young man who said to him—"Follow me;" he followed him in spirit, and found himself in a city where he heard most admirable melody.

Another time, he saw the same young man, who said to him—"Do you know me?" "Very well," answered he. "And whence comes it that you know me?" He related to him what he had showed him in the city whither he had before led him. The young man then added—"Was it in a dream or awake that you saw all that?" "In a dream," he replied. The young man then asked—"Where is your body now?" "In my bed," he said. "Do you know that now you see nothing with the eyes of your body?" "I know it," answered he. "Well then, with what eyes do you behold me?" As he hesitated and knew not what to reply, the young man said to him—"In the same way that you see and hear me now that your eyes are shut, and your senses asleep; thus, after your death, you will live, you will see, you will hear, but with eyes and ears of the spirit; so doubt not that there is another life after the present one." This account was given by Gennadius to St. Augustine, with the remark—"In this manner was all my doubt removed."

the discord of earthly passions. Celestial visitants could but stand aside and mourn over the errors of their brethren of earth; only here and there was communion with mortals now possible to them:—

“For when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gates,
And hear the household jar within.”

Not that the church had become wholly corrupt, the gospel-salt had not wholly lost its savour,—there were still minds and hearts receptive of its influence, and though it may not be possible always to discriminate the true from the false in the materials before us, there is reason to believe that the spiritual privileges of the earlier and purer ages were not entirely withdrawn,—that humble-minded and devout christians, still received direct instruction and guidance from the spirit world.

FLEMING, in his *Vocabulary of Philosophy*, says:—“In the scholastic ages, the belief in return from the dead, apparitions and spirits was universal.” The *British Quarterly Review* for October, 1861, in an article on “Christianity and the two Civilizations,” remarks:—“The frequent intervention of supernatural agencies in human affairs was an admitted fact in the faith of the ancients, and hardly less so in the faith of the Middle Ages. To reject all credence of that nature is peculiar to very recent times.” Mr. MORISON in his *Life of St. Bernard*, observes:—“Miracles, ghostly apparitions, divine and demoniac interference with sublunary affairs were matters which a man of the twelfth century would less readily doubt of than of his own existence. To disbelieve such phenomena would have been considered good *prima facie* evidence of unsoundness of mind.” He considers them, “as belonging to the time as much as feudal castles and mail armour do, they must form part of a picture of it.” And Dr. MIDDLETON, (Preface to *Free Inquiry*) admits:—“As far as church historians can illustrate or throw light upon anything, there is not a single point in all history so constantly, explicitly, and unanimously affirmed by them all, as the continual succession of those (miraculous) powers through all ages, from the earliest father that first mentions them down to the time of the Reformation. Which same succession is still farther deduced by persons of the most eminent character for their probity, learning, and dignity in the Roman Church to this very day.”

Speaking of the Roman Church, it is remarked by VAUGHAN, that, "Her history is dotted all along with seemingly well authenticated and well corroborated facts which go to prove that faith as something more than a mere superstitious fancy." Thus, in the twelfth century, St. Hildegarde is said to have received revelations and spiritual visions—to have been surrounded at times with a divine radiance, and to have possessed supernatural gifts of language and prophecy; of discerning the thoughts of others, and of healing diseases; nor was this accredited only by the vulgar, or by ignorant or knavish monks; St. Bernard makes no doubt of the reality of her spiritual gifts and desires a place in her prayers. "Haughty nobles and learned ecclesiastics," says Vaughan, "sought her counsel, and Emperors and Popes corresponded on familiar terms with the seeress."—(*Hours with the Mystics.*)

St. Bernard, the most marked representative and fitting type of that central period of the Middle Ages, had visions and revelations, in which future events were revealed to him, and which he predicted with the greatest particularity and accuracy. Further, his recent biographer, Mr. MORISON, (who himself is steeped to the chin in incredulity) gives this relation (Book iv., Chap. 2):—

"But if we are to belive the testimony of eye-witnesses—ten eye-witnesses—there was that in Bernard's progress through the Rhine country which might well excite the intensest curiosity and admiration. His journey, we are told, was marked by a constant exhibition of miraculous power, a power not obscurely or furtively displayed, but of daily recurrence before large multitudes. Herman, Bishop of Constance, and nine others, kept a diary of what they saw with their own eyes;* 'Many miracles from this time shone forth, which, if we should pass over, the very stones would proclaim.' . . . The halt, the blind, the deaf and the dumb, were brought from all parts to be touched by Bernard. The patient was presented to him, whereupon he made the sign of the cross upon the part affected, and the cure was perfect. The church bells sent forth a merry peal, and a chorus of voices was heard singing, 'Christ have mercy on us, *Keyrie eleison*, all the saints help us.' Indeed, this chanting was well understood to mean by those too far off to see,

* Mr. MORISON here remarks in a foot note:—"This account would seem to have been drawn up with the express purpose of avoiding cavil and of attracting notice. The number and character of the witnesses are given, and they solemnly assert that they saw with their own eyes the miracles recorded. A very scanty *spicilegium* has been given above. See St. Bern. Op., Vol. II., Col. 1165, *et seq.*"

that Bernard had just performed another miracle. At Cambray, we read:—‘In the Church of St. John, after the mass, a boy, deaf and dumb from his mother’s womb, received his hearing, and spoke, and the people wondered. He had sat down beside me deaf and dumb, and having been presented to Bernard, in the self-same hour he both spoke and heard. The joyful excitement was scarcely over before a lame old man was raised up, and walked. But now a miracle occurred which, beyond all others, filled us with astonishment. A boy, blind from his birth, whose eyes were covered with a white substance—if indeed those could be called eyes in which there was neither colour, nor use, nor even so much as the usual cavity of an eye, this boy received his sight from the imposition of Bernard’s hand. We ascertained the fact by numerous proofs, hardly believing our senses, that in such eyes as his any sight could reside.’ In the same place, a woman who had a withered hand was healed. ‘In the town of Rosnay, they brought to him in a waggon a man ill and feeble, for whom nothing seemed to remain but the grave. Before a number of the citizens and soldiers, Bernard placed his hands upon him, and immediately he walked without difficulty; to the astonishment of all, he followed on foot the vehicle in which he had just before been carried.’

“On another day we came to Molesme, which is a monastery from which formerly our fathers went forth who founded the order of Citeaux. It was on Wednesday, and they received the man of God with great devotion. When Bernard was seated in the guest-house, a certain man, blind with one eye, came in, and falling on his knees, begged his mercy! Bernard made the sign of the cross with his holy fingers, and touched his blind eye, and immediately it received sight, and the man returned thanks to God. About an hour afterwards, as it was getting dusk, the holy man went out to lay hands on the sick who were waiting before the doors. The first who was cured was a boy blind with the right eye, who on shutting the left eye, with which alone he had seen previously, discerned all things clearly, and told at once what anything was which we showed to him. And again, at the same place, a little girl who had a weakness in the feet, and had been lame from her birth, was healed by the imposition of hands; and her mother bounded for joy, that now for the first time she saw her child standing and walking. Such is the record left by men who had probably as great a horror of mendacity as any who have lived before or after them.”

The following year, in France, the same marvels accompanied Bernard. "Godfrey (his secretary) gives the following instance of his abbot's supernatural power, of which he was himself eye-witness. 'At Toulouse, in the church of St. Saturninus, in which we were lodged, was a certain regular canon, named John. John had kept his bed for seven months, and was so reduced that his death was expected daily. His legs were so shrunken that they were scarcely larger than a child's arms. He was quite unable to rise to satisfy the wants of nature. At last his brother canons refused to tolerate his presence any longer among them, and thrust him out into the neighbouring village. When the poor creature heard of Bernard's proximity, he implored to be taken to him. Six men, therefore, carrying him as he lay in bed, brought him into a room close to that in which we were lodged. The abbot heard him confess his sins, and listened to his entreaties to be restored to health, Bernard mentally prayed to God:—'Behold O Lord, they seek for a sign, and our words avail nothing, unless they be confirmed with signs following.' He then blessed him and left the chamber and so did we all. In that very hour the sick man arose from his couch, and, running after Bernard, kissed his feet with a devotion which cannot be imagined by any one who did not see it. One of the canons meeting him, nearly fainted with fright, thinking he saw his ghost. John and his brethren then retired to the church and sang a *Te Deum*.'"

We learn that Bernard himself became perplexed and uneasy at these wonders. He knew that they were not done by his own power, and disclaimed all merit in them. He said:—"I can't think what these miracles mean, or why God has thought fit to work them through such a one as I. I do not remember to have read, not even in Scripture, of anything more wonderful. Signs and wonders have been wrought by holy men and by deceivers. I feel conscious neither of holiness nor deceit. I know I have not those saintly merits which are illustrated by miracles. I trust, however, that I do not belong to the number of those who do wonderful things in the name of God, and yet are unknown of the Lord." At last, he concluded that miracles were wrought not for the sake of him through whom they were wrought, but for the good of those who see them or hear of them; in order that they might be admonished, and stimulated to a more active love of holiness.

Our old English chroniclers—not merely the most credulous,

such as Roger of Wendover, but the more trustworthy, like William of Malmesbury, and the venerable Bede, abound with stories of spirit revelation by voice and vision.* The illustrious Dr. ARNOLD, thinks that as a general rule the student should disbelieve these accounts—"But," he adds, "with regard to some miracles, he will see that there is no strong *a priori* improbability in their occurrence, but rather the contrary; as, for instance, where the first missionaries of the gospel in a barbarous country are said to have been assisted by a manifestation of the spirit of power, and if the evidence appears to warrant his belief, he will readily and gladly yield it. And in doing so he will have the countenance of a great man (Burke), who, in his fragment of English History, has not hesitated to express the same sentiments. Nor will he be unwilling, but most thankful, to find sufficient grounds for believing that not only at the beginning of the gospel but in ages *long afterward*, believing prayer has received extraordinary answers, that it has been heard even in more than it might have dared to ask for. Yet again, if the gift of faith—the gift as distinguished from the grace—the faith which removes mountains, has been given to any in later times in remarkable measure, the mighty works which such faith may have wrought cannot be incredible in themselves to those who remember our Lord's promise; and if it appears from satisfactory evidence that they were wrought actually, we shall believe them, and believe with joy."

This passage occurs in the *Lectures on Modern History*, delivered by Dr. Arnold, to his pupils at Oxford University, and he has wisely expressed himself cautiously, and in the most guarded manner; but his observations display in a marked degree the spirit in which these investigations should be conducted, and the principles

* One of these narratives has furnished the subject of Alexander Smith's Epic—*Edwin of Deira*. According to this story, as told by Bede and others, Prince Edwin, driven from his native kingdom, wandered about in exile; at the lowest point of his fortunes, there one night appeared to him an apparitional man, who conversed with him, encouraged him with prophecies of a successful future, and having hinted that there was a better religion than Paganism, laid his hand on the Prince's head, telling him to remember that sign, for that at a future time it would be repeated, when more would be revealed to him. All turned out as had been predicted. And years afterwards, when a favourable opportunity presented itself for abjuring the old religion in favour of Christianity, and the king hesitated, and anxiously debated the question; lo! the apparitional man, with the well-known sign, came to him again. The king then called his council together, and after solemn deliberation, Paganism was abandoned, and the king and his subjects were baptised, and embraced the Christian faith.

by which our judgment should be determined. I would earnestly commend them to the consideration of both clerical and lay critics of spiritual phenomena.

Turning to another phase of the subject, I may remark that nothing in modern spiritualism has probably excited so much ridicule, as the averments made of mediums being raised from the ground and borne through the air by spirit-power in the presence of witnesses; and yet this phenomenon has frequent parallels in bygone times. Not to speak of scripture instances, such as those of the Prophet Ezekiel, and the Apostle Phillip, (EZEKIEL iii. 14, viii. 1—4. ACTS viii., 39.) we find numerous well-authenticated cases of a similar kind. St. THERESA, whose veracity and piety I think will not be disallowed even by Protestants, in her account of her life, says:—"Sometimes my whole body was carried with my soul, so as to be raised from the ground, but this was seldom. When I wished to resist these raptures, there seemed to me somewhat of such mighty force under my feet, which raised me up, that I knew not what to compare it to. All my resistance availed little. . . . Further, I confess it also produced in me great fear, (which at first was extreme) to see that a massy body should be thus raised up from the earth. For though it be the spirit that draws it after it; and though it be done with great sweetness and delight, (if it be not resisted), yet our senses are not thereby lost: at least, I was so perfectly in my senses that I understood I was then raised up." A bishop, a learned Dominican, the sisterhood of her convent, and other witnesses, testify to the truth of these relations. I might further adduce such instances as those of St. Catherine, St. Philip Neri, and Richard, Abbot of St. Vanne de Verdun, who (1036) "appeared elevated from the ground while he was saying mass in presence of the Duke Galizon, his sons, and a great number of his lords and soldiers." To these instances may, in later times, be added, those of Ignatius Loyola, who "was raised up from the ground to the height of two feet, while his body shone like light;" and of the martyr of freedom and reason, Savonarola of Florence, the Church Reformer of the fifteenth century, who, according to Burlamachi, was seen, when absorbed in devotion, a few days before his death, to remain at a considerable height suspended from the floor of his dungeon. Mr. MADDEN, in his *Life of Savonarola*, in adverting to this incident, observes:—"To any one conversant with the lives of the saints, it will be well known that similar

phenomena are recorded in numerous instances, and that the evidence on which some of them rest, is as reliable as any human testimony can be, in confirmation of any occurrence whatsoever that passes under the observation of persons deserving of credit. The fact is authentically attested of St. Ignatius of Loyola, St. Dominick, St. Dunstan, St. Francis of Assissium, St. Teresa, St. Cajetan, St. Bernard Ptolœmæi, St. Catherine of Ricci, and several others."

In his *Lives of the Saints*, (Vol. V., Note on St. Phillip Neri,) BUTLER tells us that some of these facts are narrated by "persons of undoubted veracity, who testify that they themselves were eye-witnesses of these facts; others were so careful and diligent writers that their authority cannot be questioned."

Mr. RICH, in the volume on *The Occult Sciences*, in the *Encyclopædia Metropolitana*, after citing some of the above and other similar instances, remarks:—"The most instructive part of these phenomena in recent times, indeed, is the light they cast on ecclesiastical history! and the proofs they afford that one and the same sanctuary of nature is open to all."*

In short, as CALMET remarks:—"We have in history several instances of persons full of religion and piety, who, in the fervor of their orisons, have been taken up into the air, and remained there for some time." Among other instances of this kind which came under his own observation, he says:—"I know a nun, to whom it has often happened, in spite of herself, to see herself thus raised up in the air to a certain distance from the earth, it was neither from choice, nor from any wish to distinguish herself, since she was truly confused at it."

Speaking of the fifteenth century—a century which, while it closed the Middle Ages, "was preparing everywhere for Europe a new advance in civilization, and for the revival of human reason"—Professor VILLARI says:—"All nature seemed to be full of occult powers, of mysterious spirits that held converse with mortals." In this age,

* It is well known that Roman Catholics believe that such things are still of frequent occurrence. The *Univers* lately exulted over a saint who figures in the Roman Liturgy as St. Cupertin. He is described "as appearing to touch the earth with regret, the slightest thought of heaven where dwell his desires detaching from earth his body, already spiritualised." He was often, it is declared, observed "to rise in the air to a considerable height in presence of a crowd, silent with astonishment." Nor is this phenomenon peculiar to Roman Catholics. In GLANVILLE's *Sadducismus Triumphatus*, (published 1681), is an account of a man being raised by invisible agency and floating in the air, in the presence of witnesses, and there is a quaint illustration given of it in the frontispiece; which, (except for the style in which it is executed,) might be supposed to have been intended to illustrate a similar incident in the life of Mr. Home.

Ficino taught the doctrine of the Neo-Platonists, that the soul may in ecstasy attain to divine visions, see beyond the present, and predict the future. Machiavelli thought "the air we breathe to be full of spirits, who, in compassion to mortals, forewarned them by sinister omens of the evils about to come to pass." At a little later period, Guicciardini held that—"Aerial spirits exist which hold familiar converse with men, for I have had practical experience of this, in cases that make it appear most certain." And Cardan believed in visions, presentiments, and warnings; and that he had himself frequently been saved from great perils by the friendly monitions of his guardian spirit.

I have incidentally referred to Savonarola, let me briefly record my admiration of his character. He reminds me of one of the prophets of Ancient Israel. In the midst of a troublous time and evil generation he appeared in the spirit and power of Elias, warring against the superstitions, vices, and corruptions of church and state; calling upon men to repent, to forsake their idols and worship the living God. He made no distinction of persons:—though but a poor monk, he boldly confronted and sternly rebuked Lorenzo the Magnificent. Reformer, patriot, seer, prophet, the torch which he held aloft lit up the darkness of his time, though it kindled the flames of his own martyrdom. He had his spiritual visions—revelations—inspiration. Of the latter, he distinguishes three modes—"God," he says, "infuses it into the soul; gives wisdom as he did to Solomon and David; or, visions by means of the angelic spirits. In each of these ways I have been always assured of the truth by the before-mentioned illumination." His life corresponded with his teaching, like Chaucer's poor parson:—

"Christ's lore, and his Apostles twelve
He taught, but first he followed it himself."

His prophetic character was very generally recognized by his fellow citizens in his life-time, and after his death, so greatly did they reverence his memory, that a medal was struck in his honour, with the portrait of the Saviour on the one side, and Savonarola on the other.

Mrs. H. Beecher Stowe, speaking of the christian spiritualism of Savonarola's time, remarks that:—"To the mind of the really spiritual Christian of those ages, the air of this lower world was not a blank empty space from which all spiritual sympathy and life have fled; but, like the atmosphere with which Raphael has surrounded the

Sistine Madonna, it was full of sympathizing faces—a great ‘cloud of witnesses.’ The holy dead were not gone from earth; the Church visible and invisible were in close, loving, and constant sympathy, still loving, praying, and watching together, though with a veil between.

“It was at first with no idolatrous intention, that the prayers of the holy dead were invoked in acts of worship. Their prayers were asked simply because they were felt to be as really present with their former friends, and as truly sympathetic as if no veil of silence had fallen between. In time this simple belief had its intemperate and idolatrous exaggerations; the Italian soil always seeming to have a volcanic forcing power, by which religious ideas overblossomed themselves, and grew wild and ragged with too much enthusiasm; and, as so often happens with friends on earth, these too-much loved and revered invisible friends became eclipsing screens instead of transmitting mediums of God’s light to the soul.

“Yet we can see in the hymns of Savonarola, who perfectly represented the attitude of the highest Christian of those times, how fervent might be the love and veneration of departed saints without lapsing into idolatry, and with what an atmosphere of warmth and glory the true belief of the unity of the Church, visible and invisible, could inspire an elevated soul amid the discouragements of an unbelieving and gainsaying world.”

It is a very common notion among Protestants, that all alleged supernatural occurrences in the Roman Catholic Church, are either the delusions of ignorant enthusiasts, or the inventions of priestcraft. It is but bare justice to that Church, to point out that whether its miracles are genuine or not, it only admits them after a most thorough and searching investigation. Roman Catholic writers divide miracles into three classes: first, those which rest only on rumour and oral tradition; secondly, those attested by writers of credit and authority, who were either witnesses of what they relate, or who had access to the materials for arriving at a correct judgment, and who published their works under circumstances which place them above suspicion; and thirdly, those which have been examined by the Church in her processes for the canonization of saints, and have then been published as true miracles. The first class may at once be set aside; few intelligent Catholics would appeal to them as evidence; no well-informed and ingenuous Protestant would fasten upon them as fairly representative of the rest. Of the second class,

I need add nothing to what has been adduced, though a volume on it might be written. But of the third class it may be well to write a somewhat particular account.

The working of miracles is a condition absolutely necessary in the canonization of saints; it being regarded as the only assured proof of their final perseverance in those holy dispositions which entitle them to that high honour. Hence the taking cognizance of miracles for this end, has always been the province of the chief pastors of the Roman Church, as requiring the greatest circumspection. We have an example of the strictness of the examinations wont to be observed, in the letter of HONORIUS III, about the year 1220. It is addressed to the general chapter of the Cistercian order, and the Bishop of the place. In this letter the Pope narrates, "That many bishops and religious persons, together with the Abbot and Convent of St. Mauritius, had some time before given him an account of numbers of miracles wrought by the intercession of their late holy Abbot, St. Mauritius; and of the constant and general opinion which all that country had of his sanctity; and therefore had entreated him to have him canonized. That in consequence of this application, he had sent a commission to the Bishop of Lyons and the Abbot of St. Loup, to make a juridical examination of those miracles, and of the life of the holy Abbot, in order to have a just and solid ground for granting this request. That these commissioners had indeed sent him a list of many great miracles, said to be wrought by God through the merits of the holy Abbot, and attested upon oath by several witnesses. But as it did not appear by the account sent him, that the commissioners had examined the witnesses severally upon the subjects and circumstances of their attestations, with that care and diligence requisite in an affair of such importance—that therefore he could not proceed upon their information; and ordered the said general chapter, and the diocesan bishop, to cause the witnesses to be re-examined separately, with that care and diligence which is wont, and ought to be used in such matters."

"This," says Dr. HAY, in his *Scripture Doctrine of Miracles Displayed*, "is the substance of his Holiness's rescript, as related in *Decret. lib. 2., tit. 20, cap. Venerabile de Testib et Attestat.*"

The following extract from the decree of Pope Nicholas V., for the canonization of St. Bernardin of Sienna, is a further illustration of the caution used by the Holy See in these matters:—

"In the time of our predecessor Eugenius IV., so many miracles

were reported to have been done by the merits and intercession of St. Bernardin, that the most pressing solicitations were made to the Apostolic See to have the reality of those miracles inquired into with proper care; to the end, that after the truth was manifested, due honour might be paid by the church militant on earth, to him who was proved, by the testimony of God, to reign in glory in the church triumphant in the heavens. Our predecessor did what was requisite in a matter of so great importance, and, *according to the custom of the Apostolic See*, entrusted the business to three cardinals of the Holy Roman Church, who were empowered to send two venerable bishops, with commission to make the most exact researches in order to discover the truth. And having spent some months in this work, they returned to Rome, and gave a faithful account of what they found. But our predecessor being taken out of the world before that business was ended; and solicitations being made to us to have it resumed, we resolved to proceed with the utmost care and circumspection. Therefore we appointed three cardinals of the Holy Roman Church, to send two venerable bishops a second time, to inquire into the truth, that so we might proceed with more security after this repeated search. Accordingly, they sent two bishops, who at their return, did not only confirm what had been discovered in the time of our predecessor, but also brought attestations of several evident miracles which had been wrought since that time. Nevertheless, we did not let this second inquiry suffice, but resolved to make a third; and therefore sent two other venerable bishops: who after some months returned with the most convincing proofs, that miracles were frequently wrought; and in particular, they brought an exact narrative of some of the most remarkable ones. After this we sent another bishop to Sienna, who having staid there some months, bore witness, at his return, to the truth and reality of the miracles. We sent the same venerable person also to Aquila, where the saint died, to inquire whether any miracles were wrought there. At his return he confirmed the attestations of others, who had been sent before to the same place, and moreover related the most stupendous works which had been done since the time of the inquiry made by those others: which stupendous works were done, not in corners and hidden places, but *publicly, and in the sight of the whole multitude*. Having received these informations, we caused every particular to be laid open in our consistory, where they were examined. But the matter being of great importance, the determination was put off till

another consistory should be held, that so each cardinal might, in the meantime, examine every article more maturely at home. In this sacred consistory, all the votes concurred in this, that the miracles were so many, and so very evident; and the sanctity of the saint's life, and the purity of his faith, so manifest, that there was reason sufficient to proceed to the canonization."

This decree was published in 1450, and, together with all the steps taken in the matter, within six years of the saint's death; and in the country where the whole was transacted.

Dr. HAY, after citing the foregoing and other examples, remarks:—"Though no other diligence had been used for ascertaining the reality of miracles than what we have seen above, yet it must be owned that these were very sufficient to convince any reasonable person of the certainty of facts so examined and attested. Repeated examinations by different commissioners, who were men of known learning and probity, made at different times; of witnesses upon oath, concerning facts of their own nature, open, plain, and notorious, said to be performed in the presence of multitudes of people of all ranks and stations, and these examinations made at or soon after the time when the facts were said to have happened, and when numbers of eye and ear witnesses were alive, and everything recent in their memories; and the process and result of their examinations tried with the most mature deliberation, by a body of learned and indifferent persons; and, when approved by them, published to the world among those very people, and in those very places where the whole was transacted; and where it was impossible that any fraud advanced should escape detection. All these circumstances concurring, are doubtless such assured means of ascertaining the facts so examined, and attested, that it scarce appears possible anything more could be added for giving to the human mind the most assured conviction; and yet we find that the Church, from her ardent desire of rendering these matters absolutely incontestable, and of precluding every possible cavil of her enemies, has, even in these later times, added more precautions, and in the process for the canonization of saints, uses still greater rigour and severity in the proofs she demands for ascertaining the miracles said to be wrought by their means. The whole series of this process is described at large, by one who perfectly well knew it, the late Pope Benedict XIV., in his valuable and elaborate work on the Canonization of Saints, out of which I shall here give a clear and succinct account of what concerneth miracles; which, who-

ever considers with due attention, I dare say, will readily acknowledge it to be impossible for the wit of man to use more effectual means for coming to the knowledge of the truth; and that if facts so examined and attested, could, this notwithstanding, be false or forged, we must bid an eternal adieu to all faith and credit among men."

This "clear and succinct account" from the work of Pope Benedict XIV., with slight abridgment, I proceed to quote.

"When a servant of God dies in the odour of sanctity, it is permitted the faithful to have recourse in private to his intercession, and to ask benefits from Almighty God through the help of his prayers. If it please God to grant these prayers and even to work miracles at the invocation of his holy servant, others thereby are encouraged to seek his intercession in hope of receiving like blessings from God through his means. When this occurs, these things are allowed to go on without any judicial cognizance being taken of them for some time, so that if due to imagination, enthusiasm, or the transports of devotion, they may die away; or if there be any deceit, that there may be opportunity for its detection and exposure in the bud; but if the fame of supernatural events wrought at the saint's intercession continues and gains greater credit, and thereupon the state, or any religious order, or any persons connected with the deceased, think proper to interest themselves to have his cause tried at the supreme tribunal, in order to his canonization, they must proceed after this manner.

"Their first application must be to the diocesan bishop, who must take a judicial cognizance, in the first instance, of the public renown in the saint's favour, both as to his holy life and miracles, and this first judgment is so indispensable, that the court of Rome will not admit any cause of this kind to a hearing till this first step be taken, and the acts of this judicial inquiry of the bishop be fully proved before them, with all the formalities prescribed to be observed by him in making it. These formalities, ten in number, are as follows: 1. To avoid all precipitation the public renown of the sanctity and miracles of the deceased must have existed for some considerable time, before the bishop be allowed to begin his proceedings of inquiring about them. 2. The bishop himself must preside, if possible, at all the steps of the process; and if, through necessity, he be obliged to substitute any of his inferior clergy in his place, this judge must have a doctor in divinity, and a licentiate in canon law

for his assistants. 3. He who takes the depositions of the witnesses, must countersign every article along with the witnesses themselves, who subscribe them. 4. Each deponent must be asked a circumstantial relation of the facts he attests. It is not allowed to read over to the other witnesses what was deposed by the first, and cause it to be confirmed by their consent; but each one must be examined apart by himself, and their answers extended at full length to each interrogatory. 5. The notary, and the promoter of the cause, as well as the witnesses must all be put under oath to observe the most profound silence with regard to the questions put, or the answers given. 6. Information must be sent to the Pope of the whole procedure, and of the judgment of the bishop passed thereupon. 7. A clean copy of all the papers must be made out in proper form, and then authenticated and well sealed, must be sent to the Congregation of Rites at Rome. 8. All the originals are preserved in the archives of the cathedral church of the diocese, in a proper chest, well sealed, and under different keys, which are deposited with different persons of rank and character. 9. Besides the witnesses presented to the bishop by those who solicit the cause, he must also examine as many others as he can get account of who are capable of giving any information on the cause. 10. No extrajudicial acts or attestations are allowed to be inserted among the authentic writings of the process.

“When, after this examination, the bishop has passed his sentence, and an authentic copy of the whole process has been sent to Rome, it must remain deposited with the notary of the Congregation of Rites ten years before the seals can be opened or any further step taken. During this time, however, the writings of the saint, (if he have left any) are minutely examined, and it is carefully observed whether, during this period, the renown of the virtues and miracles of the saint continues and increases, or declines, and also, whether any serious accusations, suspicions, or doubts of his conduct appear against him. But if all these particulars are favourable, the cause is then resumed, in the Congregation of Rites. This tribunal consists of a number of cardinals, who are the chief judges, and of judges of the second order, who are called Consultors. The court has several officers, the principal one is called the Promoter of the Faith, or Solicitor-General. His function is to represent the public as against the cause under trial, and to raise every objection and difficulty in his power. All the officers of the court are under solemn oath of

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secrecy as to the matters brought before them, in the cause while it is depending. The first step taken by this court is to open and examine the proceedings of the bishop, to see that there has been no irregularity therein. Every step that follows is taken by authority of the Sovereign Pontiff. He authorizes three commissioners, named by the court, to go to the place where the miracles are said to have occurred, and collect information on the spot. Then the solicitors for the cause draw up in writing the articles to be examined by the commissioners, classifying the several facts and miracles to be proved. This, and all previous documents in the cause, are given in to be revised by the Promoter of the Faith, who leisurely draws up all the difficulties and objections his ingenuity can devise. These papers are all carefully kept under seal, till the court and witnesses are convened, either in some church, or sacred place. The deponents are sworn upon the holy gospels that they will declare the whole truth they know, without concealing or disguising any part of it, and that they will not communicate to any one either the questions put to them or the answers they give. They are first examined as to their quality, age, faith, learning, &c., and then as to the several articles proposed by the solicitors of the cause, and on any other subject which the judges think proper. At the end of every session the papers are all sealed and locked up till the next meeting, and when the whole information is taken, all the papers are authenticated by the names and seals of the judges and principal officers of the court, the originals are deposited in the archives of the diocese, and fair copies of the whole collected in presence of the judges, and authenticated by all their seals and subscriptions are sent direct to Rome.

“From this summary it will be seen that in this court these causes are tried with the same rigour with which criminal causes are tried in civil courts, and the facts are required to be proved with an equal exactitude. Suspected, contradictory, second-hand, or inconclusive testimonies are set aside. There must be concurring witnesses to every fact and circumstance. The witnesses must be of sufficient age, and have knowledge and discernment to distinguish the nature of the things they relate, they must be of known probity, and must give an account of the very motives for the testimony they give. They are subject to a searching cross-examination, and all objections to the witnesses and their evidence must be met to the satisfaction of the judges.

“When the acts and proceedings of the commissioners are sent to Rome, they are strictly examined by the Congregation of Rites, both as to their authenticity and validity. If satisfied, the Congregation proceeds to re-examine the whole cause; but fifty years from the death of the saint must elapse before this step can be taken. This delay is ordered for the reasons before mentioned, that nothing may be done with precipitation, and to see if during this time any new light may appear, either for or against the cause. When, after this period, the cause is resumed, and all the judicial acts and proceedings of the court have been verified and approved, some of the principal articles of that process are selected to be tried and examined with the utmost rigour by the Congregation itself, in three extraordinary assemblies, held at proper intervals for that purpose. The question to be determined concerning miracles is, ‘Whether or not a competent number of true miracles has been sufficiently proved in the process made by the commissioners?’ And notwithstanding all the precautions used before, it may be said with truth that these were only the preliminary investigations to the full and exhaustive trial of the reality of the miracles now made. For greater distinction the question is divided into two parts, each of which is considered separately. The first is, “Whether the actual existence of the miraculous facts produced in the process, have been thoroughly proved before the commissioners? And the second, ‘Whether these facts be really supernatural and true miracles, the work of God and of good angels?’ The discussion of the first point brings the whole process—the proceeding of the commissioners—the witnesses, their qualifications, their depositions, and all the circumstances under review. The Promoter of the Faith pleads every difficulty, and if the solicitors for the cause fail in solving these to the satisfaction of the judges, the miracle after all, is rejected, as not proved. If the evidence of the facts be indubitable, then the court proceeds to the second question. Here, it distinguishes three classes of miracles, those which show themselves at once to be the direct work of the Creator, such as raising the dead to life; those which are plainly above human power, but in which it is to be ascertained whether they are the operation of good angels, or of evil spirits. Various criteria are laid down to determine this point, as, the reality, the duration, and the utility of the effect, the means used, and the principal object. Others again are in substance natural events which may be produced by the assistance

of art, but from the concurrence of circumstances, and the manner in which they are performed, become truly miraculous. Miracles of this last order, such as the miraculous cure of disease, are examined with special strictness. It must be proved to the conviction of the judges that they are attended with all those circumstances which manifest divine operation, that the disease be considerable, dangerous, inveterate, such as commonly resists the strength of known medicines, or, at least, that it be long and difficult by their means to produce a perfect cure; that the disease be not come to its last period, in which it is natural to look for a remission of its symptoms and a cure; that the ordinary helps of natural remedies have not been used, or, at least, that there be just reason from the time elapsed since taking them, and other circumstances, to believe that they could have no influence in the cure; that the cure be sudden and momentary, that the violent pains or imminent danger cease all at once, instead of diminishing gradually, as happens in the operations of nature; that the cure be perfect and entire; that there happened no crisis, nor any sensible alteration which might have naturally wrought the cure; that the health recovered be constant and not followed by a speedy relapse. The concurrence of all these conditions and circumstances must be fully established before the miraculousness of these facts can be approved by the court. The Promoter of the Faith is allowed to call in divines, physicians, natural philosophers, mathematicians, and any who may be skilled in the respective matters belonging to the miracle under examination. If they can give any rational and natural account how the effect might be produced without having recourse to miracle, which the opposite party cannot gainsay, or if they can put any well founded objection against the miraculousness of the fact which the others cannot solve, the miracle is forthwith rejected. It is, however, true, in order that all justice may be done, that the solicitors for the cause are also allowed to call in persons learned in the several sciences to their assistance, to answer the difficulties proposed by the Promoter of the Faith, and obviate his objections, if it be possible to do so."

Such is the procedure of the court of Rome, in ascertaining the reality of miracles alleged to be wrought in these later ages. Considering the nature of this ordeal, we need not wonder at the proverb in Catholic countries, that the greatest of all miracles is to get a miracle admitted at Rome. The learned divine whom I have

followed, asks the most determined enemy of miracles to consider, and say "If they think it possible for the most ingenious wit to invent more assured means for unmasking imposture, and preventing error, than what is used by this tribunal?" It was the strength and weight of testimony in favour of these miracles, which led Dr. Middleton to deny the reality of all miracles since the Apostolic age; and which made David HUME recommend his readers to form a resolution "Never to lend any attention to the testimony" (in favour of miracles,) "with whatever specious pretext it may be covered;" assigning as his reason, that "Those who are so silly as to examine the affair by that medium, and seek particular flaws in the testimony, are almost sure to be confounded." We may be sure that if one so keen-witted as David Hume felt himself compelled to admit the hopelessness of seeking particular flaws in the testimony, others may well despair of such a quest.

During the last two centuries, the *savans* in Protestant Christendom, have made a dead set at all facts of the supernatural kind; but those in the Roman Church are specially discredited. Partly, this is due to the general practice of confounding those established by judicial process, with the mass of unaccredited and *pseudo* miracles; but chiefly, I think, to the fear that the admission of any of its miracles as genuine, in some way involves also the recognition of its authority and doctrines. But are we shut up to this alternative of denying all supernatural occurrences in that church, however well attested, or of conceding all its claims and dogmas? I think not. Because, on the invocation of a saint, a cripple miraculously recovers the use of his limbs, or a blind man his sight, does that prove the infallibility of the church to which they belong? Because, in the fervour of her orisons, a saint is raised in the air, or at other times, is privileged with visions and revelations, is that any evidence of Transubstantiation? The manifestation of power, and the revelation of truth, are totally distinct. Beyond that which is involved in the fact itself, a miracle is no more evidence of the truth of any particular theological or other doctrine, than of a problem in Euclid. Catholic writers admit Mormon and heathen miracles; they attribute them, however, to a source not divine, but diabolical. The Heathen philosophers acknowledged the miracles of the early Christian Church, but ascribed them to art-magic; and the Jews fathered them on Beelzebub. All agree that so far from miracles proving doctrine, the doctrine is itself the test of the quality of the miracle. Believing

that all churches hold some truth, and none have a monopoly of it; and that their common points of agreement are of infinitely higher consequence than their points of divergence, I endeavour to find the facts and truths in all churches, without assailing any. It seems to me that this question of the supernatural should be examined from a higher point of view than the sectarian one; and that it can be no unworthy effort, and can surely involve no sacrifice of principle on the part of any, to investigate the laws and conditions which determine and regulate its development and manifestations.

CHAPTER IX.

JOAN OF ARC.

SPIRITUALISM in many ways blends with both ecclesiastical and secular history. Through individuals under spirit-influence, it has, sometimes in a very marked degree, shaped and guided the destinies of Church and State. Thus, Constantine, who established Christianity as the religion of the Roman world, was converted to the Christian faith by becoming the subject of spiritual vision. As he was marching at noonday at the head of his army, he beheld a luminous cross suspended in the air, and inscribed with the words, "*By this conquer.*" During the ensuing night, the form of Christ himself presented itself with the same cross, and directed him to frame a standard after that shape. Of course, modern writers essay to throw doubt and contempt upon this narrative: Gibbon's lip curls with its usual sneer, and enlightened Protestant orthodoxy salutes him with a loving kiss. Spite of all railing, and of all fanciful conjecture to explain away the literal truth of the narrative, it still remains recorded by Eusebius, the eminent Church Historian, and contemporary of Constantine; who avers that Constantine related it to himself, and attested its truth by a solemn oath. "And it is certain," says the sceptical WADDINGTON, in his *History of the Church*, "that about that period, and possibly on that occasion, a standard was so framed, and continued to excite the enthusiasm of the Christian soldiers."

Passing, however, to a later instance, and from a Roman Emperor to a village girl: let me briefly sketch the history of a rustic maiden,

who under spiritual guidance, became the deliverer of her country in the hour of its greatest peril. The story of Jeanne d'Arc (or as we call her, Joan of Arc,) has been often told, but it never fails to interest. A recapitulation of its leading incidents may serve to confirm our spiritual faith, and give us broader and deeper views of the mission which spirits, under Providence, may at times have to fulfil in relation not only to the destiny of individuals, but of nations.

France had fallen upon evil days; torn by internal feuds, ravaged by a successful invader, and its bravest troops in league with the foreigner, its nationality was all but annihilated. The enemy had marched on from victory to victory, town after town had surrendered, one stronghold after another had been captured;—while its king, imbecile, frivolous, immersed in pleasure, was contemplating his personal safety in flight, rather than the honour of his crown, or the independance of his kingdom.

At the time our story opens, Orleans was the only town of note which still held out in the king's favour. His last hopes hung upon its fate; it resisted gallantly; but the siege was now converted into a blockade; its defenders were daily becoming fewer, and provisions scarcer; and as tower after tower rose around it, hope of succour from without became fainter. And when a last effort to relieve it had failed, the hearts of its few surviving defenders sunk within them: they offered to remain neutral during the war, and to place their city as a deposit in the hands of Burgundy. "I will not beat the bush for others to capture the bird," was the contemptuous reply of the Regent. They were told that nothing short of unconditional surrender would be accepted.

It was then, when the lion had trampled down the lilies—when France, beaten and hopeless, lay at the feet of the conqueror, that spiritual powers, through the agency of a humble unlettered country-girl, turned the tide of fortune, rescued the apparently doomed city, and delivered her country out of the hands of its enemies.

The noble hall of the Castle of Chinon was illuminated with the light of fifty torches, and crowded with knights and nobles, when the first interview between Charles the Dauphin and Joan took place: that he might the better test her claims, the king had disguised himself, mingling without ceremony among his courtiers, of whom we are told about three hundred were present, while some of them, splendidly attired, took the upper places. Undisturbed by the

splendour of the scene and the gaze of the spectators, Joan, without hesitation, singled out the king, and advanced towards him with firm step; then, bending her knee before him, exclaimed, "God give you good life, gentle king!" Charles, descending to falsehood, replied, "I am not the king, he is there," pointing to one of his nobles. "In the name of God, you are he, and no other," returned Joan. She then continued, "Oh most noble dauphin, I am Joan, the maid sent by God to aid you and your kingdom against the English. And I am commanded to announce to you, that you shall be crowned in the city of Rheims. Gentle Dauphin, why will you not believe me? I tell you that God has pity upon you and upon your people, and that St. Louis and St. Charlemagne are interceding for you now before him." Charles then drew her aside and conversed with her, when, among other things, she disclosed to him a secret which he was certain was known to himself alone. He declared himself satisfied of the truth of her pretensions.*

Before this interview was permitted, Joan had been subjected to an examination as to her religious orthodoxy; she now again had to pass through the ordeal of a tedious theological examination, ere learned doctors could assure themselves, and certify to the king that she was not in league with the devil. A commission was also appointed to obtain the fullest particulars of her previous life. To their report we are chiefly indebted for the facts known of the early life of Joan. As the result of their inquiries, it appeared that Joan was the child of poor parents, who lived in an humble cottage, in an obscure village, near the borders of Lorraine. She had neither learned to read nor write, but her mother had taught her to spin and sew. She bore an unblemished character, had a strict regard for truth, was thoughtful, deeply religious, free from many of the superstitions of her time and neighbourhood, and had been often laughed at by her young companions for preferring to attend church, to joining in the village dance. She assisted her parents in house-

* It is said that in the Royal Library of Paris this secret has been at length discovered. Joan, it seems, reminded the king of a prayer which he made one morning during his distress, and which she repeated to him. Mr. Sharon TURNER, who, in his *History of England*, labours hard to rid the narrative of its spiritual element, (Hamlet with the Ghost left out), *suspects* "that some one very near the king and acquainted with his secret thoughts was now secretly assisting the maid." But this suspicion is quite gratuitous, alike destitute of evidence and probability: "the wish is father to the thought." It is in this manner that the facts of spiritualism are generally treated. If they cannot be disproved, or explained away, they are assailed with hypothesis—conjecture—suspicion; anything will do. Give a dog an ill name and it is always easy to find a stone to fling at him.

hold duties, and among her active out-door employments, was accustomed to tending cattle; and she had learned to mount and ride on horseback with little or no accoutrements, which may account for the equestrian skill and fearless riding she afterwards displayed. The priests to whom she was in the habit of confessing, declared that they had never witnessed a female more pure of soul, more humble in spirit, or more resigned to the will of the Almighty. Sir James MACKINTOSH says:—"She was beautiful, innocent, pious, modest, laborious from her childhood, devoted to the severest observances, and to the most mysterious meditations of religion, such as are cherished by a young female full of sensibility, amidst the lonely occupation of a district of mountains and forests."

Her first experience of spiritual intercourse, appears to have been chiefly intended to prepare her for future communications, and for her subsequent mission. It is thus artlessly related by herself:—"At the age of thirteen I heard a voice from God, to assist me to govern myself. It came at noon, at summer, in my father's garden. I had not fasted the day before. I heard it on my right, towards the church. I was greatly frightened. I rarely hear it without seeing a great brilliancy on the side it comes from. I thought it came from Heaven. When I heard it three times, I knew it was the voice of an Angel. It has always kindly guarded me, and I understand very well what it announces. Though I were in a wood, I still heard it; and usually at noon. When I came into France I often heard it."* The voice exhorted her to continue pious and good, and God would help her.

Soon after this, while tending flocks in the field, she again heard the same voice, which announced itself as that of the archangel Michael. The voice now announced to her, that her country was to be delivered from the English yoke, and by her means. Joan, in token of submission to what she regarded as the will of Heaven, and in gratitude to the Most High, who had chosen her as his instrument, took a vow to remain unmarried, and to devote herself entirely to her mission. And to this vow she religiously adhered; repelling offers that would have given her rank and wealth, saying that she was a maid consecrated to the service of God and of her country. She, with quaint simplicity, described the archangel Michael, as appearing "in the form of a true and comely gentleman." She also

* Domremy, her native place, being on the borders of the Burgundian territory, would, in her time, be distinguished from France proper.

beheld the majestic forms of St. Margaret and St. Catherine, who showed themselves to her, crowned with rich and beautiful diadems. She touched and embraced them, and kissed the turf where she beheld them. From this time they frequently thus appeared to her, and directed her movements.

Being now instructed in her mission, she proceeded to make it known. Her parents, as might be expected, at first thought but lightly of these rhapsodies, as they would doubtless consider them. She succeeded, however, in convincing her uncle, whom she visited for that purpose, of the reality of these revelations. So impressed, indeed, was he of the truth of her mission, that he decided on going to Baudricourt, the governor of the neighbouring town of Vancoleurs, as her messenger, and revealing her visions to him, entreat his assistance to enable her to reach the king's presence.

The interview with Baudricourt was obtained, but he treated her declarations with the utmost ridicule, advising her uncle to box her ears, and send her back to her parents. Joan was not disheartened by this failure; she resolved to go to Baudricourt herself; to go to him alone if need be. Her uncle, however, accompanied her. It was with great difficulty that she could obtain admission to the governor; still more difficult to win from him a patient hearing; but believing that she was labouring to execute a Divine commission, she persisted, despite of all derision and contempt. Frequent and fervent were her prayers to Heaven, and the strength that she needed was not withheld from her. She continued her passionate appeals and entreaties to the governor, declaring that she must and would see the king, even if in doing so she "wore through her feet to her knees." At last, Baudricourt consented to write to the king, and refer the question of her journey to his decision.

Meanwhile, her piety, earnestness, and evident sincerity had made a great impression on the townspeople. Her fame had reached the Duke of Lorraine, who sent for her, considering that if she were indeed endowed with supernatural powers, she could cure him of a disease under which he was suffering; but Joan replied with truthful simplicity, that her mission was not to that prince, nor had she such a gift.

Her uncle and other friends of Joan, now raised the funds necessary to defray the expenses of her journey to the king; and some gentlemen of distinction promised to accompany her, and to provide her a small escort. Baudricourt gave her the required letters to

the king, and exacted an oath from her escort that they would take all possible means to conduct her safely to the court.

To lessen the perils of travelling through a hostile country, they proceeded by unfrequented bye-paths; sometimes traversing forests and fording rivers; but the maid seemed indifferent to toil or danger; till arrived on friendly ground, she openly proclaimed her mission; announcing to all whom she met, that she was sent by Divine command to relieve the city of Orleans, and to crown the king. At length she reached the neighbourhood of Chinon, where the king was staying, and surmounting all impediments, obtained that interview with him I have already described.

Charles had just made a last effort to relieve Orleans; but so thoroughly dispirited were the French troops, that they were completely routed by a far inferior force. And now he was half persuaded to leave Orleans to its fate, and seek refuge in the mountain recesses of Languedoc.

After two months spent in close investigation of the character and abilities of Joan, her spotless purity being satisfactorily established by several matrons of high rank, and her orthodoxy affirmed by a synod of theologians, it was at length determined to despatch her with relief to Orleans. By direction of the spirit-voices, she assumed male attire, and a white banner was made for her, strewn with the *fleurs-de-lys* of France, and bearing the figure of Christ in his glory, with the inscription "*Jesus Maria*;" and a sword, which she had been told to wear, was found as she described it, marked with five crosses, lying with other arms in the church-vault of Saint Catherine, at Fierbois, and at the precise spot which she had mentioned: it is said to have belonged to the redoubtable Charlemagne. The enthusiasm in her favour had by this time become so great, that the army was now placed under her control. One of her first steps was to reform the morals of the camp, by expelling all bad characters from it; and by calling upon the soldiers to prepare for battle by confession and prayer. She proceeded on the march to Orleans with unfaltering determination, giving such proofs of wisdom, and surmounting such great dangers, as confirmed the belief in her being under Divine illumination and protection. The troops now, despite of the circumvallation, penetrated to Orleans, and Joan, with a convoy of provisions, passed up the Loire, and the besiegers abandoning a redoubt at her approach, she entered the city without resistance,

amid the enthusiastic shouts of the inhabitants. Notwithstanding her fatigue, and that it was nearly midnight, Joan proceeded immediately to the Cathedral, where *Te Deum* was chanted by torch-light. According to her usual practice, she selected her dwelling at the house of one of the most esteemed ladies of the city.

Animated by her presence, and believing themselves to be under celestial guardianship, the courage of the defenders revived. At the head of her troops, clad in armour, Joan attacked and defeated the English in repeated sallies; and so successful were the French soldiers under her guidance, or rather, under the guidance of the spirits who directed her, that in eight days from her entrance into the city, the English, who had besieged it for eight months, were, after many fierce and desperate fights, compelled to raise the siege. The imminent danger which had menaced it and the French kingdom had passed away. Need we attempt to describe the feeling of the inhabitants—how acclamations rent the air—how bonfires blazed in the public streets, and joy-bells pealed from every church; how the people, of all ranks and ages, flocked to the Cathedral to offer up thanks to Heaven—the solemn *Te Deum* mingling with the joyful sobs and tears of the worshippers. Need we say that when Joan, as she had predicted, returned victorious from the last terrible but decisive conflict before the city, that it was indeed a triumphal entry, and that though renowned generals and great men attended her, the holy maid was the centre of all eyes and hearts? Let it suffice to mention, that the city bestowed upon her the title—**MAID OF ORLEANS**—by which she is still chiefly known in France, and that in grateful remembrance of their deliverance, the anniversary of the day, (the eighth of May,) was set apart by the citizens for devotional exercises. It is still held sacred as a holiday in Orleans. The old chronicler HALL, says:—"After the siege was broken up, to tell you what triumphs wer made in the citee of Orleance, what wood was brent in fiers, what wyne was dronke in houses, what songes wer song in the strets, what melody was made in the tavernes, what rondes wer danced in large and brode places, what lightes wer set up in the churches, what anthemes wer song in the chapelles, and what joy was showed in every place, it wer a long work."

But Joan felt that her mission was yet but half accomplished; and, with a view to its completion, the day after the raising of the siege, neither elated with her triumphs, nor wearied with her toils, she commenced preparations for her departure. After she had left the

city, the French chiefs attacked a place named Jargeau, but without success till Joan came to their assistance, when they obtained a decisive victory, and the Earl of Suffolk, who defended the place, was taken prisoner. In a few days after, the English army, in its retreat, was overtaken and defeated with great slaughter, and many of its bravest chiefs perished. Joan displayed in this, as in former actions, the greatest bravery; she exerted herself in staying the carnage, tending the wounded, and administering religious consolation to the dying. Shortly after, Charles, followed by his army and a vast retinue, made his triumphal entry into Rheims, the Maid riding by his side. And there, in the old cathedral of Notre Dame, and in presence of the Noblesse—Counts of the Empire and Princes of the blood—the coronation was performed by the Archbishop. Dunois, the greatest general of his age, standing on one side of the king, and the holy Maid, with the consecrated banner unfurled, on the other.

Immediately the solemn rites were concluded, the Maid threw herself on her knees before the crowned monarch, her eyes streaming with tears, and her whole deportment testifying the deepest emotion, exclaiming, "Gentle king, now is fulfilled the pleasure of God, who willed that I should raise the siege of Orleans, and conduct you to receive here the anointing oil, showing you to be the king to whom belongs the kingdom."

Joan was now at the summit of her glory, but she still retained the simple modesty of character which had always distinguished her. When some one said to her. "Not in any book are such great things related as those you have done;" she answered, "The Lord has a book in which not every scholar can read, however learned he may be; I am only God's minister." The Maid felt however that she had now done the work that was given her to do. She had raised the fallen fortunes of her king and country, and carried on the war so far to a prosperous issue. Orleans was relieved, Charles was crowned. This was all that had been appointed to her. She protested this before the king, and on her knees besought him, it is said with tears, that she might be permitted to return to the home of her childhood and her former occupations. But she urged and entreated in vain. She was told that her presence with the army was still necessary—that the invader was not yet driven from the land; till overcome by their solicitations and appeals she yielded a reluctant, sorrowful assent to their wishes. Alas for the ill-starred

Maid! and yet not so; for the fiery crown of martyrdom she was destined to wear raises her far above the region of mortal pity. But henceforth her story is a fearful tragedy, an ineffaceable stain on the annals of both France and England.

Joan still led the troops, still exhibited the same fortitude and courage she had always shown, but she had ceased to be invincible. No longer upheld by spiritual power and guided by celestial wisdom as heretofore, she became weak as others. Her counsels ceased to exhibit their former wisdom and firmness. She no longer seemed assured that she was acting under the special guidance of Heaven; nor did she now oppose her own judgment to that of the French chiefs, but was "perpetually changing her resolutions, sometimes, eager for the conflict at other times, not." Notwithstanding her *prestige*, and the superiority of the French forces, she now sometimes suffered reverses; and disheartened, she once more requested her dismissal; and even went so far as to suspend her armour above the tomb of St. Denis, and consecrate it to God; but she was again prevailed on to remain with the army. It is not necessary to follow the details of the war and the fluctuations of fortune; suffice it to say that in an attack upon the English, Joan was finally (not without suspicion of treachery) taken prisoner, an event, for which she was not wholly unprepared; as "the voices" had announced to her, that she would fall into the power of her enemies—that it could not be avoided—that she must not be affrighted, but accept her cross with gratitude; and that God would support her strength and courage.

At first, she was treated with some respect as a prisoner of war, but was soon subjected to every species of insult and contumely. So great was the rage of her enemies against her, that they actually burnt a poor woman at Paris, for affirming that she believed that Joan was a good christian who was sent by God. At length for a sum of ten thousand francs, she was handed over to the Bishop of Beauvais, by whom she was brought before a theological tribunal on an accusation, involving, among other charges, sorcery, heresy, and imposture. This course being adopted by her enemies as best calculated not only to glut their revenge, but also to damage and disgrace her character, and that of the cause she had championed. A messenger had been despatched to Domremy, to gain some particulars of her early life, but as these were highly favourable to her, they were carefully suppressed. She was led to trial,

heavily loaded with chains. The Bishop and the Vicar General of the Inquisition, supported by nearly a hundred clerical and lay assessors, appeared against her. But though power, station, talent, subtlety, and learning, were arrayed against an uneducated and unfriended girl, who was not even permitted an advocate or defender, her self-possession, and the courage derived from conscious innocence—possibly too from higher aid, upheld her. The records of this odious mock-trial and of the fifteen examinations to which the maiden was subjected, are still preserved; they occupy more than two hundred folio pages in double columns. The simple good-sense of the maiden's answers contrast strongly with the subtle insidious questions that were put to her. Thus when asked—"Do you know yourself to be in God's grace?" "To answer such a question is a great matter," was her meek reply. "Yes," said a doctor who was present, "it is so great a matter that the prisoner is not even bound by law to answer it." The Bishop furious at this merciful intervention, sternly repeated the question; and an answer, not we think to be exceeded in its piety, humility, and sound comprehension, was given:—"If I am not in the grace of God, I pray God to admit me to it; if I am, I pray God that I may be kept in it." Speaking of the angel Michael, she said to her judges, "I saw him as plainly as I see you now." When, anticipating the sneer of modern sceptics, and in ridicule of her visions, they asked her about the clothing of the spirits, she reprov'd their insinuations by asking in return, if it were possible to conceive that a God who was served by ministering angels could not also clothe them. When asked if the spirits who appeared to her hated the English, she replied, "They love whatever God loves, and hate whatever he hates." And when the crafty Bishop, still trying to entrap her, continued, "Does God then hate the English?" she replied, "Whether God loves or hates the English I do not know, but I know that all who do not die in battle shall be driven away from this realm by the King of France." Being asked why she carried a banner; she said, "I carried it instead of a lance to avoid slaying any one. I have never killed a foe." In reply to further questioning about it, she said, "The voices told me to take it without fear, and that God would help me." And when asked if her hope of victory was founded on the banner, or herself; she answered, "It was founded on God, and on naught besides:" and to an enquiry why she had stood bearing the banner near the altar at the coronation; she explained that as she had shared the

danger, she thought she deserved to partake the honour also. With regard to her assuming male attire, she replied, that she had worn it in obedience to the command of God.

She protested against the injustice of being tried by her personal enemies, appealing for trial to the Council of Basil, or the Pope. She appealed in vain; and the several interrogatories addressed to her, with her replies, were submitted to the decision of the Sorbonne; which decreed, that her revelations proceeded from spirits evil and diabolical; that her visions were improbable, lying, and presumptuous; and that in wearing male attire, she had transgressed the divine law and canonical ordinances. She was recommended to submit herself unconditionally to the church, as persistence, the Bishop assured her, would expose her body to destruction, and her soul to eternal damnation. A sermon full of invective was then preached against her; and at its close, Joan was required to sign a form of recantation, admitting that her pretended interviews with angels and saints were delusive; then pointing to the public executioner, the Bishop told her that death was the only alternative. At first she was unshaken, and replied, with a lofty spirit, to these menaces; but when, with professions of sympathy for her, her enemies had recourse to entreaties, and when the maid (who we must bear in mind was a pious catholic) saw opposed to her the whole ecclesiastical body, whose decisions she had been trained to reverence as infallible; we need not wonder that moved by entreaties, and overborne by the weight of authority more even than the fear of death, she at length, in a moment of weakness, signed the form of abjuration thus imposed upon her. But the malice and duplicity of her enemies was yet further shown. Instead of the paper which she had thus been induced to subscribe, another was substituted and read to the people in which she was made to own the falsehood of all her protestations. Sentence was then passed against her, condemning her to pass the rest of her life in prison; in which "she might weep for her sins, while eating the bread of grief, and drinking the water of affliction."

Her persecutors did not intend however to let her escape with life; the Earl of Warwick declared that his master "had bought her so dearly, that she must be burnt." And the Earl and Bishop together were not long planning a pretext for her destruction. She was forced by their artifices to resume her former warlike apparel, after remonstrating against it for hours without avail. This, accord-

ing to ecclesiastical law, was the relapse into heresy, punishable with death. Joan's enemies would not listen to her explanations. It is said, she spoke now with even more dignity and determination than on her trial; reproaching herself for having signed the abjuration, and declaring, that except in conforming to the dress of her sex, she would in no wise yield to her judges. She was condemned to be burnt, the same day, in the market-place of Rouen.

On her way to the place of execution, her prayers were so devout, and she recommended her soul to the Almighty, in such touching accents, that many of the spectators were moved to tears. Arrived at the place of execution (where a statue is now erected to her memory) she found the wood ready piled, and the Cardinal of Winchester, the Bishop of Beauvais, and other church dignitaries awaiting their victim. The Bishop, with cruel insolence, demanded "If she was not now well convinced that she had been deceived by wicked spirits?" To which she calmly answered, "I know not whether they were good or evil spirits, but I know that I saw them." She listened to the mockery of a sermon that was preached, and then knelt down in fervent prayer, commending herself to God and to the saints; naming especially, her protectresses St. Catherine and St. Margaret, and then, asking pardon for all her offences, she declared that she forgave all those who had injured her; and amid the tears and sobs of many who had come to revile her, entreated the prayers of the spectators. She requested that the crucifix might be held up before her, so that her last look might rest on the sign of her Redeemer. The name "*Jesus*" was the last word audible from her lips. Thus at the age of nineteen, on wreaths of soaring flame, the spirit of the martyr-maid was upborne to Heaven.

But the maid had kindled another fire, a fire which burned in the hearts of the French nation, and which the power and malice of her enemies could not extinguish. Within three years from the death of Joan, of all the English conquests in France, Calais and its petty dependancies alone remained to them. In less than a quarter of a century, an Ecclesiastical court, headed by the Archbishop of Rheims, revised her case and pronounced her entirely innocent of all the allegations brought against her. Even the Bishop of Beauvais, who presided over the infamous tribunal which condemned her, was seized with remorse, and founded the Lady Chapel in the Church

of St. Pierre, at Lisieux, in expiation of "his false judgment of an innocent woman," as he expressly states in the deed of endowment. It is, however, a bitter regret that the genius of a Shakespeare and a Voltaire, should have perpetuated the calumnies of her persecutors. On the other hand, Schiller with genuine poetic insight into character, anticipated in his tragedy, *The Maid of Orleans*, that tardy but sure justice which the final verdict of history has at length fully established.

And now, with the facts of Joan's life before us, how are we to understand them? How, except on the principles of spiritualism, can we read their full significance, and explain their mystery? Ambition, pride, revenge, love of power and notoriety, meanness, cupidity—qualities which mark the impostor: in the life of Joan, we search for them in vain. When Charles would have heaped favours on her, she declined, all honours and presents for herself, beseeching only, that henceforth her native village might be free from any kind of impost; a boon by which she was fondly remembered for nearly four centuries; until, indeed, like many another touching memorial, it was swept away in 1789 by the storm of Revolution. Against the name of Domremy, in the list of the registrar of taxes, was always written "*Neant a cause de la Pucelle.*" (Nothing—because of the maid.) We presume no respectable historian would now brand the maid as an impostor. What then? That she was the victim of hallucination—that her visions were unreal fancies, caused by cerebral excitement; and that her revelations were purely "subjective," the result of mental derangement, is now the favourite explanation of those who resolve all that is wonderful, mysterious, transcending their own experience, into a question of "*nerves.*" So we read in an old history, that when a voice spake from Heaven, among the by-standers who heard it, some recognized it as the voice of an angel, but some "said it thundered." In the present case, the facts are unaccommodating; and they won't fit the explanation—not even to oblige a philosopher. The language and conduct of Joan is too clear, circumstantial, and consistent for any such theory. Make any combination of the figures you please, and add them up, they will never reach that total. Her madness (if it please you so to call it) not only had method in it, but was better than any amount of sanity that could then be got together. There are some nations now who would be none the worse for a little of it. Fancy and hallucination will sometimes account for a great

deal, but to suppose that they adequately explain the Revolutions of Empires, is indeed an odd "fancy"—one of the strangest "hallucinations" that ever deluded philosophers and an enlightened public.*

The Rev. Horace BUSHNELL remarks:—"It is a matter worthy of particular note, when we are falling into the impression that a verdict of the thinking men of our time is entitled to authority on such a question as this, (the credibility of modern supernaturalism), that we have so many characters in history which they can in no way interpret, and which are, in fact, impossible to exist under their theory. How awkwardly do they handle such characters, and how poorly do they get on in their attempt to solve, or even to conceive them. Joan of Arc, for instance—who has not observed the strange figure of imbecility made by the modern school of literary unbelief in the attempt to find a place for any such character? They can do nothing with her. In their view, she is impossible. And yet she has a place in history, and enters into the public life of the French nation, as a determining cause of great events, in the same manner as Charlemagne or any other celebrated commander. She is a phenomenon, for which naturalism has no account, and which, under that kind of philosophy, had no right to happen. It can say that she was a prodigy of straw got up by the leaders, who sought in that manner to retrieve the desperate state of their cause; or, that she was insane; or, that she was romantic; or, that she was a nervous and flighty girl, doing she scarce knew what; or, finally, that she is a myth, and no real personage. And yet the history laughs at all such wisdom, showing us a character real and true, that refuses to be explained by any such feeble inventions in the place of nature, and can be in nowise comprehended in that manner. She begins to be intelligible only when she is classed with Deborah, as a Christian called out from the

* It has been alleged, that the reverses of the English were occasioned by their "superstitious terror" of the maid. But the reverse of this is more nearly the truth. Her claims were at first received by the English with derision, and they fought against her with most determined courage. Their subsequent terror of her, resulted from her continued and wonderful success. MONSTRELET, the only contemporary author who gives any account of Joan, and who was in the Burgundian interest, speaks of the English being—"Overcome by dint of prowess; dispirited by numerous losses, alarmed by the great renown of the maid and the wonders they heard of her courage;" but he never imputes their misfortunes to superstitious fear.

So the enthusiasm of the French in her favour, was consequent upon the proofs attesting her mission—especially the successive realization of the predictions she so confidently made, on the authority of revelations vouchsafed to her. The "superstition of the times" then, is insufficient to explain the facts.

retirement of her sex, by the election of God, and prepared, supernaturally, in the place of secret vision.”*

Joan persistently averred that she was under direct spiritual guidance in the mission she undertook and accomplished. Admit the truth of her averment, and the riddle is solved; on any other theory it is inexplicable. Nor can it be said in this case, that spiritual intervention was exercised for any unworthy end. “What indeed,” says Sir James MACKINTOSH, “could have been a purer object for the exercise of Divine power, than the delivery of France by the spotless hand of a pure and devout maiden?” What indeed? But for this merciful intervention, not only would France in all probability have been subjected to an alien rule, and have suffered all the evils incident to a conquered kingdom, but England itself, by this time, might have been little more than an appanage of the French crown. The *cui bono* of spiritualism, receives, I think, some illustration from the history of France and England in *Anno Domini* 1429.

CHAPTER X.

THE VAUDOIS.—THE BOHEMIAN CHURCH.—THE LEADERS OF THE PROTESTANT REFORMATION.

THE Spirit-world is the causal world—the world of permanent realities; the things we behold in the world of nature, are but transitory phenomena—effects developed to our sensuous perceptions under conditions of time and space. Man, even while in nature, is a citizen of the spirit-world, and is living, though unconsciously, in its midst. As his corporeal structure is sustained by elements from the material world, so his spiritual being is sustained by elements from the spiritual world. They may be drawn from its upper, or its lower spheres; as are his aspirations, so will be his inspirations; but he cannot, if he would, detach himself from *rappor*t with its living though invisible realities. Every great spiritual movement in the natural world is impelled onward by the tides and atmospheres of the spirit-world. The religious revival in our own age, that in

* Dr. Bushnell also instances Cromwell, Columbus, Savonarola, and others, as illustrations of the same truth.

the last century under Wesley, that in the seventeenth century under George Fox, and the Protestant Reformation a century earlier, all attest this truth. The men who were the visible centres of these movements, and by whose more immediate agency they were mainly conducted, as might be expected, were only more deeply conscious of their intimate relation to the spirit-world than those standing outside of these movements, or who, in a subsequent age, know them but by traditions and records, which give only their reflected, and oftentimes distorted image.

The most great and glorious spiritual manifestations, both as regards power and beneficence, ever seen upon our orb, were witnessed eighteen hundred years ago. "Go, and show John again," said Jesus, "those things which ye do hear and see: the blind receive their sight, the deaf hear, the lame walk, the dead are raised up;" and so far was Jesus from teaching that when he was no longer visibly present with his disciples these things would cease, that he told them—"He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do." And He further assured them—"Lo, I am with you alway, even unto the end of the world." And have not humble devout Christians in every age affirmed that the presence of Christ among them has been made evident to their spiritual consciousness? Have they not in ways that are called extraordinary, as well as by ordinary methods, been aided according to their needs by Christ and spirits Christ-like—one with Him even as He is one with the Father? This faith has grown faint and dim in the Christian Church, only as she has become dull in heart, gross in life, faint in trust, and dim in spiritual perception; and as men have emerged from her bosom strong in faith, prayerful in spirit, devout in life, panting for more light and higher inspiration, again and again have they found reason to declare that a divine strength still encompassed them, as the horses and chariots of fire encompassed Elisha—that their steps were guided and their councils inspired by a wisdom not their own—that God's angel-hosts guarded and delivered them. If you doubt it, read the wonderful history of the Camisars, of which some account is given in another chapter, or the scarcely less wonderful and better known history of the "Israel of the Alps," as an historian designates the Vaudois; you will there see that these Christians at least did not subscribe to the notion that the age of miracles was past;—that they had not exchanged the old faith in a "God of Hosts" for the modern

one, in "the strongest battalions." Leger, their pastor, speaks of their victories over their powerful and relentless foes in such terms as, "miraculous deliverance," "most miraculous deliverance," "third miraculous deliverance."

At one time we read of continued successes gained by seventeen men, (six of whom were armed only with slings,) "over enemies fifty times more numerous." The little village of Rora, consisting of fifty houses, defended only by this handful of men, was at length only taken by a simultaneous attack at different points of three divisions of an army of ten thousand men; and even then, the little band succeeded in making good their retreat. At another time, some of the Vaudois had to retreat at night, it being so very dark, that it was found necessary to stretch white cloths upon the shoulders of the guides that they might be seen; and to proceed along the edge of frightful precipices untrodden by human feet; and yet they, and even the wounded on horseback, passed in safety. "When the Vaudois beheld these places by daylight, their hair stood upon their heads." "One who has seen that place would doubtless take that march for a fiction or a fancy."

It was not only from their mountains that they gained their extraordinary victories; from the plains also the enemy, we are told, was swept like chaff before them. The Catholic troops themselves could not help exclaiming, "God must be with these men." "In July, divers of these Waldenses went out into the country to reap their harvest, and in sundry places were all taken prisoners, not knowing of each other's calamity. But God so wrought that *miraculously* they *all* escaped out of prison, to the great astonishment of their adversaries. At the same time, also, *others*, who had been long in prison, and longed for nothing but death, through God's providence were delivered after a wonderful sort."*

Again, what to human calculation could appear more Quixotic than their enterprise to recover their native valleys, (of which treachery had deprived them,) by a body of only eight or nine hundred men, against the apparently overwhelming forces of France and Savoy? Yet this enterprise they not only undertook, but successfully executed; having to march a fourteen or fifteen days' journey through an enemy's country, "where they must charge up high mountains, and force divers straight passages, where a hundred might not only stop, but beat three thousand." Successfully did they contend in

* CLARKE's *General Martyrologie*.

nine or ten battles against the army of France and Savoy, and this, too, "without any commanders experienced in warlike affairs." MUSTON says:—"Eleven thousand French, and twelve thousand Sardinians were baffled by this handful of heroes, clothed in rags, and subsisting on the fare of anchorites." No wonder that BOYER, their historian, speaks of the "wonders," "miracles," and "great miracles," wrought amongst them; nor that Henri Arnaud, their noble pastor and leader,—the Gideon of this little host—tells of their witnessing "prodigies beyond the course of nature, or the natural strength of man."

Even the ordinary operations of nature appear in their behalf to have deviated from their usual course. "Can any one," exclaims ARNAUD, "refuse to recognise the hand of Providence in the extraordinary circumstance that the Vaudois were permitted to make their harvest, not in the midst of summer, but in the midst of winter? Or could any but God have inspired such a handful of men, destitute of gold and silver, and of all other earthly succour, with the courage to go and make war against a king, who at that time made all Europe tremble? Is it possible to imagine that without protection absolutely divine, these poor people, lodged in the earth almost like the dead, and sleeping upon straw, after having been blockaded for eight months, could at last have triumphed? Does it not seem as if God said, 'These are my true children, my chosen and beloved, whom it is my pleasure to feed by my Providence; let the land of Canaan, to which I have brought them back, rejoice to see them again, and make them unusual and almost supernatural gifts?'"

If from the history of the Vaudois, we glance at that of another martyr-church—the Bohemian, we read concerning it, that "So frequent and so manifest were the judgments of God for the protection of this feeble and defenceless flock of believers, that even among their adversaries, it was in those days (about 1506-10) a common saying, 'If any one is tired of life, let him assail the Picards—he will not outlive the twelvemonth.' Various prodigies of a spiritual kind are recorded of them; and," says Mr. Boys, "it is observable that great caution is shown, in examining the evidence of them; for example, in respect to those of the earlier part of the seventeenth century. On one occasion, the authors abstain from positively asserting the fact recorded, because authentic evidence is wanting.

‘We, however, leave it undetermined, because no eye-witness has fallen in our way.’”*

Like their successors—the *United Brethren*—the Bohemians had recourse for the decision of doubtful cases to the *lot*, believing that through this means their decision would be spiritually directed by the Lord. They also believed in spiritual visions and prophetic dreams. Their martyred leader, John Huss, relates dreams in which he received intimation of things which afterwards came to pass; and he, in common with other Bohemians, predicted future events, under, as they believed, the influence of the Spirit: of these predictions, that of Huss concerning Luther may be adverted to as, perhaps, the best known instance.

It is conceded that the testimony to spiritualism of the leaders of the Protestant Reformation is not so ample as at first-thought might be expected. Some of the reasons of this are sufficiently obvious—I will name but two. First, they had not to establish the truth of this belief, for it was the universal Christian faith of their time: their work was to unmask its counterfeits—to bear witness against its corruptions and inversions, both in doctrine and practice. Secondly, both Romanist and Protestant had come to the belief that as the mission of Christ and his Apostles was attested by acts evincing a control over natural forces; so, the manifestation of powers beyond those of the natural man were needful only as the signs and attestations of a *new* religious faith. The Romanists insisted that Protestantism was a *new* religion, and challenged its leaders to display those spiritual powers that should manifest their authority. The Protestants rejoined that they preached no *new* gospel, but the primitive faith taught by Christ and his Apostles, freed from the corruptions and superstitions with which it had been overlaid. To have affirmed the existence of spiritual gifts similar to those exercised by the Apostles would have been, as it seemed to them, to fall into the trap which had been set for them—to admit that they taught a *new* religion, which was just what they were most anxious to avoid. But though on these, and other grounds, the Reformers were cautious and guarded in their language on this topic, a little investigation may convince us that we need be at no loss to discern their sentiments upon it. Let me advert briefly to a few instances: first, however, remarking that the Reformers stand out to us boldly and

* *Historia Persecutionum Ecclesie Bohemiae*, 1648; as quoted by the Rev. THOMAS BOYS, in his *Proofs of the Miraculous Faith and Experience of the Church of Christ in all Ages*.

distinctively as leaders of the Church *militant*. They were firmly persuaded that they had to wage war not alone against priest and pope, but against spiritual foes—the potentates of the lower world; and hence, as may be expected, in their writings, spiritualism more frequently appears under forms of darkness and tempest, than under those sunny, peaceful, and benign aspects which it presents in its relations to the angel-world.

As the central figure of the group—the pivotal man of the Reformation—LUTHER, first and chiefly claims our regard. In a work on the Jews, speaking of the Christian faith, he says:—"From God we learned and received it as the eternal word and truth of God, confessed and confirmed by miracles and signs during these fifteen hundred years to this present time." And in his *De Purgatione*, he asks:—"Who can gainsay these things, which God to this day worketh miraculously at the tombs of the saints?"

He did not desire for himself the grace to work miracles; as, he tells us, in that case—"The Papists would immediately say 'the devil does it by him.'" It was his desire, even, that God would not send him "either visions, or dreams, or angels," as he wished all his thoughts "to be centred in the Scriptures alone." But he is careful to add:—"Not, however, that I derogate from the gifts of others, if haply to any one, over and above Scripture, God should reveal aught by dreams, by visions, or by angels." And again, he writes:—"Now, whosoever thou art, that fearest the Lord, be of good courage; take thou no care, neither be faint-hearted, nor make any doubt of the angels watching and protecting; for most certainly they are about thee, and carry thee upon their hands. How, or in what manner, it is done, take thou no heed; God says it, therefore it is most sure and certain."

It is also to be remarked that, according to his own statements, Luther many times saw, was tempted by, and conversed with spirits from the nether world. RAZEBERGIUS relates that Luther, one evening, as he stood praying, saw the apparition of an evil spirit, or, as he thought, of the devil. Luther himself also related the occurrence to J. Jonas and Michael Cælius; and Cælius records the fact in a passage, to which SECKENDORF, in his *Historia Lutheranismi*, refers.

MICHELET, in his *Life of Luther*, has devoted thirty pages to the relation of the spiritual visitations and temptations experienced by the great Reformer, and to his conversations on this and kindred

topics. Though some of these stories are evidently apocryphal, yet one of Luther's warmest eulogists—Merle D'AUBIGNE, is compelled reluctantly to admit, that—"Satan was not, in Luther's view, simply an invisible, though real being; he thought that this adversary of God appeared to man as he had appeared to Jesus Christ. Although the authenticity of many of the stories on this subject, contained in the Table-talk and elsewhere, is more than doubtful, history must still record this failing in the Reformer." CARLYLE tells us:—"It was a faith of Luther's that there were devils, spiritual denizens of the Pit, continually besetting men. Many times in his writings this turns up; and a most small sneer has been grounded on it by some."

Not only did Luther throw his ink-horn at the Devil, but he had frequent conferences with him, and, by his own report, appears sometimes to have had the worst of the argument. The Devil seems to have been very fond of debate; he would even wake Luther in the middle of the night to hold a disputation with him; and the latter testifies, to finding his antagonist "very learned and expert." Luther seems to have thought that the Devil had a special grudge against him—that he sometimes had recourse to the most petty annoyances to worry him—that he was a constant, though by no means welcome visitor; always, in fact, pretty near his elbow. Hence he says:—"You needn't call very loud for the Devil, the rascal is never far off." And again, he observes:—"We need not invite the Devil to our table, he is too ready to come without being asked; even we, who watch and pray daily, have but too much to do with him. The air all about us is filled with demons." From this last remark, and from others which might be cited, it is evident that Luther's "failing" extended to a recognition of the evil and mischief wrought upon earth by the power and influence of wicked spirits; as from other passages in his writings it is evident that he was also fully conscious of the services rendered to God's servants on earth by His "ministering spirits."

To those who attribute Luther's belief in these things to simple and excessive credulity, it is sufficient to quote his own language and conduct. When some one gave him an account of a woman possessed of a devil, he cautioned the adoption of suitable measures "in order to obviate any possibility of fraud;" adding—"I feel disposed to disbelieve everything that I have not ocular or auricular proof of." And when the Zwickau prophets, in support of their extra-

gant practices, urged that they had immediate visions and revelations from God, and appealed to Luther for support; he, with robust good sense, and in a way exhibiting the utmost sober-mindedness, at once set himself against their fanatical follies. "The Divine Majesty," said he, "does not speak to man immediately, as they call it, so that they have visions of God, for he saith 'No flesh shall see me and live.' Human nature could not survive the least syllable of the Divine utterance. So God addresses man through men, because we could not endure his speaking to us without a medium."

In "the solitary monk who shook the world," we see a truly brave, heroic soul. Trusting in God, and strong in earnest faith, he fought a good fight, undaunted by menace of Emperor, Pope, or Devil. He had the deepest conviction of the divine origin of the doctrine he taught; he felt that his work was of God; and all spiritual action and teaching, hindering, or discordant with it, he at once attributed to immediate satanic agency. This view was compounded partly of fact, partly of inference; it is important to distinguish the one from the other. We may accept the fact that Luther saw and conversed with spiritual beings, without endorsing his conclusion that they were devils, or Beelzebub himself.* It is evident that Luther's judgment herein received its impress from early teachings and the dominant ideas of his time. By comparing his, with other experiences, especially, of a more recent date, we may be led to what I think is a truer explanation. Luther may, or may not have been mistaken as to the character and purposes of the spirits who visited him; but in either case, there appears to be no reason for the assumption that they were other than human, nor would they in all probability ever have been regarded as other, but for fore-gone conclusions derived elsewhere. At all events, the

* There is a passage in LUTHER'S *De Missa Privata et Unct Sacerd*, in which he gives an account of a conference he had with the Devil on the subject of private masses. Luther tells us, that on this occasion—"The Devil put forth his whole argumentative force; and *he has a deep and strong voice.*" Luther reports the debate at considerable length, and, what is not a little extraordinary, he gives the Devil the right side of the argument; and is convinced by him of the idolatrous nature of private masses, which Luther had been in the daily habit of saying for many years; but which he from this time abandoned.

I put it to the common sense of the reader, whether in this case it is more likely that Luther's interlocutor was the Devil in *propria persona*, or, a human spirit, desirous of leading the Reformer to abandon the doctrine and practice in question; but whom Luther, from his previously formed opinions, believed to be the Devil.

facts in question seem more intelligible on this hypothesis than on any other.

Luther also believed in spiritual possession, and in dispossession through fasting and prayer, as his statements, and still more his conduct renders evident. SECKENDORF relates that on one occasion certain persons—"Had brought to Luther a girl eighteen years old, declaring her to be possessed with a devil. He ordered her to say the Apostles' Creed. Having begun to do so, the moment she came to the words 'and in Jesus Christ,' &c., she stopped, and was miserably agitated or convulsed by the evil spirit. Upon this, Luther said, 'I know thee, Satan, thou wouldst have me begin exorcising with great parade; but I will do no such thing.' The next day she was brought into the church, while Luther was preaching, and after sermon, into a small chapel. She there immediately fell prostrate on the ground, struggling and kicking; but was raised by the students who were present. Then Luther addressed the people . . . After that, Luther laid his hand on the girl's head, repeated the Creed and the Lord's Prayer, as also the words, (John xiv. 12) 'He: hat believeth on me, the works that I do shall he do also, and greater works than these shall he do.' He then prayed to God with the rest of the ministers of the church, that for Christ's sake he would cast the devil out of the girl. He then with his foot touched the girl herself, with these words: "Proud devil, thou wouldst indeed that I should now proceed against thee with great parade, but I will do no such thing. I know that thy head is crushed, and that thou liest prostrate at, and under the feet of our Lord Jesus Christ.' He then went away; and the girl was taken home to her friends, who afterwards wrote that she was no more troubled by the devil."

Seckendorf also refers to many remarkable prophecies of Luther's—concerning the Emperor Charles:—concerning the then future state of Germany and of Protestantism:—and, in relation to various individuals. Of these predictions, SECKENDORF says:—"That Luther was not erroneously of opinion that he spake in the Spirit, was proved by the result." The majority of readers will think that he spoke only from a shrewd forecast of events, the result of his own natural sagacity, or, when the events predicted are too circumstantial to admit of this explanation, they will hold them to be mere coincidences, lucky guesses which happened to come true. All that I am now concerned with, however, is that this was *not* Luther's

view; his words are: "*I certainly am of opinion that I speak these things in the Spirit.*" Mr. Boys, in the work before mentioned, points out "Luther's persuasion of a *divine impulse, or spiritual instigation* by which he was moved to attack the Papacy; and that, be it observed, *before* his mind was made up on grounds of conviction and scriptural demonstration, on many points connected with the controversy." He felt this, however, with growing distinctness as his work proceeded, and "by a more accurate consideration of Scripture was confirmed in it."*

MELANCTHON believed in spiritual apparitions, of which he gives a remarkable example, drawn from his own family—his father's sister having appeared to her husband after death, and earnestly conjured him to pray for her; and he recognised the continued agency in the world, of spirits both good and evil. It was, as he believed, by the friendly warning of an angel, who appeared to him, and which he communicated to his friend Grynæus, a learned Protestant divine, that the latter was saved from the malice of his enemies, and his life preserved.

Of CALVIN, we learn that "He regarded Satanic wonders as supernatural and real, not mere sleights;" and it is related that he "Occasionally predicted future events; and the fulfilment of his predictions is distinctly recorded by Beza in the character of his biographer." The following relation is also given by Beza; and it would be satisfactory to many persons, if, in the interest of science, those who in the circumstance detailed, see only the operation of physical causes, will explain how, upon their principles, Calvin, at Geneva, could hear the beat of battle-drums in Paris. The circumstance of the wind's blowing violently from the north, seems to be mentioned for the purpose of more strongly marking, what indeed is of itself sufficiently evident, that the sounds could by no possibility have reached Geneva in a natural way. BEZA gives the account as follows:—"One thing must not be omitted, that on the 19th of December, 1562, Calvin, lying in bed sick of the gout, it being the Sabbath-day, and the north wind having blown two days strongly, he said to many who were present, 'Truly I know not what is the matter, but I thought this night I heard warlike drums beating very loud, and I could not persuade myself but it was so. Let us, therefore, go to prayer, for surely some great business is in hand.' And

* Mr. Boys quotes, in support of this, SECKENDORF, *Lit.* iii., §. cxi., 1., of which he gives both the original and translation.

this day there was a great battle fought between the Guisians and the Protestants not far from Paris, news whereof came to Geneva within a few days after."

Possibly, the word "coincidence," which bears the burden of so many mysteries, and explains none, may be saddled with this also; but Calvin and Beza thought otherwise, and it is *their* views I am now illustrating.

Of BUCER, it may be sufficient to cite Mr. Boys' remark, supported as it is by quotation from that Reformer, that—"With due qualification of the Popish notions, he believed both in demoniacal possession and in exorcism;" and of BEZA, to quote his own statement that—"According as God in his righteous judgment grants liberty to the spirit, it is not difficult to evil spirits to mis-employ a corpse; and for the purpose of deceiving some one, to speak in it, exactly as he uses the tongue of living demoniacs So also it often appears in profane histories that brutes, and even idols, have spoken: which, indeed, is by no means to be rejected as false." Again, he writes on Matt. iv., 24—"There are not wanting persons, with whom demon or devil means nothing more than madness; that is to say, a natural malady, and one which may be cured by physic. Such persons, however, are refuted both by sacred and profane histories, and by *frequent experience*." To the same effect MUSCULUS writes:—"These malignant spirits lurk in statues and images, inspire sooth-sayers, compose oracles, and influence the flight of birds; trouble life, disquiet sleep, distort the members, break down the health, harass with diseases, &c."

JOHN KNOX does not seem to have experienced the same spiritual conflicts as Martin Luther; nor had he his catholic spirit; his nature was not softened by those social amenities, and that love of music and art which distinguished the German Reformer; but in other respects he may be regarded as the Martin Luther of Scotland. He was a stern Iconoclast—a witness for the supreme sovereignty of the living God. CARLYLE calls him:—"An old Hebrew Prophet in the guise of an Edinburgh Minister of the sixteenth century." KNOX himself affirms very distinctly that he was illuminated by the spirit of prophecy. He says:—"I dare not deny (lest I be injurious to the giver) that God hath revealed unto me secrets unknown to the world; yea certain great revelations of mutations and changes when no such things were feared, nor yet were appearing; notwithstanding these revelations, I did abstain to commit anything to writing, con-

tented only to have obeyed the charge of him who commanded me to cry."

Mr. Boys remarks that in some of the works of Knox, we find:—"Predictions not only in the event most true, but *in their details so particular* that they can hardly be resolved, on any principle, into mere inferences, or sagacious prognostications, derived from a general view of God's word, however attentively studied and spiritually applied; but must rather be viewed as predictions or prophecies, in the strictest sense of the word, and as so intended by Knox himself. A good, humble, and simple-hearted man—and Knox was all this—would not have spoken as he sometimes speaks, without intending to convey an idea that he was really prophesying, or foretelling by *inspiration* in the proper meaning of the terms. The predictions to which I refer, were not only express, but *personal*; that is relating to what should happen to *individuals*." Of this, Mr. Boys gives several examples, for which I must refer the reader to his very valuable work.

Dr. Mac CRIE, in his *Life of John Knox*, after referring to some of his prophetic sayings, remarks:—"It cannot be denied that his contemporaries considered these as proceeding from a prophetic spirit, and have attested that they received an exact accomplishment. The most easy way of getting rid of this delicate subject, is to dismiss it at once, and summarily to pronounce that all pretensions to extraordinary premonitions, since the completion of the canon of inspiration, are unwarranted, and that they ought, without examination, to be discarded, and treated as fanciful and visionary. But I doubt much if this mode of determining the question would be doing justice to the subject. A prudent inquirer would not be disposed to acknowledge as preternatural whatever was formerly regarded in this light, and will be on his guard against the illusions of imagination as to impressions which may be made on his own mind. But on the other hand, there is danger of running into scepticism, and of laying down general principles which may lead us obstinately to contest the truth of the best authenticated facts, and to limit the operations of divine providence. That there have been instances of persons having had presentiments as to events which afterwards did happen to themselves and others, there is, I think, the best reason to believe. The *esprits forts* who laugh at vulgar credulity, and exert their ingenuity in accounting for such phenomena on ordinary principles, have been exceedingly puzzled with some of these

facts—a great deal more puzzled than they have confessed; and the solutions which they have given, are, in some instances, as mysterious as anything included in the intervention of superior spirits, or in preternatural and divine intimations.”

Knox also held that Wishart, Grindal, and other godly men among the Reformers spoke by spiritual revelation of things that were to happen. “In the course of his writings,” says Mr. Boys, “we find him repeatedly mentioning different servants of God, as persons by whom such a power was exercised; and appealing to his hearers as to the fact, both of their predicting, and of the fulfilment of their predictions. He also records, believingly, certain spiritual visions seen by that ‘blinded prince,’ James of Scotland, which he says—‘men of good credit can yet report.’”

I have incidentally mentioned the name of George Wishart, and though he does not occupy so prominent a place in the annals of the Reformation as others to whom reference has been made, yet one or two anecdotes in illustration of the presentiments spiritually imparted to him may not here be out of place, especially as they are but little known. The first, from Knox’s *History of the Reformation of the Church of Scotland*, is as follows:—“While he was so occupied with his God (in preaching and meditation) the Cardinal (Beaton) drew a secret draught. He caused write unto him a letter, as it had been from his most familiar friend, the Laird of Kinnyre, desiring him with all possible diligence to come unto him, for he was struck with a sudden sickness. In the meantime had the traitor provided three-score men, with jacks and spears, to lie in wait within a mile-and-a-half of the town of Montrois, for his dispatch. The letter coming to his hand, he made haste at the first, for the boy had brought a horse, and so with some honest men he passed forth of the town. But suddenly he stayed, and musing a pace, returned back; whereat they wondering, he said:—‘I will not go. *I am forbidden of God. I am assured there is treason.* Let some of you,’ said he, ‘go to *yon place*, and tell me what they find.’ Diligence made, they found the treason as it was: which being shewn, with expedition, to Mr. George, he answered, ‘I know that I shall end my life in that blood-thirsty man’s hands, but it will not be of this manner.’”

Subsequently, Wishart was apprehended and put to death by the machinations of his enemy, the Cardinal, according to his own prophecy. The Cardinal was present at the martyr’s death, reposing leisurely, with other prelates, upon rich cushions, laid for their

accommodation in the windows of a tower, from which the execution might be seen. The following is from the account of it, in "*Howie's Biographia Scotiana* :—"Being raised up from his knees, he was bound to the stake, crying with a loud voice, 'O, Saviour of the world, have mercy upon me! Father of Heaven, I commend my spirit into thy holy hands!' Whereupon, the executioner kindled the fire, and the powder that was fastened to his body blew up. The captain of the castle, perceiving that he was still alive, drew near, and bid him be of good courage: whereupon Mr. Wishart said:—"This flame hath scorched my body, yet it hath not daunted my spirit; but he who, from yonder place, beholdeth us with such pride, shall within a few days lie in the same as ignominiously as he is now seen proudly to rest himself."*

A few weeks after this, the castle was surprised, and the cardinal was put to death, and his body was suspended from the window whence he had witnessed the martyrdom of Wishart, whose prediction was thus fulfilled.

CHAPTER XI.

WITCHCRAFT.

THAT there is a spiritual world in close proximity to the natural world;—that these worlds interact upon each other: that men have held direct intercourse with spirits;—that spirits have operated by and through individuals on this our earth, and have exercised control over material agencies;—that they have impressed and influenced the minds of men, and in various ways manifested their will and power in the natural world, both for good and evil, is not

* The Rev. Horace BUSHNELL remarks of the work from which this is taken :—"Whoever has read that Christian classic, *The Scots Worthies*, has followed a stream of prophecies, and healings, and visible judgments, and specific answers to prayer, and discernments of spirits, corresponding, at all points, with the gifts and wonders of the apostolic age. And the men that figure in these gifts and powers, are the great names of the heroic age of religion in their country—Wishart, Knox, Erskine, Craig, Davidson, Simpson, Welch, Guthrie, Blair, Welwood, Cameron, Carrigill, and Peden. And it is a curious fact, in regard to this great subject, that, while we believe so little, and deny so much, and hold so many opposite assumptions, this same book of Howie, that chronicles in beautiful simplicity more gifts and wonders than all of Irving's, is published by one of the largest and most conservative bodies of Christians in our country, and is read by thousands, young and old, with eager delight. Is it that we like miracles and supernatural wonders, so far off that we need not, or that we can, believe them?"—*Nature and the Supernatural*.

merely a Jewish, or a Pagan belief, but one that may properly be called Human. Looking not at individuals, but at the various nations and races of men, we may truly aver that it is co-extensive with humanity. It has descended to us from hoar antiquity, clothed in the legends and traditions of peoples whose places know them no more: and History has recorded, that in one form or other, this belief has been perpetuated from age to age. We have seen that the devout Hebrew, the philosophic Pagan, the Christian Apologist, has, each in his own way, asserted it. It was a common faith between Catholic and Protestant, bridging over the mediæval and the modern world. It was held most firmly by the papal church when most papal, and by the protestant churches when most protestant.

This belief occupied a prominent position in the theology, and exercised a considerable influence over the fifteenth, sixteenth, and seventeenth centuries. As I may, perhaps, be reminded, it was then most apparent in the prevalent belief in witchcraft: and upon this text I expect much monitory discourse on the "fearful consequences" of "spiritualism" and "credulity," with a moral in favour of "the more enlightened age in which it is our privilege to dwell."

That in this matter of witchcraft, there was folly, knavery, delusion, hallucination, and even insanity, is, I think, unquestionable; but that this belief had no veritable facts to stand upon, is, I think, very questionable. The men of those times have left us some proofs that they were not quite deficient in common sense, and however they may have been mistaken in their judgment in many things, I opine that they were at least as well qualified to judge of the reality of facts which came under their observation as critics born two or three centuries after the events occurred. It is quaintly remarked by GLANVIL that:—"Frequency of deceit and fallacy will warrant a greater care and caution in examining, and a greater scrupulosity and shyness of assent to things wherein fraud had been practised, or may in the least degree be suspected; but to conclude that because an old woman's fancy hath abused her, or some knavish fellow hath put tricks on the ignorant and timorous, that therefore whole assizes have been deceived in judgment upon matters of fact, and that numbers of persons have been foresworn in things wherein perjury could not advantage them—I say, such inferences are as void of charity as of good manners. In things of fact, the people are as much to be believed as the most subtle philosophers and speculators, since then sense is the judge." From the Reverend

Joseph Glanvil to the *Times* newspaper is a long stride; but even the leading journal seems to think that scepticism has gone too far in denial of facts of this description. A leader of September 24, 1863, speaking of reputed wizards and sorcerers concludes that:—"Their operations were based upon the influence of imagination over the functions of the physical body, and the very belief which gave them their reputation gave them also their power. This power we can hardly doubt, was often wickedly exercised, and the old stories of Witchcraft may rest upon better foundations of fact than has been commonly imagined."

Of one thing there can be no doubt, namely, that a belief in witchcraft was then universal. Dr. MIDDLETON concedes that—"All christian nations whatsoever have consented in this belief." It was a belief held by all classes, learned and illiterate, ecclesiastical and secular; by parliaments, kings, emperors and popes; by the most eminent judges, statesmen, scholars, philosophers, and divines; by Anglican and Puritan; by bishops like Jewell, and nonconformists like Baxter. Even so late as the eighteenth century, we find John Wesley, declaring that the giving up of witchcraft is in effect giving up the Bible; and Judge BLACKSTONE, in his *Commentaries*, affirming that:—"To deny the possibility, nay, actual existence of witchcraft and sorcery, is at once flatly to contradict the revealed Word of God in various passages of both the Old and New Testament, and the thing is itself a truth to which every nation in the world hath borne testimony, either by examples seemingly well attested, or by prohibitory laws which, at least, suppose the possibility of commerce with evil spirits." When, in addition, we bear in mind the evidence given in courts of justice, by witnesses on oath, and the confessions of many of the accused, it is difficult to resist the conclusion that this belief must have had a basis of fact upon which to rest. The Reverend Thomas SCOTT in his *Commentary on Exodus, xxii., 18*, says:—"It seems one of the most flagrant absurdities of modern Sadduceeism to suppose that God himself would repeatedly command the magistrates of His people to punish with death a crime which never was committed." And after referring to a number of texts to show that it is "spoken of in Scripture as a real practice," he adds:—"That witchcraft hath been, may be, and that it still is in some parts of the world, actually practised, seems capable of proof, were any collateral evidence necessary to confirm the truth of the divine testimony."

That many cases of so called witchcraft were genuine spirit-manifestations, can I think be clearly established. That there are points of identity between certain of these and of those of our own time, has been apparent to both opponents and advocates of Spiritualism; thus, Dr. L. ROBERTSON, writing *against* Spiritualism in the *Asylum Journal of Medical Science*, says:—"The whole story of the spiritualists, including the rapping, and even the visible spiritual hand, was firmly believed and recorded by the pilgrim fathers."

Just so! I will quote from these and other records some instances in point. Dr. COTTON MATHER, in his *Ecclesiastical History of New England*, records some molestations of evil spirits at the house of William Morse, of Newberry, in 1679, which strongly reminds one of occurrences at the house of Dr. Phelps of Stratford Conn. in 1850. Dr. Mather relates that bricks, sticks, stones, and pieces of wood were thrown by an invisible hand, that an iron crook was violently, by an invisible hand, hurled about, and that a chair flew about the room. A chest was by an invisible hand carried from one place to another; and the doors barricaded, and the keys of the family taken, some of them from the bunch where they were tied, and the rest flying about with a loud noise of their knocking against one another. The man was often struck by the invisible hand with several instruments; the invisible hand cast their good things into the fire, and threw ashes into their plates while at supper. While the man was writing, his ink-horn was by the invisible hand snatched from him, and being able nowhere to find it, he saw it at length drop out of the air into the fire. A little boy belonging to the family was a principal sufferer in these molestations; he was flung about at such a rate that it was not possible to hold him, and by the invisible agency he would be transported from one place to another. His bed-clothes would be pulled from him, his bed shaken, and his bed-staff leap forward and backward. Before these manifestations came to an end, the invisible hand which did all these things, began to put on an astonishing visibility. At length, an apparition of a black-a-moor child showed itself plainly to them. Another time, a drumming on the boards was heard, which was followed by a noise that sang, "Revenge! revenge! sweet is revenge!" At this, the people, very terrified, called upon God; whereupon there followed a mournful note, several times, uttering these expressions, "Alas! alas! we knock no more, we knock no more." About Salem, the centre of the colony, some

scores of people were arrested with "preternatural vexations" upon their bodies: sometimes these spiritual tormentors would be visible to those whom they afflicted. Sometimes a person's hands would be tied closely together with a rope to be plainly seen, and then by unseen hands he would be presently pulled up a great way from the earth before a crowd of people. The "prestigious dæmons" would every now and then cover the most corporeal things with a fascinating mist of invisibility.

"Flashy people," says the Doctor, "may burlesque these things; but when hundreds of the most sober people, in a country where they have as much mother-wit, certainly, as the rest of mankind, know them to be true, nothing but the froward spirit of Sadduceeism can question them. I have not yet mentioned so much as one thing that will not be justified, if required, by the oaths of more considerate persons than any that can be found to ridicule these odd phenomena."

This history was published in New England, shortly after the events narrated. John Higginson, sixty years minister of the gospel in Salem, "In the love and fear of God," bears witness to the truth of it. Nathaniel Mather, John Howe, and Mathew Mead, also aver that the author—"is a person of such well known integrity, prudence, and veracity, that there is not any cause to question the truth of what he here relates."

I give another passage from the records of the pilgrim fathers, as I find it, presented by a writer in the *New England Spiritualist*, together with some comments of the writer of the article.

"What does 'belief in witches' imply? It implies some little faith in our Colonial history. In that, one reads, that Margaret Rule, of Boston, was raised by invisible power from her bed in a horizontal position up to the ceiling above, and held there with such force that it took two or three men to pull her down; ~~that~~ she saw seven or eight *apparitions, three or four of whom she thought she knew*;—that besides the *Black Man*, there came to her a glorious *white spirit*, whose words were full of hope and comfort; also, that when upon her bed in Boston, she saw a young man overboard in the harbour, and *named him*; that the next day it was ascertained that this same young man was overboard, and in danger of being drowned, at the very time when Margaret said she saw him in the water. Mercy Lewis, too, of Salem, another *bewitched one*, i. e., *clairvoyant medium*, saw a glorious white spirit, and described a scene of wondrous brightness, above that of the noon-day sun. In the case of the Rev.

George Burroughs, the similarity of some phases of witchcraft to our modern Spiritualism, comes out with marked distinctness. The witnesses who were called to testify against him—and these witnesses were *afflicted* ones or mediums—at his trial, horrified the court and the beholders, by declaring that they *then saw Burroughs' two deceased wives standing at his side*. Some wonderful *feats of strength* performed by this little man, he himself accounted for by saying that an Indian did the same. The bystanders could see no Indian; therefore they concluded that it was *The Black Man*,—*The Devil*, who helped him; 'for,' says the historian, 'the afflicted ones generally say that *The Black Man* resembles an Indian.' Why not then believe him to have been in each case an *Indian Spirit*?" The question is a pertinent one; and the only answer to it seems to be that men's minds were then so filled with theological preconceptions, that no room was left for any other inference, however clearly the facts might seem to require it.

The same article also has the following curious and suggestive passage:—"Magnetizers, whose presence induced fits, convulsions, and trance upon susceptible subjects, whether to mundane or to spirit influence, were alike deemed the servants of the evil one, and as such suffered death. When near a score of them had thus been put out of the world, it was seen and felt on high, that either a stop must be put to such works, or the infant nation would be ruined; then the powers of the Christian heavens, "legions of angels," brought a force to bear which thwarted the purpose of Indian spirits to make the whites their own destroyers, and thus restore their land to the aborigines. The work of destruction ceased with an unexplained abruptness. We have hinted here the cause of that sudden change, as it was recently stated to us by one of the victims."

The misconception referred to was the true cause of the cruel persecution and death of thousands of reputed witches.* The facts, misunderstood, were ridden by theories, and viewed in the lurid light of a baneful superstition, compounded of Paganism, Judaism, and a cor-

* At the same time, it must be admitted, that many of these persons were of disreputable character. Mr. SHARP remarks that:—"Many of them made a boast of their supposed art to intimidate and extort from their neighbours whatever they desired; they were frequently of an abandoned life, and addicted to horrible oaths and imprecations; and in several cases vendors of downright poisons, by which they gratified their customers in the darkest purposes of avarice and revenge." Sir Walter SCOTT, and other writers, might be cited to the same effect. No wonder that such characters should attract spirits disorderly and evil like themselves.

rupted Christianity. The manifestations of invisible power that were witnessed, were regarded, not as proceeding from human spirits, but as the work of the Devil and his imps. If spirits made themselves visible, no matter that they were seen as Indians, Africans, Europeans, or even as neighbours, friends, and relatives; this was only a greater proof of the malice and subtlety of Satan, who assumed these forms the more readily to deceive those who saw them. When we find a powerful intellect like Luther's, believing that a spirit who conversed with him in "a deep strong voice," and by his arguments convinced him of the errors of the Romish system, was the Devil, we need not wonder at this popular delusion. It was a foregone conclusion established and favoured by the then dominant theology. The witch was believed to be in league with the great arch-fiend for the injury and destruction of mankind. Hence the criminality attached to witchcraft. Thus, in the Act of Parliament of James the First, a witch is defined as "One that shall use, practise, or exercise any conjuration of any *evil or wicked* spirit to or for any intent or purpose." Such offender, lawfully convicted, was doomed to death. Travelling backwards, we find from the Statute-book, that in the reign of Elizabeth, it was only witchcraft "whereby death ensued" that was declared a capital offence. If its practice was attended with other crimes of a less heinous character, it was punishable by imprisonment, the pillory, or forfeiture of goods and chattels, with imprisonment for life, according to the gravity of the offence. At an earlier period, we find that the church indeed reprobated witchcraft, and the belief in witchcraft, as leading to heresy, but the witch was not burnt *unless clearly a heretic*. "It is to be observed that neither among the Roman nor the Pagan nations of Northern Europe was witchcraft deemed an offence against *religion*; in some instances, indeed, the witch was supposed to derive her power from spirits *friendly to mankind*, and her profession though feared, was *held in honour* by her infatuated dupes. Upon the introduction of Christianity, witchcraft assumed a new form, though retaining all its old attributes. Instead of ascribing the supernatural powers of the practitioner to the gods, to Odin, to spirits of good or evil qualities, or to supposed mysteries in nature, the people imputed them to the great fallen spirit mentioned in Scripture. This potent being, from a wicked desire to destroy all that was good and hopeful in man's destiny, was believed to enter into a compact with the aspirant witch, in which, for an irrevocable assignment of her soul at death,

he was to grant all her wishes, and assist in all her malevolent projects. These new features in witchcraft, thoroughly changed and prodigiously extended the superstition throughout Europe. As this superstition gained force in the Christian world, the devil gradually lost many of the former features of his character; or rather, a different being was substituted for him, combining the characteristics of the Scandinavian *Lokke*, with those of a satyr of the heathen mythology. Such as he was, he played an important part in the annals of modern witchcraft, which was supposed to rest entirely on the direct and personal agency of himself and the imps commissioned by him."* (Article. *Superstitions*. Chambers' *Information for the People*.)

To debit spiritualism with the consequences of the mistake here pointed out, is as reasonable as charging Christianity with causing the fires of Smithfield. Had the true nature of spiritual intercourse been better understood, and the facts connected therewith rationally investigated at the time of their occurrence, we should have been spared those appalling results which constitute one of the darkest and saddest chapters in the annals of history; and there can be no doubt that philosophy and psychological science would have been largely benefitted by such investigations.

CHAMBERS, in his *Domestic Annals of Scotland*, gives an account of one Elizabeth Dunlop, who was tried for witchcraft. "Her only offence was giving information, as from a supernatural source, regarding articles which had been stolen, and for the cure of diseases. 'She herself had nae kind of art nor science sae to do;' she obtained her information, when she required it, from 'ane Tom Reid, wha died at Pinkie,' that is, at the battle fought there twenty-nine years before." She gave a minute description of the personal appearance of this Tom Reid, and stated that on one occasion—" 'Tom gave out of his own hand, ane thing like the root of ane beet, and bade her either seethe or make ane saw (salve) of it; or else dry it, and

* Many of the vulgar traditions and grotesque accessories of witchcraft are, apparently, corruptions of early Aryan myths, originating in the observation of natural phenomena, and expressed in the highly figurative and poetic language of an unscientific, but reflective and highly imaginative people. (See KELLY'S *Curiosities of Indo-European Tradition and Folk-Lore*.)

The medicated unguents with which the witches sometimes anointed their bodies, may, through their effects on the nervous system, have induced a state of *coma*; and the *diablerie* of the *sabbat* may thus have been real subjective experiences, their peculiar form taking the impress of the belief then and there prevalent. The impressions which the witch fastened on the minds of others were doubtless often similar to those with which we are now so familiar in what are called biological experiments.

make powder of it, and give it to sick persons, and they should mend. . . . She mendit John Jack's bairn, and Wilson's of the town. . . . The Lady Thirdpart, in the Barony of Renfrew, sent to her, and speerit at her wha it was that had stolen frae her twa horns of gold, and ane crown of the sun, out of her purse? And after she had spoken with Tom, within twenty days she sent her word wha had them; and she gat them again. . . . Being demandit of William Kyle, burgess in Irwine, as he was coming out of Dumbarton, wha was the stealer of Hugh Scott's cloak, ane burgess of the same town? Tom answerit, 'That the cloak wald not be gotten, because it was ta'en away by Mally Boyd, dweller in the same town, and was put out of the fashion of ane cloak in [to] ane kirtle,' &c. Bessie being asked how she knew that her visitor was Tom Reid, who died at Pinkie, answered, 'That she never knew him when he was in life, but that she should not doubt that it was he bade her gang to Tom Reid, his son, now officer in his place to the Laird of Blair, and to certain others, his kinsmen and friends there, whom he named, and bade them restore certain goods, and mend other offences that they had done.'" &c.

Another case is that of Christian Shaw, of Bargarran, a girl about eleven years of age. Among other phenomena in her case, we read that she was moved through the air without touching the ground; she was lifted up to the top of the house; she was, by invisible hands, dragged down into the cellar, &c. She would reason with her tormentors, implore them to leave her, and wonder why others did not see them as well as herself.*

The Baron DUPOTET, in his *Introduction to the Study of Animal Magnetism*, cites several cases of witchcraft in the sixteenth and seventeenth centuries, in which genuine mesmeric and spiritual phenomena were unmistakeably present. Among others quoted by him is the following, being an abstract of a narrative published in 1697, entitled, *The Surrey Demoniack, or an Account of Satan's strange and dreadful Actings in and about the body of Richard Dugdale, of Surrey, near Whalley, in Lancashire*. "In the year 1697, Richard Dugdale, a boy nineteen years of age, excited considerable attention in Surrey as a demoniac; his fits were witnessed and verified by numerous clergymen, physicians, and persons of respectability.

* A full account of this case, which is attested by a Commission of the Privy Council, will be found in *Sadducismus Debellatus, or, A True Narrative, &c.* Collected from the Records, 1698.

His fits commenced with violent convulsions, his sight or eyeballs turned upwards and backwards; he afterwards answered questions, predicted during one fit the period of accession and duration of another fit; spoke in foreign languages, of which at other times he was ignorant, and described events passing at a distance. Here again I shall quote *verbatim* the words of the narration:—"At the end of one fit the demoniac told what hour of the night or day his next would begin, very precisely and punctually, as was constantly observed, though there was no equal or set distance of time between his fits; betwixt which there would sometimes be a few hours, sometimes many; sometimes one day, sometimes many days.' 'He would have told,' says one of the deponents on oath, 'when his fits would begin, when they were two or three in one day, or three or four days asunder, wherein he never was, that the deponent knoweth of, disappointed.' On one occasion, while the minister was preaching to him, he exclaimed, 'At ten o'clock my next fit comes on.' 'Though he was never learned in the English tongue, and his natural and acquired abilities were very ordinary, yet when the fit seized him he often spake Latin, Greek, and other languages very well.' He often told of things in his fits done at a distance, whilst those things were a-doing; as, for instance, a woman being afraid to go to the barn, though she was come within a bow's length of it, was immediately sent for by the demoniac, who said, 'Unless that weak-faithed jade come, my fit will last longer.' Some said, 'let us send for Mr. G.' the demoniac answered, 'He is now upon the hay-cart,' which was found to be true. On another occasion, he told what great distress there was in Ireland, and that England must pay the piper. Again, one going by him to a church meeting, was told by the demoniac in his fit, 'Thou needst not go to the said meeting, for I can tell thee the sermon that will be preached there;' upon which he told him the text, and much of the sermon that was that day preached. Lastly, it is certified by two of the deponents, that 'the demoniac could not certainly judge what the nature of his distemper was, because, when he was out of his fits, he could not tell how it was with him when he was in his fits.'"

After citing many similar cases of individuals,* DUPOTET adverts to

* See, in particular, his account of the case of Martha Brossier, in 1599, of which the substance is this:—"At the suggestion of the Bishop of Paris, the King ordered a committee, composed of the most eminent physicians, to examine and report on her case. These physicians, Messrs. Marecot, Ellain, Haulin, Riolan, and Duet, "were all men of scientific attainments and unimpeachable moral integrity." "This report," they say, "we present unto your majesty with

others in which numbers were concerned—as that of the nuns of the Ursuline Convent in the city of Loudun, in the days of Cardinal Richelieu, who were all violently convulsed, and displayed extraordinary strength, and apparently supernatural knowledge, and that of the Convulsionnaires of St. Medard, who exhibited phenomena of the same description at the tomb of the Abbé Paris, and concerning the facts of which, Dr. BERTRAND remarks:—"They are so well attested—and it was so impossible for the observers to be deceived in regard to them—that if we venture to deny their reality, we must absolutely cease to look upon testimony in any case as a means of arriving at certainty." DUPOTET says:—"How these effects were produced, whether by exciting the imagination or the fears, or otherwise affecting the nervous system of the afflicted, is not the question at issue; all we have to do with, is the simple fact that such phenomena really were developed, that the report of them is not false, that they were not feigned, but were veritable effects, depending on the operation of causes which were not then, and may not yet be clearly understood. That they are referable to some fixed principle, however occult, may be inferred from the very circumstance of their constant uniformity; that is to say, these symptoms of possession have been alike in all parts of the world, although it is manifest there could be no collusion or contrivance between the distant parties who exhibited them, whereby any such agreement could be simulated."

Perhaps, if the subject was carefully studied in connection with the ideas and character of the time, and by the light of the spiritual

a naked simplicitie, the faithful companion of truth, which you have desired from us in this matter. For the opinion that it proceedeth from sicknesse, we are clearly excluded from that, for the agitations and motions we observed therein, doe retain nothing of the nature of sicknesse, nay, not of those diseases whereunto of the first sight, they might have resembled." &c. "Touching the point of counterfeiting," they refer to the insensibility of her body to pain, which they severely tested—to "the thin and slender foam that in her mad-fits we saw issue out of her mouth, which she had no means to be able to counterfeit;" and to her answering in Latin, Greek, and English, "and that upon the sudden." Incidentally, they refer to "that which my Lord of St. Geneuefue, and many others, doe report, that this maide was lifted up into the ayre more than four foote above five or six strong persons that held her;" but "at that wonder" they were not present. The report concludes with this solemn declaration:—"By reason whereof, and considering, also, (under correction) that Saint Luke, who was both a physician and evangelist, describing the persons out of whose bodies our Lord and His Apostles did drive the devils, left unto us none other nor any greater signes than those which wee think wee have seene in this case, wee are the more induced, and almost confirmed to believe and to conclude as before (that this maide is a demoniacke), taking God for a witnesse of our conscience in this matter.—Made at Paris, this 8rd April, 1599."

manifestations of our own day, it might be found that spiritualism is a key to unlock many of these mysteries of the past; and if it should thus enable us to better understand some of the strange facts of human history, and of human nature, and so to steer clear of the mistaken judgments of our ancestors, while we avoid the dogmatic sadduceism of our contemporaries, it will have done the world some service.

CHAPTER XII.

GUARDIAN ANGELS AND MINISTERING SPIRITS.

In all nature we may observe a contrasted duality. Positive and Negative—Light and Darkness—Good and Evil: and the potency of an influence for good, when that influence is perverted, becomes, in general, the measure of its capacity for evil. Man on earth, stands midway between opposing forces; he may yield to his lower nature, and the promptings of evil within and around him, till he sinks to the lowest hells of godlessness and sensuality: or, he may become the willing recipient of influx from the highest heavens, and, by co-operating therewith, conquer the hells, and ascend the mount of transfiguration, at the summit of which he becomes transformed into the likeness of the angels. This life-struggle is the epic of humanity;—the “Holy War” that is ever waging between the armies of Immanuel and the hosts of Diabolos for the town of Mansoul. “If the Lord be God follow him, but if Baal be God, then follow him;” is the challenge which down the long line of ages comes direct to every man. Yes! life is a battle and a march; and well for man that it is so;—that he is endowed with a nature in discrete degree above the beasts of the field—and is constituted a moral agent—a responsible being, with a capacity of progress bounded only by the Infinite Will.

I think it was Queen Elizabeth, who wished her portrait to be painted without shadows;—forgetting that where there are no shadows, is just where there are no lights; and were the moral world all lights and no shadows, as some think they would like to have it, were there no difficulties to surmount, no perils to brave, no temptations to resist, no sacrifices to endure; where would be those virtues and qualities which ennoble and dignify our nature?

To apply these reflections to the subject of the last chapter, and to the question so often put—"How is it that in intercourse with the spiritual world men are subjected to the deceits, temptations, and molestations of evil spirits?" let me first put the question in a more general and comprehensive form, thus:—"How is it that men are subjected to the influence of evil spirits in the mortal body, and out of it?" I place the question on this broader basis to indicate the analogy which I believe exists between the spiritual and the natural world; and so put, I think the question cannot be satisfactorily answered without considering this farther and deeper one—"What is the chief end and aim of our present life?" If it be "happiness" as the poet affirms; that is, present happiness; then, looking at the world as it is, it seems very like as if the design, had, in part miscarried; but if, as I believe, and as the facts of spiritualism teach, our present life is designed chiefly as preparatory for a life beyond; that its work is educational, that we form here the groundwork and basis of a character that will endure through the ages;—then, it would appear, that these mingled and opposing influences are those best adapted for that development and discipline, that exercise of our spiritual nature and faculties which we need. In this view, not only the temporal calamities of life,—losses, sickness, bereavement; but also the spiritual evils and temptations to which we are subject, may be a means of quickening our spiritual life, and deepening our sense of its infinite issues, and of the need we have at all times to be careful, prayerful, truthful, and earnest; shaping our course by the polar star of right, regardless of the ever-shifting and delusive lights of a temporary expediency. No evil need be wholly so to us. "There is a soul of goodness in things evil had we but patience to distil it out." Of one thing I feel assured; spiritualism may be a means of calling out and intensifying the deepest and most interior principles of our nature;—of elevating us to a higher sphere of spiritual life; or, of sinking us lower in the godless deeps of an unregenerate humanity.

In the last chapter, I exhibited, "the night side" of spiritualism: in this, I purpose to present it in a more attractive and winning guise. *Guardian Angels!—Ministering Spirits!*—The theme suggests all genial and sunny thoughts, it lays deep hold of our affections, it comes to us like the recollections of childhood,—like the remembrance of those loving mother's eyes that beamed upon us in infancy. Yes! it is not a fossilized dogma, but an instinctive and

vital belief,—a revelation written in the heart, and which shines luminous there, and not less so in the pages of the sacred volume. Let me briefly advert to some of the proofs and illustrations of it which that volume contains.

Without going so far as to aver with Swedenborg, that *all* angels were once men, (for in the boundless spiritual universe of God there may be beings in comparison with whom man is but a zoophyte) I may remark, that in the Bible the term Angel (*i.e.* messenger, or one sent) is significant not of nature but of office. I. "Angel" and "Man" are often used indifferently as synonymous and interchangeable. II. Angels are seen as men. III. The angel who appeared to John the Revelator plainly asserted his humanity. IV. St. PAUL, after dwelling upon the worthies of the Old Testament who had "all died in faith" speaks of them as "a great cloud of witnesses" encompassing us about. V. The Bible clearly teaches the constant care and vigilance of the angels in our behalf. VI. And it gives us many illustrations of the fact that they are an "innumerable company," employed on errands of mercy to men. The angels who met Jacob were so numerous, that he called the place where he met them Mahanaim or "the two hosts." When the King of Syria sent "a great host" to seize Elisha; the prophet, speaking to his servant of their (to him) invisible guardians; comforted him with the assurance,—"They that be with us are more than they that be with them;" and when the young man's spiritual sight was opened, he beheld "the mountain, full of horses and chariots of fire" round about Elisha.* The Bible

I.—Haggai i. 13. Rev. ii. 1. II.—Judges xiii. 6, 21. Luke xxiv. 4, compare with John xx. 12. Rev. xxi. 17. III.—Gen. xix. 1, 10. Acts x. 3, 30. IV.—Rev. xxii. 8, 9. V.—Heb. xii. 1. VI.—Psalm xxxiv. 7. Psalm xci. 11, 12. Heb. i. 14. This verse sets forth clearly that ministrations to the servants of God is a *universal* angelic mission—the *established law* of the celestial world.

"It has been asserted by some writers, that, in the angelophanies both of the Old and New Testament, the angels assumed a material body for the purpose of making themselves visible to men. It is a sufficient reply to this—first, that there is not a shadow of evidence for it, and that you might just as well assume that human beings have no bodies except while you are looking at them; and, secondly, there is evidence enough against it in the facts of the case. The disappearance of the angel is as sudden as his appearance. What becomes of the assumed material body when he has done with it? According to this notion, when he disappears, he ought to leave a corpse behind him."—SEARS'S *Foregleams of Immortality*.

* The Rev. S. NOBLE observes on this text:—"The prophet, doubtless, being the immediate agent of God, was in consociation with the angelic world, and in the midst, as to his spirit, of guardian angels; but his servant did not see the angels themselves, but appearances representative

not only asserts in general terms their vigilant constant care and universal ministry, but gives particular instances. Angels delivered Daniel from the Lions, the three Hebrews from the fire, and Peter from prison. The Reverend Richard BAXTER, after replying to various objections to this doctrine of angelic ministration, and citing numerous scripture-illustrations of its truth; says:—"Above *two hundred and sixty times* are angels mentioned in Scripture, and yet how little notice do we take of their help."

There is a class of passages which seem to clearly indicate that angel-ministry is, at least, *one* of the divinely appointed means by which the purposes of God are carried out, especially in answer to the true prayer of the heart, in submission to the divine will. Daniel says:—"Whilst I was speaking and praying, even the man Gabriel, whom I had seen in the vision from the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding." (Chap. ix). Again, of Cornelius, "a devout man, who feared God, and prayed to God always," it is written that on a certain occasion, he saw in a vision an angel of God coming to him, and saying:—"Thy prayers and thine alms are come up for a memorial before God;" and then telling him where he should go and what to do, &c., (Acts x). It was while Jesus was on the Mount of Olives praying, that "there appeared an angel unto him, strengthening him," (Luke xxii). And when the erring disciple drew his sword in defence of Jesus, he was told by Him:—"Put up thy sword, thinkest thou that I cannot now pray to my Father, and He shall presently give me more than *twelve legions* of angels (Matt. xxvi).

Another class of passages appear to favour the belief that a spiritual or celestial guardianship is specially attached to some individuals, if not indeed to all. Thus, Jacob, speaking of his grandsons, exclaims:—"The angel who redeemed me from all evil, bless the lads!"* In *Ecclesiastes*, we read:—"Say not before the angel it was of the defence and protection, which, by the ministry of angels, surrounded him from the Lord." The Rev. T. TIMPSON, remarks on the same passage:—"Angelic spirits, as chariots and horses of fire, surround, not only the prophets of God, but even the weakest Christians; and, were our eyes opened by the Divine illumination and power, we should always perceive them encamped around us as our guardian defenders against the legions of our spiritual foes."

* I am aware that many divines consider that by "the angel" in this and other texts, we are to understand God—the Second Person in the Trinity; but I think the fallacy of this has been sufficiently shown by Baxter and other writers. See BAXTER'S *Certainty of the World of Spirits*, Chapter "Concerning Angels."

an error." JUDITH (*Apocrypha*) says:—"His angel hath been my keeper, both going here, and abiding there, and returning from thence." And JESUS, speaking of little children, says:—"Their angels do always behold the face of my Father which is in heaven." The prevalence of this belief in the Apostolic Christian Church, may be inferred from the fact, that, when Peter, after the angel had delivered him from prison, went to the disciples, they would not at first believe it was him; but said, "It is *his* angel." This expression becomes still more significant, when we bear in mind that in the East to this day, a man's guardian spirit is held to be a sort of double, or *doppleganger* of himself; and is styled "*his* angel."

St. AUGUSTINE says of angels:—"They watch over and guard us with great care and diligence, in all places and at all hours; assisting, and providing for our necessities with solicitude; they convey to thee, O Lord, our sighs and groans, and bring down to us the dearest blessings of thy grace."

The belief that a spiritual and celestial guardianship is exercised over mortals, is diffused beyond either Judaism or Christianity. As remarked by Archbishop TILLOTSON:—"This doctrine of Angels, is not a peculiar doctrine of the Jewish or Christian Religion; but the general doctrine of *all* religions that ever were, and therefore cannot be objected against by any but Atheists." And the author of *An Inquiry after Happiness*, (published 1692) observes:—"I cannot think that the Order, Beauty, and Greatness of the Creation, the fixt and constant returns of fruitful seasons, the filling men's hearts with food and gladness, were the only testimonies God gave the Gentiles of himself and his care for Mankind. When I read in *Daniel* of the Princes of Græcia and Persia, and find that Provinces were committed to Angels as the Viceroys and Lieutenants of God, I cannot think these devout and charitable spirits did with less zeal in their Provinces labour to promote the honour of God, and the good of Man, than evil Spirits did the dishonour of the one, and ruin of the other: and unless the frequent appearances of Angels in the beginning had possessed men's minds with a firm persuasion, that there was a constant commerce maintained between Heaven and Earth: and that Spirits very frequently did visibly engage themselves in the protection and assistance of Men: I cannot as much as imagine what foundation there could be for the numerous impostures of Oracles, or upon what ground the custom of putting themselves under the patronage of some Tutelar Spirit, could have prevailed in the Pagan

world. I do not therefore doubt, but that the Gentile World received very many good offices and advantages from good Angels, as well as suffered many mischiefs from evil ones: and I think I might with good probability, believe that every good heathen as well as Socrates had the assistance of a good spirit very frequently."

In *Pantalogia*, we read:—"That there are such beings as we call angels, created by God, and subject to him as the Supreme Being; ministering to his divine providence in the government of the world by his appointment, and more especially attending the affairs of mankind—is a truth so fully attested by Scripture that it cannot be doubted. Nay, the existence of such invisible beings was generally acknowledged by the heathen, though under different appellations. . . . The belief, however, of middle intelligences influencing the affairs of the world, and serving as ministers or interpreters between God and man, is almost as extensive as the belief in a God; having seldom, so far as we know, been called in question by those who had any religion at all.

Sir Thomas BROWNE believed in the charitable premonitions of angels. "I do think," he says, "that many mysteries ascribed to our own inventions, have been the courteous revelations of spirits; for those noble essences in heaven, bear a friendly regard unto their fellow-natures on earth." And again:—"I could easily believe, that not only whole countries, but particular persons have their tutelary and guardian angels. It is not a new opinion of the Church of Rome, but an old one of Pythagoras and Plato. There is no heresy in it; and if not manifestly defined in Scripture, yet it is an opinion of a good and wholesome use in the course and actions of a man's life; and would serve as an hypothesis to solve many doubts whereof common philosophy affords no solution."—(*Religio Medici*).

"The nations of antiquity traced the origin of their religions, and even of their civilization, to the instructions of the gods, who, in their opinion, taught their ancestors as men teach children."* In the earliest literature of classical antiquity, we find traces of this belief. HESIOD speaks of—

"Aerial spirits, by great Jove designed
To be on earth the guardians of mankind."

HOMER tells us that—

* *Encyclopædia Americana*, Art. Revelations.

"In similitude of strangers, oft
The gods, who can with ease all shapes assume,
Repair to populous cities."

And both Homer and Virgil furnish instances of apparitions, warnings, and predictions of spirits to mortals. APULIUS (*De Deo Socratis*, ch. iv.) asks:—"Are men utterly banished from the communion of the immortals to this terrestrial Tartarus, without hope of the visit of a celestial shepherd to his mortal flock to control the unruly, to heal the afflicted, and to assist the needy?" And he tells us that while the "middle powers between heaven and earth" are by the Greeks called *dæmons*, "by others they are called *vectores*, or carriers." "By these," as PLATO tells us in *The Banquet*, "all denunciations, oracles, and presages are directed." Plato speaks of these *dæmons* as:—"Beings who bring down into the world the oracular responses and good gifts of heaven, and who interpret and convey to the gods the prayers and sacrifices of men." A peculiar tutelary *dæmon*, according to Plato, is allotted to every man—an unseen, yet ever present witness of his thoughts and conduct. The Roman men swore by their *Genius* or good spirit.* Both Greeks and Romans had their *lares* and *lemures*; the *lemures* were evil spirits who haunted the wicked and impious; the *lares* (*familiares*) were the spirits of virtuous men who were believed to exercise a special guardianship over households and families. At the feet of the image of the *lar* was usually placed the figure of a dog, to intimate vigilance. PLAUTUS represents a *lar* as using these words:—

"I am the family *lar*
Of this house whence you see me coming out.
'Tis many years now that I keep and guard
This family; both father and grandsire
Of him that has it now I aye protected."

The Romans also had their *Lares Urbani*, who presided over cities, their *Lares Marini*, who presided over the sea, &c. Many of the Roman urns were inscribed—"To the *Genius* of the Roman people."

* The Rev. H. THOMPSON remarks—"The genii were deities of an inferior rank, the constant companions and guardians of men, capable of giving useful and prophetic impulses, acting as a sort of mediator between the gods and men. Some were supposed to be friendly, others hostile, and many believed one of each kind to be attached from his birth to every mortal: that of each individual was a shadow of himself."

The Koran assigns two angels to every man, one to record his good, and the other his evil actions; they are so merciful, that if an evil action has been done, it is not recorded till the man has slept; and if in that interval he repents, they place on the record that God has pardoned him. The doctrine of angels also occupies a prominent position in the Jewish Rabbinical and devotional books.

PLUTARCH says :—"One Supreme Providence governs the world; and genii participate with him in its administration. To these genii have been given, among different people, different names and different honour."

The faith of Latin Christendom, especially in the middle ages, and, we may add, of the Eastern Churches also, does not appear to have differed very widely in this respect from that of Pagan Rome. Occupations and professions, cities and kingdoms, had each their patron-saint—their guardian and protecting spirit. And the Romish calendar, and in particular the annual celebration of the Festival of Angel-Guardians, may serve to show that this faith is not extinct in, or repudiated by, the Romish Church. That each individual has his guardian angel, has always been a favourite tenet of that church: thus, the Rev. ALBAN BUTLER says:—"Amongst other adorable dispensations of the Divine mercy in favour of men, it is not the least, that He has been pleased to establish a communion of spiritual commerce between us on earth and his holy angels, whose companions we hope one day to be in the kingdom of His glory. It is clear in the Holy Scriptures that the angels receive their very name from their office, in being employed by God in executing His commissions in our favour. That particular angels are appointed by God, to watch over each among His servants, is an article of the Roman Catholic Church of which no *ecclesiastical writer in the pale of the Church ever entertained the least doubt*. That every man even among sinners and infidels, has a guardian angel, is the doctrine of the most eminent fathers, and is so strongly supported by the most sacred authority, that it cannot be called in question." The same writer quotes St. BERNARD, as saying:—"Consider with how great respect, awe, and modesty, we ought to behave in the sight of the angels, lest we offend their holy eyes, and render ourselves unworthy of their company. Woe to us, if they who would chase away our enemy be offended by our negligence, and deprive us of their visits . . . Above all, the angels of peace expect us to live in unity and peace." Dr. GEORGE TOWNSEND in his *New Testament arranged in Historical and Chronological Order*, in a Note "On the continued agency of Angels," remarks on "this most favourite tenet of the ancient Church."—"The early fathers regarded the ministry of angels as a consoling and beautiful doctrine, and so much at that time was it held in veneration, that the founders of Christianity cautioned their early converts against permitting their reverence to degenerate into adoration. We now go to

the opposite extreme, and seldom think of their existence; yet what is to be found in this belief, even if the Scriptures had not revealed it, which is contrary to reason?" Again, in a Note to John xx. 12, he remarks:—"The repeated appearance of angels, both in the old and new dispensations, seem designed to point out to us the near, though mysterious, connexion of the invisible state with that which we now inhabit." This belief in Guardian Angels has been carried so far in the Romish Church, as, in the opinion of many Protestants, to become a species of idolatry; and there is no doubt that this is one of the chief reasons why in Protestant communities the doctrine is so generally looked upon with distrust, and even when it is believed in, is seldom prominently brought forward:—"But surely," says TILLOTSON, "we may believe they (the angels) do us good, without any obligation to pray to them, and may own them as the ministers of God's providence, without making them the objects of our worship." As BAXTER remarks:—"It is a doleful instance of the effect of a perverse kind of opposition to Popery, and running from one extreme to another, to note how little sense most Protestants show of the great benefits that we receive by angels. How seldom we hear them in public or private, give thanks to God for their ministry and help! and more seldom pray for it. When hear we any ministers teach believers what love and what thanks they owe to angels? Whereas the excellency and holiness of their natures obligeth us to love them, and their love and care of us, bespeaketh thankfulness; yea, we have teachers that would persuade men that this savoureth of Popery, and doth derogate from Christ; and yet if the people love and honour and maintain them, they take this to be no derogation from Christ; as if *they* were more amiable than angels, or Christ may not use the ministry of angels as well as theirs."

Many, however, of the most eminent Protestant Reformers and writers have maintained the truth of the doctrine in question. LUTHER, after quoting some Scripture passages which favour it, says:—"Now whosoever thou art, that fearest the Lord, be of good courage; take thou no care, neither be faint-hearted, nor make any doubt of the angels' watching and protection; for most certainly they are about thee, and carry thee upon their hands. How, or in what manner it is done, take thou no heed; God says it, therefore it is most sure and certain." MELANCTHON, believed that he had himself seen an angel, by whose timely warning, communicated to him,

his friend Grynœus was saved from great peril. Bishop HALL, says with great humility:—"It is, I confess, my great sin, that I have filled mine eyes with other objects, and have been slack in returning praises to my God, for the continual assistance of those blessed and beneficent spirits. Oh! that the dust and clay were so washed out of mine eyes, that I might behold, together with the presence, the numbers, the beauties, and excellencies of those my ever present guardians." In reply to the question "Whether hath every one a particular angel to attend him?" Bishop BEVERIDGE answers—"As for the wicked, it cannot be supposed that the good angels are for their company. But that those who are truly pious, have every one his angel always with him, is very probable."

Among Nonconformists, Dr. OWEN says:—"Great is the privilege, manifold are the blessings and benefits that we are made partakers of, by this ministry of angels." BAXTER exclaims:—"Oh! if the eyes of Christians were but opened to see their glorious attendants, they would be more sensible of this privilege, and more thankful than now they be. Some common benefits, even common men may have by these angels, while they forfeit not their helps, but not those special benefits as the saints." "For my part," he adds, "I have had many deliverances so marvellous as convinceth me of the ministry of angels in them." John WESLEY, in a sermon on Heb. i. 14, says:—"May they (the angels) not also minister to us with respect to our bodies in a thousand ways which we do not understand? They may prevent our falling into many dangers, which we are not sensible of, and may deliver us out of many others, though we know not whence our deliverance comes. How many times have we been strangely and unaccountably preserved in sudden and dangerous falls; and it is well if we did not impute that preservation to chance, or to our own wisdom or strength. Not so: God, perhaps, gave His angels charge over us, and in their hands they bore us up. Indeed, men of the world will always impute such deliverances to accidents or second causes. To these possibly some of them might have imputed Daniel's preservation in the lion's den. But he himself ascribes it to the true cause: 'My God hath sent His angel, and hath shut the mouths of the lions.'—Daniel vi. 22.

"When a violent disease, supposed incurable, is totally and suddenly removed, it is by no means improbable that this is effected by the ministry of an angel. And perhaps it is owing to the same cause that a remedy is unaccountably suggested, either to the sick

person or some one attending upon him, by which he is entirely cured.

"It seems, what are usually called divine dreams, may frequently be ascribed to angels. We have a remarkable instance of this kind related, by one who will hardly be called an enthusiast, for he was a heathen, a philosopher, and an emperor; I mean Marcus Antoninus. In his meditations he solemnly thanks God for revealing to him when he was at Cajeta, in a dream, what totally cured the bloody flux, which none of his physicians were able to heal. And why may we not suppose that God gave him this notice by the ministry of an angel?

"And how often does God deliver us from evil men by the ministry of angels; overturning whatever their rage, or malice, or subtilty had plotted against us! These are about their beds, and about their path, and privy to all their dark designs; and many of them undoubtedly they have brought to nought, by means that we think not of. They can check them in their mad career by bereaving them of courage or strength; by striking faintness through their loins, or turning their wisdom into foolishness. Sometimes they bring to light the hidden things of darkness, and show us the traps laid for our feet. In these and various other ways they hew the snares of the ungodly to pieces."

CHARLES WESLEY sings:—

"Angels, where'er we go, attend
Our steps, whate'er betide,
With watchful care their charge defend,
And evil turn aside.

"Their instrumental aid unknown,
They day and night supply,
And free from fear we lay us down,
Though Satan's host be nigh.

"Our lives the holy angels keep
From every hostile power;
And unconcerned we sweetly sleep,
As Adam in his bower."

And in a similar strain Dr. WATTS sings:—

"He bids his angels pitch their tents
Round where his children dwell;
What ills their heavenly care prevents
No earthly tongue can tell."

Dr. DWIGHT, of America, says:—"They (the angels) do not disdain nor grudge to minister to the wants and to the relief, to the instruc-

tion and the comfort of men; who compared with them, are only worms of the dust."

Another American divine, the Rev. W. M. FERNALD in his work, *God in His Providences*, has the following beautiful reflections:—"The great truth of spiritual and angelic agency must be admitted as conspicuous. It occupies a very prominent part in the foreground of the Christian revelation, and the providence of God in this respect is immense. No mind can conceive, or imagination form an adequate idea of the constant, universal, complicated agency of those spiritual beings, in the care and government of this world. They come in moments of danger when we see them not, and prompt the thoughts to safety and to peace; they come in sorrow, to infuse the balm of comfort and the strength of cheerfulness into the mind; they come in temptation, to avert the soul from its purposes of wickedness; they stand by the couch of sickness and the bed of death, and, having themselves passed through the same scenes of mortality, they minister to every human frailty and weakness, and shed the light and strength of heaven through the soul ready to despair. Oh! could we but realize it! could we but see all the reality, and the parting circumstance of the dying bed, how would death be robbed of its sting, and the grave of its victory! . . . They stimulate the reformer to his hard but glorious task, and lead him by a way that he knows not, and, seeing the end from the beginning, sustain him in his trials and carry him onward in his triumphs. We are not alone in this mighty movement of a progressing world. Hosts of purified spirits, who have passed through the same battles with the wrong, and stood out for freedom and truth, are looking down upon our efforts, and assisting us in the work they love; thus also do the Scriptures, assure us of 'a great cloud of witnesses.' The strength of every good cause has more in it of heaven than of earth. There is more of Peace, Freedom, Temperance, and the advocates of a better world and church, among the guardians of our world in Heaven, than is to be found on earth. Every solitary thinker, every lonely man and woman, who, in retirement, or in the midst of persecution, is engaged in the work of human improvement, is, after all, not alone, but in a glorious company strong and bright for the same great movement. And in this respect, when we are tempted to despair, or in weakness and discouragement would look round upon the fearful odds against us, we may say as Elisha said, when suddenly surrounded with the

hosts of the Syrian army, 'Fear thou not, for they that be with us are more than they that be with them.'

"I confess myself surprised (says the same writer) when I look over the ancient records of the Hebrew and Christian faith, and see the almost endless recognition of spiritual and angelic agency, that no more account of it is made by those who profess to be guided by them. It is all, or nearly all, in our day, a theology of the immediate agency of the Deity, while in truth scarcely any can form a worthy conception of what the Deity in his great infinity is, or how He personally operates: while here, in the agency of the Lord Jesus Christ, and the angels who are his ministers, is a familiar, interesting, definite theology, dear to every human heart, and such as the understanding can intelligibly receive."

The Rev. J. CLOWES, M.A., in a work (published 1814) *On Mediums; their Divine Origin and Important Uses*; says:—"As on the one part the blessed angels are in close connection with their Father in Heaven, so on the other part are they in connection also with men on earth, agreeable to the continual testimony of the sacred Scriptures throughout." Arguing the question on both scriptural and rational grounds, he says:—"We conclude, therefore, that in this instance the testimony of revelation is wonderfully confirmed by the documents of the general experience of the whole human race." He considers it "Evident, even to demonstration, that the Angelic Heaven is an *appointed medium of communication* and conjunction between God and man, and that man is, therefore, indebted to this medium, under God, for all the means which he possesses of improving and perfecting his life, whether it be spiritual or natural." And while he considers "It is the supreme delight of these blessed beings to connect themselves with the interiors of the human soul, and to enter thus into a state of the closest communication and most intimate fellowship with man;" yet, even "in our temporal concerns, there is every reason to believe, and to enjoy consolation in believing, that we are never for a moment left destitute of their invisible aid, guidance, and defence The doctrine of angelic mediation is not speculative only, but *practical*; not calculated merely to amuse the understanding, but to *purify and amend the heart and life*, by stimulating to the love and the practice of evangelical virtue, and by thus elevating the soul to a closer and purer conjunction with the Almighty. For it exalts our ideas of the Divine mercy and providence, it brings Heaven nearer to us, and renders us more sensible of the influences

of its blessed inhabitants, by convincing us of their kind intentions towards us, and of the affectionate assiduity by which they would promote our salvation. It diminishes thus the power of that seduction by which the world and our passions would deceive and destroy us." &c.

The Rev. C. H. SPURGEON, in a sermon in November, 1858, remarked :—" We talk of Heaven as a land very far off, but close it is, and who knows but what the spirits of the just are here to-night?" In another sermon he quotes approvingly the line—

"Millions of spiritual creatures walk the earth unseen,"

and adds :—" At all times they are round about us—not more by night than by day."

Another eminent Baptist Minister, the Rev. W. LANDELS, of Regent's Park Chapel, lately preached a sermon on *Ministering Spirits*, (which has been printed and widely circulated.) In this sermon, he says of the angels :—" Their ministry is not a matter of inference chiefly, but of direct and unmistakable testimony. The Scriptures distinctly and positively affirm that holy angels are our attendants, and perform for us various services." These services he enumerates with illustrative citations from Scripture. Again, after quoting texts in proof that the Bible sanctions the belief in "ministering spirits," he says :—" The testimony of these passages is not to be set aside by the fancy to which some so tenaciously cling, that they relate exclusively to the past; for they make no mention of one time more than another. They describe the privileges of the righteous, without reference to time, and throughout every age of the Church's history. Moreover, it should be remembered by those who are so ready to refer them to the past, that the present dispensation is not distinguished from those which preceded it by less, but by greater privileges. It cannot be denied that we need the aid of unseen beings as much now as ever—that their protection, their succour, their gentle influences, the consolation which they minister, are as much required as at any former age. And if equally needed, surely in an age of greater privilege we are not to suppose that their services have been withdrawn. To me, the doctrine of ministering spirits, next to the revelation of God's Fatherly character, is one of the most comforting which the Bible contains; and to restore and confirm the Church's belief in it, and teach her what it implies, is to render her most valuable service."

These are testimonies of men whose fame is in all the churches; and they may serve to show that Spiritualism is not essentially a new doctrine, and though it may be fashionable just now, to affect a contempt for it as a vulgar superstition, and thus save the expenditure of argument which might not be readily forthcoming; yet, with all due respect to modern philosophers, I venture to think that the authority of Scripture, the faith of ages, and the deliberately expressed opinion of thoughtful men, whose views, apart from this question at least, have weight with the Christian world, should lead them to consider that possibly the subject may have some claims to a candid and serious consideration.

I am aware that some of the modes of spiritual intercourse of our day, were foreign to the thought of, and were indeed unknown to, many of the illustrious men whose testimonies I have cited; but they admit the principle of continued angelic and spiritual ministrations; and where this is conceded, the question, whether or no it takes place in the ways that spiritualists allege, is simply a question of fact, to be determined by the evidence presented. But even on the *a priori* ground, it may surely be expected that the modes should vary in different ages to meet men's varying needs; and it would appear from their actual effects that the current spiritual manifestations are peculiarly adapted to meet the widespread materialism of the present time.

I have sought in this chapter to illustrate the belief in guardian angels and ministering spirits, rather than to demonstrate its truth: the latter attempt, indeed, could not have been made, without first proving the truth of other facts and beliefs upon which it is dependent, and which is here assumed; but, in the words of a distinguished writer on philosophy, Dr. George MOORE, author of the *Use of the Body in Relation to the Mind*, it may be said:—"The philosophy which fails to find her desired substitute for religion, also fails to prove that there is any absurdity in believing in these ministrations of angels which Christianity intimates," and by which, "worlds upon worlds of varied intelligencies are bound together in the community of necessity and existence." It is true that it may be easy to excite a smile at some of the concomitants with which this belief is at times associated, though even these are often only the confounding of a truth with the symbol by which it is expressed; but, apart from these accidental associations, I see no absurdity in a faith which has proved a source of rest and strength,

of comfort and hope to men in every age; which has been the inspiration of genius, and is consecrated by the best feelings of the heart.

The belief in guardian angels and ministering spirits is not and cannot become a barren creed if we think upon it, and allow it to work out its natural results. The thought that holy angels surround us, that we are watched by pure and loving eyes, that those whose memories we cherish and revere are still with us, interesting themselves in our welfare—guarding us from evil, and directing and strengthening us in the path of duty, surely cannot fail to exercise upon us an influence of the most salutary kind. And if it be good for us to *believe* in angelic ministry, it must be still better to have such evidence of its truth that we may be said to *know* it. May we strive after that holiness which alone can render us meet companions of the

“Bright ministers of God and grace!”

“O Everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order; mercifully grant, that as thy holy Angels always do thee service in Heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord.”*

CHAPTER XIII.

COUNT ZINZENDORF AND THE UNITED BRETHREN.

The Rev. W. FISHBOUGH, an American divine, author of *The Macrocosm*, (a work which deserves to be better known in this country,) makes the following general but significant statement, the truth of which I propose to illustrate in this and subsequent chapters:—
“Notwithstanding the universal opposition of the various Christian sects, as *bodies*, to the doctrine of an existing inter-communication between mortals and the spirits of the departed, perhaps every one of those sects may be confronted with the testimonies of distinguished individuals of its own members in favour of this very doctrine. It is well known that the Catholic Church has never disputed this doctrine, however she may discountenance the current spiritual manifestations on the ground of their legitimacy. This doctrine was never formally repudiated by any Protestant sect, or, so far as we know,

* *The Book of Common Prayer.* “Collect, St. Michael and all Angels.”

directly discountenanced in any of the written creeds or confessions of faith which have served as charts to the numerous religious bodies which have sprung up since the Reformation." One of the churches whose character and history is specially calculated to call forth interest and sympathy, especially among all, of whatever denomination, who profess the Reformed Faith,—the Church of United Brethren, or Moravians, is a striking instance of the truth of this remark.

Mr. WILBERFORCE, in his well-known work on Christianity, describes the Brethren as :—"A Body of Christians, who have, perhaps, excelled all mankind in solid and unequivocal proofs of the love of Christ, and of the most ardent, and active, and patient zeal in his service. It is a zeal tempered with prudence, softened with meekness, soberly aiming at great ends, by the gradual operation of well-adapted means, supported by a courage which no danger can intimidate, and a quiet constancy which no hardships can exhaust."

The ancestors of the United Brethren had been a church of martyrs for many ages before the Reformation. They gave their testimony against the evils and corruptions of the Church, and maintained it faithfully even unto death. They performed their church worship in their own tongue, and never gave the Bible out of their own hands. Their Church lays claim to Apostolical succession, and certainly exhibits many Apostolic virtues; and their history proves that they have retained many of the Apostolic gifts. Among their confessors and martyrs they reckon John Huss, and Jerome of Prague. So great was their reverence for the Scriptures, that when in the fifteenth century, the bloody hand of persecution struck at them to exterminate them, they kindled midnight fires in the thickest forests, and assembled around them to read the Word; and in the deep and solemn silence offer up their heart-felt prayers to God.

About the year 1470, they availed themselves of the newly discovered art of printing, to publish in the Bohemian language a translation of the whole Bible; Wickliffe's excepted—the first translation of it that we have upon record into any European tongue.

In the seventeenth century, the United Brethren had in their midst a succession of persons who had experience in ecstasy, visions, prophecies, and revelations. An account of these was published by one of their Bishops, John Amos Comenius, in 1659, with a continuation in 1663. The revelations were given through them while in a state of ecstasy, they being only the passive organs of utterance to a superior power; their own minds being unconscious, and their bodies

in involuntary agitation. COMENIUS says :—"I hope it is clear, that not one of us who are admirers of these prophecies, and have admitted them to be extraordinary divine admonitions, have used precipitancy or lightness; but because being convinced of the truth of the things, and the interposition of divine signs, we have seen that these things were done by the help of good spirits." JURIEU, in the preface to his *Accomplishment of the Prophecies*, remarks :—"I found something surprising and extraordinary in the prophecies of Cotterus, Christina, and Dabricius. Cotterus, the first of the three, is great and magnific; the images of his visions have so much majesty and grandeur, that those of the antient prophets have hardly more. They are also admirably laid together, everything supports itself, and one part does not contradict another. I cannot conceive how a simple artisan could have imagined such great things without divine assistance. The two years of the prophecy of Christina, are, in my judgment, a train of as great miracles as have ever been since the Apostles' days, and even the life of the greatest prophets hath nothing in it more miraculous than what happened to that maid. Drabicius hath also his heights and excellencies, but for the most part he is obscure." One of these miracles in the case of Christina Poniatowsky, was her sudden recovering, in one of her ecstasies, from a state of lameness, such that for six weeks she had been unable to stand; another was her revival from so deep a state of trance, or suspended animation, that the witnesses speak of it as positively resurrection from a state of death. She is said by Comenius to have lived an innocent and pious life, to have been of a cheerful disposition, and very far removed from superstition. In her trance-discourses, the Bishop says that she so aptly accommodated passages of Scripture to the subject treated of, that the most experienced theologian could scarcely have done it better. The Brethren were so divided concerning her, that at a meeting in 1629, silence was enjoined respecting the matter, lest the church should be rent by the controversy. Cotterus and Dabricius, were also pious members of the Church; the latter was one of its ministers, and died a martyr. "Poor Dabricius," says an historian of the Brethren, "was taken up; and after his right hand had been cut off, burnt together with his prophecies."

In the year 1722, the Church of the Brethren was raised, as it were from the dead, by a persecution intended to crush its last remnant in Bohemia. Some families flying from thence, found

refuge on the estates of Count Zinzendorf, in Lusatia, where they built a humble village called *Hernhut*, (signifying the Watch of the Lord) which soon became the principal settlement of the Brethren. Their numbers gradually increased, and they have now various small congregations throughout Germany, as well as in Denmark, Sweden, Russia, Holland, North America, and Great Britain. They were the first Protestant Church to send out Missionaries to the heathen, and they have continued to be emphatically *the* Missionary Church. Such was the devotedness of their first Missionaries, that they had determined *to sell themselves for slaves* in order that they might have an opportunity of preaching the Gospel to the Africans, should they find no other way to accomplish their purpose. In the same spirit, one of their first Missionaries to Greenland writes:—"There was no need of much time nor expense for our equipment. The congregation consisted chiefly of poor exiles who had not much to give, and we ourselves had nothing but the clothes on our backs." These Missionaries to Greenland travelled to Copenhagen on foot, and when told that in Greenland they could get no timber with which to build themselves a house, "then," said they, "we will dig a hole in the earth and lodge there."

Such were the men among whom occurred the remarkable manifestations I am about to relate. As their historian tells us:—"The congregation, of which the Church then consisted, had for its germ the choice of Bohemia and Moravia. A great part of them were witnesses who had resisted even to blood, and even to tortures; who had seen with joy the spoiling of their goods, and in whom the spirit of their ancestors lived again. With them were united other Christians, who had been previously attached to other Protestant Churches, but who had all felt the need of a more vital religion, and of a closer spiritual union." Of Count Zinzendorf, who subsequently joined them, and became their bishop, and devoted his life and fortune to the service of the Brethren and the Church, he remarks, that never, perhaps, did a candidate for the sacred ministry undergo, or challenge a more severe examination.

The work from which our examples are taken, is the Rev. A. Bost's *History of the Church of the Brethren* (the author, I believe, is not a member of the Brethren's Communion). He remarks:—"As to the truth of the facts, I think that my authorities may be accounted most respectable. Not to mention that the German nation in general, to which I am indebted for them, has an established character for

honesty and solidity; the Moravian Brethren in particular, and their writers, share the same character in the highest degree; and their writings possess every quality that can entitle them to it."

In a general description of the Brethren's Church, (1740) it is stated very simply that—"In respect to church matters, there are occasionally observed Apostolic graces, *miracles, gifts of seers, &c.* They are received in a child-like spirit, and there the matter ends." Again, in the same paper, Zinzendorf declares:—"I owe this testimony to our beloved Church, that Apostolic powers are there manifested. We have had undeniable proofs thereof in the unequivocal discovery of things, persons, and circumstances *which could not, humanly, have been discovered*:—in the healing of maladies in themselves incurable—such as cancers, consumptions when the patient was in the agonies of death, &c., all by means of prayer, or of a single word. We have seen hypocrites publicly unmasked, without anything that was the occasion externally;—visible signs, both of condemnation and also of recovery, in men who had offended with respect to the Church;—we have seen wild beasts stopped at the moment of their attack, by the word of the Lord, without any external aid, and without themselves having received any hurt, &c." Again, in 1730:—"At this juncture, various *supernatural gifts* were manifested in the Church, and miraculous cures were wrought. The Brethren and the Sisters believed, in a child-like spirit, what the Saviour had said respecting the efficacy of prayer; and when any object strongly interested them, they used to speak to Him about it, and to trust in Him as capable of all good: then it was done unto them according to their faith." The Count—"did not wish the Brethren and Sisters to make too much noise about these matters, and regard them as extraordinary; but when, for example, a brother was cured of any disease, even of the worst kind, by a single word or some prayer, he viewed this as a very simple matter; calling to mind, even that saying of Scripture, that 'signs were not for those who believe, but for those who believe not.'"

David Nitschman, one of the Brethren, wrote an account of his life, and "of the miraculous escape which the Lord vouchsafed to him." From this narrative I extract the following passage:—"When all this investigation was over, they shut us up again all together, chained two and two—I, however, was ironed apart. One Thursday evening, I told my brethren that I had thoughts of leaving them that night: 'And I, too,' instantly added David Schneider,—'I mean

to go with you.' We had to wait till eleven. Not knowing how I should get rid of my irons, I laid my hand upon the padlock which fastened them, to try and open it with a knife; and, behold it was opened! I began to weep for joy, and I said to Schneider, 'Now I see that it is the will of God that we should go.' We removed the irons from our feet, we took leave of the other Brethren in profound silence, and crossed the court to see if we could find a ladder. I went as far as the principal passage, which was secured by two doors; and I found the first opened, and the second also. This was a second sign to us that we were to go. Being once out of the castle, we hung our irons on the wall, and we crossed the garden to reach my dwelling, where we waited awhile, that I might tell my wife how she should proceed when I sent some one to fetch her."

There are some persons who will regard the circumstances of this deliverance—the sudden purpose of escaping expressed by both prisoners before the means of escape were known—the deliverance from irons without visible agency—and the finding the two prison doors open, as mere coincidences; and doubtless the earthquake, the loosening of the prisoners' bands, and the opening of the prison doors in the case of Paul and Silas, would admit of the same easy explanation at their hands. The Brethren, like the Apostles, thought otherwise; they regarded it as a manifestation of supernatural power in their behalf, and gave praise unto God.

A considerable portion of the spiritual experience of the Brethren consisted in *previsions*, *presentiments*, and *spiritual impressions* and *impulses*, and these were faithfully recorded and acted upon by them, with great attendant blessing. We can give only one or two instances of each of these. When Zinzendorf was about to take, in his circumstances, the extraordinary step of entering into holy orders, he conferred with his wife on the subject, "who, with astonishing distinctness, showed and foretold him all that happened in consequence." On one occasion, upon hearing of an order of banishment, Zinzendorf declared that he should not be able to return to *settle* at Hernhut for *ten* years. Through interest in his behalf he was enabled at the end of a year to return for a short time, but through new intrigues was soon again compelled to depart under an order of banishment for life. This order was taken off at the end of *ten* years, when the Count returned and *settled* at Hernhut as predicted. The following account is given of a premonition or presenti-

ment which occurred to Zinzendorf, and of the event which proved that presentiment to be well grounded:—

“In the course of this same journey, a very remarkable circumstance befel him;—having stayed, one day, with a Count of his acquaintance, and having, according to custom, continued the conversation very far on in the night, he prepared to retire to rest; but a singular presentiment impelled him instantly to continue his journey. Having thereupon consulted the Lord in prayer, he was confirmed in this feeling; he took his leave of the Count, had his horses put to, and had scarcely set out, when the ceiling of the room where he was to have slept, fell in! The Count, in whose house this took place, retained a deep impression of the occurrence: and Spangenberg, who relates the fact, had himself seen both the individual and the room.”

Again, one of their first Missionaries, Leonard Dober, when the perils of his missionary project were pointed out to him, and he was told terrible stories of the cruelty of the Cannibals, and of their rancour against Europeans, “used to answer that he himself was astonished when he thought upon his project; but that he could not help following the impulse which he felt, and obeying therein the will of God.”

But, perhaps, the most singular custom among the Brethren—one clearly evincing their belief in Spiritual and Divine guidance, was “to refer the decision of doubtful cases, where opinions were divided, to the *lot*, or rather, under this title, to the Lord himself.” For this practice they found Apostolical warrant and precedent in the New Testament. (Acts i., 24-26). It is to be remarked, however, that the decision of the *lot* was not enforced upon any one, for instance, in the case of a person so elected to any office, in opposition to his conscientious conviction to the contrary. Again, the *lot* was always required to be used publicly and by those who bore office in the Church, and by common agreement. It was never used when the subject was clearly decided in Scripture, or by a fixed rule in the Church, or when the will of God was distinctly marked out by Divine Providence; and never except as a religious act, and with all seriousness and due solemnity of preparation.

If, as the Rev. J. B. MARSDEN asserts, the Brethren attach no infallibility to the use of the *lot*, this would seem to indicate their belief that the Lord operates mediately by ministering and sometimes fallible spiritual agency, as they would never have attributed even

a possible fallibility to the immediate and direct guidance of the Lord himself.

Sometimes, when a subject appeared to the Brethren more than ordinarily doubtful, and they had referred it to the *lot* a second, and even a third time, the original decision was again and again confirmed, and the blessing that followed in abiding by it, even when it was that which least commended itself to the natural judgment, was most marked and striking; for instances of this, I must refer the reader to the History before quoted.

Ministers and bishops in the Church were appointed by *lot*—Zinzendorf himself, was determined by *lot* in entering into holy orders. The same course was pursued by the Brethren in sending forth their first Missionaries. When Leonard Dober resigned the office of general elder, at a synodal conference held in London, 1740, it was unanimously resolved to abolish the office altogether; and instead of depending on the wisdom of a fellow-man, to seek direction from the great Head of the Church, by the use of the *lot*, in all cases in which the Scriptures and the leadings of Providence did not furnish a clear rule of action. The very existence of the Brethren as a separate community, was at one time put to the decision of the *lot*. The Count, at the time referred to, was desirous that the Church of the Brethren should blend with the Lutheran Church. Others, on the contrary, urged that their existing constitution and discipline had been attended with such a blessing that they could not abandon them;—ultimately “The Church agreed to refer with him, the decision of this so solemn question to the Lord himself, by the method of the *lot*. Thus the Church of the Brethren and all its future destinies—its continuation or its extinction, were to depend on a yes or no that should issue from the urn.

“According to the ancient custom of the Brethren, they made two *lots*; on the first of which they wrote—‘To them that are without law, be as if you were without law; being not without law, since you are under the law to Christ; but in order to gain them that are without law.’ The other was,—‘Brethren, stand fast, and hold the traditions which ye have been taught.’ The Church prayed that the Lord would graciously reveal to his own the purposes of his wisdom; and we may suppose with what reverential expectation they saw a child, not four years old, bring out one of these two *lots*. . . . ‘Brethren, stand fast, and hold the traditions which ye have been taught!’—Such was the Lord’s decision.

"Then, as one soul, and with a heart penetrated with thanks to God, the Brethren renewed in a body, their covenant with the Lord; and cordially promised him to abide from that time forth, without variation, in the same ecclesiastical constitution, boldly to employ themselves in the work of Christ; and to proclaim his Gospel throughout the world, and to all the nations to whom he should send them. The Count himself was charged with addressing the Church in a discourse upon the subject; and he did so with extraordinary power and copiousness."

The Brethren have no rigidly defined creed, and object to being considered a sect. They have little esteem for speculative theology, their chief aim being to embody the principles of the Gospel in social organization and daily life. Many of their customs seem the natural outgrowth of a genuine Christian Spiritualist faith. They do not regard the termination of the present life as an evil, but as an entrance upon an eternal state of bliss to the sincere disciples of Christ; hence, they discountenance all outward appearance of mourning. The decease of a brother or sister, is announced to the community by solemn music. At Easter, they have a special service, expressive of their joyful assurance of immortality, and in commemoration of those who during the past year have "gone home to the Lord;" an expression they often use to signify the departure of a brother or sister into the spiritual world.

CHAPTER XIV.

GEORGE FOX AND THE SOCIETY OF FRIENDS.

MACAULAY, in the fourth volume of his *History of England*, has given us his estimate of George Fox, the founder of the church known as the Society of Friends, popularly called "Quakers."* Our accomplished historian can see in Fox, only a very illiterate man, "wandering from place to place, teaching strange theology, shaking like an aspen leaf in his paroxysms of fanatical excitement,

* The name "Quakers" was first applied to Fox derisively by a certain Justice Bennett, because on one occasion, when examined before him, Fox bade him "tremble and quake before the power of the Lord." The nickname soon became popular, chiefly because Fox and his disciples were sometimes seized with a trembling or quaking when praying or preaching "from the spirit."

forcing his way into churches, which he nicknamed steeple-houses, interrupting prayers and sermons with clamour and scurrility, and pestering rectors and justices with epistles much resembling burlesques of those sublime odes in which the Hebrew prophets foretold the calamities of Babylon and Tyre."

Moreover, on the same showing, it appears, that Fox eschewed fashionable etiquette in dress, language, and deportment, in a way "shocking to good taste;" he wore leather breeches; held "that it was falsehood and adulation to use the second person plural instead of the second person singular;" "would not touch his hat to the greatest of mankind,"—worse than all, he laid claim "that the truth had been communicated to him by direct inspiration from Heaven," and had even "for more than forty years since (1691) begun to see visions and cast out devils."

Of course, a decorous, well-behaved Whig Historian, with a due sense of the proprieties, loving safe and moderate courses, delighting in rounded sentences and ornate periods, and proud of belonging to the guild of literary men, could not be expected to have any sympathy with a vagrant unlettered shoemaker, full of strange ways and wild talk; he can "see no reason for placing him, morally or intellectually, above Ludowick Muggleton, or Joanna Southcote."

But a greater writer of our time than Macaulay—one accustomed to observe *men* and not the mere *outsides* of them—Thomas Carlyle; has also taken measure of this same unlettered cordwainer, but by another standard than that of conventional propriety, and finds him altogether a different sort of person. He tells us that:—"This man was one of those, to whom under ruder, or purer forms, the Divine Idea of the Universe is pleased to manifest itself; and across all the hulls of ignorance and earthly degradation, shine through, in unspeakable awfulness, unspeakable beauty, on their souls: who, therefore are rightly accounted Prophets, God-possessed; or even Gods, as in some periods it has chanced . . . Mountains of encumbrance, higher than Etna, had been heaped on that spirit; but it was a spirit, and would not lie buried there. Through long days and nights of agony, it struggled, and wrestled, with a man's force to be free; how its prison mountains heaved and swayed tumultuously, as the giant spirit shook them to this hand and that, and emerged into the light of Heaven! That Leicester shoe-shop, had men known it, was a holier place than any Vatican or Loretto-shrine."

The sketch of Fox I am about to give, is drawn chiefly from his

own *Journal*, and is presented, as far as possible, in his own language.*

He was born in July, 1624, at Drayton-in-the-Clay, in Leicester. He says :—"My father's name was Christopher Fox: he was by profession a weaver, an honest man; and there was a seed of God in him. The neighbours called him 'Righteous Christie.' My mother was an upright woman, her maiden name was Mary Lago; of the family of the Lagos, and of the stock of the martyrs." Of his early life, he remarks :—"While I was a child I was taught how to walk so as to be kept pure. The Lord taught me to be faithful in all things—inwardly to God, and outwardly to man, that my words should be few and savoury, seasoned with grace; and that I might not eat and drink to make myself wanton, but for health; using the creatures as servants in their places, to the glory of Him that created them." It may be questioned whether a University education could have taught him anything of greater value.

His grave deportment, and his observations and inquiries on religion, "beyond his years," induced some of his relatives to advise that he should be educated for the church; but, whether from any objection on his own part or not, the plan was ultimately abandoned; and he was placed with a shoemaker, who was also a dealer in sheep and wool. In this occupation the greatest confidence was reposed in him from his proved vigilance: his constant use of the word "verily" in his dealings, caused those who knew him to say—"If George says 'verily,' there is no moving him." On one occasion, when about nineteen years of age, he had been greatly offended with the light and profane conversation of the young men by whom he was surrounded. He went home in great grief, and spent the greater part of the night alone and in prayer, when, he tells us, the following language was intelligibly addressed to his mind :—"Thou seest how young people go together into vanity, and old people into the earth :—thou must forsake all, old and young, and be as a stranger unto all."

Possessing some little property, sufficient for the supply of his moderate wants, he entirely relinquished trade, that he might give himself up wholly to meditation and religious inquiry. As he advanced in years he became still more serious and thoughtful, yet

* Macaulay has thought proper to sneer at Fox's *Journal*, as "unintelligible" "absurd," and so forth. One who is usually an authority with Macaulay has, however, judged differently: Sir James Mackintosh calls Fox's *Journal*—"One of the most extraordinary and instructive narratives in the world, which no reader of competent judgment can peruse without revering the virtue of the writer."

was far from being a recluse, or neglecting the active duties of life. He sought out and visited those who were in distress, administering to their necessities as far as his slender means would allow. His benevolent and gentle disposition made him a general favourite, and though he generally declined attendance at the weddings and other festivities to which his neighbours invited him, he never failed to call upon the newly married people a short time afterwards, and give them good advice and good wishes, to which he usually added some useful present when they were poor.

The religious exercises of his mind increasing, he broke off all familiarity with his former acquaintance, and leaving his native place, he travelled to London. On his journey, many who made great professions of religion sought to become acquainted with him, "But," he remarks, "I was afraid of them, for I was sensible they did not possess what they professed." He returned home after a few months, but shortly after, again set out on his travels about the country. "He wandered," says MACAULAY, "from congregation to congregation: he heard priests harangue against puritans; he heard puritans harangue against priests; and he in vain applied for spiritual direction and consolation to doctors of both parties. One jolly old clergyman of the Anglican communion told him to 'smoke tobacco and sing psalms.' Another advised him to go and lose some blood. The young inquirer turned in disgust from these advisers to the dissenters and found them also blind guides."

He now wandered about in solitary places, fasting often, and often sitting in hollow trees, with the Bible in his hand, until night came; sometimes even passing whole nights in meditation and prayer—battling with doubts and temptations. At one time, he lay in a trance for fourteen days, and many who came to see him during that time wondered to see his countenance so changed, for he not only had the appearance of a dead man, but seemed to them to be really dead; but after this his mind was greatly relieved of its sorrow, "So that he could have wept night and day with tears of joy to the Lord, in humility and brokenness of heart." "In this state," he says, "I saw that which was without end, and things which cannot be uttered; and of the greatness and infiniteness of the love of God, which cannot be expressed by words: for I had been brought through the very ocean of darkness and death, and through and over the power of Satan, by the eternal glorious power of Christ. . . . And I saw the harvest white, and the seed of God lying thick in the

ground, as ever wheat did, that was sown outwardly, and none to gather it; and for that I mourned with tears."

At length, the purpose of all this providential training became manifest to him. "At one time," he says, "walking in the fields, on a first-day morning, the Lord gave me to see that being educated at college, or acquiring human learning, was not enough to fit and qualify men to be ministers of Christ; and I wondered at it, because it was the common belief of people. But I saw it clearly as the Lord opened it to me, and was satisfied, and admired the goodness of the Lord, who had opened this thing unto me that morning."

Again, a little later, he says:—"The Lord showed me that the natures of those things which were hurtful without, were within, in the hearts and minds of wicked men. The natures of dogs, swine, vipers, of Sodom and Egypt, Pharaoh, Cain, Ishmael, Esau, &c., the natures of these things I saw within, though people had been looking without. I cried to the Lord, saying, 'Why should I be thus, seeing that I was never addicted to commit these evils.' And the Lord answered, 'That it was needful I should have a sense of all conditions, how else should I speak to all conditions?' And in this I saw the infinite love of God." This looks like a glimpse of the system of "Spiritual Correspondencies," since so fully elaborated by Swedenborg.

George Fox now saw, that before persons could properly declare to others the mysteries of life and salvation, they must become, in measure, practically acquainted with them in their own experience; and that as Christ called, commissioned, and sent forth his Apostles in the beginning of the Christian dispensation, so in these latter days, all who have a part in the ministry, must be called and qualified by him.

From this time he ceased attendance on public preaching, but took his Bible, and went alone into private places, waiting upon the Lord in silence. In this retirement, his religious perplexities and distress of mind continuing, when all hope of help from man was utterly gone, and he had nothing outward to look to, he writes:—"Then, oh! then *I heard a voice* which said, 'There is one, even Christ Jesus, that can speak to thy condition.' And when I heard it, my heart did leap for joy. Then the Lord let me see why there was none upon the earth that could speak to my condition; namely, that I might give Him all the glory." &c.

At twenty-three, he commenced his public labours as a minister of

the gospel. In describing his commission, he says :—"I was sent to turn people from darkness to light—to the grace of God, and to the truth in the heart, which came by Jesus, that all might come to know their salvation nigh. I saw that Christ died for all men; that the manifestation of the Spirit of God was given to every man to profit withal. These things I did not see by the help of man, nor by the letter (of the Scriptures) though they are written in the letter, but I saw them in the light of the Lord Jesus Christ, and by his immediate Spirit and power, as did the Holy men of God by whom the Holy Scriptures were written. Yet I had no slight esteem of the Holy Scriptures; they were very precious to me, for I was in that Spirit by which they were given forth; and what the Lord opened to me, I afterwards found was agreeable to them."

He taught that the preaching of the gospel should not be made a trade, but that it should be preached freely, and by all, rich or poor, learned or unlearned, men or women, who felt themselves divinely commissioned to that end. He inveighed against flattering titles, needless and vain compliments, fashions, customs, and ceremonies; advocating plainness, simplicity, temperance, justice, and a rigid adherence to truth, coupled with literal obedience to the command, "Swear not at all." He "proclaimed an insurrection against every form of authority over conscience; he resisted every attempt at the slavish subjection of the understanding. But he circumscribed this freedom by obedience to truth." Christianity, to him, was the highest proclamation of man's freedom, the Magna Charta of the universal rights of humanity. He held that war and violence were contrary to both the letter and the spirit of Christ's gospel. He insisted above all things, on the need of inward purification, of being guided by the Divine light—the "seed of God," which he taught was in every man—the revealer and the test of all truth.

In his Journal we find frequent averments and illustrations of Spirit-power, distinct from him, but operating upon and by him. He speaks repeatedly of "hearing a voice," of being "moved by the Lord," of having "visions," of "great openings," and of "prophecies,"*

* I subjoin an instance of these "great openings from the Lord." "Now, (this was about 1648) was I come up in spirit, through the flaming sword into the paradise of God. The creation was opened to me: and it was showed me how all things had their names given them, according to their nature and virtue. And I was at a stand in my mind whether I should practise physic for the good of mankind, seeing the nature and virtue of the creatures were so opened to me by the Lord. And the Lord showed me that such as were faithful to Him in the power and light of Christ should come up into that state in which Adam was before he fell; in which the admirable

as well as of spiritual "exercises" and "temptations;" of "having a sense and discerning given me by the Lord," and of travelling in the Lord's service "as the Lord led me." He tells us that there "came people from far and near to see me; but I was fearful of being drawn out by them; yet was I *made to speak* and open things to them." The manifestations of spiritual power in his presence were sometimes so great as to be visible to those around him. Thus:— "At Eton, near Derby, there was a meeting of Friends, where there was such a mighty power of God that they were greatly shaken, and many mouths were opened in the power of the Lord God." When at Mansfield, there was a great meeting of professors and people:— "Here I was moved to pray; and the Lord's power was so great, that the house seemed to be shaken. When I had done, some of the professors said that it was now as in the days of the Apostles, when the house was shaken where they were." "In the steeple-house at Ulverton, when the priest had done, I spoke among them the words of the Lord, which was as a hammer and a fire among them. And though Lampitt, the priest of the place, had been at variance with most of the priests before, yet against the truth they all joined together. But the mighty power of the Lord was over all, and so wonderful was the appearance thereof, that priest Bennett said 'the church shook,' insomuch that he was afraid and trembled. And when he had spoken a few confused words, he hastened out, for fear it should fall on his head."

At one time, at a "great steeple-house" in Nottingham, where he had been sent, "The Lord's power," he says, "was so mighty upon me, that I could not hold, but was made to cry out," &c. For protesting in this way against the doctrine taught in the "steeple-house," the constable came and put him into a "nasty stinking prison."*

works of the creation, and the virtues thereof may be known, through the openings of that divine word of wisdom and power by which they were made. Great things did the Lord lead me into, and wonderful depths were opened up unto me beyond what can by words be declared; but as people come into subjection to the Spirit of God, and grow up into the image and power of the Almighty, they may receive the word of wisdom that opens all things, and come to know the hidden unity in the Eternal Being."

These "openings" were not always confined exclusively to divine things, as the following instance may show. In the beginning of 1653, while at Strathmore, his friends, Judge Fell and Justice Benson, chancing to be conversing upon the political events of the time and the doings of the long Parliament, Fox was "moved in spirit" to tell them "that before that day two weeks the long Parliament would be broken up, and the speaker plucked out of his chair." Which prediction was literally fulfilled.

* This appears to be the only instance of Fox having broken in upon the services of any religious congregation, for in all his future attendance at churches, he either waited till invited to

Not only against doctrinal error, but against practical injustice was he constrained to raise a warning voice; thus, (I am still quoting his Journal,) "At a certain time, when I was at Mansfield, there was a sitting of justices about hiring of servants; and it was upon me from the Lord to go and speak to the justices that they should not oppress the servants in their wages. So I walked towards the inn where they sat; but finding a company of fiddlers there, I did not go in, but thought to come in the morning; but when I came again in the morning, I was struck even blind, so that I could not see. I inquired of the inn-keeper where the justices were to sit that day; and he told me at a town eight miles off. My sight began to come to me again, and I ran thitherward as fast as I could. When I was come to the house where they were, and many servants with them, I exhorted the justices not to oppress the servants in their wages, but to do that which was right and just to them; and exhorted the servants to do their duties justly and honestly. . . . They all received my exhortation kindly, for I was moved by the Lord herein."

I subjoin some further phases of Fox's experience as a spiritual medium. "After this I went to a village, and many people accompanied me. As I was sitting in a house full of people, declaring the word of life unto them, I cast mine eye upon a woman, and discerned an unclean spirit in her. And I was moved of the Lord to speak sharply to her, and told her she was under the influence of an unclean spirit; whereupon she went out of the room. Now, I being a stranger there, and knowing nothing of the woman outwardly, the people wondered at it, and told me afterwards that I had discovered a great thing; for all the country looked upon her to be a wicked person. The Lord had given me a spirit of discerning, by which I many times saw the states and conditions of speak, or, till the service was ended; a strong presumptive evidence that, in this instance, his speaking was involuntary, and in obedience to a spiritual power which he was unable to resist, in accordance with his own express declaration. Had he acted on his own volition, it is not likely that his conduct would have been thus exceptional; for, as CLARKSON justly remarks:—"No punishment or danger ever deterred him from doing, or repeating whatever he conceived to be his duty."

"It was a common practice, in those days of religious excitement, for the incumbents, or rather the occupiers of the different parochial livings, to invite religious professors of all sorts, to meet and canvass the floating doctrines of the day, both at the churches and at other places; and this practice had already engaged George Fox in many religious discussions, and also accounts for the early Quakers having so often resorted to churches, either to declare their doctrines, or to exhort men to amend their lives, and act up to the spirit of that holy religion which they all professed to follow in some shape."—MARSH'S *Popular Life of Fox*.

people, and could try their spirits." Of this he gives several instances, which I have not space to quote.

Here is a case of healing by spirit-power:—"After some time I went to a meeting at Arn-Side, where Richard Myer was, who had been long lame of one of his arms. I was moved of the Lord to say unto him, amongst all the people, 'Stand up on thy legs, and he stood up and stretched out his arm that had been lame for a long time, and said, 'Be it known unto you, all people, that this day I am healed.' Yet his parents would hardly believe it; but after the meeting was done, they had him aside, took off his doublet, and then saw it was true. He came soon after to Swarthmore meeting, and there declared how that the Lord had healed him."

Macaulay sneers at Fox's "casting out devils:—"Well, here is an instance of his exorcism: let the reader judge how far the historian's sneer is merited. "Coming to Mansfield-Woodhouse, there was a distracted woman under a doctor's hand, with her hair all loose about her ears. He was about to bleed her, she being first bound, and many people being about her holding her by violence, but he could get no blood from her. I desired them to unbind her, and let her alone, for they could not touch the spirit in her by which she was tormented. So they unbound her, and I was moved to speak to her, and in the name of the Lord to bid her be quiet and still. And she was so. The Lord's power settled in her mind, and she mended; and afterwards she received the truth, and continued in it to her death. The Lord's name was honoured: to whom the glory of all his works belongs. Many great and wonderful things were wrought by the heavenly power in those days; for the Lord laid bare his omnipotent arm, and manifested His power to the astonishment of many, by the healing virtue whereof many have been delivered from great infirmities, and the devils were made subject through His name; of which particular instances might be given beyond what this unbelieving age is able to receive or bear."

Perhaps the most striking incident in the experience of George Fox is that which he thus relates:—"As I was walking along with several Friends, I lifted up my head, and I saw three steeple-house spires, and they struck at my life. I asked them what place that was? and they said Lichfield. Immediately the word of the Lord came to me that I must go thither. Being come to the house we were going to, I wished the Friends that were with me to walk into the house, saying

nothing to them whither I was to go. As soon as they were gone, I stepped away, and went by my eye over hedge and ditch, till I came within a mile of Lichfield; where in a great field, there were shepherds keeping their sheep. Then I was commanded by the Lord to pull off my shoes. I stood still; for it was winter, and the word of the Lord was like a fire in me. So I put off my shoes, and left them with the shepherds; and the poor shepherds trembled and were astonished. Then I walked on about a mile, and as soon as I was within the city, the word of the Lord came again to me, saying, 'Cry, Woe unto the bloody city of Lichfield!' So I went up and down the streets, crying with a loud voice—'Woe to the bloody city of Lichfield!' It being market-day, I went into the market-place, and to and fro in the several parts of it, and made stands, crying as before—'Woe to the bloody city of Lichfield!' And no one laid hands on me; but as I went thus crying through the streets, there seemed to me to be a channel of blood running down the streets, and the market-place appeared like a pool of blood. When I had declared what was upon me, and felt myself clear, I went out of the town in peace; and returning to the shepherds, gave them some money, and took my shoes of them again. But the fire of the Lord was so in my feet, and all over me, that I did not matter to put on my shoes any more, and was at a stand whether I should or not, till I felt freedom from the Lord so to do; and then, after I had washed my feet, I put on my shoes again. After this a deep consideration came upon me, why, or for what reason, I should be sent to cry against that city, and call it '*The bloody city.*' For though the Parliament had the minister one while, and the king another, and much blood had been shed in the town, during the wars between them, yet that was no more than had befallen many other places. But afterwards I came to understand, that in the Emperor Dioclesian's time, a thousand Christians were martyred in Lichfield. So I was to go, without my shoes, through the channel of their blood, and into the pool of their blood in the market-place, that I might raise up the memorial of the blood of those martyrs which had been shed a thousand years before, and lay cold in their streets. So the sense of this blood was upon me, and I obeyed the word of the Lord."

The teachings and practices of Fox and the early "Friends" were so opposed to established doctrines, customs, and interests, that they were soon assailed with the bitterest persecution. Their dwellings were broken into and plundered to satisfy ecclesiastical exactions;

their meeting-houses were pulled down, and themselves mobbed, beaten, put in the stocks, fined, transported, and imprisoned; at one time more than four thousand were shut up in filthy dungeons, with common felons. But still they continued to meet, and, says one of their historians:—"When assembled, they were often strengthened and comforted together, in silent waiting before the Lord; whilst, individually, they breathed their secret aspirations unto God, and realized that Christ was amongst them by his spirit, uniting their hearts together in mutual love to Him and his great cause. And when any amongst them under this deep feeling of true worship, were constrained in spirit to speak the word of exhortation, prayer, or praise, they gratefully accepted it, as from the Lord, and as drawing to Him."

As a picture of the violence and ill-treatment which Fox received, take the following instance. At Ulverton he was beaten with stones and stakes, and was so stunned by his blows that he lay for some time prostrate and senseless. "Recovering," he says, "and feeling the power of the Lord to spring through me, I rose up again in the strength and power of the Eternal God." Stretching out his arms he again commenced speaking with a loud voice, when a brutal mason struck him so violently over his hand with a rule, while it was extended, that the whole arm was completely stunned and powerless, and several of the by-standers exclaimed—"he has spoiled his hand for life." "But," says Fox, "standing still in love, I felt the renewing power of the Lord to spring through me again, so that my hand and arm were instantly strengthened and restored, in the sight of all the people."

And so Fox continued labouring in this truly spiritual movement, writing, travelling, preaching, and gathering around him friends, and enemies, disciples and persecutors, for forty years; frequently addressing large crowds in the open fields; and—"Although the language of his discourses was unpolished by art, and often abrupt, it was always striking and intelligent." He travelled thus preaching through England, Scotland and Ireland; he also went to Holland, and even visited America, having been for "some time drawn in spirit" thither. An incident which occurred on his passage to Barbadoes may be worth relating. The vessel in which he took passage was chased by a Turkish man-of-war—which put the captain and crew in great terror as it gained rapidly upon them. The captain came to George Fox to know what should be done, who

told them—"It was a trial of their faith, and therefore the Lord was to be waited on for counsel." After "retiring in spirit," and "waiting on the Lord," "the Lord showed me," says Fox, "that His life and power was placed between us and them." Fox then told them to put out all the lights, except the one they steered by, and directed that all in the ship should be as quiet as possible, and that they should tack about and steer their right course. They did so, but still the vessel gained on them, and was now so close that the passengers were alarmed. The watch cried out "They are just upon us:" and rising up in his berth, Fox looked through a port-hole, the moon not being quite down, and perceived it was so. He was about to go up and leave the cabin, but remembering that it had been showed him "that the Lord's life and power was between them," he returned again to bed. Soon after this, the moon went down, and a fresh breeze springing up, they escaped out of their hands, though they had come so close that it seemed almost impossible. "Afterwards," says Fox, "while we were at Barbadoes, there came in a merchant from Salee, and told the people—'That one of the Salee men-of-war saw a monstrous yacht at sea, the greatest that ever he saw, and had her in chase, and was just upon her, but that there was a spirit in her that he could not take.' This confirmed us in the belief that it was a Salee-man we saw make after us, and that it was the Lord that delivered us out of his hands."

George Fox has left us the example of a noble, manly life. One of the bravest soldiers in the christian camp, ever ready at the call of duty, he fought a good fight unto the end, and accomplished much for liberty of conscience, simple gospel truth, and a more spiritual worship. In the year 1690, he passed from his labours and sufferings on earth to that heavenly land he had beheld in vision. In death, his spirit triumphed over his mortal decay; his last words were:—"All is well—the seed of God reigns over all, and over death itself. And though I am weak in body, yet the power of God is over all, and the Lord reigns over all disorderly spirits." Truly we may say that his end was *Peace*.

His life, as we have in some measure seen, furnishes abundant illustration of the leading phenomena of "spiritual manifestations." We have Spiritual impressions, Spiritual guidance, Trance, Visions, Clairvoyance, Clairaudience, Possession, Exorcism, and speaking under spiritual power, accompanied with tremblings of the person and of surrounding objects. Did the scope and limits of this work

permit, further illustrations, of the same kind, though in each case in different degree, might be given from SEWEL'S *History of the Quakers*, and from the experiences of Barclay, Nayler, Ellwood, Wilson, Woolman, Sands, Lancaster, Roberts, Grellet, Hoag, Hopper, and others of the disciples of George Fox. What indeed is the Friends' doctrine of "waiting for the Spirit," and the "inward light," but the expression of the belief in spiritual impression and illumination in their highest degree?

CHAPTER XV.

THE PROTESTANTS OF THE CEVENNES, OR CAMISARS.

ONE of the most striking demonstrations of supernatural guidance and protection in the Christian ages is to be found in the history of the struggle of the Protestant peasantry of the Cevennes, for freedom of worship against the overwhelming forces that sought to crush them. Mr. HOWITT, in his recent *History of the Supernatural*, (Chap. xvii, Vol. II), and somewhat more fully in the *British Spiritual Telegraph*, (Vol. III), has sketched in clear, vigorous outline, the history of their "holy war," and the wonderful facts with which it was accompanied; citing the original authorities from which his account is compiled. I shall, therefore, content myself with presenting little more than a few passages from the affidavits of eye-witnesses before magistrates, as contained in a work translated from *Le Théâtre Sacré des Cevennes*, under the title of *A Cry from the Desert; or, Testimonials of the Miraculous Things lately come to pass in the Cevennes*, with a Preface by John Lacy, Esq., London, 1707. Some idea of the character and value of this work may be formed from the following passage in the "Advertisement to the Reader":—"The Testimonies in this small Treatise are quotations out of the books of M. Benoist, M. Brueys, M. Boyer, and the Marquis de Guiscard. Those written by their own hands, are the letters of a Minister in Holland, M. Caladon, Madame Vebron, the Marquis de Puyieux, and the testimonies in form of *twenty-six eye and ear-witnesses*, now or lately resident in London. Twelve of the latter, *viz.*, MM. Dandy, Facio, Portales, Vernet, Arnassan, Marion, Fage, Cavallier, Mazel, Du Bois, and Mesdames Castanet and Charras, did on the sixth of March, and the first of April last, (1706) affirm their Depositions

upon Oath, before John Edisbury, Esq., and Sir Richard Holford, Masters in Chancery."

The circumstances under which the wonderful spirit manifestations among the Cevennes arose, are briefly these:—

In France, after the revocation of the edict of Nantes, (1688) the Protestant pastors were banished the country. In the South, their flocks followed them in such multitudes, that, to prevent the whole district from becoming depopulated, Louis XIV. forbade any Protestant to quit the country. Those who attempted to do so were punished by the confiscation of their property, with the galleys, or perpetual imprisonment. Still, though under military coercion, deprived of their pastors, and plundered of their property; and despite all the horrors of the galleys, the filthy prisons—filled to repletion, and the torture; the Protestants would not attend mass, and would not conform. It was therefore determined to lay waste the country, and exterminate the Protestant population. In the agony of despair the Cevennois cried mightily to God, and God visibly manifested his power for their deliverance. Under an inspiration and guidance they felt to be from Heaven, a handful of ignorant, rudely-armed rustics, without resources, destitute of stores, military leaders, or experience, confronted, baffled, and put to shame the first military power in Europe; inflicting on the royal army a loss of one-third of its numbers. How this was brought about, may be seen from the concurrent testimonies of those who were witnesses and actors in the struggle, some of which are here given.

Durand FAGE, of Aubais, testifies:—"All things in general done by us, or for any particular exploit, were directed always by the orders of the Spirit; we obeyed constantly the inspirations of little children, and people never so simple. . . . In the troop where I served, the officers, and in particular M. Cavallier, were all graced with extraordinary gifts; and they were constituted such for no other reason, having otherwise no knowledge of military affairs, or anything else to recommend them; but all was given them in that way. When a matter came under debate that the inspirations did not prescribe, their application was commonly to M. Cavallier. He, thereupon . . . lifting up his mind to God, the Spirit fell upon him, and then resolved the point. . . . In occasions of great moment, there was a prayer of all present, everyone supplicating God by himself, for his determination on that point. Immediately some one, or more, were taken with inspiration. . . . The inspired (what number

soever they happened to be,) ever spoke the same thing to the point in question; and immediately the business was but how to execute or obey it. Were it, that we were to attack the enemy? Were we pursued by them? Did the night overtake us? Were ambushes apprehended? Did some unlucky accident fall out? Or if we were at a loss for the place of religious assembling? We fell on our knees:—‘Lord, appear to our help; make known to us thy good pleasure, what we are to do: most for thy glory, and our own welfare.’ This was the common course; and immediately we received a direction from the Spirit. I believe that not one single man in our troop, either fell in battle, or being made prisoner, suffered death, (for we had no cartel,) but who had previous notice of it some time before; and in that case, they with humility surrendered to God’s disposal, and showed great constancy in that resignation. Furthermore, when the inspiration said, ‘March, fear not, obey my command, do this or that, nothing could ever dissuade from it. I speak of the most faithful, and who had best experience of the faithfulness of God. When we were to engage in battle, if the Spirit strengthened me with the words, ‘Fear nothing, my child, I will preserve and stand by thee,’ I rushed into the midst of the enemy, as if their hands had been paper, and I were sheltered in steel. By such encouragement, our boys of twelve years old, laid about them on the right and left like valiant men; those who had neither sword nor gun, did wonders with a club, pitchfork, or sling. The showers of musket balls whistled in our ears, and went through our hats and sleeves, without exciting terror. If the spirit had said, ‘Fear not,’ a shower of bullets was but as one of common hail. In like manner was it with us on all other occasions, when under warrant of the inspirations. For instance, when the Spirit, whose care for us we depended on, intimated there was no need of them, we placed no sentinels about our assemblies, as otherwise we used to do; and we should have thought ourselves assured of deliverance, though in chains and dungeons, with the Duke of Berwick and the Intendant Basville for our keepers, if an inspiration had said to us, ‘You shall be delivered.’”

“I am satisfied,” said Elias MARION, of Barre, “that as God suppressed, when he pleased, the power of flames, and did other like miracles among us, so he deadened the force of musket balls, that they sometimes dropped harmless, and rebounded from them whom God would be a shield to. One of our soldiers showed me his coat

pierced with three bullets, each two fingers' breadth from the other, against the small of his back, and assured me he took them between his shirt and his skin. One of my intimates, the Cadet la F—— received a musket ball shot down upon him from a window, which went through the crown of his hat, and he took it from between his hair, having suffered no hurt by it. Those among us, who just before an engagement, or on other occasions, were told by the inspirations they had nothing to fear—which was frequent—never were slain or wounded, that I could learn. . . . It would require a large volume to relate all the wonders God wrought by the means of the inspirations, which, in his good pleasure, he gave to us. I protest before him, that generally speaking, they were our laws and guides; and, in truth, when we met with disgraces, it was either for not punctually observing their orders, or when an enterprise was undertaken without them. It was by inspiration that we forsook our parents and relatives, and whatever was dearest to us, to follow Christ, and to make war against the devil and his followers. This was the source of that brotherly love, union, and charity which reigned amongst us. . . . It was only by the inspirations that we began the war, and that for the defence of our holy religion. . . . We had neither power, nor counsel, but the inspirations were all our refuge and support. They alone chose our officers and commanders, and by them did we steer. They instructed us to bear the first fire of the enemy upon our knees, and to make an attack upon them with a loud chant of psalms, to create terror. They changed our fearful natures into that of lions, and made us perform prodigies. Taught by them, we lamented not when our brethren fell in battle, or suffered martyrdom: we lamented for nothing but our sins. They were our inspirations which enabled us to repel armies of from 20,000 to 60,000 of the best troops of France. They drew into the bosom of the true Christian Church thousands from the worship of the Beast. They filled our teachers and preachers with words of fire and knowledge far beyond their own conceptions. They expelled sorrow from our hearts in the midst of the most imminent perils; in the depths of cold and hunger in caverns and deserts. They taught us to bear lightly the heaviest crosses and afflictions. They taught us to deliver our brethren from their prisons—to know and to convict traitors; to shun ambushes, to discover plots, and to strike down persecutors. As these holy inspirations led us to victory, much more gloriously did they enable our martyrs to triumph over their

enemies on the scaffold. There it was that the power of the Almighty did great things! That was the dreadful furnace in which the truth and faithfulness of the inspired saints were proved. The admirable words of consolation, the triumphant song of a great number of these thrice happy martyrs, whilst their bones were breaking on the wheel, and the flames were devouring their flesh, were doubtless a considerable testimony to these inspirations proceeding from the Lord, the author of every good and perfect gift. Here, in fine, were those heavenly gifts and graces, the holiness of whose origin was testified by the events always following the predictions."

Spies and traitors were frequently detected among them by those in the inspiration. The following occurred to Marion:—"Being in the village of Ferrieres, near Barre, about May, 1703, I was seized with the Spirit at noon; and therein I saw a vision; and among other things, I remember these words came from me:—'I assure thee, my child, there is a man now gone to one of thy enemies' houses, and is discoursing with him to seize thee; that man lives towards thy left hand, he will be early at the assembly to-morrow morning, and I will make him known to thee.' The spirit immediately represented that person walking with M. Campredon, deputy of the Intendant of Barre, as if I had been in the same room with them; I saw them, and heard every word they said. . . . When my inspiration was over, I acquainted Valette with what I had seen; I described to him the peasant, his height, age, countenance, and clothes, by which description he came to be discovered. Next day, the assembly was at Aubaret, a league from Barre; while a psalm was singing, I was struck with the ecstasy, and cried out aloud, that the man who came to betray us entered just then into the assembly. The Spirit repeated from my mouth the whole intercourse between Campredon and him. As soon as I returned to my natural condition, my eyes fixed upon the spy, whom I knew by the precedent vision. Whilst the account I gave was relating, the man turned so pale, that the standers-by suspected him. . . . He confessed clearly the transaction between Campredon and him."

"Our troop," says Durand FAGE, "was once between Nair and La Cour de Crevièz, when our leader Cavallier had a vision whilst he was sitting, on which he started up and said these words,—'Oh, my God! how wonderful! I have seen in vision the Marshal Montrevel, at Allez, giving to a messenger letters against us to carry to Nismes. Let somebody hasten away, and they will find the express,

in such a habit, and on such a horse, and attended by such and such persons, (describing all these). Ride full speed, and you will meet them passing the Gardon.' In a moment three of our men got on horseback, Rickard, Bouvet, and another: and they found the courier in the place, and with the company, just as described by brother Cavallier. The courier being brought to our troop, they found letters upon him from the Marshal, so that by this revelation we happily discovered many things whereof good use was made in the sequence. The messenger was sent back on foot, I was then present, and saw these things all pass before my eyes."

John CAVALLIER, of Sauve, relates the following, which is also related by various other spectators:—"After the battle of Gaverne, in the winter of 1703, we went to refresh our troop at the castle of Rouviere, half a league from Sauve. Being there with my cousin Cavallier, our leader, with several officers of the troop, my cousin said aloud, 'I find myself struck with sorrow; some Judas has kissed me to-day.' Nevertheless, the dinner came up, and there sate down to dinner about twenty persons of the troop, and friends of the neighbourhood: among whom was one Mazarin, a tailor of Sauve, a professed protestant, who had been a friend of the late illustrious M. Brousson. This man was a confidant too, of M. Cavallier; and every one had a respect for him, because he was a diligent attender of our religious assemblies. He often, indeed, helped to summon them; he received also the contributions of those who yielded us supplies of money, and had himself suffered imprisonment for some of his good works. This man was forty-five years of age. When we were at table, Mazarin on the right hand next my cousin, and myself on his left, the Spirit came upon me with violent agitations, in the middle of dinner, and among other words it spoke to me were these:—"I say unto thee, my child, one that sits at this table, and has had his hand in the same dish with my servant, has an intention to poison him.' My inspiration was no sooner over, than a female relation of my cousin's in the same room, near the fire fell into ecstasy, and had these words:—"There is in this company a Judas, who has kissed my servant, and who is come hither to poison him.' As soon as my cousin, now Colonel Cavallier, heard what I had said, he ceased to eat, and ordered the doors to be guarded; but when the other announcement was made by the young woman, the guard was doubled. He himself ate no more, but the rest continued their dinner. Before we rose from table, brother Ravanel, who has since

suffered martyrdom, was seized also with violent agitation, and by the Spirit said :—‘ Amongst the company at this table there is a traitor, who has received a sum of money to poison my servant, and even the whole troop if he be able. I tell thee he has promised the enemy to poison the commander of it; and upon his entrance into this house, he proposed within himself to poison the water of the great cistern, and the bucket in it, in order to poison the flock, in case he should fail to destroy the shepherd.’ At this very moment, my cousin commanded a guard to the castle cistern, and that the bucket shall be flung into it, forbidding any one to draw of the water. At the same instant there came some of the company into our room, to acquaint us that brother Du Plan, brigadier of the troop, who was in another room, was surprised by a very extraordinary ecstasy with agitations extremely violent. I went thither and heard him say :—‘ I make known to thee, my child, there is a man in this house who has sold my servant for a sum of money, five hundred livres, and has eaten at the same table with him. But I tell thee, this traitor shall be discovered; he shall be convicted of his crime. I say unto thee he meditates at this moment to fling away the poison hidden about him, or to convey the same into the clothes or pockets of some others of the company; but I will suffer him to be discovered, and mentioned by name.’ My cousin being informed of what Du Plan had said, ordered him to come into a chamber apart, with the three other persons inspired, and all those who had sate at the table with him. There they were searched, and Du Plan coming in at the moment, still under agitation, went straight to Mazarin, and laying his hand upon his arm, taxed him with the crime, in a strain of emphatic vehemence :—‘ Knowest thou not, O wretch ! that I discern all things ? I am He that searcheth the heart and the reins ; the secrets of all thoughts are open to me. Dost thou not dread my awful judgments ? Darest thou deny thy conspiracy with the enemies of my people ? Confess, thou miserable wretch, confess !’ Mazarin, in consternation, attempted to excuse himself, but Du Plan with redoubled fervour of expression, peremptorily added, that the poison was in Mazarin’s snuff-box, and in the folding of his coat-sleeve. Then was he fully convicted before us ! My eyes are witness of all these passages. The snuff-box was taken from his pocket filled with poison, and a packet of it wrapped in paper was found in his sleeve.”

It was on an occasion of this kind that the great trial of faith

by fire, so celebrated by the Camisars occurred. I quote the account of FAGE, who was an eye-witness:—"Cavallier having called a religious assembly near the tile-kiln of Serignan, betwixt Quisac and Somiere, one Sunday in August 1703, at about three in the afternoon, brother Clary, who was of our troop, a young man of about eight-and-twenty, who had care of the provisions, fell into an ecstasy. He declared that there were two persons in the assembly who came thither to betray us, and that if they did not repent of their design, he himself would discover them in the name of God. At these words, Cavallier, not questioning the truth of the inspiration, ordered about 600 soldiers to surround the congregation, and to suffer no one to depart. Clary continuing under inspiration, strongly agitated, his eyes closed, and his hands lifted up, immediately walked forward, and laid his hands on one of the traitors. The other, seeing his accomplice thus miraculously discovered, threw himself at the feet of Cavallier, confessing the guilt of them both, and imploring pardon. Cavallier ordered them to be bound and reserved for the judgment of the assembly: but Clary, still in ecstasy, cried aloud, that there were some present who suspected an understanding betwixt him and the two seized: therefore, God would manifest his own power, and confound their disbelief. At that instant his agitation became greater than ever, and he cried out, in the Spirit:—"Oh! people of little faith, do ye doubt my power, after all the wonders I have shown you? I tell thee, my child, that I will display my power and my truth. I command that a fire be lighted, and that thou place thyself in the midst of it. Fear not for the flame shall not touch thee."

"When these words were heard, there was a loud outcry of those who had doubted, begging pardon, and declaring themselves satisfied: praying God to spare the trial by fire, for they acknowledged that He knew their hearts. But Cavallier ordered the fire to be made. I was one of those who fetched wood for it, and the branches being dry, for they had been collected for the use of the tile-kiln, the pile mingled with larger boughs was raised in the midst of the assembly. The fire was lighted, whether by himself or not I do not know, but when the flame began to mount, he went into the midst of it, and stood with his hands elevated, clasped together, and still in ecstasy. Clary had on a white blouse, which his wife had brought him that morning, and he went on speaking amongst the flames, though what he said could not be understood, for besides the assembly, which

consisted of five or six hundred people, the circle was surrounded by the six hundred men under arms, and all were on their knees, weeping passionately, praying, singing psalms, and crying, "Pardon! Mercy!" The fire was made in a low spot, so that all round on the hill sides could see it, Clary in the midst of it, and the flames meeting above his head. The wife of Clary was near the fire in an agony of terror, and praying vehemently to God. I stood at her side supporting her, and encouraging her all that I could. There were near her also two of her sisters, her father, one of her brothers, and several of the relatives of Clary. Those who collected the wood also thrust the scattered branches into the fire, till the whole was consumed; Clary, at the end of about a quarter-of-an-hour, walked out of the burning cinders, still under inspiration, but wholly untouched by the fire. His friends rushed to embrace him, and to congratulate him on that wondrous proof of his faith. I was one of the first to embrace him. I examined his white blouse, and it was not in the least injured in the fire, nor was his hair singed. His wife and relations were in transports of joy, praising God. Cavallier ordered a general prayer and thanksgiving for this great miracle, which God had vouchsafed to confirm the faith and courage of his servants."

The affidavit of John Cavallier, who was also present, confirms this account of Fage in every particular.

Nor was this the only instance of the kind. "To confound the murmurers, who had let in doubts of their chief, Cavallier, when two thousand of the Camisars were praying in the open air at Calvisson, ordered a great pile of vine and olive branches to be made. A young woman, accompanied by two young prophets, who exhorted her to have faith in God, approached it. She fell on her knees, and prayed with ever-augmenting fervour that God would confer on her exemption from the power of fire. She commanded the whole multitude to kneel, menancing with the wrath of God all who refused to prostrate themselves before His glory, which He was about to reveal in wonders. She then arose, entered the flaming pile, walked through it, returned, entered, and re-entered again three times. The multitude bursting into tears, cried aloud in admiration of the marvels of God. Silence being re-established, she fell on her knees, and prayed that she might be permitted to take fire in her hands as if it were water, and that instead of burning, it should refresh her. She arose, took coals of fire in her hands, held them, and then casting

them back, followed by the two prophets, she retired into the crowd rejoicing and blessing God."

Another frequent manifestation to the inspired was that whole armies of angels encamped about them, and were seen by them in actual combat with their enemies. When lost in the woods and mountains, seeking their religious assemblies, meteors descending towards the spot where they were being held, directed them. "A relative of mine," says Durand FAGE, "who was going to an assembly with about a dozen others, of whom I was one, on the way fell into an ecstasy, and the Spirit said to her, 'I will cause a light, my child, to direct you to the proper place.' Immediately we saw a light fall from Heaven, and knowing the direction of the country, we were satisfied where we should find the assembly. It was not more than a quarter of a league distant, and we had not proceeded five hundred paces towards the spot indicated, when we caught the sound of the psalms." Claude ARNASSAN, of Montel, relates a similar fact. When he and about forty other persons arrived at the place before appointed for the assembly, they found no one there, and judged that some motive of caution had caused them to change the rendezvous. They prayed to God for direction, and hasting thither in perfect confidence, they soon caught the sound of the psalm, and found the assembly exactly where the meteor had indicated. Such things were of common occurrence.

Nothing can be better attested than that young children, and even infants, spoke under the inspiration, not in the *patois* of the district, but like all the inspired, *in pure French*. Jaques DUBOIS, of Montpellier, attests:—"I have seen, amongst others, a child of five months old, in its mother's arms, at Quissac, which spoke under agitation, interruptedly, but intelligibly, beginning with the regular formula, 'I tell thee, my child.' It was as if God spoke through its lips." John VERNET, of Bois-Chastel, tells us of a "child thirteen or fourteen months old, and covered then in the cradle, which had never of itself spoken a word, nor could it go alone, when my friends and I came in where it was, the child spoke distinctly in French, with a voice small like a child, but loud enough to be heard all over the room. Like others under inspiration, it exhorted to repentance. More than twenty persons were in the room."

William BRUQUIER, of Aubissargues, gives evidence:—"In the village of Aubissargues, I saw three or four small children, between three and six years of age, in particular that of James Bousiege, aged

about three, who was taken with the Spirit . . . Another of these little infants was Susan Joncquet, between four and five years old . . . she spoke louder, in good French, as she could not out of that fit . . . My brother Peter, between fifteen and sixteen years of age, also I heard in our house several times in his inspirations . . . He spoke on this occasion, and also in his other inspirations, good French, *though I am certain out of them he could not speak one word such !*"

James BRISSON, of Brignon, declared :—" A child of three years old I saw taken with the bodily signs, and heard him four or five different times exhort urgently to repentance, with a clear, distinct voice, and good French, which he could not speak out of the ecstasy."

David FLOTARD, of Vigan, says :—" I went to see a girl, between six and seven years of age, who fell into inspiration before us . . . She constantly maintained that it was not she herself framed these bodily motions, nor had she the purpose and will to utter these things which an *invisible overruling power made her to do* . . . To suppose an impostor in such an infant, and a thousands others, seemed ridiculous; to judge the same to be madness or frenzy appeared equally extravagant; to say she was drunk, as was foolishly imputed to the Apostles, wanted even a colour; to ascribe the urgent preaching of repentance and the gospel to the enemy of God with those circumstances observable in the inspired to the last breath of their lives, and even at the gibbet, was the height of folly." M. De CALADON, of Aulaf, says :—" Most of the inspired were young people, and very ignorant, and those spoke ordinarily best in their revelation; some of them told me they could remember nothing said by them in that time, others could somewhat, but very little."

James DU BOIS, of Montpellier, attests :—" I am very sure I have seen *sixty* other children, between three and twelve years of age, in the same condition, (*i.e.*, in the inspiration and accompanying bodily agitations); the discourses of all which tended constantly to press with ardour an amendment of life, and foretold also several things . . . Several persons of both sexes I have heard in their ecstasies pronounce certain words which seemed to the standers-by to be some foreign language, and in effect he that spoke declared sometimes what his preceding words signified."* Some of the inspired children were seized and imprisoned, and parents were commanded

* This reads as though it were a description of what took place in Mr. Irving's congregation, and in Port Glasgow, in 1830. See Chaps. XX., XXI. and XXIII.

on pain of death to forbid their children to fall into these agitations : but then the children of Romanists were taken with these agitations, and spoke as the others had done, to the great consternation of their parents, who ran with them to the magistrates and priests, crying, "Here, cure them yourselves, for we cannot." M. BRUEY, in his *History of Fanaticism*, tells us :—"Persons of good sense, even Catholics themselves, knew not what to think of it, to hear little boys and girls of the dregs of mankind, who could not so much as read, quote many texts of the Holy Scripture."

All the inspired agree that their utterances under the inspiration, and the bodily agitation that accompanied them, were independent of their volition, and beyond their control. John CAVALLIER makes this asseveration :—"I here declare solemnly, without any equivocation whatsoever, by this public act, upon the oath I make of it before God, that I am in no wise the framer of those bodily agitations I suffer in my ecstasies. *I do not move my own self, but am moved by a power independent that overrules me ; and for the words that proceed from my mouth, I protest, with the same awful solemnity, they are formed without my intention, and glide forth off my^u lips without my direction, my mind no ways bearing any part in that marvellous operation by preceding forethought, or any attending will to deliver what I do at that instant.*"

Durand FAGE thus describes his first seizure :—"I was surprised with a shivering all over me, and some agitation : the weight upon my breast was less than before, (this symptom having preceded the agitation), and here I found a gentle breathing springing up within me, whereat I was surprised a little, though I made no great reflection on it—at the same time my tongue and lips were of a sudden forced to pronounce words with vehemence that I was myself amazed to hear, having forethought nothing, and no ways intending to speak. The things spoken by me were hortatory of repentance, and this lasted but three or four minutes."

To the same effect Elias MARION, in deposing to his own experience, says :—"After a month's silent ecstasies, if they might be properly so called, it pleased God to loosen my tongue, and put His word into my mouth ; as His Holy Spirit had actuated my body to awaken its drowsiness, and break down my confidence in it (alluding to his previous bodily agitations under the inspiration), so it was His pleasure to overrule my tongue and lips, and make use of those, my weak organs, according to His good will. I will not pretend fully to

express what was my astonishment and joy when I felt and heard flow through my mouth a stream of holy words, whereof *my mind was no ways the author*, and which ravished my ears to hear it."

Of the effect which those inspirations produced upon those who were the subjects of them, I will quote only one testimony out of many. John CABANEL, of Anduze, testifies:—"Several of those persons I saw violently agitated, during the inspiration they had great shakings of the whole body . . . their exhortations to repentance were urgent. I heard many of those after the inspiration ceased, say they could not repeat the things they had said in it. I am certain and positive, as of a thing particularly observed by me, that the people who had those gifts immediately forsook all sorts of vanity and looseness; some who had been debauched became presently sober and pious, and all those that followed them became also more regular, and led exemplary lives."

As to the number of the prophets, or inspired persons, M. BRUEY, tells us, "there were many thousands of them." And he admits, that the astounding facts recorded of them were proved upon trial, and are authenticated by decrees of the Parliament of Grenoble, by the orders of the Intendants, by judgments or judicial sentences, by verbal proceedings, and other justifying proofs.

Marshal VILLARS, the French general, declares:—"I have seen things of this sort, which I would not have believed, had they not occurred under my own eyes; all the women and girls of a whole town appeared to be possessed. They trembled and prophesied publicly in the streets. One had the boldness to prophesy before me for an hour. One of these prophetesses, twenty-seven years of age, was taken, about eighteen months ago, before the Bishop of Alais, who interrogated her before several ecclesiastics. The creature, after having heard what he said, addressed him with a modest air, exhorting him no longer to torment the true children of God. She then addressed him for an entire hour, in an uncouth language. . . . This girl talked both Greek and Hebrew."*

* *Vie du Mareschal Villars*, Tome 1, p. 325.

CHAPTER XVI.

ANN LEE AND THE MILLENIAL CHURCH (SHAKERS).

DR. BUSHNELL, in his work, *Nature and the Supernatural*, after adverting to the "miraculous gifts" developed among the Camisars, "and by them more or less widely disseminated abroad," thus briefly alludes to "a very similar development," which I regret the limits of my work will not permit me to detail at length:—"About forty years after this appearing of the gifts among the Huguenots (Camisars), a very similar development appeared among the Catholic or Jansenist population of Paris. Cures began to be wrought at the tomb of St. Médard, and particularly of persons afflicted with convulsions.* And as the Jansenists were, at this time, under persecution at the hands of the Jesuits, and bearing witness, as they believed for the truth of Christ, it is not wonderful that they began to be exercised much as the Huguenots of the Cevennes had been. They had the gift of tongues, the discerning of spirits, and the gift of prophesying. These were called *Convulsionnaires de Saint Médard*, because of the ecstatic state into which they seemed to be raised."

Among the Camisars, or French prophets, as they were called, who came over to this country at the beginning of the last century, the same "gifts" continued to be manifested, and were also deve-

* David HUME, in his celebrated Essay on Miracles, remarks concerning those wrought at this tomb:—"Many of the miracles were immediately proved upon the spot, before judges of unquestioned integrity, attested by witnesses of credit and distinction, in a learned age, and on the most eminent theatre that is now in the world. Nor is this all. A relation of them was published and dispersed everywhere; nor were the Jesuits, though a learned body, supported by the civil magistrate, and determined enemies to those opinions in whose favour the miracles were said to have been wrought, ever able distinctly to refute or detect them." And, in a note to this passage, he adds:—"All who have been in France, about that time, have heard of the reputation of Mons. Heraut, the *Lieutenant de Police*, whose vigilance, penetration, activity, and extensive intelligence, have been much talked of. This magistrate, who, by the nature of his office, is almost absolute, was invested with full powers, on purpose to suppress, or discredit, these miracles; and he frequently seized immediately, and examined the witnesses and subjects of them; but never could reach anything satisfactory against them. . . .

"The learning, genius, and probity of the gentlemen, and the austerity of the nuns of Port-Royal, have been much celebrated all over Europe. Yet they all give evidence for a miracle, wrought on the niece of the famous Pascal, whose sanctity of life, as well as extraordinary capacity, is well known. The famous Racine gives an account of this miracle in his history of Port-Royal, and fortifies it with all the proofs which a multitude of nuns, priests, physicians, and men of the world—all of them of undoubted credit—could bestow upon it. Several men of letters, particularly

loped in others who attended their meetings. Among those who investigated these gifts, and satisfied themselves of their reality, two of the most distinguished were John Lacy, Esq., "a man of character and fortune, to whom all concur in giving the highest testimony for integrity and piety, and, except in this instance, of good sense," and Sir Richard Bulkeley, "a man of unimpeachable character and some learning."* Indeed, these gentlemen found themselves most unexpectedly the subjects of the inspiration, and speaking in it, Mr. LACY, in particular, in languages of which he was either wholly ignorant, or but very imperfectly acquainted. He says:—"As to myself, I know that I do not now so much as understand the English of them (*i. e.*, the Latin exhortations) but as the inspiration does at the time teach me inwardly the sense of them, nor do I at all know the true conjugations, and even yet, when I am out of the ecstasy, I am utterly incapable of composing anything of that kind, though upon the utmost deliberation and thought In like manner, there are hundreds in this city who can attest that the French I speak at other times is far short of what is here delivered in that language. The Greek words mentioned in some of these discourses came likewise from my mouth, in the moment of pronouncing them, though the words I otherwise understood not."—(*Prophetic Warnings*, Preface, Part I.) Sir Richard BULKELEY also informs us, that he heard Mr. Dutton, who did not know one letter of Hebrew from another, "utter with great readiness and freedom complete discourses in Hebrew for near a quarter of an hour together, and sometimes much longer."—(*Answers to several Treatises*, p. 93).

Young children also spoke and prayed under the inspirations,

the Bishop of Tournay, thought this miracle so certain, as to employ it in the refutation of atheists and free-thinkers. The Queen-Regent of France, who was extremely prejudiced against Port-Royal, sent her own physician to examine the miracle, who returned an absolute convert. In short, the supernatural cure was so incontestable that it saved, for a time, that famous monastery from the ruin with which it was threatened by the Jesuits. Had it been a cheat, it had certainly been discovered by such sagacious and powerful antagonists, and must have hastened the ruin of its contrivers. Our divines, who can build up a formidable castle from such despicable materials; what a prodigious fabric could they have reared from these and many other circumstances which I have not mentioned! How often would the great names of Pascal, Racine, Arnaud, Nicole, have resounded in our ears?"

A brief *resumé* of the history of the miracles wrought at the tomb of the Abbé Paris, and a refutation of the cavils by which Bishop Douglas has sought to weaken the evidence, will be found in HOWITT'S *History of the Supernatural*, Vol. II., Chaps. VII. and VIII.

* *Modern Claims to the Extraordinary Gifts of the Spirit Stated and Examined.* By the Rev. Wm. GOODE.

as among the Camisars. Many cases of healing under the spiritual influence are related by Mr. LACY, in his *Relation of God's dealings* with him, and in his *Warnings*, and in particular one of curing blindness. Sir R. BULKELEY affirms himself to have experienced the healing power, in the cure of grievous maladies, which had defied all the skill of his physicians. It is but fair to add that some of the predictions given under the inspirations were not fulfilled. Whether the explanations given of the failures, by these gentlemen, are satisfactory or not, the publication of them was at least a proof of their sincerity, and adds to the value of their testimony in other particulars.

It is not the least singular circumstance, in connection with these French and English prophets, that the United Society of Believers, or *Millennial Church*, commonly called SHAKERS, trace their origin to them. Among others in this country who joined them were James Wardley and Jane his wife, formerly *Friends*, living at Bolton, in Lancashire. About the year 1747, a small society was formed without any established creed or particular mode of worship, professing perfect resignation to be led and governed, from time to time, as the Spirit of God might dictate. James and Jane Wardley conducted their meetings. From taking the principal lead at these meetings, Jane was called "Mother."

In one of the Society's printed works, *A Summary view of the Millennial Church*, we read that:—"Sometimes after assembling together, and sitting awhile in silent meditation, they were taken with a great trembling, under which they would express the indignation of God against all sin. At other times they were afflicted with a mighty shaking, and were occasionally exercised with singing, shouting, and leaping for joy at the near prospect of salvation. They were often exercised with great agitations of body and limbs, shaking, running, and walking the floor, with a variety of signs and operations, or swiftly passing and repassing like clouds agitated by a mighty wind. No human power could imitate the wonderful operations with which they were affected under the influence of these spiritual signs. It was from these strange exercises that they acquired the name of *Shakers*, or Shaking Quakers. Those who are thus exercised, in Shaker language, are described as 'under operations,' and the inspired, and those who are in direct communication with the spirit-world, are called 'instruments.'

Some will ask:—"Why the inspirations were attended by these

bodily agitations. The same question," says Mr. Howitt, "may be asked regarding all forms of inspiration since the world began. They have attended prophets in all ages, including those of Israel. The Pythian priestesses of Greece were agitated by convulsions, styled sacred madness, (*manesai*). There was something that distinguished the delivery of the Hebrew prophets. When the prophet went to announce to Jehu, that he should be king of Israel, the captains at table with Jehu, asked, 'What wants that mad fellow with thee?' Or as in the Septuagint, 'What wants that *shaking* fellow with thee?' The saints of the middle ages of the Roman Church, as St. Catherine of Sienna, St. Hildegarde, and others, had their cataleptic trances. The early Friends were partly called Quakers, because they shook and trembled in their delivery. The clairvoyants of to-day, as they pass into their peculiar state, exhibit often the same appearance as did the prophets of the Cevennes. These are symptoms of a spiritual possession or inspiration, probably appointed to denote the advent and presence of it."

In 1758, the Society was joined by Ann Lee, the daughter of an honest, hard-working blacksmith. She was born in Manchester in 1736. Her parents being poor, and having a large family, she was not sent to school, but though she could neither read nor write, she acquired industrious habits, and "was early the subject of religious impressions, and was often favoured with heavenly visions." On her joining the Society, these impressions returned upon her with renewed force. So deep became her convictions of sin, that for three days and nights she cried to God without intermission, praying that he would give her true desires, and deliver her from the very nature of sin. Her sufferings of mind at this time were most intense. She felt her soul overwhelmed with sorrow, and when she could no longer keep it concealed from observation, she would go out of sight, as she says, "Lest any one should pity me with that pity which was not of God." She adds:—"In my travail and tribulation, my sufferings were so great, that my flesh consumed upon my bones, bloody sweat pressed through the pores of my skin, and I became as helpless as an infant. And when I was brought through, and born into the spiritual kingdom, I was like an infant just born into the natural world. They see colours and objects, but they know not what they see. It was so with me; but before I was twenty-four hours old, I saw, and I knew what I saw."

Her biographer tells us;—"Ann was wrought upon in this manner

for the space of nine years, yet with frequent intervals of release-ment, in which her bodily strength was sometimes miraculously renewed; and, at times, her soul was filled with heavenly visions and divine revelations." The ultimate fruit of all this labour and suffering of soul, we learn, was to gradually open her mind to the way of God, and the nature of his work; and to purify and fitly prepare her to become a temple of the Christ Spirit.

The peculiar doctrines and mode of worship of the society with which she was associated, led to her being often shamefully ill-treated by the mob, and several times imprisoned. Once she was dragged out of the meeting, and cast into a prison, where she was kept fourteen days without food, receiving no nourishment but a little wine and milk mixed, put into the bowl of a tobacco pipe, and surreptitiously conveyed to her by inserting the stem through the key-hole, once every twenty-four hours. When taken out of prison, her enemies were astonished to see her walk off, looking as well as when she entered. She relates that:—"On another occasion, a great mob came against me, determined to put an end to my existence. They took me into the high road, and ordered me to advance. In submission thereto, I made the attempt, but was soon knocked down with clubs; and after I got up, and began to walk, I was kicked every few steps for two miles. I then felt almost ready to give up the ghost, and was faint with thirst. While I was suffering by the merciless mob, not one friend was allowed to follow me. But God, in his mercy, remembered me, and sent a deliverer. A certain nobleman, living some distance, who knew nothing of what was passing, was remarkably wrought upon in his mind, and urged by his feelings to go; but where, or for what cause, he did not know. He ordered his servant to fetch his horse immediately. The servant went in haste, but the nobleman's anxiety was so great, that he sent a messenger after his servant to hasten him. Having mounted his horse, he rode as if it had been to save his own life, as he afterwards told me. He came to a large concourse of persons, and on being informed what their business was, he rode up to the place where I was, and sharply reprov'd the mob for their abuse and cruel conduct, and dispersed them, and I was restored to my friends."

Many similar instances of danger and deliverance are recorded. At one time:—"She was accused of blasphemy, and was told that her tongue should be bored through with a hot iron, and her cheek

branded. She was brought before four ministers of the Established Church, with a view to obtain judgment against her. They asked her to speak in other tongues, but she told them that unless she could feel the power of God, she could not do that. She was soon operated upon, and spoke for four hours of the wonderful works of God. Those clergymen were great linguists, and they testified that she had spoken in *seventy-two different tongues.*" They then advised the mob not to molest her; but this only enraged them more; and they decided to stone her to death. But Providence prevented the accomplishment of their wicked attempt. Once her own brother was determined, he said, to overcome her, and as she was sitting in her chair, singing a hymn, he beat her over the face with a staff about the size of a broom-handle, till one end of it was much splintered, and then began again with the other end. Ann declares that she sensibly felt and saw bright rays of glory pass between her face and the staff, and felt her breath like healing balsam, so that she felt no harm from the blows. During her imprisonment in Manchester, she "saw Jesus Christ in open vision, who revealed to her the most astonishing views, and divine manifestations of truth. From this time she was received by the Society as a mother in spiritual things, and was therefore called by the members "Mother Ann," and is sometimes spoken of as "Ann, the Word."

About the year 1733, Ann received a revelation to repair to America, where she was told the second Christian Church would be established; the colonies would gain their independence, and liberty of conscience be secured to all people. "This revelation was communicated to the Society, and was confirmed by numerous signs, visions, and extraordinary manifestations to many of the members; and permission was given for all those of the Society who were able, and who felt any special impression on their minds so to do, to accompany her."

Accordingly, in May, 1774, Ann, with eight companions, all of whom, we are told, "had received spiritual manifestations," embarked for America. Ann declares that she knew by a revelation that God had chosen people there. She says:—"I saw some of them in vision; and *when I met with them in America, I knew them.* I had a vision of America: I saw a large tree, every leaf of which shone with such brightness, as made it appear like a burning torch, representing the Church of Christ, which will yet be established in this land." The same vision was also seen by James Whittaker, of whom more hereafter.

On the voyage, their practice of praising God in songs and dances, so enraged the captain, that he threatened to throw them overboard if they repeated the offence. Trusting, however, in the Divine protection, they again went forth to worship Him in the same manner, which so enraged the captain, that he attempted to put his threat into execution. "This was in the time of a storm, and the vessel sprang a leak, occasioned by the starting of a plank; and the water flowed in so rapidly, that though all the pumps were put into use, it gained upon us very fast. The whole crew were greatly alarmed, and the captain turned as pale as a corpse, and said all would perish before morning. 'But Mother (Ann Lee) retained her confidence in God, and said, 'Captain, be of good cheer: there shall not a hair of our heads perish; we shall arrive safe in America. *I just saw two bright angels of God standing by the mast, through whom I received this promise.*' She then encouraged the seamen, and she and her companions assisted at the pumps; when there came a great wave, which struck the ship with such violence, that the plank was forced into its place, and all were soon released from the pumps." After this, the captain gave them full liberty to worship God according to their consciences, and treated them with kindness during the rest of the voyage.

When they landed, being poor, they separated to seek a livelihood; but in 1776, they collected and settled near Albany. At first they were viewed with a jealous eye, Mother Ann being thought by many in the neighbourhood to be a witch. Here they remained in retirement till the spring of 1780, when their number began steadily to increase; and they met with the same kind of treatment in the new, which they had experienced in the old world. They were stoned, whipped, beaten with clubs, and for a time imprisoned by the authorities, on the charge of being unfriendly to the patriotic cause, because of their testimony against the sinfulness of wars in general. Mother Ann was lodged in a jail at Poughkeepsie, a village which has since become famous as giving its name to one of the most remarkable of spiritual mediums, Andrew Jackson Davis, the "Poughkeepsie seer."

In 1787, the Shakers organized their first community, or church, at New Lebanon, a village about twenty-five miles from Albany. This is still their largest society, and is the model and centre of union to all the branch societies. Of these, eleven were formed between 1787 and 1792, each consisting of from one hundred to six hundred

members. Mother Ann's visions and communications from the spiritual world continued till her death, in 1784. "The most astonishing visions and divine revelations were presented to her view, so that the whole spiritual world seemed clearly manifested before her." Similar gifts were exercised by many of the leaders and elders of the church. Her brother, William Lee, "was richly endowed with spiritual gifts of visions and revelations, and many Divine manifestations. He abounded in mercy, love, and charity; and his powerful spirit always maintained a swift testimony against all sin. . . . To the brethren and sisters he said :—'You ought to pass each other like angels. I know the condition of souls that have left the body. *Where I see one soul in the body, I see a thousand in the world of spirits.*'"

James Whittaker, who succeeded Mother Ann in the ministry—Father James as he was thenceforth called—used when a child to accompany his parents to the meetings of James and Jane Wardley. He, like William Lee, was one of the original eight who accompanied Ann from England. In the account he gives of his early experience, he says :—"At this time I saw, by vision, my own soul with Mother's, (Ann Lee's,) in America; and I heard all the conversation that passed between us and the men that put us into prison at Albany; and yet I never once thought of my vision; but as soon as we were set at liberty, it all came fresh to my mind."

Among other anecdotes which serve to show how he was open to manifestations from the spirit world, the following are related :—"One Sabbath day, at Harvard, when the Believers were assembled together for worship, and were all sitting together in profound silence, Father James, under a solemn weight of the power of God, suddenly raised both hands, and exclaimed, 'Heavens! heavens! heavens!' and instantly the house was shaken, and the casements clattered, as though the house had been shaken by a mighty earthquake. At another time, under a similar spiritual impression, he uttered the words, 'Peace! peace! peace! What a peace I feel! The peace of the Gospel is worth all the treasures of this world.'"

He gives an account of an intromission into the lower world of spirits, which reads like one of Swedenborg's "Memorable Relations." I give only the opening passage of it; he says :—"I believe I was six hours last night, in the belly of hell! Indeed, I know I was; and I preached to the spirits in prison. I never knew until then what that passage of Scripture signifies, which says, 'One day with the Lord is as a thousand years, and a thousand years as one day.'

But now, by what I have seen and felt, I can testify that to a soul that has been in hell but one day, it appears like a thousand years. For the horrors of souls in hell are so extreme, and their banishment from God so great, that they cannot measure time."

Of John Hocknell, who also came with Ann Lee from England, it is said:—"He was a man of very meek deportment, and was greatly gifted in visions and prophecies; he also possessed the gift of healing." And of Joseph Meacham, one of the first of those in America who received faith in the religious principles of Shakerism, we are told:—"It is considered, by Believers, that his gift of Divine revelation was deeper than that of any other person, excepting Mother Ann. Many of the peculiar devotional exercises of the Shakers were brought by him from the spirit-world. In the same way, he also laid the foundation of the temporal economy of Believers. The true relation of man to the animal creation was also, by this means, fully established among Believers. . . . Spiritualism itself is not yet sufficiently advanced to bear the relation of some incidents that occurred in the latter part of the experience of Joseph Meacham exhibiting the power which mankind, as lords and rulers of earth, will possess over the inferior orders of sentient creatures, when themselves shall be redeemed to, and stand in, the Divine order."

The foregoing particulars are taken chiefly from the authorised *Compendium of the Origin, History, Principles, Rules, and Regulations, Government and Doctrines of the United Society of Believers in Christ's Second Appearing, with Biographies of Ann Lee, &c.*; a work compiled from five or six volumes on the subject, by a committee of revision appointed for that purpose. In this work we are further told:—"The Shakers hold the Bible to be a record of the most Divine angelic ministrations to man. They also believe that the state and condition of the seers, prophets, prophetesses, or mediums, determined the quantity, and affected the quality of every Divine revelation." And, in a previous chapter, after giving an account of some of their peculiar doctrines, it continues:—"From what has been said in the preceding pages, it will be readily inferred that the Shakers do not believe that God ever has appeared, or does now appear, to human beings, except through spiritual agencies. These have often personated Deity, and men have mistaken them for the Supreme Being; as in the case of John, who fell down to worship a being who proved to be one of his own brethren, the prophets; of Manoaah and his wife, who thought they should die because they had

seen an angel, whom they mistook for God; and of Moses, who called the angel that appeared to him, and ministered the law on Mount Sinai, God. Whereas the Apostle said, 'The law was ordained (ministered) by angels in the hand of a Mediator,' Moses. And John declared that no man hath seen God at any time. Christ was the highest and most purely spiritual being that ever visited the earth. All the preceding ministering spirits who spoke in the name of God (and that were 'called Gods, because,' as Jesus says, 'the word of God came to,' and through, 'them,') in every cycle, were inferior to Christ, and to His order and sphere, being mediators between Him and the earth's inhabitants in every nation.

"Thus, previous to the *personal* appearing of Christ, to Jesus and to Ann, He revealed himself through messengers—inferior spiritual agents, existing in the intermediate spheres of the spirit-world, earthward; and these revealed themselves to man, from sphere to sphere. Every cycle or dispensation had its true Church, both in the spirit-world and on earth. These existed in a state of *rapport* with each other. The earth Church received its spiritual ministrations from the corresponding Church of the spirit-world. (See Heb. xii. 22 and 29). It was the spiritual influx from that Church that was the Holy Ghost, or (as it ought to be rendered) *Holy Spirit*; for in the original languages the Holy Spirit is always designated by the neuter gender, *it*. It is the 'anointing, blessing, or unction' of the appointed lead in the *Spirit Church*."

In an account of the Shakers, written by Seth Wells and Calvin Green, of the establishment at New Lebanon, the following testimony is given of the spiritual gifts and manifestations among them:—"The remarkable supernatural and spiritual gifts showered down upon the Apostles and Primitive Christians on the day of Pentecost and onward, have not only been renewed in this Church and Society, but extensively increased. The gift of speaking in unknown tongues has been often and extensively witnessed. The gift of melodious and heavenly songs has been very common. The gift of prophecy has been wonderful, by putting forth a degree of light and understanding never before revealed to mortals. The gift of healing has been often witnessed, but not so common as many other gifts."

In the *Testimony of Christ's Second Appearing*, a volume of 630 pages, "Published by the United Society, called Shakers," we are told (in the Preface to the Fourth Edition) that:—"This order of people originated in spiritual and Divine revelation from the hea-

venly orders above; and they have been continually supported, and have advanced in various degrees by an influx of Divine revelations, and heavenly ministrations with increasing light, adapted to their state up to the present time (1854). But it was foretold by the spirit of prophesy, years before the event began, that a wonderful work of Divine revelation and heavenly gifts, light, and power, would take place in and among this people, in the fiftieth year after the gathering together of their united Society commenced, which would be as an antitype of the ancient Jewish jubilee. Accordingly, during the year 1838, a most wonderful manifestation of Divine revelation, and heavenly light and power, simultaneously commenced in the two central societies, and in a few months visited every branch and family of the people called Shakers throughout the land."

We are further told:—"This work was attended with marvellous operations of Divine power, accompanied with many extraordinary signs and wonders. Many were exercised in visions of the spiritual world, and of the beautiful order and glories of the heavens; also with revelations and discerning of spirits. Many were endowed with the gift to hear the melodious songs of the angels, and spirits of the just; many beautiful songs were given in this way. Others were exercised by inspired gifts of instruction, warning, reproofs, and encouragement. These heavenly gifts are adapted to all states and circumstances, whereby much new light was revealed on many important subjects; and many principles which were not fully understood before, were clearly revealed.

"Many prophetic gifts were given, foretelling future events, which would take place among Believers, and also in the political, providential, and spiritual orders of the world; and likewise many wonderful phenomena and convulsions of nature, which have taken place, were clearly predicted . . . It was frequently foretold, that when the extraordinary flowings of these spiritual gifts should in a great manner cease among Believers, these same manifestations would go into the world, and operate among them in a manner adapted to their state. The manner of those spirit manifestations, which have been operating, and so rapidly spreading in the world, during the last few years, was clearly foretold: '*that it would spring up in places where, and in manners and ways, that no mortals could foresee nor account for.*' That it would confound all natural philosophy and wisdom of man; also that it would progressively spread through all nations, and produce the most extraordinary revolution

in the religious and moral state of mankind, that had ever been effected since the creation of man. And although much that was erroneous would be brought forth, yet much good would be finally accomplished to the human race."

Under the head of "Evidences accompanying the Second Appearing of Christ," a chapter is devoted to spiritual gifts of healing, in which several cases are circumstantially narrated and attested. At the same time, the writers of the work are careful to remark:—"It was not that miraculous power which operates upon the body, but that which purifies and saves the soul from the nature of sin, that the truly wise and discerning Believer esteemed the most, yet for every operation of the power of God they were thankful, and nothing which they received was in vain. And doubtless the end was answered for which those miraculous gifts were given, inasmuch as they confirmed the faith of the weak, removed the prejudices of many who were doubtful, and took away every just ground of objection from the enemies of the cross of Christ."

In a small work published in Philadelphia, in 1843, entitled—*A Return of Departed Spirits of the highest character of distinction, as well as the indiscriminate of all nations into the Bodies of the 'Shakers,' or 'United Society of Believers in the Second Advent of the Messiah.'* By AN ASSOCIATE OF THE SAID SOCIETY; the writer says:—"The gifts of God have been manifested in this people in a very marvellous manner. For a period of many years they have been especially favoured with spiritual gifts and operations; among which may be mentioned, as most prominent, the gifts of prophecy, speaking with unknown tongues, discerning of spirits, and holding communication with the spiritual world, very frequently with a rapid whirling and violent twitching of the body, which they are unable to repress. We have seen numbers in this manner caught up by some invisible power, and whirled around the meeting-room at an almost incredible rate, some proclaiming the word of the Lord to His people, while others would be discoursing in unknown language, and holding converse with angels and other heavenly spirits. . . . More recently there has been another manifestation of God's divine power towards His peculiar people. . . . Disembodied spirits began to take possession of the bodies of the brethren and sisters; and thus, by using *them* as instruments, made themselves known by speaking through the individuals they had got into, after which they were welcomed to Zion to hear the true Gospel of Christ.

"It must be borne in mind that while the brethren and sisters are under this influence, they seem unconscious of the fact that they are other than the Spirit for whom they are acting; and even when the spirits of others have left them, and the return of their own spirit to its natural abiding place, brings them to a state of reflection; they retain no knowledge of what has transpired, and utter exclamations of surprise when apprised of the fact by those who were eye and ear-witnesses of the scene."

These things are confirmed by the opponents of the Shakers. Thus, David R. LAWSON, in his *Two Years' Experience among the Shakers*, (written to expose their principles and practices, published 1848), says:—"The spirits of the departed of all nations, and of every language ever spoken under Heaven, present themselves at times to this people. It is often the case that some one of these spirits enters into the body of a sister, (the brethren seldom have the gifts,) who upon this, if she yields to the influence, loses all control over her own body, and the spirit manifests itself through her, talks in its own language, sings, dances its native dances, or quarrels with other spirits of its own nation." And again:—"In almost every meeting for worship, some of their prophets have a communication from the spiritual world." Of course, Mr. Lawson regards all this as imposture and delusion. "Their communications are always characteristic not of the spirit which reveals them, but of the person or instrument through whom they are revealed. Ungrammatical, badly spelt, without punctuation, meagre in style, contracted in sentiment. But if it be given through a person of brilliant talent, the communication will be proportionably elevated. This fact is sufficient to convince every candid person that the *instrument is the real author*, and there is no revelation about it." This is Mr. Lawson's principal objection. He refers to it again and again. I mention this not to discuss the question it involves, but to show that not only the facts of modern mediumship, but even its difficulties and the objections to it have been anticipated.

The *Millennial Gazette* for April, 1856, contains a letter to Robert Owen, signed "F. W. Evans, Shaker Village, New Lebanon, N.Y.," from which I take the following extracts:—

"The *Shakers* aim to create a new heaven, as well as a new earth; impelled thereto by the motive power of *Revelation* alone, which quickening the conscience as the *primal* faculty of the spiritual senses when moved upon by the religious element, has resulted

to them in wisdom—not their own, and for which they, as men and women, take no credit—*supernal*, and, as they believe, *Divine* wisdom.

“Their initiatory or *first* purpose was simply from the *religious* plane, as moved by the love of God, the fear of God, the dread of hell, and the desire of Heaven—with which they were inspired by *spiritual* intelligencies with whom they daily (and often hourly) communed—individually to *cease from doing evil* ; i.e., to refrain from all that their consciences, when aroused to the highest state of activity by *supernal* influences operating upon them, decided to be contrary to that *spiritual* light by which they were illumined.

“This light shone back upon their whole past history with an intensity not to be appreciated by any except those who have in some measure experienced its effects ; recalling to the consciousness of the persons influenced thereby, so vivid a recollection of every particular transgression, error, and sin, against either themselves, their fellow-men, or God, during the entire of their former lives, as brought the matter just as present with them as at the time of its actual commission or perpetration. From the guilt, horror, and condemnation which this *spiritual* retrospection of themselves produced, their spirit friends distinctly informed them that they would never find releasement until they *circumstantially* narrated, in the presence of some supernaturally-appointed person or persons, and as a confession to the Divine Being, each and *every* identical sin, error, or transgression, *exactly as it occurred*, and also made restitution (as far as it was in their power) for every wrong committed against a fellow being.

“After obeying these—to *them*—sacred and divine injunctions, the most extraordinary results often followed. Their whole soul would be filled with joy unutterable, finding expression in shaking or dancing with all their might : shouting or speaking in some language with which the person in his or her normal state was perfectly unacquainted ; and other equally singular and marvellous operations, which secured to them from outsiders the appellations of witches and wizards—inspired by the devil, &c.

“The *fact* that this inspiration led them to be good to each other, and to clothe the naked and feed the hungry, even when they were of their own persecutors, has tended gradually to soften the prejudices and to puzzle and perplex the orthodoxy of the religious world.

“From this time the young Shaker novice was *inwardly* laid

under the most solemn obligations *never to repeat* any act which had been a subject of his or her confession; *forsaking sin* and righting wrongs being the only form of atonement or repentance toward God that the ministering spirits would accept. Again, they were not merely to "cease to do evil," but were also to "learn to do well,"—to practise every active virtue.

"And now an unlooked-for and very unexpected consequence flowed from this novel manner of being converted, and of getting religion, which distinguished its subjects from all other so-called Christians in existence. It was a distinction so palpable that all men could easily perceive it, how natural or external soever they might be in their own state and condition. They loved one another so genuinely, so practically, that each one felt it a privilege and a duty to let every other brother and sister possess all that they possessed, and enjoy all that themselves enjoyed. They had all things common, and laid claim to nothing as *private* property, whether in chattels, land, or houses. They thus learned by experience that the direct *spiritual* religion, was not only to throw all who would embrace it into the form and relation of *community*, but that it was a legitimate, an inevitable effect. . . . God the *primal* cause; LOVE, the Agent; and 'ALL THINGS COMMON,' the *consummation*.

"Friend Robert, it is a fact which cannot be called in question that *eighteen Communities of Shakers* are now in existence in the United States, all of which have been founded upon the principles, and in the manner above briefly set forth. It is also a fact, that some of them are more than fifty years old. These all claim to be of *spiritual* origin; to have *spiritual* direction; to have received, and to receive *spiritual* protection. . . . Ministering spirits ever have watched, and ever will continue to watch over them for good, so long as they continue to be their simple and obedient children in *millennial truths*.

"It appears that you, my friend, are now a Spiritualist. *Spiritualism* originated among the *Shakers* of America. It was also to and among them, a few years ago, that the *avenues* to the spirit-world were first opened; when for seven years in succession a revival continued in operation among that people, during which period hundreds of *spiritual mediums* were developed throughout the eighteen societies. In truth, *all* the members, in a greater or less degree were mediums. So that physical manifestations, visions, revelations, prophecies, and gifts of various kinds, (of which vo-

luminous records are kept,) and, indeed, 'divers operations, but all by the same spirit,' were as common as is gold in California.*

"These *spiritual* manifestations were constituted of *three* distinct degrees. The *first* had for its object, and was judiciously adapted to that end, the complete convincement of the junior portions of the associations—junior either in years or in privilege. The *second* had for its object a deep work of judgment—a purification of the whole people by spirit agency. Every thought, word, and deed, was open to the inspection of the attending spirits; even the motives, feelings, and desires, were all manifest to their inspection. '*Judgment began at the house of God.*' The *third* had for its object a ministration of *truths*—*millennial truths*—to various nations, kindreds, tribes, and people in the *spirit-world*, who were hungering and thirsting after righteousness. 'These all died in faith, not having received the promises; God having provided some better thing for *us*, that *they* WITHOUT *us* should not be made *perfect*;'—'which things the angels desire to look into.'

"*Spiritualism*, in its onward progress, will go through the same *three* degrees in the world at large. As yet it is only in the *beginning* of the *first* degree, even in the United States."

Spiritual manifestations are regarded by the writer of this letter as God's answer to the heart's cry of earnest men and women, seeking *facts*, not words, in attestation of "the Word of Life." He concludes that God "will continue to answer it, as fast as it arises from individuals, classes, or nations, until every man and woman upon the earth shall be as fully convinced of the following propositions, as they now are of the existence of the sun."

"That there is a God—an immortality—a spiritual, no less than a natural world—and the possibility of a social, intelligent communication between their inhabitants respectively—a time and work of judgment, to which all will progress, in either this or the spirit-world, and in which each individual will read, from the book of his own immortal memory, 'an account of all the deeds done in the body,' so that he may, *if he will*, put off the unfruitful works of darkness, and lay hold of eternal *truth*; and thus find an endless

* In a communication to the *Spiritual Telegraph and Fireside Preacher*, Nov. 19, 1859, Mr EVANS remarks:—"For seven years previous to the advent of spiritualism in the world, spirit manifestations were doing their work in the Divine order in all the societies of Shakers. And the Shakers then constantly predicted its rise and progress in the world, precisely as they have occurred up to this time;" and he considers that "the Shaker order is the great medium between this world and the world of spirits."

progression in faith, virtue, and knowledge, brotherly kindness, and love to God and man; or an equally endless progression into the bottomless pit of "the lusts of the flesh and of the mind, that will not only 'war against the soul,' but will continually separate it further and further from the fountain of all goodness."

CHAPTER XVII.

WESLEY AND THE EARLY METHODISTS.

IF required to point out to whom among our countrymen the title of Christian Apostle is pre-eminently due, I think I should but express the universal judgment of Protestant Christendom in unhesitatingly naming JOHN WESLEY. Sore need was there in his generation of such a man. The then state of England is described as "awfully irreligious." An easy-going indifference to the claims of religion and the needs of the poor permeated the higher and the middle classes of society. The fire of Puritanism burned low, and the church of the land thought she sufficiently did her duty to God and Society in taking care of herself and her tithes; the thunderclap of the French Revolution not having yet startled her from her slumbers. "The majority of the clergy were ignorant, worldly-minded, and irreligious, and many of them scandalized their profession by open immorality." The poor were in a state of practical heathenism:—"A mere animal existence was considered as their best condition, religious or intellectual instruction was never supposed to require a direction towards them, perhaps thought not capable of descending so low in the scale of society. They were in a state of the most deplorable ignorance that can be imagined, and with that, too generally, in a state of corresponding brutality."* The first impulse towards a better state of things, towards that sympathy with, and interest in, the condition of the poor and ignorant, which, happily, from that time has gone on steadily increasing, and towards a religious awakening and earnestness among all classes and in all churches, was given by the labours of John Wesley and his fellow-workers.

To this work of preaching the Gospel to the poor—to those who

* SMITH'S *Wesley and his Times*.

were then neglected and uncared for, to colliers and miners, to the rudest and roughest of the population, Wesley devoted the best energies of his life. He did not confine his gospel ministry to sacred times and places, but hallowed all times and places in which he moved, by consecrating them to God's service: travelling day and night, preaching in the field, the market-place, in private or public rooms, whenever and wherever he could get the opportunity. Religion to him, was eminently a personal and practical thing, to be worked out in the conscience and the life—a quickening of the soul by the operation of God's Holy Spirit co-operating with the individual will. Hence he always appealed to the hearts of his hearers, exhorting men everywhere to repent, and reasoning with them concerning temperance, righteousness, and judgment to come; and God's Spirit worked in him and with him. His self-denial, earnestness, and faith, were rewarded with a degree even of immediate success, that falls to the lot of but few men, and much of the good he did lives after him.

Wesley was a man of conscience and of Christian courage, and had learned the lesson—

“Above all, to thine own self be true.”

He was a Spiritualist, and dared to avow his spiritualism in the midst of the faithless, I had almost said, godless, eighteenth century in which he lived. Yes, I repeat it, Wesley was an avowed spiritualist; even in the modern restricted sense in which that designation is now frequently employed. He, (in common with all who witnessed them) believed in the spiritual origin of the strange phenomena at his father's house—the Rectory, Epworth; phenomena exhibiting the characteristic movements of objects by invisible agency, apparitions, rapping responses, &c., which are found in the spiritual manifestations of the present day.*

In his *Reply* to Middleton's *Free Inquiry*, he maintained the continuance and manifestation of spiritual gifts in the Christian church in the first three centuries of its history, and avowed his conviction that in the Gospel there was no limitation of them to any age of the world.

He believed in the agency of both good and evil spirits. In his *Journal*, and in the *Arminian Magazine*, he narrates several instances, some under his own observation, of demonic invasion and posses-

* A full account of the Spiritual manifestations at Epworth will be found in APPENDIX C.

sion; and he records his "solemn protest" against the violent compliment to religion of those who would give up all account of witches and apparitions as mere old wives' fables, affirming this opinion to be "in opposition not only to the Bible, but to the suffrages of the wisest and best of men in all ages and nations." Again, in speaking of witchcraft, or commerce with evil spirits, he affirms that this belief has its foundation not only in Scripture, "in abundance of passages, both in the Old and New Testament," (as he shows by citation of several passages,) but also "in the histories of all ages and all nations throughout the habitable world, even where Christianity never obtained;" and adds, "I cannot believe that the whole body of the heathens, for so many generations, were utterly destitute of common sense, any more than of common honesty. With my latest breath will I bear my testimony against giving up to infidels, one great proof of the invisible world: I mean that of witchcraft and apparitions, confirmed by the testimony of all ages."

On the other hand, Wesley, with equal earnestness, believed and preached the ministration of good spirits, and the guardianship of angels, in temporal, as well as in spiritual concerns; that especially we were, under God, frequently indebted to them, not only for the inspiration of holy thoughts and feelings, but for deliverance in danger, and for the cure of bodily disease. Many events in his own life, as well as in the lives of others, he attributed to their invisible guidance and protection. He believed in spiritual visions and pre-sentiments, and in divine dreams; and, as remarked by Southey, "He related cures wrought by his faith and prayer, which he believed and represented as positively miraculous." "How often are spirits with us when we do not think of it!" he exclaims in his *Journal*; and he anticipates and answers the "*cui bono*?" with which all narratives of the spiritual kind are commonly met, with the remark, that "If but one account of the intercourse of men with separate spirits be admitted, their (the unbelievers) whole castle in the air (deism, atheism, and materialism,) falls to the ground. I know no reason, therefore, why we should suffer this weapon to be wrested out of our hands."

In the last sermon that Wesley wrote, (on Heb. xii., 1,) he remarks:—"It is a pleasing thought, that some of these human spirits, attending us with, or in the room of angels, are of the number of those that were dear to us while in the body."



‘Can death’s interposing tide,
Spirits one in Christ divide?’

..... “How much will it add to the happiness of those spirits already discharged from the body, that they are permitted to minister to those they have left behind? An indisputable proof we have of this in the twenty-second chapter of the *Revelations*. When the apostle fell down to worship the glorious spirit, which he seems to have mistaken for Christ, he told him plainly, *I am of thy fellow servants, the prophets*; not God, not an angel, but a human spirit. And in how many ways may they minister to the heirs of salvation? Sometimes by counteracting wicked spirits, whom we cannot resist, because we cannot see them; sometimes by preventing our being hurt by men or beasts, or inanimate creatures. . . . It may, indeed, be objected that God has no need of any subordinate agents of either angelical or human spirits, to guard his children in their waking or sleeping hours; seeing He that keepeth Israel doth neither slumber nor sleep. And certainly He is able to preserve them by His own immediate power, without any instruments at all, to supply the wants of all His creatures, both in heaven and earth. But it is, and ever was, His pleasure not to work by His own immediate power only, but chiefly by subordinate means, from the beginning of the world. And how wonderfully is His wisdom displayed in adjusting all these to each other! so that we may well cry out, ‘O Lord, how manifold are Thy works! in wisdom hast Thou made them all!’”

In another sermon, speaking of dreams, he observes:—“We know the origin of dreams with some degree of certainty; there can be no doubt but that some of them arise from the present constitution of the body, while others of them are probably occasioned by the passions of the mind. Again, we are clearly informed in Scripture, that some are caused by the operation of good angels, as others undoubtedly are owing to the power and malice of evil angels. From the same divine treasury of knowledge we learn, that on some extraordinary occasions, the Great Father of Spirits has manifested himself to human spirits, *in dreams and visions of the night*. But which of all these arise from natural, which from supernatural influence, we are many times not able to determine.” And he proceeds to show, that as dreams are “a kind of digression from our real life,” so “there is a near resemblance between these transient dreams and the dreams of (our mortal) life.”*

* See also his Sermon on Heb. i., 14, a portion of which is quoted in page 117.

In order to weaken the force of Wesley's testimony in favour of Spiritualism, it is common to say, "Ah! yes, Wesley was a good man, but he was so exceedingly credulous." Southey speaks of his "voracious credulity;" but the only evidence offered in support of this statement that I have met with amounts to this, that Wesley was as willing to accept evidence in proof of spiritual agency as his critics are to reject it. True, he did not at once set aside a well-attested narrative of spiritual experience, because he could not fully understand it. "This," he says, "is no considerable objection to me, as my understanding is not the adequate measure of truth." That he was never deceived or imposed upon in these matters, I will not undertake to assert, but I believe that with all their sagacity, these critics are far more frequently imposed upon, especially by themselves, deceived by their own "voracious credulity" in the opposite direction. They will welcome any theory, however inadequate, accept any explanation, however far-fetched, rather than believe in the intelligence and honesty of a fellow-christian, when his testimony to facts would establish the reality of spiritual agencies operating in the midst of us. Offer them as an alternative to this, an hypothesis which will enable them either to deny the facts in question, or to explain them in a way that shall exclude all spiritual agencies in the case, and then their power of deglutition is quite astounding.

Wesley was not so easily duped as these parties would have us believe; he could distinguish between facts and fancies, between physical excitement and spiritual operation, and detect artifices to enlist his sympathies as readily as most men. He knew, not only how to observe facts, but how to reason upon them, as his critics may discover if they will take the trouble to refer to his "Compendium of Logic;" and in doing so, they will certainly do themselves no harm. Those who know what Wesley was, and what he did, will know that he was not a dreamer but a worker; not a lover of extravagancies, but a lover of order; that his was an orderly, noble, Christian life; and that in shrewdness and sober good sense few men have been his superior.

The religious revival, under Wesley's preaching, presented the same evidence of a spiritual action on the bodies of many of those "convicted," as we have seen in the late revival in Ireland and other places. Men and women were struck to the earth, or were seized with tremblings and convulsions, declaring that they felt a pain as though pierced with a sword, which made them cry out with an-

guish. Of some, we read that "They were in strong pain, both their souls and bodies being well nigh torn asunder." Some of the stricken ones, involuntarily, and even against their will, would cry out in unpremeditated language; some few with laughter and profanity, but the greater number in prayer for mercy and deliverance from sin. Nor was it merely those predisposed by sympathy and expectation who were stricken; as in the Ulster revival—some who disbelieved and jeered at the stricken were struck themselves. For instance, Wesley tells us of one who "Had been remarkably zealous against those that cried out and made a noise, being sure that any of them might help it if they would. And the same conclusion she was in still, till the moment she was struck through as with a sword, and fell trembling to the ground. She then cried aloud, though not articulately, her words being swallowed up. In this pain she continued twelve or fourteen hours, and then her soul was set at liberty." And again:—"I called on one, who being at Long Lane on Monday, was exceedingly angry at those that 'pretended to be in fits,' particularly at one who dropped down just by her. She was just going 'to kick her out of the way,' when she dropped down herself, and continued in violent agonies for an hour. Being afraid, when she came to herself, that her mother would judge of her as she herself had judged of others, she resolved to hide it from her; but the moment she came into the house she dropped down in as violent an agony as before. I left her weary and heavy laden under a deep sense of the just judgment of God."

These things being misrepresented to Wesley's coadjutor, Whitfield, occasioned in his mind a prejudice against them; but they occurred under his own preaching also. Thus, in *WESLEY'S Journal*, we read that—"No sooner had he (Whitfield) begun to invite all sinners to believe in Christ, than four persons sunk down close to him almost in the same moment. One of them lay without either sense or motion; a second trembled exceedingly; the third had strong convulsions all over his body, but made no noise unless by groans; the fourth, equally convulsed, called upon God with strong cries and tears. From this time I trust we shall all suffer God to carry on His own work in the way that pleaseth Him."*

* It would be easy to multiply instances of the same phenomena under different preachers, during this revival. Men, women, and children were alike the subject of them. At Everton, under Mr. Berridge's preaching, as described by an eye-witness, "The greatest number of those who fell were men. . . . Some sinking in silence fell down as dead; others with extreme noise and violent agitation. I stood on a pew seat, as did a young man in the opposite pew—an

Would to God that we all did so! We then should be much nearer the Millennium than we are; but our fingers are always itching to tinker the handiwork of Providence. We can't trust God's facts alone, just as they are, to speak their own language; that is generally the hardest thing we find to do, the last lesson that we learn. We must put our gloss upon them; show that their tendencies are evangelical, and fit in exactly to our articles and confessions; or, if we can't make them do this, why then—God's facts, we find, come from the Devil. Sometimes we can't see the use of a particular set of facts, and then we affirm that they *are not*; at other times they are too mean, too vulgar for us, they shock our delicate sensibilities. We are ashamed that they should go naked as God made them, so we clothe them with our conventionalities, put them into a canonical suit, or a court dress, and trim them up to suit our dainty fancies, determined that if we must have them, at all events, we will bring them up respectably.

O, brothers, in all seriousness, let us not build up the walls of our small systems and petty conceits to bar out God's facts! Let us pray that the spiritual sight within us may be so strengthened that we may have no need to put, as it were, a green shade before our eyes to temper and colour the light of heaven to suit their morbid state! In small, as well as in great things, there is need that we, not alone in the language of the lip, but still more in the habits of the life, breathe forth the devout prayer—"Father, *Thy* will be done."

able-bodied, fresh, healthy countryman; but in a moment down he dropped with a violence inconceivable. The pew seemed to shake with his fall. I heard afterwards the stamping of his feet, ready to break the boards, as he lay in strong convulsions at the bottom of the pew." Again, while Mr. Hicks was preaching at Wrotlingsworth:—"Fifteen or sixteen persons felt the arrows of the Lord, and dropped down."—SMITH'S *Wesley and his Times*.

Wesley's views on what may be called the philosophy of the matter may be seen in the following extract from his *Journal*:—"The danger *was* to regard extraordinary circumstances too much, such as outcries, convulsions, visions, trances, as if these were essential to the inward work, so that it could not go on without them. Perhaps the danger *is* to regard them too little; to condemn them altogether; to imagine they had nothing of God in them, and were a hindrance to His work. Whereas, the truth is:—I. God suddenly and strongly convinced many that they were lost sinners; the natural consequences whereof were sudden outcries and strong bodily convulsions. II. To strengthen and encourage them that believed, and to make His work more apparent, He favoured several of them with divine dreams, and others with trances or visions. III. In some of these instances, after a time, nature mixed with grace. IV. Satan likewise mimicked this work of God in order to discredit the whole work; and yet it is not wise to give up this part any more than to give up the whole. At first it was doubtless wholly from God. It is partly so at this day; and he will enable us to discern how far, in every case, the work is pure, and where it mixes or degenerates."

On this subject, see (and it is well worth seeing and reading) *The Revival*: by W. M. WILKINSON. —Chapman & Hall,

CHAPTER XVIII.

SWEDENBORG, AND THE CHURCH OF THE NEW JERUSALEM.

THE Rev. H. WELLER, author of *The Conflict of Ages Ended*, says :—
 “We contend that open vision is the normal condition of the Church; that it must be *in* the Church, or the Church is dead. . . . Now, open communion is nothing more than a perception of the presence of the Lord and His holy Angels; and this conscious communion must be kept alive in the Church, or it will decay, and the world gain the mastery.” It is at least certain that the times when the Churches have most fully realized their privileges in this respect, have corresponded with the periods of their highest state, and most unmixed and active usefulness. This is probably the chief reason why the earliest times of the churches have generally been their best and purest. They have then been most directly and fully open to all the quickening influences of the higher world. Their nobler faculties have thus been called into play, their hearts have been warmed by the fire of a divine love; and, filled with thoughts and purposes of good to man, and with a self-denying zeal, they have entered on their mission. It is with churches as with individuals—heaven lies about them in their infancy; they behold the light, and whence it flows; but soon shades of the prison-house begin to close around them; the divine vision fades into the light of common day, and they feel all the

“Blank misgivings of a creature
 Moving about in worlds not realized.”

The Church declines into a sect, and ere long, “New Presbytery is but Old Priest writ large.”

Dr. J. J. G. WILKINSON, a writer whose treatises, according to Emerson, “throw all the contemporary philosophy of England into the shade;” has remarked, that:—“Perhaps with the exception of Protestantism, there is not a faith recorded in the world’s history, but has leant upon supernatural revelations, and these the more bright and frequent in proportion as we approach the primitive ages.”

Even this possible exception, however, is somewhat doubtful, and can be admitted only with considerable qualification. Not a few of

the most eminent Protestant Reformers and Divines, as I trust I have in some measure shown, have "leant upon supernatural revelations," and it may be added that many of the reformed churches whose influence has been most strongly marked, have claimed for themselves a distinctive spiritual origin, and that their early histories contain frequent narratives and averments of the spiritual aid by which they were sustained.

We find the founders of these reformed churches persistently affirming that they received visions and revelations, that they were spiritually inspired and strengthened, that the interiors of their minds were opened to perceive spiritual realities, and sometimes, that they were intromitted into the spiritual world, and permitted to hold converse with its inhabitants.

The sceptic may scoff at all such statements, but the believer in the truth of the Bible-narratives, and the student of human nature, who feels the wonder and mystery with which all life is environed, should pause, and think, ere in relation thereto they pronounce the word "impossible." Doubtless madmen and impostors have claimed for themselves these spiritual endowments, but no explanation is so bald and empty as that which finds in lunacy and knavery the motive power to sway the hearts and understandings of mankind. But whether these pretensions be true or false, it is at least true, that they have been entertained and avowed by men of vigorous mind and earnest soul, and accepted by large bodies of disciples, not inferior in capacity, attainment, and culture to their contemporaries. This itself is a significant phenomenon, and evidences that a belief in immediate spiritual action upon our world, through mortal media, underlies much of our religious faith, and influences, though often indirectly, and unconsciously, the thoughts and conduct of men, who in other respects are of widely different character and creed.

Into the truth or falsehood of the respective religious systems which these men and women have taught, it is not my purpose to enter, even were I qualified to judge thereof; it lies altogether beyond the scope of the present inquiry, but it may be pointed out that the belief in the spiritual origin of a system, does not necessarily imply a belief in its truth; nor is spiritual inspiration synonymous with spiritual infallibility. Our spiritual perceptions when opened, and our understandings when illumined by influx of celestial, yea, even of divine wisdom, must still be limited and imperfect. The absolute and perfect truth can dwell only with and in the Being who

is Himself the Absolute and Perfect. Inspiration, too, is various in its degrees, the majestic tones of the organ cannot be breathed through a whistle; the light of heaven itself is refracted and tinged by the media through which it passes. Men may be inspired with just that kind and measure of truth which they are best fitted to receive and impart to others, and no more. A truth, too, may be presented in undue proportion in relation to other truths, or be wrenched away from the body of truth to which it belongs. The body of truth is a broken body; in its complete form, its perfect symmetry, its dazzling beauty, mortal men know it not, and could not recognize the heavenly vision; glimpses of its presence, and inspirations of its spirit are all to which the most gifted of our race have yet attained.

Seers, Prophets, and men largely endowed with spiritual gifts, are the instruments by which God sustains the strength and vitality of His church, and guides the religious instincts of his rational creatures. By their living spiritual fire, and their fresh experiences, they re-animate the cold and faithless times, and in the place of traditional theology and lifeless churches, the newly awakened spiritual life forms to itself a new body, in which it may grow, and by which it can act upon the world around: the new wine is put into new bottles, and, for a time, both are preserved.

Perhaps the greatest christian seer and revealer of spiritual things since the days of the Apostles, has been EMANUEL SWEDENBORG: truly a man upon whose like we shall not soon look again; eminent in many ways, possessing a completeness of mind and a rounded symmetry of character which it would be difficult to parallel. It is common (alas! that it should be so) to regard ignorance and fanaticism as the natural concomitants of religious earnestness; and especially so, if associated with professions of deeper spiritual experiences, and with a relation to the eternal world of a more immediate and intimate kind than men of ordinary minds are conscious of in their own personal history; or than is familiar to the society in which they move. To those who think thus, I would specially recommend the study of Swedenborg—not his books only, but himself; they will find him an enigma which upon their principles it will be hard to solve.

I hope the slight sketch of Swedenborg I am about to give may lead the reader to seek a fuller acquaintance with him; he will find ample materials for doing so in the excellent biography of him by

Dr. Wilkinson, or in the later and cheaper one by Mr. White, who is, I hear, engaged upon a new edition, which will be the most complete of all those before the public.

Swedenborg was the son of a Lutheran Bishop, and was born at Stockholm, in 1688. He received the best education that the times and his country afforded. At 22 years of age he took his degree of Doctor of Philosophy, at Upsal, and shortly after, set out on his travels in England and the Continent. During this time he wrote letters to a friend, detailing the newest discoveries in science, and sent home models of all such inventions as he thought might be useful to his country. In 1716, he accompanied his friend, Polheim, the Swedish mathematician, on a visit to Charles XII., who was so well pleased with him that he appointed him Assessor of the Board of Mines. Besides editing a magazine, he now began publishing various scientific treatises;—on Algebra; on the Longitude; on a Decimal system of Money and Measures; on the Earth and the Planets; on the Depth of the Sea, and on the Tides; and on Docks, Sluices, and Salt Works.

In 1721, he visited Holland, where we again find him publishing several small works on Natural Philosophy, and the application of mechanics to Docks, Dykes, and Shipping. To improve his knowledge of mining, he left Amsterdam for Leipsic, that he might inspect the different mines and smelting works on his route. At Leipsic, and at Hamburgh, he published, *Miscellaneous observations connected with the Physical Sciences*. To this work, M. Dumas, the French chemist, ascribes the origin of the modern science of crystallography. In 1724 he was invited to accept the Professorship of Mathematics in the University of Upsal, but declined the honour. Ten years later, we find him publishing *Philosophical and Mineral Works*, in three folio volumes. In the first part of this book, entitled *The Principia*, he seems to have anticipated some of the most important discoveries in modern astronomy, chemistry, and magnetism.

This work attracted considerable attention to its author. The Academy of Sciences at St. Petersburg appointed him a corresponding member of their body; and the Pope did him the honour of inserting the title of his book in that catalogue of excellent works, the *Index Expurgatorius*. In 1740, Swedenborg published his *Economy of the Animal Kingdom*; and in 1745, *The Animal Kingdom*. EMERSON says of the former of these works, that it is "One of those books which by their sustained dignity of thinking, is an

honour to the human race," and of the latter, that it, "Is a book of wonderful merits. It was written with the highest end, to put science and the soul, long estranged from each other, at one again. It was an anatomist's account of the human body in the highest style of poetry. Nothing can exceed the bold and brilliant treatment of a subject usually so dry and repulsive." And COLERIDGE, in commenting on certain portions of it (Sections 208—214) observes:—"I remember nothing in Lord Bacon superior, few passages equal, either in depth of thought, or in richness, dignity and felicity of diction, or in the weightiness of the truths contained in these articles." Of his works generally, Coleridge says:—"So much, even from a very partial acquaintance with the works of Swedenborg I can venture to assert, that as a moralist, Swedenborg is above all praise, that as a naturalist, psychologist, and theologian, he has strong and varied claims to the gratitude and admiration of the professional and philosophical student." In a note dated "22nd. Sept., 1821, Highgate," he further says:—"Oh thrice happy should we be, if the learned and the teachers of the present age, were gifted with a similar madness, a madness, indeed, celestial and flowing from a divine mind."

In Swedenborg's next work, *On the Worship and Love of God*; his various teachings are gathered up in a narrative and pictorial form; but *The Animal Kingdom* may be regarded as his last great scientific work. The first book of his life's history—its mere scientific phase, here closes in the 58th year of his age. "Carefully disciplined by thought and investigation in the outer world, through a long series of laborious years, the curtain which separated the seen from the unseen was, for him, drawn aside, and his prepared eyes saw in clear sun-light, those mysteries of life and spirit which the best and wisest of men have most ardently desired to see."*

SWEDENBORG, in one of his letters, written 1769, says:—"I have

* Swedenborg's writings, however, furnish evidence that the opening of his spiritual sight had been commenced long previous, that it had been brought on by degrees, even as after this, it was plainly gradual and progressive. Thus Swedenborg tells us, that years before the time when spirits began to speak with him *viva voce*, he had seen flames of different sizes, and of different colour and splendour, and that so often, that for several months whilst writing a certain work (supposed by Dr. Tafel to be that *On the Worship and Love of God*) scarcely a day passed in which these did not appear before him.

Possibly, some may think these appearances were simply the *odde* light and flame, the existence of which Reichenbach has since demonstrated; but, in addition to this, in his *Spiritual Diary*, and in the Fourth Part of his *Animal Kingdom*, SWEDENBORG speaks, not only of much information given to him in orderly and instructive dreams; but also of many visions that he received; as

been called to a holy office by the Lord himself, who most graciously manifested himself to me, his servant, in the year, 1743, when he opened my sight to a view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy to this day. From that time, I began to print and publish various arcana that have been seen by me, or revealed to me; as respecting heaven and hell, the state of man after death, the true worship of God, the spiritual sense of the Word, with many other most important matters conducive to salvation and true wisdom." He speaks of this privilege as connected with, and in some measure dependent on certain peculiar powers of respiration with which he was gifted. He writes:—"My inspiration has been so formed by the Lord, as to enable me to breathe inwardly for a long period of time, without the aid of the external air; my respiration being directed within, and my outward senses, as well as actions, still continuing in their vigour, which is only possible with persons who have been so formed by the Lord. I have also been instructed that my breathing was so directed, without my being aware of it, in order to enable me to be with spirits, and to speak with them.*

Swedenborg now resigned his assessorship that he might devote himself wholly to the mission to which he believed the Lord had called him; (the King however in consideration of his valuable and faithful services for thirty-one years continued to him the whole of his salary, though by his own special request no addition to his rank or title was conferred on him) and from this time forth he professed to be in the constant exercise of this faculty, with scarce any suspension or intermission to the day of his death. Nor did he assert this as any figure of speech, he always speaks of himself as being really and actively present in the midst of the spirit-persons and scenes which he described. He says:—"To me it has been granted to be in both spiritual and natural light at the same time; and hereby I have been privileged to see the wonderful things of heaven, to be in company with angels just as I am with men."

well as of changes of state while he was writing, and a peculiar extraordinary light in the writing;—of spirits influencing him "as sensibly as if they appealed to the bodily senses;"—of "words addressed to me in early morning,"—of being "commanded to write,"—and of there "happening wonderful things in the night between the first and second of July," when things "were foretold to me in a wonderful manner on that occasion." &c.

* I must refer the reader to SWEDENBORG'S *Animal Kingdom* for an exposition of the philosophy of respiration, and of the correspondence of respiration with thought. I have given some further facts in illustration of the question in an article on "Internal Respiration," in the *Spiritual Magazine*, No. 5, Vol. II.

And again:—"I am aware that many who read the following pages and the Memorable Relations annexed to the chapters (in *The True Christian Religion*) will believe that they are the fictions of the imagination, but I protest in truth they are not fictions, but were truly done and seen; not seen in any state of mind asleep, but in a state of full wakefulness; for it has pleased the Lord to manifest himself unto me; he has opened the interiors of my mind and spirit, by virtue of which privilege it has been granted me to be in the spiritual world with angels, and at the same time in the natural world with men, and this now (1771) for twenty-eight years."

There is a peculiar earnestness and solemnity in Swedenborg's asseverations on this subject; and while he maintained with firmness the reality of his communion with the spiritual world, and was always open to furnish evidence of its truth, when the occasion seemed to him to require it, of which his biographers furnish several instances; there was yet an utter absence of all boasting and display. When his friend Count Hopken, represented to him that it would be better to omit from his writings the "Memorable Relations" of his spiritual experiences, of which ignorance made only a jest and a derision; Swedenborg replied, that this did not depend upon him; that he was too old to sport with spiritual things, and too much concerned for his eternal happiness to give in to such foolish notions. Again, when the sacrament was administered to him just before his death, (on the very day he had predicted) the clergyman who administered it, abjured him solemnly since he had now nothing more to expect from the world which he was so soon about to leave for ever, in justice to the world, to publish the truth in relation to the matters he had advanced, and to recant either the whole or a part of what he had written. Upon hearing this, Swedenborg raised himself in bed, and said with great earnestness, "As true as you see me before you, so true is everything that I have written. I could have said more had I been permitted. When you come into eternity, you will see all things as I have stated and described them, and we shall have much to discourse about them with each other."

In estimating the credibility of these statements, we must of course consider the character of Swedenborg, and the estimation in which he was held by those who had the best opportunities of knowing him. These, all agree, that he was a man of straightforward, child-like simplicity, and utterly incapable of deceit. Count Hopken

says:—"I have not only known him these two-and-forty years, but also some time since daily frequented his company. I do not recollect to have known any man of more uniformly virtuous character. . . . He was certainly a pattern of sincerity, virtue, and piety, and at the same time, in my opinion, the most learned man in this kingdom." Another who knew him well, testifies of him, that "he always spoke the truth on every little matter, and would not have made an evasion though his life had been at stake." In confirmation of this statement of his rigid adherence to the literal truth "in every little matter," it may be mentioned that in 1769, he went to Paris, with the intention of printing there his "*True Christian Religion*." The censor of the Press, M. Chevrenil, informed him, on application, that a tacit permission would be granted, but the title must say, *Printed at London*, or, *at Amsterdam*. Swedenborg refused to concur in this evasion; and the work was, *bona fide*, printed at Amsterdam. This anecdote, says Mr. White, was received from M. Chevrenil himself.

But if Swedenborg was not a deceiver, may he not himself have been deluded—the victim of some peculiar form of hallucination? Of that, we must judge from his character and writings, bearing in mind his age, his previous training, the mathematical and scientific quality of his genius, his methodical habits, and the orderly, self-consistent nature of the disclosures concerning the spiritual world which he has made. I think these will hardly comport with any such conclusion.

Independent too of the evidence from his own strict integrity, his mental characteristics, and the internal evidence of truth which his narratives present; we have other most convincing proofs of his intercourse with the world of spirits, of which one or two instances may be cited.

The Prince of Prussia was brother to the Queen of Sweden, and shortly after his death, Swedenborg being at court, the Queen perceiving him, said, "Well, Mr. Assessor, have you seen my brother?" He answered, "No;" whereupon she replied, "If you should see him, remember me to him." In saying this, she did but jest. Eight days afterwards, Swedenborg came again to court, but so early that the Queen had not left her apartment, where she was conversing with her maids of honour and other ladies of the court. Swedenborg did not wait for the Queen's coming out, but entered directly into her apartment and whispered in her ear.

The Queen, struck with astonishment, was taken ill and did not recover for some time. After she was come to herself, she said to those about her, "There is only God and my brother who can know what he has just told me." She owned that he had spoken of her last conversation with the Prince, the subject of which was known to themselves alone. Among others who relate this anecdote is M. Thiebault, a French *savant* of the school of Voltaire, who had it from the Queen herself, M. Merian, and other members of the Academy, being present. The Baron de Grimm, an avowed atheist, in relating it, passes this judgment on it:—"This fact is confirmed by authorities so respectable, that *it is impossible to deny it*; but the question is how to believe it." How, indeed, on his theory of materialism? It is evident such a fact and such a theory could not logically stand together.

The following is narrated by J. H. JUNG STILLING:—"About the year 1770, there was a merchant in Elberfeld with whom, during seven years of my residence there, I lived in close intimacy. He spoke little; but what he said was like golden fruit on a salver of silver. He would not have dared for all the world to have told a falsehood. His business requiring him to take a journey to Amsterdam, where Swedenborg at that time resided, and having heard and read much of this strange individual, he formed the intention of visiting him. He therefore called upon him, and found a very venerable-looking, friendly old man, who received him politely, and requested him to be seated. Explaining his errand, and expressing his deep admiration of Swedenborg's writings, he desired that he would give him a proof of his intercourse with the unseen world. Swedenborg said, 'Why not? most willingly.' The merchant then proceeded to tell that he had formerly a friend, who studied divinity at Duisburg, where he fell into a consumption, of which he died. Visiting this friend a short time before his decease, they conversed together on an important topic. The question he then put to Swedenborg, was, 'Can you learn from the student what was the subject of our discourse at that time?' Swedenborg replied, 'We will see: what was the name of your friend?' The merchant told his name, and Swedenborg then requested him to call in a few days. Some days after, the merchant went again to see Swedenborg, in anxious expectation. The old gentleman met him with a smile; and said, 'I have spoken with your friend; the subject of your discourse was *the restitution of all things*.' He then

related to the merchant, with the greatest precision, what he, and what his deceased friend, had maintained. The merchant turned pale; for this proof was powerful and invincible."

M. Springer, for many years the Swedish Consul at the port of London, and the intimate friend of Swedenborg, declares:—"All that he has related to me concerning my deceased acquaintances, both friends and enemies, and the secrets that were between us almost surpass belief." And the celebrated Emanuel Kant, though at first strongly prejudiced against all belief in spiritual intercourse, yet on finding a strong *prima facie* case made out in favour of Swedenborg, investigated the matter thoroughly, and came to the conclusion that some of the cases related of Swedenborg's spiritual intercourse are so well established as "to set the assertion respecting Swedenborg's extraordinary gift out of all possibility of doubt."*

Those who would make themselves fully acquainted with Swedenborg's representations of the spiritual world, must study his *Heaven and Hell*, his "Memorable Relations" in *The True Christian Religion*, and his *Spiritual Diary*. Of the last named work, his biographer, Mr. WHITE, says:—"The *Diary*, as a work, is perfectly unique, for in no literature can we find its counterpart. We have in it, for twenty years, an almost daily record of Swedenborg's spiritual states and temptations; his interviews and conversations with angels, spirits, and devils; and accounts of their pleasures, punishments, and thoughts. No one who makes an intimate acquaintance with this *Diary* will ever after allow a shadow of doubt to cross his mind as to the candour and truth of Swedenborg; for in every page, he will perceive that quiet and solemn earnestness which belongs alone to the upright and honest in heart. In its whole range of experience, he will detect no vanity, shuffling, double-dealing, or anything inconsistent with his published works; but all is straightforward, open, and unreserved, as truth itself. Although written in the quietude of his own study, and for his own eye and use alone, he could not have been more ingenuous and sincere had the whole universe been looking down upon its pages." George DAWSON remarks of the same work, that:—"He had found the *Spiritual Diary* so quaint, so undesignedly witty, so awfully wise, such a sublime poem of all the ways, and habits, and customs of men, that its like

* See Kant's Letter to Madame de Knoblock, August 10th, 1758, quoted in NOBLE's *Appeal*, from *Darstellung des Lebens und Charakters Immanuel Kant's*, von Ludwig Ernst Borowski, von Kant selbst genau revidirt und berichtet.

was not to be found. It was theological, but thoroughly practical. . . . He knew not a book so terrible to a man who did wrong, as this bedlam be-called Diary of Swedenborg. It was a book that burnt like fire all the foolishness and rottenness of life. It made a man who was indulging in wrong-doing, tremble at the thought of passing from this world into eternity. It was the severest and terriblest vindication of moral justice, of moral sequence, of necessary recompense, and of consequent reward, that was ever written."

The following is a digest of Swedenborg's representations of the spiritual world as presented by Dr. WILKINSON :—

"A visitant of the spiritual world, Swedenborg has described it in lively colours, and it would appear that it is not at all what modern ages have deemed. According to some, it is a speck of abstraction, intense with grace and saving faith, and other things of terms. Only a few of the oldest poets—always excepting the Bible—have shadowed it forth with any degree of reality, as spacious for mankind. There Swedenborg is at one with them, only that he is more sublimely homely, regarding our future dwelling-place. The spiritual world is the same old world of God, in a higher sphere. Hill and valley, plain and mountain, are as apparent there as here. The evident difference lies in the multiplicity and perfection of objects, but everything with which we are familiar is perpetuated there, and added to innumerable others. The spiritual world is essentially nature, and spirit besides. Its inhabitants are men and women, and their circumstances are societies, houses and lands, and whatever belongs thereto. The common-place foundation needs no moving, to support the things which eye hath not seen, nor ear heard, nor the heart of man conceived. The additions and pinnacles of wisdom are placed upon the basis which God has laid. Thus, nature is not only a knowledge, but a method; our introduction to the mineral, vegetable, and animal worlds, to the air and the sun, is a friendship that will never be dissolved: there is no faithlessness in our great facts if only we are faithful to them, but stone and bird, wood and animal, sea and sky, are acquaintances which we meet with in the spiritual sphere, in our latest manhood or angelhood, equally as in the dawn of the senses, before the grave is gained. Such is the spiritual world: duration and immensity resuming nature, but subject to spiritual laws."

Human nature repeats itself in every age. The Jews to whom Christ came held to the miracles of Moses, but closed their eyes

and their hearts to the greater miracles of mercy which the Saviour wrought amongst them. The Christian world in general has looked with disfavour, if not with scorn, on the spiritual revelations of Swedenborg, believing that all gifts of the kind claimed by him ceased with the Apostles. And, we may ask: Is Swedenborg the last of the seers?—Are we now shut out from the action of the spiritual world?—Is the book closed, and the vision sealed? It need not greatly excite our surprise, though it may our regret, that many New-Churchmen, as well as Old-Churchmen think so,—that they have fallen into that spiritual atrophy from which the teachings of Sacred History, and of Swedenborg, should have preserved them: but, ah no! it is *we* who have walled ourselves around and built up barriers—who have allowed the scales of sense to fall thickly over our spiritual eyes, and thus shut out the eternal world and the light from thence that would beam in upon us. Our credence, indeed, is readily yielded to what is distant and remote, but we are slow of heart, and dull of apprehension, in regard to the marvels that are near us and around our path. We all have need to pray for the open sight and simple trust of little children; for in very deed, there are many things hidden from the wise and prudent which the guileless, loving, earnest, child-like mind alone can apprehend.

Mr. Hindmarsh, who ordained the first ministers of the New Church, was chosen for that purpose by the *lot*. The present "Spirit Manifestations" led to much division in the Church, and the Court of Chancery has had to be appealed to, in consequence, to settle the affairs of the newest New Jerusalem.

CHAPTER XIX.

JOANNA SOUTHCOTT.

I HAVE, in previous chapters, instanced churches illustrating in their origin, history, doctrine, and in the lives of their founders, both the belief in, and the fact of, present spiritual agency and intervention in human affairs,—especially in those more immediately relating to the religious welfare of mankind, and, further, as illustrative of the continuance of the spiritual gifts with which the christian church was primarily endowed. Other Protestant communions may be cited to the same effect, some of which, though generally held in slight esteem, yet exercise an influence, and diffuse the belief in

question to an extent perhaps but little known to those who have not made the matter a subject of special investigation.

For instance, it is generally believed that the church founded by Joanna Southcott did not survive her; or, that if not quite extinct, it is very nearly so; whereas, in fact, it counts its disciples by thousands, and their number is said to be on the increase. It were to be wished that the history of this, and other comparatively obscure religious sects, was written by men who could enter into their point of view;—men of competent knowledge and generous sympathies, who with patient and loving hearts delight to trace the footsteps of truth, even though they have to follow them through by-paths intricate and rugged. If the world wants a good and true history of these bodies, it must be written by men of this stamp: not by your moral inquisitors, who scowl upon truth herself if found wandering off orthodoxy's turnpike-road; nor by your clever, knowing detectives, always ready to arrest anybody as an impostor, and who, having no deep experiences of their own, treat with scoffing levity all claims and doctrines not clad in respectable broadcloth, and certified by the bishop of the diocese.

In the present chapter, I propose to treat of Joanna Southcott as the founder of a church upon modern spirit revelations; indicating chiefly those passages in her biography which illustrate Spiritualism in her personal experience.

Joanna was born at Exeter, in the year 1750. Her parents being in humble circumstances, she received but little education, and was at no time remarkable for intellectual ability; but she was of pious, irreproachable character, and respected by all who knew her. She says:—"From my early age, the fear of the Lord was deeply placed on my mind and heart; reading the Gospel of Christ, and all the persecution he went through, made me love him, and fear to offend him; and I felt my heart burn with indignation against his accusers; and as I grew in years, I grew in grace, and in the fear of the Lord." She was forty-two years of age when she began to receive revelations, prophecies, and visions.* These continued during many years till the time of her death. Her pamphlets containing the "Communications given to me by an invisible Spirit," as she expresses it, would

* Mr. Sharp, the celebrated engraver—one of Joanna's early disciples, expresses his conviction that for above twenty years previous to this time, she had been in preparation from an invisible Spirit for her public mission; and there are various allusions in Joanna's account of her early life to her being "answered," being "directed," &c., in a way which favours this idea.

fill many volumes. As literature, these books will never rank among English classics. If any one should seek in them for graces of style and elegance of composition, he will assuredly be disappointed. The indifferent grammar and doggerel verse in which they abound, is a great stumbling-block to critics. The view taken of this matter by a learned, scholarly writer—the Rev. James SMITH, in his *Divine Drama of History and Civilisation*, may, however, be worth consideration. He remarks:—"Joanna Southcott is not very gallantly treated by the gentlemen of the Press, who, we believe, without knowing anything about her, merely pick up the idea of her character from the rabble. We once entertained the same rabble idea of her; but having read her works—for we really have read them—we now regard her with great respect. However, there is a great abundance of chaff and straw to her grain; but the grain is good, and as we do not eat either the chaff or the straw if we can avoid it, nor even the raw grain, but thresh it, and winnow it, and grind it, and bake it: we find it after undergoing this process, not only very palatable, but a special dainty of its kind. But the husk is an insurmountable obstacle to those learned and educated gentlemen who judge of books entirely by the style and grammar, or those who eat grain as it grows, like the cattle. Such men would reject all prological revelation; for there never was, and probably never will be, a revelation by voice and vision communicated in classical manner. It would be an invasion of the rights and prerogatives of Humanity, and as contrary to the Divine and the established order of mundane government, as a field of quartern loaves or hot French rolls."

Joanna and her followers believed that events fully proved her to be a true prophetess, and regarded this as a demonstration that her mission was of Divine origin. Thus, Mrs. Taylor, her mistress at Exeter, deposed that:—"There was scarcely anything happened to the nation, or to particular families, or individuals with whom she (Joanna) was acquainted, that she did not inform me would happen before it did, and all were fulfilled as Joanna predicted, and this continued for two or three years." The Rev. T. P. FOLEY says:—"We can prove in the most satisfactory manner, that many of her public predictions concerning this, and other nations from 1792 to this day, (1805,) have already come to pass—as well as *many* private predictions respecting herself and believers," and Mr. Sharp specifies that,—"*She foretold of the late war, before there was any appearance of it, as also of the dearth and scarcity that followed; and for nearly*

eight years past foretold every harvest, and how the war would go on in this and other nations. Of these things there can be no doubt."

In reply to those who charged her writings upon the Devil, or an evil spirit, Joanna always appealed to the truth of her prophecies, and to the accordance of her writings with the Scriptures, as the evidence which had most powerfully convinced her of their Divine origin. She says:—"I tell you plainly I have not been one of them that build their faith upon a sandy foundation. I have been powerfully led by a Spirit invisible, for eight years past, (1801) and though I was strongly influenced to write by it, as a spirit invisible, and convinced in my own mind it was from God; yet knowing Satan might come as an angel of light, made me earnest in prayer that the Lord would be my Director, my Guide, and my Keeper; that I might not be permitted to say, 'The Lord saith,' if He had not spoken. In answer to my prayers, I had signs set before me of what was to happen, to assure me it was of God; that was I to pen them all; and how true they all came, it would fill a volume. Therefore, I have not imposed upon the world with prophecies, till I was clearly convinced they were of God, and not from the Devil." Again, "I do not wish to live one day longer, if I should be writing from any spirit that is not of God. I should rejoice at the summons of death to stop my mouth, and leave this world, if I am deceived and deceiving mankind. Is there anything hid from the Lord? Will He prolong my life to deceive men and me? Can I judge that God, who in all ages of the world hath taken so much pains to convince men of errors . . . will not now make a way for me to escape by death if I should be tempted to follow the directions of any spirit that is not of God . . . I now can appeal to Him that searcheth the heart, and trieth the reins of the children of men, that my mind and heart have been to do His will, as far as I was informed it was His will—and as the truths followed the words given me, from whence could I judge them but from the God of truth—in whom is both knowledge, wisdom, and power; wisdom to know, knowledge to foretell, and power to fulfil? This hath been the leading of my faith, from strength to strength, from truth to truth, that I have judged none but a God could foreknow. Now if this wisdom and power be given to any spirit which is not of God, I trust the Lord will pluck me from his hand, as a brand is plucked from the burn-

ing.”* In her reply to GARRET’s *Demonocracy*, she says :—“ I declare that in the beginning of my visitation, every man’s hand was against me that had any knowledge thereof; so I went on alone by myself; pressed by a Spirit of Power, that I could not resist; and being filled with faith and fear, I waited to see the truths of the Spirit, before I relied entirely upon it, that I might be clear in my own judgment it was from the LORD. As to man, I never could be biassed by, nor rely upon any man’s judgment in my life; for I have frequently gone from one place of worship to another, and heard the ministers preach one against the other, and I was convinced that they must have placed the Bible wrong; this also convinced me that no man’s judgment was right; but every man placed the Bible according to his own faith. So I trusted to my faith alone, knowing every good and perfect gift came from God, and to Him alone was my trust; and from the Spirit that visited me, the only way I thought of to try the Spirit, was by the truth that followed his words; and as to the revelations of the Bible, the meaning of them was explained to me. I relied upon the words given to me, from the truth that had followed in my prophecies.† . . . If every man on earth was to assure me my calling is of God, if I had not clear and strong grounds to believe it myself, I never should rely upon their belief; so my hand is not strengthened by man, in any other way than by the fulfilment of the words of the Lord; and as to the Devil, he hath used every art and every threatening to make me give up my writings; therefore Garret has drawn a wrong picture to say the Devil pressed me to go on.”

This accusation was probably pointed at Joanna’s *Seven Days Dis-*

* This is taken from a pamphlet, entitled *Sound an Alarm in my Holy Mountain*. It contains also a prayer by Joanna, which, in its earnestness and fervid devotion, has a dignity and a beauty far surpassing that of her ordinary compositions.

† In her *Warning to the whole World* (1804), Joanna has enumerated her then fulfilled predictions, as follows :—

“The war that I foretold in 1792 we should be engaged in, followed in 1793. The dearth which came upon the land in 1794 and 1795, I foretold in 1792; and if unbelief did abound, that a much greater scarcity would take place, and which too fatally followed. I foretold the bad harvest in 1797. I foretold in letters sent to two ministers of Exeter, what would be the harvests of 1799 and 1800; that the former would be hurt by rain and the latter by sun; these followed as predicted. The rebellion which took place in Ireland in 1798, I foretold in 1795, when the Irish soldiers rebelled against the English officers. . . I foretold the *secret thoughts* and conversation of people in Exeter, which took place in 1792. This was acknowledged to be true by Mr. Eastlake, of Exeter, before the Rev. Stanhope Bruce, the Rev. Thomas P. Foley, Messrs. Turner, Sharp, Wilson, and Morris, on January 2nd, 1802, whilst they were at Exeter to examine into the truth of my character and writings.

pute with the Powers of Darkness (1802) ; Satan, it seems, from her pamphlet, being specially permitted to try her, as he did Job of old. Joanna was ordered to pen down the dispute. And a very strange one it is. "*Satan's Friend*" (as she calls one of the interlocutors) told her among other things, that the Spirit who visited her was an old lover of her's—one Follart, who had told her that—"If she would not have him he would die for her sake." (Whether his death was occasioned by her rejection of him does not appear.) "Finding there was no way to make access to thy heart except under the pretence of religion, he (Follart's spirit) began that way ; and knowing from angels what was coming on—that some new things were coming upon the earth, went and told thee of them : and formed himself in the form of God's angels, and took their name. The Lord hath never spoken by thee." He advised her to burn her books—publish to the world what he had told her, and he would supply her with money, and make her wisdom shine another way. Satan himself also took part in the dispute, and sought to overawe Joanna by declarations of his power, which he threatened to exert for her destruction if she did not follow the advice which he and his "friend" had given her. Joanna, however, was neither to be cajoled nor intimidated. She scouted their explanations, scorned alike their advice and their favour, and defied their threatenings. She averred that "Follart had never wisdom to invent such writings or bring round such mysteries" as were in her books ; and, moreover, that the Lord would not have suffered a wrong Spirit to have led her for ten years astray, when He knew that she had trusted in Him and in His promises throughout the Bible. Satan, like other disputants, occasionally lost his temper when foiled in argument, and broke out into a coarseness of expression which I should hope well-behaved devils would hardly tolerate.

In 1801 five gentlemen—three of them clergymen, came from different parts of the kingdom to Exeter to inquire into the truth of Joanna's mission ; they staid seven days, making all needful investigations, and then returned satisfied of its truth and divine origin. On the 12th of January, 1803, these, with other gentlemen assembled at a house in Paddington, to take the matter a second time into consideration. This was called Joanna's Second Trial. The meeting was previously advertised in the newspapers—those who derided Joanna's claims were desired to attend and produce their reasons for doing so. Circulars were specially sent to the Bishops and

clergy, inviting their attendance. None, however, but believers came. These proceeded to select twelve persons from the company to act as judges, and twelve more as a jury. Witnesses were examined, and the trial was conducted in regular judicial form. Again a Third Trial, "extending over several days, was held in 1804, at Bermondsey." A Court was appointed, consisting of twelve judges, twelve jurymen, and twenty-four Elders. These forty-eight, at the close of their sittings, signed a declaration, in which, among other things, they affirmed, "We do, individually and voluntarily avow by our separate signatures, our firm belief that her (Joanna's) Prophecies and other spiritual communications emanate wholly and entirely from the Spirit of the living God."

Joanna solicited these trials of her character and writings, not in deference to human judgment, but in obedience to what she believed a divine command—"that whenever twelve men met together to prove my writings with me, to their judgment I should give it up." It was also by signs, made known to her beforehand, the number who would meet at the last trial of her writings, and again to their judgment she was commanded to give them up; and, says Joanna—"So I did as a command from the Lord; but not from the teachings of men."

Joanna's writings, from her account, appear to have been given her by some kind of spiritual impression. She disclaimed having seen the Spirit to converse with it as men converse with men—"But," she says, "I have said it is a spirit invisible that infused into my head all I write. . . . I could as well have made the world, and formed the whole creation, as I could invent such writings of myself: for I am not so wise as the world has made me. Without the Spirit I am nothing, without the Spirit I know nothing, and without the Spirit I can do nothing; so whether you judge the Spirit good or bad, to that Spirit you must allude the whole, for I am a living witness against every man that says my writings are of my own invention; and I publicly affirm that such a man believes a lie, and the truth is not in him." She affirms that the words of the Spirit were as distinct to her hearing, as though they were spoken in an audible voice.

In a memoir of Joanna by an anonymous and unfriendly contemporary, we have this account of the *modus operandi* by which her communications were obtained:—"When the Spirit is about to impart some communication, Joanna feels an agitation within; the

Prophetess, her Secretary, and the witness arrange themselves in one group. (Form a circle would be the modern phrase.) After this, the Spirit begins to speak, addressing himself not to the witness, nor the secretary, but to Joanna within: so that our Prophetess has simply to sit down, and talk to herself! This she actually does, when the secretary, another female, takes down what she says, and then the witness, likewise feminine, signs it. (These communications at first were put to paper by Joanna with her own hand.) Joanna will sometimes dictate a line, only sometimes a sentence, stopping till it is perfectly committed to writing." Mr. SHARP says:—"I am a witness that she writes from no books and has none to read. She writes fast without blots or any appearance of error."

To the charge that her pretensions arose from vanity and pride, Joanna replied:—"I never ascribed any honour to myself in my life nor ever thought highly of myself; and when this visitation of the Lord came so powerfully to me in ninety-two, (1792) instead of lifting me up with pride it sunk me lower in my own eyes, and made me look upon my own unworthiness."

The spirit who visited Joanna did not always operate only by the infusion of ideas into her mind. It sometimes acted upon her in a more marked and powerful manner. Thus she relates that on one occasion:—"All of a sudden the Spirit entered me with such power and fury, that my senses seemed lost; I felt as though I had power to shake the house down, and yet I felt as though I could walk on air, at the time the Spirit remained in me, but I did not remember many words I said, as they were delivered with such fury that took my senses; but as soon as the Spirit had left me, I grew weak as before."

Joanna must also have been a spiritual *clairaudient*. She tells us that:—"After hearing (spirit) voices in the street, and being told it was the devil's, (rough voices harshly disputing she tells us a few lines before) my fears alarmed me . . . Soon after a voice came to my bedside and threatened my life, if I did not give up my writings; to which I firmly answered I would not . . . In this manner I heard his voice (Satan's as she thought) three nights following." The Spirit told her that this was a sign: that—"As loud as the voice of Satan to me was heard in the night; so loud will the voice of the Lord be heard in the land, when He comes to shake terribly the earth, and to chain down the power of darkness."

Joanna was further what would now be called a *rapping-medium*. In the pamphlet before quoted *Sound an Alarm &c.*, there is a letter from her to the Reverend T. P. Foley, enclosing "a communication lately given to me." She says:—"After this letter was sent, January 3rd, the day following I sat writing and there came a *loud rap* on my table, loud and shrill." This loud rap, Joanna, till undeceived by the Spirit, regarded as a token to her of her approaching death; and it was on this occasion that she expressed herself concerning her death as before quoted. At another time she was awoke with a loud noise on the stair-flat, and as she lay awake, it seemed to her like a large iron ball rolling from stair to stair three stairs down; this, she was told by the Spirit was significant of coming judgments.

Many of my readers have doubtless read of spirit-hands being seen and felt in the presence of certain mediums, and of similar relations among the New England puritans two centuries ago. Well, Joanna, from the following account, seems to have had very similar experiences. "On the night of the 14th October, 1813, I was ordered," she says, "to sit up all night in a room by myself, which I did. Many extraordinary things were revealed to me, why Christ took man's nature upon him, and what He suffered for man's sake, that I should keep that night in everlasting remembrance, and not forget the giver of the blessings I enjoyed. About twelve o'clock I looked at the candle; the candle was flaming very bright; and there appeared a ring as red as scarlet; circled round the middle of the flame; immediately there appeared a *hand* as white as snow, which came out between the bowl and the candle and pointed towards me; I trembled to see, but was answered—'Fear not, it is I.' I was then ordered to put on my glasses, and the *hand* appeared a second time more brilliant than before, but then the flame of the candle seemed parted in two and looked in a different manner than the first, but burnt very bright. The hand was pointed towards me a second time, as white as snow, and a red cuff was upon the wrist."

Jane Townley, who slept with Joanna, relates that at another time, Joanna "felt a hand come round her, and a head come over her, that she thought kept breathing upon her with more powerful breath than ever was the force of air from a smith's bellows that blowed the fire for the anvil." After this, Joanna tried to sleep to compose herself; and "at last she fell asleep with the strong breathings

that were over her head, which it is impossible for her to describe, and which took her senses quite away."

That Joanna, in common with a majority of the medical authorities who examined her, was deluded in a certain particular, does not I think invalidate her evidence, as to the spirit-visitations she experienced. The one was an error of judgment, into which, under all the circumstances of the case, it is not very surprising that she and her followers should fall:* the other was a question of fact and of consciousness, concerning which—apart from the further question of the nature of the Spirit who visited her, she was not so liable to mistake. On the latter point, indeed, in the last few days of her life she seems to have had misgivings, but in her will, she, with unwavering confidence persisted that she had been visited by either a good or an evil spirit. This confidence as to the fact of spirit communication with her, combined with the mistrust of her own judgment concerning the spirit, at her close of earthly life, and her mistake in the matter before alluded to, are evidence of her sincerity. This quality of her character was indeed admitted by candid opponents: while those who had known her as friends for from ten to twenty years averred that she was incapable of uttering a falsehood knowing it to be such. Nor is there any reason to suspect her of being actuated by the motive of pecuniary gain. Her apartment was paltry and mean, and she was contented with the bare means of subsistence. When some gentlemen and ladies promised her money to tell their fortunes, Joanna treated their offer with the utmost indignation, "They and their money," she exclaimed, "perish together—my soul shall never come into their secrets. Their gold and their principles I abhor and despise." Elsewhere, in repelling this accusation of making money by her writings, she declares:—"The thought of gain was never in my view, and what I thought I was commanded of the Lord, I obeyed; but so far from any gain at present (1801) I now stand *one hundred pounds worse* than I should, had I never took pen in hand, and I can prove it to the world It is well known to all my acquaintance, that I can maintain myself by my trade, as decently as any woman in my line of life would wish to live; and should have placed myself in business

* Mrs. Dr MORGAN remarks:—"In the language of (spiritual) correspondence, the birth of a child typifies the growth and unfolding of the spirit. Had the followers of Joanna Southcott been able to interpret this inner tongue, they would not have brought ridicule on themselves and their cause by confounding the symbol of spirit-life with the conditions of the outer world."

years since, had I not been ordered to leave all to follow on to know the Lord, and then I assuredly should know him."

The church of Joanna, founded on the belief of spiritual visitations and disclosures: to this day maintains the reality and continuance of revelation by voice and vision. The Reverend James SMITH says of this church:—"It began in 1792, was conducted by Joanna personally till 1814, and then continued by a series of prophets and prophetesses; and is more extended now though less heard of, than ever it was. . . . The Prophet Wroe is the leader of the only large organized body of Joanna Southcott's followers. . . . The *one Temple* of this party is at Ashton-under-Line, but the Prophet resides at Wakefield, though generally travelling all over the world, being commanded to set his foot upon all countries as the sign of a universal mission."

Some three or four years ago a monthly publication that was issued by some of Joanna's disciples, called *The Comforter; or the Spiritual World's Express*, gave accounts of "Spiritual Circles" among Joanna's followers, and of communications received by them through speaking and rapping media; and recorded some of the Spiritual Manifestations in America.

CHAPTER XIX.

EDWARD IRVING AND SPIRITUAL GIFTS.

IN the winter of 1822, the Caledonian Church in Cross Street, Hatton Garden, was the scene of extraordinary excitement. Dukes, duchesses, members of the royal family, judges, statesmen, cabinet ministers—the rank and intellect of the land were crowding there Sunday after Sunday. The aisles were jammed, the doors besieged, seat-holders—who had rapidly increased from fifty to fifteen hundred, had to be admitted by a side-door, and other admissions were limited by issuing tickets, for which a written application had to be made. Even then, the preacher had to make his way up pulpit stairs covered with ladies, glad to obtain even that rude accommodation. That preacher was indeed no ordinary man—a ripe scholar, an independant thinker, a fervent orator, genius flashed in his eye, conviction flowed from his tongue; dowered with a right royal

intellect and a noble soul, those who heard, admired, and those who knew, loved him. He was by birth a Scotchman, and by name, EDWARD IRVING.

Though thus followed, Irving was no flatterer of wealth and greatness; fashionable vice and folly must have winced under the lash of his rebukes, and been startled by the energy and vehemence with which he preached the gospel of repentance. Though no man ever more earnestly contended for the truth, he preached more of duty than of doctrine, of what men should *be*, than of what they should *believe*; but "the secret of his attraction lay in the tenderness with which he bound up the wounds of poor humanity, rather than in the skill with which he probed them. The Fatherhood of God, and the goings forth of the human heart, were his most frequent themes—the parables and miracles of Christ, his abounding inspiration."*

Thirty years have elapsed since his death; few of the generation who heard him now survive; his name has become little more than a tradition—one, too, which beyond the boundaries of a church is seldom uttered but to point a shallow moral—as a warning example how perilous is intellect to a christian preacher, how fatal popularity to spiritual life. In the coming time, when the scales of a material philosophy shall have fallen from men's eyes; and a new spiritual life shall animate the Christian church, a truer estimate of him will be formed; meanwhile, in any historical record of Spiritualism, however slight, his name, and the spiritual manifestations associated therewith, must occupy a conspicuous place.

Though trained to the ministry, and anxious to labour in it, Irving, in his thirtieth year, had received no call from presbytery or patron. He had preached occasionally, but so little to the satisfaction of his hearers, that he got no second invitation. He had "an obstinate habit of standing on his own instincts;" he could not

"Narrow his mind

And to party give up what was meant for mankind."

He loved christian truth, and preached it with all the zeal of an Apostle, with all the freshness and power of his original and energetic mind. Men missed in his preaching the customary inanities and conventionalities of the pulpit, and regarded him as a phenomenon that had no business there. He had resolved upon proceeding to the

* *Edward Irving: A Biography.* By Washington WILKS.

East, as a missionary for Christ, had taken a farewell tour of his native Ayrshire, and was wandering in the north of Ireland, on the eve of carrying his missionary intention into effect, when a letter reached him from Dr. Chalmers, (who had heard him preach a sermon for Dr. Thomson of Edinburgh) requesting his immediate presence in Glasgow.

When Chalmers told Irving that he desired him for his assistant, Irving replied, "I am most grateful to you, Sir, but I must also be somewhat acceptable to your people. I will preach to them if you think fit; but if they bear with my preaching, they will be the first that have borne with it." He did preach to them, and so well did they bear with it, that he was forthwith appointed assistant minister of St. John's, Glasgow.

Here he remained little more than two years, labouring faithfully in the ministry, especially the ministry of the poor. Dr. Chalmers found in him a zealous coadjutor in every scheme of christian philanthropy; and Irving revered him as a father. In after years, Irving looked back upon this period of his life as among the happiest of his reminiscences; and "it should be registered," says his biographer, "that Glasgow did not forget him; that by the poor in particular—his memory was long cherished; and that even to this day, he may be heard of with reverence and regret, in the wynds and closes of that great and terrible city, whose religion is so ostentatious, and whose wickedness is so desperate."

He left Glasgow to accept an invitation he had received to become pastor of the scanty congregation meeting in London, at Cross Street, Hatton Garden. The church here proving insufficient for his large and increasing auditory, in 1827, a spacious and elegant church in Regent Square was erected for him by his congregation, at a cost of £15,000. Dr. Chalmers preached the opening sermon.

It was in this church that the public manifestations of spiritual gifts occurred; but their modern revival, as there seen, did not originate in Mr. Irving's congregation, but with certain ladies at Port Glasgow, in the spring of 1830. When Mr. Irving, whose mind by the study of Scripture, had been prepared for these occurrences, "heard of Scottish women speaking as did the Twelve on the Day of Pentecost, he suspected no travestie of that wondrous story, but felt only hope and thankfulness. He despatched an elder of his

church to inquire into the thing, who brought back a good report, and found the tongues of flame sitting on his own wife and daughters. Still, not rashly, nor arrogantly, was the marvel proclaimed to the world. For some time, only in private meetings, was the 'gift' invited to manifest itself. There, philological learning pronounced the utterances something more than jargon, and observation failed to detect imposture. Prayer meetings were then held at 6:30 every morning at the church in Regent Square, and were numerous attended. At these meetings, exhortations would be uttered in the "tongue" by one person, and the interpretation chanted in English by another.* "Warnings and predictions were sometimes given—the pestilence which invaded this land in the following summer, was distinctly uttered as a Divine judgment."† On Sunday morning, October 16th, a "sister," (a Miss Hall,) burst forth in the open congregation with an utterance in the tongue. Mr. Irving calmed the people, who had risen in alarm, bade the sister console herself—for she had struggled with the power that had possession of her—and hastened her into the vestry of the church there to give it speech, and expounded to the congregation the fourteenth chapter of the first epistle to the Corinthians, as explanatory of the occurrence. In the evening, a "brother," (a Mr. Taplin,) produced even greater excitement than the morning speaker; and in the course of the week, all London was talking of this new phase in the career of its popular preacher. The "unknown tongues" continued in the church, and other "utterances in the spirit" were also given; and remarkable cases of healing by spiritual power occurred. From a letter written by Mr. Irving in November, 1831, we learn that, "Both at Liverpool, and near Baldock, in Herts, in the parish of Pym, there have been manifestations." And Mrs. OLIPHANT in her *Life of Edward Irving*,

* "He who spake with tongues in the Church did nothing else than utter words, unknown alike to himself and to all the people; and there was needed, therefore, another, with the gift of interpretation. The one did, as it were, dream the dream of Pharaoh, which went from him and was not known; the other, like Joseph, did receive the interpretation thereof direct from God. As the speaker spake the unknown words, the meaning thereof rose upon the interpreter's heart, and the proper native words came upon his lips. But he was all the while as ignorant of the foreign words as the utterer and the hearers of them. It was a spiritual gift, and not an act of translation from one tongue into another. . . These two collateral and co-efficient gifts, thus exercised, are profitable for bringing messages direct from the Spirit, without any possibility of being curtailed or exaggerated in the utterance of them; for he speaking in a tongue knoweth not a word he speaketh, and he interpreting knoweth not what is to follow, and being taken together, they form an entire check."—IRVING.

† *Edward Irving: A Biography.* By Washington WILKS.

tells us, that in the summer of 1833, an Independent congregation in the city, presided over by Mr. Miller, went through the same process which had taken place in Regent Square, and attached itself to the new church; and that the ecstatic voices began to be heard in the Church of England, from which they also ended by detaching at least one clergyman in London. Mr. Irving, at urgent request, contributed to *Fraser's Magazine*, (Vols. iv. and v.,) a recital of "Facts connected with Recent Manifestations of Spiritual Gifts." And a new Quarterly Magazine—*The Morning Watch*, was instituted, in which the facts and philosophy of the question were discussed. From the papers supplied by Mr. Irving to *Fraser's Magazine*, I select some of the more remarkable passages. First let us notice the solemnity, and the sense of responsibility under which this narrative was written. He tells us that he writes:—

"Faithfully to narrate what hath come under my own eye, or been brought to my knowledge from the most certain and authentic sources." "I am writing a record of the workings of God for the eye of a most unbelieving generation, who would fain persuade themselves that God hath forsaken the earth, and left it to be managed by infidel statesmen, false-hearted churchmen, and lying prophets; but they are all my brethren, and some of them may, by God's grace, be delivered from the snare of Antichrist by what I write: therefore I will write as if speaking it from my own pulpit with the single love of truth in my heart and the fear of God before my eyes."

"Since ever I read the word of God for the building up of my own faith, I have never ceased to believe that the spiritual gifts and the spiritual office bearers, as they are enumerated in Scripture, (1 Cor. xii 4—11; Eph. iv 7—17; Rom. xii 6—9; 1 Peter i. 1, 10, 11, &c.) together with the various supernatural methods of operation recorded in the Gospels and the Acts of the Apostles are not accidental and temporary occurrences of a miraculous kind, for certain special ends and occasions, but substantial and permanent forms of operation proper to the Holy Ghost, and in no wise to be separated from Him, or from the Church, which is his chosen residence and temple, the 'body of Christ,' and the 'fulness of Him who filleth all in all.' With this faith firmly rooted in my heart I did not doubt that the only reason for the disappearance of those endowments from the visible church, or rather from the face of her history, was the evil heart of unbelief, and the hiding of the 'light of the

world' under the 'bushel' of human systems and ordinances, and the 'burying of our talent in the earth' of the natural man.'

"Being occupied with the ministry of these two great truths—Christ's union with us by the one flesh, and our present union with Him by the one Spirit—I had not made sure to my own mind, nor taught my people to look or to pray for the restoration of the spiritual gifts, but confined myself to the confession of our sins and the sins of our fathers for which they had ceased, and to the bemoaning of our low and abject state before the Lord. Thus we stood when the tidings of the restoration of the gift of tongues in the west of Scotland burst upon us like the morning star heralding the approach of day, and turned our speculations upon the true doctrine into the examination of a fact. . . . I did rejoice with great joy when the tidings were read to me, coming through a most authentic channel, that the bridal attire and jewels of the church were found again. . . . I felt it to be a matter of too great concern to yield up my faith to any thing but the clearest evidence, and at the same time of so great importance as not to leave a stone unturned in order to come at the truth. I had the amplest means of obtaining information; first from eye and ear witnesses, men of reputation, elders of the church, then from many of the most spiritual members of my flock who went down to see and hear, and finally from the gifted persons themselves." Mr. Irving then enters into a detailed account of the spiritual manifestations at Port Glasgow, which I omit here, as an account is given of them in another chapter.

The gift of tongues which was manifested in Mr. Irving's church, and of which he goes on to speak, was regarded by him as identical with that poured out on the day of Pentecost, and manifested abundantly in the early Christian Church. In a paper by him in the *Morning Watch*, "On the Gifts of the Holy Ghost, commonly called Supernatural," (Vol. iv.) he exposed, and refuted the popular erroneous notions of this gift, and displayed its true character. The fundamental popular error pointed out by him is—"That the gift of tongues was a supernatural faculty of using languages, conferred upon the Apostles and other primitive preachers of the Gospel, for the purpose of expressing their mind to the people to whom they came, in consideration of their want of learning, and to supersede the delay of acquiring so many tongues as they are believed to have preached in, and to expedite the spread of the Gospel. . . . Now,

however much this notion may have prevailed in modern times, it is most certain first, that it hath no foundation in Scripture, and can easily be shown from Scripture to be utterly erroneous; next, that it was not held by the early Greek commentators and fathers of the church; and, lastly, that exact students of the subject in modern times, as the learned Ernesti, have also rejected it.”*

I have not space to follow Mr. Irving’s reasonings and abundant citations from Scripture; but he concludes that though the gift of tongues may have included the speaking in known languages, as on the day of Pentecost, and on other occasions among the early christian disciples, and sometimes also in his own church; yet, that this was not uniformly, or even generally the case. The “tongue” was a sign of the presence and operating energy of the Holy Spirit; designed, not for the conversion of foreigners, but as a witness to the church, and for the edification of its members. “Tongues are for a sign, not to them that believe, but to them that believe not.”

The exposition of this question is also interwoven with the “Narrative” in *Fraser*, here resumed:—“It is the essence of the tongue that it should be unknown; and the definition of it is—‘He that speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth him’ (1 Cor. xiv. 2). If it were understood by the speaker, or by the hearer, it would not serve its end of proving that the speaker is not man, but the Holy Ghost. For if he understands it himself, then it is he who may be using it; if others understand it, then he may have learnt it; and this would draw suspicion which would militate against the end of God: which is to show, that not the person or speaker, but the Holy Ghost, fills the spirit of the person; filling his spirit, but not touching his understanding; so as that he himself is edified, but incapable of

* See his *Opuscula Theologica*. A very different writer from Ernesti—Dr. MIDDLETON—comes to the same conclusion. He says:—“The gift of tongues was not of a stable or permanent nature, but adapted to particular occasions, and then withdrawn again, as soon as it had served the particular purpose for which it was destined. And here we see the vanity of that notion which is generally entertained about it, that from this first communication of it to the Apostles, it adhered to them constantly, as long as they lived, so as to enable them to preach the Gospel to every nation through which they travelled, in its own proper tongue; a notion for which I cannot find the least ground in any part of Sacred Writ, but many solid reasons to evince the contrary.” In a previous passage of the same Essay, after having quoted many authors to show that the real purport of the gift was not for the converting of heathen nations, but merely as a sign; he adds:—“It is evident, then, that the chief, or rather the sole end of this gift of tongues, was to serve as a *sensible sign* that those to whom it was vouchsafed were under a divine influence, and acting by a divine commission.”

edifying others, until the Holy Ghost, having given the sign of his personal presence and agency, begin to speak in the native tongue. While the unknown tongue is uttered, he edifieth himself, but not others; while the native tongue is uttering, he and all that hear are edified alike. But while it is of the essence of the tongue, in order that it may be a sign, that it should be unknown, just as of a miracle it is of the essence that it should be supernatural, there must be added to the tongue words intelligible, either from the same mouth or from another, in the way of interpretation, in order that the end of all signs, which is edification, may be accomplished. And so at Cesarea they not only spake with tongues but magnified God; and at Ephesus they spake with tongues and prophesied. And so it is in these days. Of the hundreds of manifestations which I have heard, there have been a few without the introductory sign of the unknown tongue, but there never was one without the main substance of testifying to Jesus, and exhorting to holiness in our own tongue. . . .

"Those who speak in the tongue always declare—'That the words uttered in English are as much by power supernatural, and by the same power, supernatural, as the words uttered in the language unknown.' But no one hearing and observing the utterance could for a moment doubt it, inasmuch as the whole utterance, from the beginning to the ending of it, is with a power and strength and fulness, and sometimes rapidity of voice, altogether different from that of the person's ordinary utterance in any mood; and I would say, both in its form and in its effects upon a simple mind, quite supernatural. There is a power in the voice to thrill the heart and overawe the spirit after a manner which I have never felt. There is a march, and a majesty, and a sustained grandeur in the voice, especially of those who prophecy, which I have never heard even a resemblance to, except now and then in the sublimest and most impassioned moods of Mrs. Siddons and Miss O'Neill. It is a mere abandonment of all truth to call it screaming or crying; it is the most majestic and divine utterance which I ever heard, some parts of which I never heard equalled, and no part of it surpassed, by the finest exhibition of genius and of art exhibited at the oratorios in the Concerts of Ancient Music. And when the speech utters itself in the way of psalm or spiritual song, it is the likeliest to some of the most simple and ancient chants in the cathedral service; insomuch that I have often been led to think that those chants, some of which can be traced as high as the days of Ambrose, are recollections and transmissions of the inspired utter-

ances in the primitive Church. Most frequently the silence is broke by utterance in a tongue, and this continues for a longer or shorter period, sometimes occupying only a few words, as it were filling the first gust of sound, sometimes extending to five minutes, or even more, of earnest and deeply felt discourse, with which the soul and heart of the speaker is manifestly much moved, to tears and sighs and unutterable groanings, to joy and mirth and exultation, and even laughter of the heart. So far from being unmeaning gibberish, as the thoughtless and heedless sons of Belial have said, it is regularly formed, well pronounced, deeply felt discourse, which evidently wanteth only the ear of him whose native tongue it is to make it a very master-piece of powerful speech. . . .

“But, say they, of what use to listen to that which we understand not? The answer is manifold. To him who uttereth it it is very useful; for ‘he that speaketh in a tongue, edifieth himself,’ through the speech, ‘though the understanding be unfruitful;’ and thou oughtest to rejoice in thy brother’s edification, especially if in a few seconds or minutes he is about to edify thee with a message from God. Useful, brother?—It is most useful for thee, in order to get the better of thine unbelief and irreverence—to abate thy trust in thy understanding, by showing thee a thing which it cannot enter into—to make thee feel and acknowledge a present God speaking by his Spirit—to make sure unto thee the union of Christ with his people, speaking in them and by them, not as empty instruments, but as conscious spiritual creatures. Ah me! it is the standing symbol of the ‘communion of the saints and of their fellowship with the Father and the Son,’ not by means of intelligence, but by means of the Holy Ghost. But because intellect cannot grasp it, intellect would dash it to the ground, and deny that there is a spirit in man deeper than the intellect—that there is a Holy Ghost binding God to Jesus and Jesus to the Church, and the church with one another, and back again to God. The unknown part of the discourse is the symbol of the fountain secret, unseen and unknown—the known part of the stream, which issues from the fountain to cherish the life of all creatures. Doth a man refuse to drink of the clear flowing stream, because he knows not the hidden and secret cavern within the bowels of the earth from which it flowed out! Ah! what a miscreant (unbelieving) generation it is, and what misdeeds they have done under the sight of these sorrowful eyes! I have seen God’s mysteries gazed on and laughed at, God’s gentle and entreat-

ing voice set at nought—all because it issued from a fountain of unknown speech which they could not understand. In their ignorance they understood not that all which is known issueth from the unknown, in order that all knowledge may lead us to all worship.

“‘When I am praying in my native tongue,’ said one of the gifted persons to me, ‘however fixed my soul be upon God, and Him only, I am conscious to other thoughts and desires, which the very words I use force in before me. I am like a man holding straight onward to his home full in view, who, though he diverge neither to the right hand nor to the left, is ever solicited by the many well known objects on every hand of him. But the moment I am visited with the Spirit and carried out to God in a tongue which I know not, it is as if a deep covering of snow had fallen on all the country round, and I saw nothing but the object of my desire and the road which leadeth to it. I am more conscious than ever to the presence of God. He and He only is in my soul. I am filled with some form of the mind of God, be it joy or grief, desire, love, pity, compassion, wrath, or indignation; and I am made to utter it in words which are full of power over my spirit; but not being accessible to my understanding, my devotion is not interrupted by associations or suggestions from the visible or intellectual world. I feel myself, as it were, shut in with God into his own pavilion, and hidden close from the invasions of the world, the devil and the flesh.’ In these few words the mystery and the end of the gift of tongues are accurately set forth.

“In the same breath, in perfect continuance, sometimes in constant sequence, as word followeth word in common discourse, sometimes with such a pause as a speaker makes to take his breath, the English part flows forth in the same fulness of voice, majesty of tone, and grandeur of utterance. This is that with which we have properly to do—God, and the speaker with the other: and as God speaketh in the church for edification, this is always the largest part, four times, or ten times, or even twenty times, as much being known as is unknown. The unknown is, so far as concerneth us, the sign that the known is the message from God, prophesying (preaching) under the power of the Spirit, speaking as one is moved by the Holy Ghost, and not any offering of the enlightened and pious mind for the benefit of the brethren—that it is Jesus—the Head of the Church, occupying the speech, and using the tongue of his servant, to speak the things which he desireth at that time to be spoken and heard.

Wherein the person is not used as a trumpet merely for speaking through, but as an intelligent, conscious, loving, holy creature, to be possessed in these his inward parts, and used by the Lord of All, the indwelling Head of the Church. . . . This operation of the Holy Ghost is very wonderful to behold: the fulness of the mind and heart, the rapidity of the utterance, the difficulty and sometimes struggling of the organs to get disburdened of it, are not more demonstrative of supernatural agency, than is the matter uttered demonstrative that this agency is that of the Holy Ghost. Such depths of doctrine, such openings of truth, such eagle-glances into the mind of God, such purity of love, such earnestness of exhortation, and, in one word, such heavenly exaltation of spirit, heard I never from men's lips, as I have heard from those speaking in this manner by the Holy Ghost. And the same of those prophesyings: . . . I knew it not to be of man by that which stumbled so many, because there were none of the peculiarities of a system—none of the speculations of the age—none of the idiosyncrasies of the person in it. . . .

“If it be true, as the Scriptures teach, and all orthodox divines have ever held, that there is a real union by the Spirit between Christ and His Church, after the nature of the union between the head and the members, which did manifest itself in the primitive Church by the fellowship of his holiness and love, and mind, and power; then, as this union dependeth not upon time, place, and circumstance, but is spiritual, and essential to the Church, the wonder is, not that there should in our day be the like manifestation of Christ in the body as there were in the apostolic times, but that they should ever have ceased: and I feel assured, that, if the Scriptures are to be taken as the rule of christian faith and the principle of all christian argument, the burden of proof lies all upon those who maintain they were not intended to continue, and not with those who expect and believe in their revival; for the word of God beareth one, and only one, testimony, which is, that the gifts of the Spirit are as much the property of the Church as are the graces; nay, that these two are not separate the one from the other, but the outward and inward forms of the same indwelling Christ. Wherever the gifts of the Spirit are mentioned in the Scriptures, they are spoken of as part and parcel of the Church's endowment, until the time of her perfection come, and never divided from those moral and spiritual graces, which all

confess to be of a permanent endurance.* For example, in the institution of Christian baptism, the gift of the Holy Ghost, which Christ had entered into by going to the Father, and shed down upon the disciples in the form of cloven tongues of fire, is promised as the end and reward of that Holy Sacrament, in connexion with repentance and remission of sins, . . . the baptism with the Holy Ghost for speaking with tongues, and prophesying, and other supernatural manifestations of power; seeing that this, no less positively than the other, is held forth to all whom the Lord shall call to the knowledge of his Son. . . .

“And if the Christian Church be baptized into the thing which took place on the day of Pentecost we should expect to find that same thing everywhere acknowledged to be in her throughout the Apostolic writings. And so it is. After the Church of Jerusalem, which was baptised by Christ himself into the heavenly gift, cometh the Church of Samaria (Acts viii). . . . Next comes the Church of the Gentiles, first called in the person of Cornelius the good centurion, and his household (Acts x. xi). . . . Next comes the Church of Ephesus (Acts xix.) . . . Besides these, we can specify the Churches of Galatia, among whom Paul ‘ministered the spirit and wrought miracles’ (Gal. iv. 5.); and the Church of Corinth, whose endowments are given at length (1 Cor. xii. xiii. xiv.); and the Church of Rome (Rom. xii.); and all the churches to which Peter’s catholic epistle was addressed (1 Peter iv. 10, 11.) By these instances, against which there cannot be brought one instance to the contrary, it is put beyond question, that . . . to put forth supernatural powers of the Divine nature, . . . is truly an essential privilege of the Christian Church. . . . And that it was the experience of all the Churches as well as of those instanced above, to be endowed with power from on high, and to manifest the gifts of the Holy Ghost, is put beyond question by many incidental expressions, occurring everywhere throughout the Apostolical writings.” In proof of this, Mr. Irving cites numerous passages from Scripture, which the length of the preceding quotations will not allow me to follow.

* Whenever can there be a CHURCH that is not a Church of gifts? No man can make himself, still less can a church. The SPIRIT, in all its universality is the professed gift of the New Jerusalem—the Spirit hymning all praises, lifting all hands in prayers that cast forth all demons, blessing all labours, healing all sorrows, speeding all arts, piercing all veils, and catching the reflex image of its Lord in all sciences; opening heaven and hallowing earth—the Spirit to do more than can be written, is the offer of the Lord to his everlasting Church.”—J. J. G. WILKINSON.
NOTE to *Improvisations from the Spirit*.

As might be expected, the Spiritual manifestations in Mr. Irving's church led to considerable dissension in the body to which he belonged, and gave great offence to many. In March, 1832, a formal complaint of irregularity was preferred against Mr. Irving, by certain trustees of his church, to the Presbytery in London; and, notwithstanding his eloquent defence,* the Court decided that the Rev. Edward Irving had "rendered himself unfit to remain the minister" of the Caledonian Church, Regent Square, "and ought to be removed therefrom in pursuance of the conditions of the trust-deed of the said church." Within a twelvemonth from this he was indicted and deposed from the ministry on a charge of heresy; "his judges being selected from amongst his accusers and executioners."† Just before the sentence of deposition was given, there came "an utterance in power" from Mr. David Dow, charging those who were faithful to arise and depart. Upon which Mr. Irving and Mr. Dow made their way out of the church, and the sentence was then formally pronounced.

A large number of Mr. Irving's congregation and hearers, however, accepted his teachings as the truth, and affectionately clung to him as their pastor. They formed themselves into a separate church; and in the month following his deposition, he was, by the elders of that church, "called and ordained" as its "Angel," or chief pastor.

One of his biographers, Mr. Wilks, calls this re-ordination, a "Baptism for the Dead;" "For whatever its significance to that church, it was to him an anointing for his burial, though nearly two more years of life remained to him. His public work was over. His flesh became wan and flaccid—his raven hair 'hoary as with extreme age.' His eye gleamed with an unquiet light, and the hectic spot on his pale cheek betrayed the fire burning at his heart." On December the 8th, 1834, he passed to that rest for which his weary spirit longed. The last words he was heard to utter were, "If I die, I die to the Lord; living and dying I am the Lord's."

Carlyle, who knew and loved him, has testified of him, "He was the freest, brotherliest, bravest, human soul mine ever came in contact with: I call him, on the whole, the best man I have ever, (after trial enough) found in this world, or ever hope to find."

* See NOTE at the end of the Chapter.

† This *heresy* consisted in maintaining that Christ's human nature was truly human, "of the substance of his mother," and not, as regards his flesh, different in kind from that of other men, but that he was enabled to resist and vanquish its weaknesses and temptations by virtue of the fulness of Divine grace that was in him.

The "Catholic Apostolic Church," of which he may be regarded as the founder, though it wisely abstains from identifying itself with his name, has gone on steadily increasing since its foundation, gathering adherents (a large proportion of them scholars and men of liberal education and social status,) not only in England, but in France, Germany, Switzerland, Italy, and America. And that Church, still by the essentials of its constitution, provides for the utterance of divine messages, by whomsoever sent.

Mrs. OLIPHANT, in her *Life of Edward Irving*, speaking of the *oracles*, or "gifted persons" in Mr. Irving's congregation, says:—"It is certain that Irving faithfully followed them through every kind of anguish and martyrdom; that by their sole inspiration a body, not inconsiderable either in numbers or influence, has been organized and established in being; and that after a lapse of thirty years, they still continue to regulate the destinies of that oft disappointed, but patient church."

NOTE.—I cite the following passage of Mr. Irving's defence before the London Presbytery:—"We continued in prayer every morning, morning by morning, at half-past six o'clock; and the Lord was not long in hearing and answering our prayers. He sealed first one, and then another, and then another; and gave them first enlargement of spirit in their own devotions, when their souls were lifted up to God, and they closed with him in nearness. He then lifted them up to pray in a tongue which the Apostle Paul says he did more than they all. . . . I say, as it was with Paul, at the proper time, at the fit time, namely, in their private devotions, when they were rapt up nearest to God: the Spirit took them, and made them speak in a tongue, sometimes speaking words in a tongue, and by degrees, according as they sought more and more unto God, this gift was perfected until they were moved to speak in a tongue, even in the presence of others. . . . Then, in process of time, perhaps at the end of a fortnight, the gift perfected itself, so that they were made to speak in a tongue and to prophesy; that is, to set forth in English words for exhortation, for edification, and comfort; for that is the proper definition of prophesying, as was testified by one of the witnesses."

One of the witnesses examined on this occasion was a "gifted person," or medium.

In reference to the supernatural power under which he was

alleged to have spoken, he was asked—"Could you abstain from speaking?"

Ans. "By quenching the Spirit, or resisting the Spirit."

Q. "Then I am to understand that it is not supernatural?"

Ans. "You are to understand, if you are guided by what I believe, that it is a supernatural power; for I had it not once, and I cannot exercise it when I will: I cannot will to exercise it."

Q. "Do you understand the tongue in which you speak?"

Ans. "No, because I have not the gift of interpretation."

Dr. BUSHNELL, in his *Nature and the Supernatural*, gives the following relation:—"A very near Christian friend, intelligent in the highest degree, and as perfectly reliable to me as my right hand, who was present at a rather private social gathering of Christian disciples, assembled to converse and pray together, as in reference to some of the higher possibilities of Christian sanctification, relates that after one of the brethren had been speaking, in a strain of discouraging self-accusation, another present shortly rose, with a strangely beaming look, and fixing his eye on the confessing brother, broke out in a discourse of sounds, wholly unintelligible, though apparently a true language, accompanying the utterances with a very strange and peculiarly impressive gesture, such as he never made at any other time; coming finally to a kind of pause, and commencing again, as if at the same point, to go over in English, with exactly the same gestures, what had just been said. It appeared to be an interpretation, and the matter of it was a beautifully emphatic utterance of the great principle of self-renunciation, by which the desired victory over self is to be obtained. There had been no conversation respecting gifts of any kind, and no reference to their possibility. The instinct of prudence threw them on observing a general silence, and it is a curious fact that the public in H—— have never, to this hour, been startled by so much as a rumour of the gift of tongues, neither has the name of the speaker been associated with so much as a surmise of the real or supposed fact, by which he would be, perhaps unenviably distinguished. It has been a great trial to him, it is said, to submit himself to this demonstration, which has recurred several times."

May not the tongue spoken on these occasions, have been a real spirit language? I chanced myself to be once present at what seemed a sort of Experience Meeting of Latter Day Saints, when a quiet, decent looking woman, suddenly arose, and began a kind of

chant in apparently a rich musical language, and which ceased as abruptly as it began. One of the persons present, probably an elder, inquired, "Sister, have you the interpretation?" To which she quietly replied, "No." It appeared as if they considered an occurrence of this kind as by no means unusual.

In Mrs. CROSSLAND's *Light in the Valley*, we read of several distinct spirit languages *written* by the hands of several mediums personally known to her. "One of them an author of repute, and M.A. of the University of Oxford." The following passage from her book is corroborative of the statements quoted from Mr. Irving:—"Be it remembered that the writers of a spiritual language do not understand its meaning; and wonderful wisdom is evinced in that plan which makes the writer one, the interpreter another. Those writing mediums whose hands are moved to write only in their mother tongue acknowledge that they are constantly perplexed, and find continually that the communications are impeded or broken off by the action of their own minds guessing what is coming, as word after word drops from their pen. Evidently this interference of the medium's own mind with the spirit action disturbs the subtle forces which are at work. But when the spirit language is produced the case is wholly different, for the medium cannot even conjecture the meaning of the hieroglyphics his hand traces; and consequently his mind remains in a passive state on the subject, no way interfering with the action of his pen."

(See also Swedenborg's *Heaven and Hell*. Chaps. on *The Speech of Angels*, and on *Writings in Heaven*.)

CHAPTER XXI.

SPIRITUAL GIFTS: CONTINUATION.—MR. BAXTER'S NARRATIVE.

It is well sometimes to examine a subject under different and contrasted lights, as by doing so we are less liable to extreme and one-sided views of it; and are more likely to attain an impartial, and probably, correct judgment, by thus seeing it all round, and comparing its different aspects. In the case of the Spiritual Manifestations detailed in the last chapter, the same general facts are presented from an opposite point of view, together with many additional par-

ticals in *A Narrative of Facts, characterizing the Supernatural Manifestations in members of Mr. Irving's congregation, and other individuals in England and Scotland, and formerly in the writer himself.* By ROBERT BAXTER.

This "Narrative," as the title implies, was written by a formerly "gifted person," whose gift was exercised chiefly amongst Mr. Irving's congregation; but who finally abandoned and denounced the work as "a delusion of Satan." One therefore intimately acquainted with the "Supernatural Manifestations," and not likely to display them in too favourable a light. First, let us look at the writer's Facts, then compare his inferences with those of Mr. Irving and with the facts themselves; and look at both facts and inferences by the additional light of more recent and widely extended facts.

Mr. BAXTER fully, though reluctantly, admits the supernatural character of the manifestations. He is not anxious to prove it supernatural; he would be glad to account for it otherwise. "Excitement," "Eccentricity," "Derangement," he tells us, are "utterly insufficient to account for these operations. Men far from excitable in their general state of mind, and in nothing eccentric, have been found among the most devoted followers. The workings have moreover, been as strong in the privacy of the closet as in the tumult of crowded assemblies—and when once the mind became open to such workings, no change of outward circumstances has ever had any extensive or perceptible control over it. Neither will derangement furnish the required solution. The operations of this power were most systematic as well as sympathetic." "He has often endeavoured to pursue the course of circumstances, and account for the occurrences from excitement, and the frenzied workings of a distempered mind; but he finds himself utterly at a loss, and, without shutting his eyes to most of the material features of the case, he could not honestly come to such a conclusion."

I present, in the author's own language, some of the more striking and characteristic incidents recorded in this *Narrative of Facts*.

Mr. Baxter "had heard many particulars of the extraordinary manifestations which had occurred at Port Glasgow," and thought that there were sufficient grounds in Scripture and in the existing state of the church and of the world to warrant a fair investigation of them. Being called up to London by professional engagements in August 1831, he "had a strong desire to attend at the prayer meetings which were then privately held by those who spoke in the power, and

those who sought for the gifts." Having obtained an introduction, he attended, and heard the "utterances," both in the unknown and in the English tongue. In the latter, there was, he says—"A cutting rebuke to all who were present, and applicable to my own state of mind in particular. . . . In the midst of the feeling of awe and reverence which this produced, I was myself seized upon by the power; and in much struggling against it, was made to cry out, and myself to give forth a confession of my own sin in the matter for which we were rebuked. . . . There was in me at the time of the utterance, very great excitement; and yet I was distinctly conscious of a power acting upon me beyond the mere power of excitement.

"From this period, for the space of five months, I had no utterances in public; though, when engaged alone in private prayer, the power would come down upon me, and cause me to pray with strong crying and tears for the state of the church. On one occasion, about a month after I had received the power, whilst in my study, endeavouring to lift up my soul to God in prayer, my mind was so filled with worldly concerns that my thoughts were wandering to them continually. Again and again I began to pray, and before a minute had passed, I found my thoughts had wandered from my prayer back into the world. I was much distressed at this temptation, and sat down, lifting up a short ejaculation to God for deliverance; when suddenly the power came down upon me, and I found myself lifted up in soul to God, my wandering thoughts at once riveted, and calmness of mind given me. By a constraint I cannot describe, I was made to speak—at the same time shrinking from utterance, and yet rejoicing in it. The utterance was a prayer that the Lord would have mercy upon me and deliver me from fleshly weakness, and graciously bestow upon me the gifts of his Spirit. This prayer, was forced from me by the constraint of the power which acted upon me; and the utterance was so loud, that I put the handkerchief to my mouth to stop the sound that I might not alarm the house. When I had reached the last word (of the prayer) the power died off me, and I was left just as before, save in amazement at what had passed, and filled, as it seemed to me, with thankfulness to God for his great love so to manifest to me. With the power there came upon me a strong conviction—'This is the Spirit of God; what you are now praying is of the Spirit of God, and must, therefore, be the mind of God, and what you are asking will surely be given to you.'

"In the utterances of the power which subsequently occurred,

many were accompanied with the flashing in of conviction on the mind, like lightning rooting itself in the earth. Whilst other utterances, not being so accompanied, only acting in the way of authoritative communication; upon which the mind was left to form its own conclusion and conviction. This was not singly my own case, but the case with many others; and my persuasion is that such a manner of conviction is a part of the power which a spirit exercises over us."

In January, 1832, Mr. Baxter again visited the brethren in London, and found the gifts in Mr. Irving's Church being exercised in the public congregation. The day following his arrival, being called upon by the pastor to read, he opened upon the prophet Malachi, and read the fourth chapter. "As I read," says Mr. Baxter, "the power came upon me, and I was made to read in the power. My voice, raised far beyond its natural pitch, with constrained repetition of parts, and with the same inward uplifting which at the presence of the power I had always before experienced. When I knelt down to pray, I was carried out to pray in the power for the presence and blessing of God in the midst of the Church; in all this I had great joy and peace, without any of the strugglings which had attended my former utterances in the power."

Mr. Baxter presents us with the following incident, which strikingly illustrates one of the modes of spiritual action on the mind; and, also, that spiritual communications are given which are foreign to the mind of the medium by whom they are uttered. "On the Sunday following, the power came in the form of revelation and opening of Scripture. I was constrained to read the twelfth chapter of Revelations, containing the prophecy of the woman and the red dragon; and as I read, the opening of it was just as light flitting across the mind, opening a portion and then passing away, and leaving me in darkness: the power all the time resting upon me. A passage would be opened in the clearest manner, and then the understanding of it would quickly pass away; until portion after portion having been opened and shut in this manner, the whole chapter was at once opened in connection, and an interpretation given, *which I not only had never thought of, but which was at variance with my previous systematic construction of it.*"

"The power," as Mr. Baxter calls it, came upon him not only in the public congregation, at prayer meetings, and at his own private devotions; but, also, when present at the baptism of infants, at the

communion table, and in social intercourse. Here is an instance of the latter:—He was spending the evening at a friend's house with Mr. Irving and three or four other persons. Some matter of controversy having arose, Mr. Irving offered a prayer that they might all be led into the truth. After prayer, "Mrs. J. C.," (Cardale) "was made to testify." Mr. Irving followed with some observations:—"And," says Mr. Baxter, "whilst he was going on to ask some question, the power fell upon me, and I was made to speak; and for two hours or upwards, with very little interval, the power continued upon me, and I gave forth what we all regarded as prophecies concerning the Church and the Nation. . . . The power which then rested on me was far more mighty than before, laying down my mind and body in perfect obedience, and carrying me on without confusion or excitement. Excitement there might appear to a bystander, but to myself it was calmness and peace. Every former visitation of the power had been very brief; but now it continued, and seemed to rest upon me all the evening. The things I was made to utter, flashed in upon my mind without forethought, without any plan or arrangement: all was the work of the moment, and I was as the passive instrument of the power that used me. . . . I was made to bid those present ask instruction upon any subject on which they sought to be taught of God; and to several questions which were asked, answers were given by me in the power. One in particular was so answered, with such reference to the case of which in myself, I was wholly ignorant as to convince the person who asked it that the spirit speaking in me knew those circumstances and alluded to them in the answer."

The following anecdote seems to evidence the action of an invisible intelligence, possessing more than mortal discernment:—"It was, also, told her (Mrs. Baxter) as a sign to prove this relation to be of God, that as soon as I came home, when she came to me, I should say—'Speak, speak;' and then, after she had told me the revelation, I should speak to her in the power, and beginning—'It is of the Lord,' should fully explain what had been revealed to her. When I came home, I thought she seemed much troubled, and, unconscious of what had occurred, I said to her—'Speak, speak.' Upon this, she told me the revelation, not saying anything about my speaking afterwards; and when she had left me, the power immediately came upon me to utterance, and I was made to say, in great power—'It is of the Lord,' and then to open and explain it."

"On another occasion, unknown to each other, we (himself and wife) each received, at the same time, a revelation concerning some of our kindred, which showed us the work of a Spirit upon us.

"The instances of obvious discernment of thoughts are so numerous as to take away the possibility of their being accidental coincidences. In the case of one individual, when praying in silence in his own room, in three or four instances, answers were given, in the power, by a gifted person sitting in the adjoining room. And in almost all the persons with whom I have conversed, who were brought into a belief of the power, instances of obvious discernment of their thoughts, or references to their particular state of mind, have been so striking, as to conduce to their recognition of the power."

The "utterances in power" through Mr. Baxter, were not only in the unknown, as well as in the English tongue, but, also, though but rarely, in foreign languages; among others, in Italian and Spanish, with both of which he was unacquainted.* Incidentally, Mr. Baxter makes mention, also, of "a letter I had written in the power;" and again, of a "passage written under the dictation of the power." Spiritualists are often puzzled, and sometimes annoyed, at not being able to obtain spiritual manifestations in the presence of sceptical friends or visitors; or, at not obtaining them then so powerfully as at other times. Mr. Baxter testifies to the same fact in his experience, and in the experience of all who then spoke "in the power." He says:—"I had almost invariably found, that when in private, in presence of persons who denied the work, my mouth was shut and the power restrained; or, as I then looked upon it, the Spirit was then quenched because of their unbelief. It was not my own case alone, but all who spoke in the power, found the same quenching among unbelievers; so that when unbelievers came in private to hear the utterance, either no utterance was given, or such a feeble utterance as failed to convey to them the impression of a supernatural power." This, however, though generally, was not uniformly the case, (in the present day it is very far from being so), indeed, the paragraph from which the above passage is quoted is followed by a direct instance to the contrary. Again, the identity in the mode of

* The Editor of the *Morning Watch* testifies to having heard Hebrew words chanted in the power by a "gifted person" unacquainted with the language. Mary Campbell thought the tongue given to her on one occasion was that of the Pelew Islands; but I know not whence she derived this thought, unless from spiritual impression.

spiritual action upon those who were then called "gifted persons," and upon those who are now called "mediums," is evidenced in the following passage:—"I (Mr. Baxter) questioned those who spoke in the tongues, whether they had the words and sentences given, or yielded their tongues to the impulse of utterance, without having them. They answered almost entirely the latter, though sometimes, also, the former." This is true at the present day, not only of speaking but of writing mediums: except, that in the latter case, the hand instead of the tongue is thus yielded to the controlling power.

Mr. Baxter insists most emphatically that these spiritual exercises were entirely independent of his volition. "For myself," he says, "I had never had any command over the power, and though I could refrain from speaking, yet I could not speak in power when I would, nor continue speaking when I had begun, unless the power continued with me. Long after I gave up the work as delusion, the power so continued with me, that I was obliged to resist it continually; when in prayer, the power would come and carry out my utterance in power, and I was obliged to stop to resist it."

I have intimated that Mr. Baxter finally abandoned the work as a delusion of the devil. He was led to do so by what he conceived to be inconsistencies and discrepancies in certain of the "utterances;" also, because some of the predictions given "in the power," were not fulfilled according to his expectations: and, chiefly, because on certain delicate and subtle questions of theology, the "utterances" confirmed the views of Mr. Irving in contradistinction to his own. The statements on which he founded this conclusion, and the reasoning by which he supported it, did not pass at the time without sharp comment. The *Morning Watch* affirmed:—"We have been positively assured, by all the persons resident in London who are named in Mr. Baxter's "Narrative," that the inconsistencies imputed to them are founded in mistake, and the words they are said to have uttered were not spoken by them." "Misinterpretation of what was spoken," says the same writer, "lies at the root of all Mr. Baxter's wanderings, it pervades the whole narrative; and he himself was able to discover it in some instances, and ought to have detected it in all." "The discrepancies which Mr. Baxter asserts he discovered between the different utterances of the spirit, are not so great as the discrepancies which infidels profess to find between different parts of Scripture: the cavils of infidelity Mr. Baxter has no difficulty in answering, but

his own less specious cavils he thinks unanswerable." Mr. Irving acknowledges Mr. Baxter's personal integrity, but attributes his "fall" to his disobedience to the utterances of the Spirit; to his not being, as we should now say, sufficiently *passive* in the exercise of his mediumship:—to his egotism:—"Mr. Baxter almost always had himself uppermost in his thoughts, and so became the subject to which he bent the interpretation of his utterances;"—and to his endeavour to exercise functions that were incompatible. Apostrophising Mr. Baxter, he says:—"Therefore it is thou hast fallen, because thou wouldst be both giver and receiver, both utterer and container, both prophet and angel, and pastor and teacher; and so, by usurping all offices, which dignity pertaineth alone to Jesus, thou hast lost all and become nothing but a stumbling block in the way of God's children."

Concerning the "utterances" through Mr. Baxter, he says:—"Verily there be no parallel to the words which he spake, nor to the manner and method of his discourse, but those which the universal Church hath stamped by the name of the Word of God;" and he intimates that if the "glorious truths" uttered in defiance of Baxter's "formal intellect," were given forth by Satan, why "then Satan may have written all the oracles of God."*

For myself, I cannot without qualification, accept either the conclusion of Mr. Irving, or of Mr. Baxter. With the former, I devoutly acknowledge that all spiritual, as well as all temporal, gifts are of God; that—"Every good and perfect gift is from above, and cometh down from the Father of lights;" but from all that I can perceive of the principles of the Divine Government, as displayed in the constitution and course of Nature, and from all that I can learn of other spiritual manifestations, both before and since Mr. Irving's time, and

* In connection with this question, the following passage from Mr. Irving's Narrative in *Fraser* is worth consideration:—"We asked our Heavenly Father, we entreated and besought him for the Holy Ghost: we met morning after morning and confessed our sins, and perused his Word, and exhorted one another, and pleaded the cause of his Church before him; we lamented and bewailed our low and lost estate; we waited patiently before the Lord at all times and ceased not—and it is to be believed that the Lord, instead of the Holy Ghost, should send us a delusion of the mind, or a possession of Satan? We have not such thoughts of God; we know better in whom we have believed. Had we gone to Him without a warrant in His Word, had we asked for what is above our privileges—for what the Church never had, or never was intended to have, we might have been punished for our profane ambition; but asking for the Holy Ghost as He was heretofore possessed by the Church, as we are baptised into the hope of Him—asking His gift for holy uses, and asking it in true Catholic love to the whole Church of God—which we know in all sincerity and purity of conscience we did—we cannot think such thoughts of God—we dare not—as that He hath cheated and deceived us."

with which they fully accord, I am led to conclude that these "spiritual gifts," and "manifestations," come to us, as all things do, primarily, indeed, from God, but mediately, through channels adapted to our limited and imperfect natures; chiefly, I believe, through God's angel "ministering spirits"—those "servants of his who do his pleasure." It may even be, as conjectured by Dr. Henry EDWARDS, that—"Perhaps the influences of the Holy Spirit, are nothing but the holy thoughts and feelings with which we are inspired by these celestial friends." "The Divine Majesty," says Luther, "does not speak to man immediately; human nature could not survive the least syllable of the Divine utterance; we could not endure his speaking to us without a medium." By the law of spiritual influx, we may enter into communion with the Divine Mind, and receive of the Divine Spirit, while the Eternal splendours are mercifully tempered to our weak sight and limited capacities. True, there is a law of infernal, as well as of celestial and divine influx; but we may, in their operation, discriminate them by their different fruit. "A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit;" and "the fruit of the (Holy) Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." If, however, I can not wholly coincide with Mr. Irving's conclusion on this matter, still less can I with that of Mr. Baxter. The facts in his *Narrative*, and his own statements, will not allow me to do so. It appears to me, that he must himself have had misgivings about it. In turning over his pages, I find such passages as the following,—“The word spoken seemed to be the Gospel of Christ, and the effect upon the hearers a prostration of pride, and a devotedness and apparent patient waiting upon God.” “Whenever the power rested upon me, leading me up to prayer, or praise, or testimony, or thanksgiving, I seemed to have joy and peace in the Holy Ghost, and I cannot even now by *feeling alone*, discern that it was not truly such.”—“We all felt as though the Lord indeed was resolving our doubts, and graciously condescending by his Spirit to teach us by open voice.”—“After the Sacrament had been administered, when kneeling to return thanks, the power came upon me largely, though the impulse was not to utterance; my tongue was riveted as I was repeating the response, and my soul filled with joy and thanksgiving; and such a presence of God, as it seemed to me, as exceeded any peace and joy I had ever before tasted at that holy Sacrament.”—“The supernatural

nature of the work was so clear—the testimony to Jesus so full—the outpouring of prayer, and, as it seemed to me, the leading towards communion with God so constant in it; that I treated every doubt as a temptation, I rested implicitly upon the text ‘*Every Spirit that confesseth Jesus Christ is come in the flesh is of God:*’ and felt assured that no spirit making that confession could be of Satan. I had heard the confession made several times by the Spirit which spoke in myself and others, and, resting in the confession, I persuaded myself I was resting in the faithfulness of God, and that his faithfulness was a sure defence.”—“From the time the power of the Spirit came upon me in London, I have daily, at intervals, been conscious of a powerful inworking of the Spirit: leading me up into communion in Christ, and giving me a fellowship with the mind of Christ, and at times leading me, by presenting portions of Scripture, into an apprehension of the purpose of God in Christ, which I never before knew.”*—“I have been much confounded by the fact, occurring in this instance, as also in most others of the public testimonies in preaching; that Christ was preached in such power, and with such clearness, and the exhortations to repentance so energetic and arousing, that it is hard to believe the person delivering it, could be under the delusion of Satan.”

No wonder indeed that in attempting to reconcile these facts with his notion of their satanic origin, the poor man was “much confounded,” and that he felt it “hard to believe” in such silly impiety. Truly, as he says, “It is lamentable to see to what depths of absurdity we may unconsciously under delusion be driven.” That “energetic exhortations to repentance,” the “outpourings of prayer,” the “testimony to Jesus,” could be the work of the Devil, and that the effect should be “joy and peace in the Holy Ghost” a filling of the soul “with peace and joy and thanksgiving,” and a sense “of the presence of God;” a “leading towards communion with God,” and “a fellowship with the mind of Christ,” and a seeming “prostration of pride, and a devotedness and apparent patient waiting upon God;”—that all this should be “a delusion of Satan,” is, in my judgment, a delusion so monstrous that it could never have been embraced by our author but for his belief that the Spiritual Manifestations he had experienced and witnessed must all be attributed to one and the same spiritual origin—and that if all could

* This quotation is from a letter dated 14th October, 1831, inserted in Mr. Baxter's Appendix, and written before his change of opinion as to the nature and origin of the “gifts.”

not be attributed to God's immediate presence and action in and upon the "gifted persons;" then, the whole must be a lying wonder from the Devil. I think the facts narrated by himself, if he had exercised a little discrimination, might have taught him better.

Thus, he tells us, that:—"A stranger to the Scotch Church, came up from the country and spoke in a power in the midst of the congregation. He was rebuked either by Mr. Irving or one of those speaking in the Spirit. Afterwards, being called into the vestry, Mr. T. (Taplin,) one of the gifted persons, with Mr. Irving, reasoned with him, to show him, from the nature of his utterance, that the power could not be of God. The man was obstinate, and would not yield, when suddenly Mr. T. was made to speak to him in an unknown tongue, in a tone of rebuke, and the man fell down upon the ground crying for mercy. Afterwards, he went to two others of the gifted persons at their own houses; and, wishing to come in and speak to them, he was again rebuked in the power; and, as if by force of the word, was cast down upon the ground, foaming and struggling like a bound demoniac. The gifted persons were then made to pray in the power for him, and, after a short interval, he became calmed and went away." Again, at the close of one of the meetings, "Mrs. C. (Cardale) was made to cry out in a most piercing utterance, that there was some one in the midst of us who was provoking the Lord by jealousy, envy, and hard thoughts of his servants the prophets. . . . The cry again went forth, and my voice was mingled with Mrs. C's. declaring the person who was meant was conscious of it. . . . I was made in power to pray the Lord to discover the offender, and ease the consciences of his children. But after some time spent in this state, seeing the person was not found, we prepared to go home. . . . I turned round to Mr. Irving, intending to ask all present to kneel down to pray, when Mr. Irving silently pointed to a person who stood by, and looking to him I saw a power resting upon him, and he struggling to give utterance. I paused, and when utterance broke from him, instead of articulate words, nothing but muttering followed, and with this an expression of countenance most revolting. Lifting up a prayer to God to judge his own cause, and preserve us from judging unjustly of a brother; almost at the same moment an utterance broke from Mrs. C., and from myself; 'It is an evil spirit.' A form of exorcism was then uttered in the power though not attended with immediate success."

Mr. Baxter also mentions the case of two children of a pious and exemplary clergyman in Gloucestershire, who, under a supernatural power, were made to speak—"With such power of argument and exhortation, as might be said to surpass many able ministers, and certainly quite out of the compass of children of their age and understanding:" but when a confession of Christ was demanded of the Spirit in one of them; at first, the Spirit sought to evade it, and, when the demand was persisted in, "Paleness and agitation increased over the child, till an utterance broke from him 'I will never confess it.'" And when the false Spirit was commanded "in the name of Jesus, to come out of the child;" "as the child afterwards described his feelings, he felt as though a coldness was removed from his heart, and passed away from him." Subsequently, it was only by resisting the power that he became entirely freed from it. Surely, the difference in character between these, and the former instances is sufficiently obvious, and should have led Mr. Baxter to attribute them to an entirely different spiritual source.

Mr. Baxter tells us that Mr. Irving found a solution of the difficulties which troubled himself in the conclusion that the utterances were of "varying origin,"—"that the utterances at one time might be of God, and at another time of Satan, even in the same person." Regarding the "gifted persons" as vessels through which the spiritual power could be poured out, and received by others; this "solution" seems to me the most satisfactory one that has been propounded—the only one that adequately meets all the facts of the case;—one, too, that is in perfect analogy with common experience;—for does not the Spirit of God strive with every man; and is not every man also subject to the temptations and suggestions of an evil power? Why should we be admonished to "Try the Spirits whether they are of God"—if it were not that some Spirits who enter into communion with us are of God; and others, the spiritual children of him who was a liar from the beginning and whose works they do?

Mrs. OLIPHANT in her *Life of Edward Irving*, says:—"Mr. Baxter's *Narrative of Facts*, intended to prove that the whole matter was a delusion, is in reality by far the strongest evidence in favour of the truth and genuine character of these spiritual manifestations which I have met with. After reading such a narrative, it is impossible to dream of trickery, and very difficult to believe in mere delusion; although the sole object of the writer, in the extraordinary and

touching tale, is to show that he had deceived himself and was no prophet."

It is suggestive to note the singular identity between the phenomena manifested in the church under Mr. Irving's ministration, and elsewhere, at this time, and those observed during the late revival in Ireland. On this point we need no better authority than that of Archdeacon STOFFORD. Speaking of the peculiar cry which he noticed in some who were suddenly stricken at the revival meetings, he says:—"My first acquaintance with the peculiar character of that cry was singular. Nearly thirty years ago, in Mr. Irving's chapel in London, I heard Miss — speak in an unknown tongue. That produced on me one of the most permanent impressions I have received in life. I never for a moment believed in it as inspired; yet I *felt it as a sound such as I had never heard before*. Long years passed away, and that sound still dwelt upon my memory as something unearthly and unaccountable. Many years after, in the first serious case of this kind that I had to attend, a physician told me at the outset to *mark the peculiar character of the cry*. That moment it flashed upon my memory; it was, with some slight modification, but in its character essentially the same, *the unmistakable cry of Irving's propheticess!* a sound that while I live I never again can mistake or misinterpret. That cry I have now recognized in its most unmistakable form in Belfast. *I have also recognized every other symptom and phenomenon as what I have formerly witnessed, and I have seen or heard of none beside.*" In another place he addresses a warning voice, founded on the same recognition:—"Let the Church of Scotland look to this in time. *This is Irving and his propheticesses over again.*"

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CHAPTER XXII.

SPIRITUAL GIFTS:—THE GIFT OF HEALING.

SOME of the most conspicuous and beneficent miracles recorded in the New Testament, are those of healing "all manner of diseases." Yet we are told of the Saviour himself, that at a certain place—"He did not many mighty works there because of their unbelief." (Matt. xiii, 58.) When soon after, some of the disciples came to Him, and asked why they could not cast out the evil spirit from one possessed;

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His answer was :—"Because of your unbelief." (Matt. xxii, 20.) And when He touched the eyes of the two blind men, and they were opened, it was with the words :—"According to your faith be it unto you." (Matt. ix, 29). If this is indeed the true law of spiritual and divine operation, we need not wonder that as the faith of the Church has declined, in later times almost to zero, the divine gift of healing, and other supernatural powers, should be seldom witnessed. God has not, however, in this, any more than in other matters, left himself without a witness; simple and believing souls, in every age, have found that the "mighty works" done of old, are still possible to faith. Strange, indeed, it is, that despite Christ's promise and declaration to the contrary, those who claim to be the servants and the teachers of His gospel, should maintain that these have ceased. From their habit of reasoning in a circle, it is difficult to deal with such minds. They first and entirely gratuitously assume that the age of miracles is passed; and when facts are adduced proving the contrary, you are met with the statement—"Oh! these things are impossible, *because* the age of miracles is passed." Were evidence of any avail, it would be easy to show that, together with other spiritual operations and "mighty works," cases of healing by supernatural power have been continued, especially in answer to believing prayer, from the first Christian century to the present time. As remarked by the Rev. Baptist NOEL :—"Supernatural answers to prayer have been known in all ages." Among many modern instances of this, I may refer to that of Luther, who, by his prayers, was the means of saving from, I might say, *in* death, both Melancthon and Myconius. The latter, as he believed on his death-bed, had written Luther a farewell letter, but on receiving a reply from Luther informing him of his prayers in his behalf, "it was," he said, "as if he had heard the voice of Christ, saying, 'Lazarus, come forth!'" And when really about to die, some time afterwards, he wrote to Luther not to detain him by his prayers.

BAXTER writes :—"If it were convenient here to make particular mention of men's names, I could name you many, who of late have received such strange preservations, *even against the common course of nature*, that might convince an atheist of the finger of God therein."—"Some in desperate diseases of body, some in other apparent dangers, delivered so suddenly, or so much *against the common course of nature*, when all the best remedies have failed, that no second cause could have had any hand in their deliverance."—"How

many times have I known the prayer of faith to save the sick, when all physicians have given them up as dead? It hath been *my own case* more than once, or twice, or ten times. When means have all failed, and the highest art or reason have sentenced me hopeless, yet have I been relieved by the prevalence of fervent prayer, and that, as the physician saith, *tutò, citò, et jucundè.*"

To do justice, however, to this branch of the subject, would require a volume. In this chapter, I propose simply to refer somewhat more particularly to some remarkable cases of healing, (adverted to in a previous chapter,) believed to be by supernatural power, occurring at the time of Mr. Irving's ministrations, and by Mr. Irving and his friends attributed to the operation of the same Divine Spirit as the "utterances in power," to which the reader's attention has been directed.

Mrs. OLIPHANT, in her *Life of Edward Irving*, after giving an account of Isabella and Mary Campbell; and of the latter, "in the power," speaking in "the tongue," as detailed in my next chapter, goes on to say:—"On the opposite shores of Clyde, in the little town of Port Glasgow, dwelt a family, distinguished like these two young Campbells, for a profound and saintly piety, which had marked them out from their neighbours, and attracted them many friends out of their own condition. The leading members of this household were two brothers; according to all report, men of the soberest, steadfast life, quietly labouring at their business, and in no way likely to be the subject of ecstatic emotion. But with results more startling and wonderful still, the newly awakened power glided over the loch and river, to the devout and prayerful house of the Macdonalds. Touching first upon an invalid sister, it burst upon the elder brother with an impulse more extraordinary than any mere utterance. James Macdonald had returned from the building-yard, where he pursued his daily business, to his mid-day dinner, after the calm usage of a labouring man. He found the invalid of the household in the agonies of this new inspiration. The awed and wondering family concluded with reverential gravity that she was dying, and thus accounted to themselves for the singular exhibition they saw. 'At dinner-time, James and George came home as usual,' says the simple family narrative, 'whom she then addressed at great length, concluding with a solemn prayer for James, that he might *at that time* be endowed with the power of the Holy Ghost. Almost instantly, James calmly said, 'I have got it.'

He walked to the window, and stood silent for a minute or two. I looked at him, and almost trembled; there was such a change upon his whole countenance. He then, with a step and manner of the most indescribable majesty, walked up to ——'s bedside, and addressed her in those words of the 20th Psalm, 'Arise, and stand upright.' He repeated the words, took her by the hand, and she arose. After this wonderful event, with inconceivable human composure, the homely record continues, 'we all quietly sat down and took our dinner;' an anti-climax to the extraordinary agitation and excitement of the scene just described, which no fiction dared attempt, and which nothing but reality, always so daring in its opposition to recognised laws of nature, could venture to have added to the description. The young woman was not merely raised from her sick-bed for the moment, but *cured*; and the next step taken by the brother, so suddenly and miraculously endowed, was to write to Mary Campbell, then apparently approaching death, conveying to her the same command which had been so effectual in the cure of his sister. The sick ecstatic received this letter in the depths of langour and declining weakness, and without even the hand of the newly inspired to help her, rose up, and declared herself healed. . . . Mary Campbell, who before this time had been confined to bed, from this moment, without any interval, returned to active life; . . . spoke, expounded, gave forth the utterances of her power in crowded assemblies, and entered into the full career of a prophetess and gifted person. The Macdonalds, less demonstrative, and more homely, went on upon their modest way, attracting crowds of observers, without being thereby withdrawn from the composed and sober course of their existence."

Another instance, and one which attracted much attention, was the case of Miss Fancourt, the daughter of a clergyman, a lady of studious and pious habits, who for eight years, (with very slight intermission,) had been a helpless cripple. "She had for two years abandoned all remedial means, and betaken herself wholly to her couch, never leaving it, except sometimes on Sundays, when she was carried to church, and laid on her back in the pew. Her flesh had become quite emaciated, and every joint in her body more or less diseased; one collar-bone enlarged; her spine considerably curved, projecting to the left side; and the very morning of the day of her cure, she had attempted to stand, and could not."

We learn also that Mr. Greaves, "Whose faith in the name of

Jesus was answered by the restoration to health of the cripple, has nothing of the fanatic in his conduct or expectations. His life has been for many years that of a consistent Christian, and he believed that God had sent him that day to receive an answer to his many prayers in behalf of Miss Fancourt. When the cure took place, it was instantaneous; every pain at once departed, and renewed health shot suddenly through the whole frame: she walked with perfect ease and firmness, and, as soon as she thought of making the trial, she found her flesh, which half an hour before had been without elasticity, to be firm and tense as the muscle of perfect health."—*Morning Watch*, vol. iii., p. 155.

From her narrative, in the *Christian Observer* (Nov. 1831) we learn that under medical direction she had successively been subjected to "cupping and blistering," "Margate air and warm sea bathing," "a caustic issue," "crutches," "leeches and blisters," "tonics," "leeches again," "another large caustic issue," "two more caustic issues," "a seton on the hip," "a course of mercury," "leeches over and over again applied," "many times bled in the arm," "another issue placed in the hip," "another seton," and so on. No wonder that finding herself no better under this treatment, the poor lady had "abandoned all remedial means and taken to her couch." It was visibly reserved for the Great Physician alone to cure her.

"On the very day," she says, "on which Jesus so manifested his Almighty power, I had attempted to walk; scarcely could I put one foot before the other: the limbs trembled very much." A kind friend had seen her about two months before and had been led by God to pray earnestly for her recovery. On the evening in question, Mr. G. had engaged her attention in general conversation, and rising he said:—"They will expect me at supper," and put out his hand, (Miss F. says, I thought he was going to say "good night,") but "after asking some questions respecting the disease, he added, It is melancholy to see a person so constantly confined: I answered, it is sent in mercy. Do you think so?—do you think the same mercy could restore you? God gave me faith, and I answered, Yes. (Between these questions he was evidently engaged in prayer.) Then, he added, get up and walk and come down to your family. He then laid hold of my hand: he prayed to God to glorify the name of Jesus. I rose from my couch, quite strong. God took away all my pains, and we walked down stairs—dear Mr. G. praying most fervently, Lord have mercy upon us! Christ have mercy upon us!

Having been down, finding my handkerchief left on the couch, taking the candle, I fetched it. The next day I walked more than a quarter of a mile, and on Sunday, from the Episcopal Jews chapel, a distance of one mile and a quarter. Up to this time, God continues to strengthen me, and I am perfectly well. To Jesus be all the glory."

This letter, of which I have given only an abstract, is accompanied with one from her father, the Reverend T. Fancourt; in which he says:—"Her back-bone which was curved before is now perfectly straight. It is material to add that her collar bones are ascertained to be now quite equal, whereas one of them was previously much enlarged. It is four years since she walked at all; and then it was but for a short time, with the assistance of a stick, and subject to a pain in her hip. She now walks stoutly and free from all pain."

The Christian Observer inserted these letters together with one from a clergyman, "a common friend," because they "have been sent to us from so respectable a quarter," besides the case was one "in our vicinity and our own church." It admits that "the facts are unimpeachable;"—but then—a miracle in "the enlightened nineteenth century." No, no! that is too absurd, we can't admit that: "We acknowledge a most remarkable cure, but not, in our idea, one miraculous." And why not? Here is the answer:—"We boldly lay down as the basis of the whole argument, that there is no sufficient proof of any miracle whatever having ever been wrought since the Apostolic Age:" and "that God does now work them we see no shadow of reason to believe." Boldly laid down certainly. There must of course be some great principle—some comprehensive and conclusive formula which can thus set aside, with the stroke of the pen "sufficient proof" to satisfy seventeen centuries of christian believers—Yes! I thought so—here it is—"There is no reason to suppose that there is any supernatural disturbance of the relations which God has been pleased to establish; and which we have no right to conclude have been set aside, because we are too ignorant to trace the sequence. It is more likely that we are ignorant than that God has suspended his laws;" consequently, "we must admit any solution rather than a miracle." I have the impression that this argument is no new one—that I have somewhere met with it before. Aye! even so. Here is something like it in a well known author of the last century:—"A miracle is a violation of the laws of nature; and as a firm and unalterable experience has established

these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined.”—"The plain consequence is, that no testimony is sufficient to establish a miracle, unless the testimony be of such a kind, that its falsehood would be more miraculous than the fact which it endeavours to establish. Even then"—David HUME however has no such scruples as the *Christian Observer*, and does not allow himself to be betrayed into such inconsistent logic. He makes no such qualification in favour of the "miracles of the Apostolic Age." He "boldly lays it down" and "begs it may be remarked, that a miracle can never be proved, so as to be the foundation of a system of religion." But with all submission to the *Christian Observer* and David Hume, I "boldly lay it down" "that there is no sufficient proof" of the premiss, which is the basis of their whole argument. There is no proof that a miracle does "set aside," or is "any disturbance of the relations which God has been pleased to establish." I "see no shadow of reason to believe" that it involves any "suspension" or "violation" of God's laws but what is in perfect harmony with common experience; namely, the suspension of the law of a lower nature by that of a higher one, as of chemical by vital, material by spiritual laws. A miracle is not the disturbance or subversion of law and order, but rather, their more perfect restoration: health, not disease is the natural law of life, and it does not follow that its sudden restoration by spiritual or divine interposition is a violation of the Divine order because we are ignorant of the means by which it is accomplished. God's laws are not circumscribed within the narrow limits of man's imperfect knowledge. "From revelation I learn," says Dr. MAITLAND, "that it was for thousands of years, one law of God, that there should be a visible manifestation of supernatural power in his Church. . . . I cannot, therefore, grant that a miracle is contrary to nature."*

I have made this digression because the conclusion and argument animadverted upon was adopted by all the press, religious (!) and secular, which noticed Miss Fancourt's case, with the exception only of *The Morning Watch*, and *The Jewish Expositor*; and also, because this is equally the prevalent tone of the press in our own day. Protestant writers, who would gibbet the memory of Hume and Spinoza for reasoning against the probability of miracles in a distant land, eighteen centuries past; do not scruple, when occasion serves, to

* *Erwin, or Miscellaneous Essays.*

filch their arguments and proclaim them irrefutable in relation to similar miracles at home and among our neighbours. According to their dicta, miracles of a remote age, and at a convenient distance, are alone credible. Such writers profess to believe that God hears and answers prayer, but when in all earnestness and faith, a humble christian devoutly prays to God that a helpless cripple may be made whole; and her restoration immediately follows, though all previous remedial means had failed;—then, they “will admit any solution” rather than believe that God has indeed answered the prayer of his servant, and that the cure has been effected by a direct act of supernatural power; which they even consider it “quite unauthorised and unscriptural to expect.” If there be any apparent severity in these strictures, it is because they are directed against a temper of mind and tone of feeling which I regard as most dangerous—calculated to sink all religious faith and earnestness down to zero. It has made Emerson say that the Protestant creed is, that God is dead.

“I’d rather be
A Pagan cradled in a creed outworn,”

than believe that we were, without qualification, subject to the dominion of mere natural forces and “cold material laws;”—that there were no deeper, more universal laws than pertain to chemistry and physiology, and in which the latter were included, and held subordinate. Even had I no experience to warrant me in this conclusion, I should still think it “more likely that we were ignorant,” and our definitions faulty, than that higher natures were not the subjects of higher laws, dominant over lower ones.*

The reality of Miss Fancourt’s cure was on all hands admitted, but attempts were made to explain away anything of a supernatural character as attached to it. It was alleged that her disease must have been only functional, that it could not have been organic, and that her cure was the effect of “nervous excitement,” and a “powerful exercise of the will.”—“She threw such a degree of voluntary energy into the muscles, that every fibre was stretched to its utmost degree of tension, and she did walk.” In all this, a foregone conclusion is evident, and facts (as well as fibres) were stretched or shortened to fit the Procrustean bed of theory. Theologians and physicians who accepted the canons of conventional orthodoxy, were

* In further elucidation of this question, see my *Confessions of a Truth Seeker*, pp. 162—173.

determined that there had been no miracle, that there could be no miracle, and that there should be no miracle. It was virtually assumed by them that miracles were impossible, and never had occurred; they declared "that the marks of such a change, (in organic structure,) were *indelible*;" and that "those laws established at the creation are *never departed from*." Their opinions, conjectures, and reasonings could not, however, set aside the facts, which were very obdurate, and would not be softened down to accommodate theological or medical theories. There was the evidence, "thoroughly unimpeachable," of the restored cripple, and her parents and friends:—there was "her couch, made under the medical direction of Dr Pearson—a cripple's couch, curved and padded to suit the diseased structure;" while Dr. Jarvis, her medical attendant, though disinclined to credit her cure as supernatural, gave his medical testimony that—"Her disease was *organic*, not *functional*; a curvature of the spine was the immediate evidence." The "nervous excitement," alleged to be the great curative agent, was shown upon investigation to be conjecture, unwarranted by the facts.*

I have only briefly referred to this case, because there are others of a like kind which in this connexion should not be passed over without notice. The editor of the *Morning Watch*, in reply to an Edinburgh Reviewer, says:—"We can show him a lady, Mrs. Maxwell, who had been lame of one leg twenty-four years, and lame for eight years of the other leg, and who by prayer, in consequence of meditation upon Miss Fancourt's case, suddenly arose, and walked down stairs, to the terror and astonishment of her husband." "The surgeons had told this lady, that the organic alteration was so great, that cure was impossible; and for some years had ceased to attend her." This case "is attested by two clergymen of the Church of England, of the highest respectability; one of whom holds a prebendal stall in a neighbouring Cathedral, and who writes of Mrs. Maxwell—'I have been here more than twenty-five years, and it was, I think, about a year after I came, that she began to be lame, and had gradually, I understand, been growing worse. I saw her about a year and a half ago, and then she could not move from one chair to another without crutches. She can now walk perfectly well, and her recovery certainly was, as you have stated, *instantaneous*.'"

* See *Morning Watch*, Vol. iii., 151, *et seq.*, and the *Documents and Correspondence in the Christian Observer in the alleged Miraculous cure of Miss Fancourt*. Dr. MAITLAND, in his *Erwin*, maintained the miraculous or supernatural character of this cure, he declares:—

Particulars are also given by the editor, of a lady miraculously cured of congenital mal-formation of the spine. Another case instanced by him, is that of a little girl between ten and eleven years of age, afflicted with diseased knee, with confirmed hip complaint, and incurvated spine. "The backbone, besides being incurvated, was bowed out; the knee of the diseased limb was turned inwards; and the heel had begun to contract—it was much wasted, and had always a dry burning heat upon the skin; added to which it was considerably larger than the other. She was carried from room to room by two persons, one keeping her legs in a horizontal position, whilst the other carried her body; and so completely powerless was the limb, that it appeared to be united only by the flesh, the joint having lost all firmness; she lifted it with her hands when she moved her body upon the couch, and that was always attended with considerable pain." The cure in this, as in the other cases, had been preceded by earnest prayer. The little sufferer described her recovery as accompanied by a peculiar sensation in the limb, down to the toes, "like life entering into the bones." The surgeon who attended her, said:—"He considered her case past medical aid, and her life not desirable under the circumstances. Something supernatural—almost a miracle—certainly *human* skill had not done it. He was greatly obliged in being informed of her recovery; he would note it down as a peculiar instance." The *Morning Watch* also refers the Edinburgh Reviewer to the case of a Mrs. Gillow, "who was to lose her breast for a cancer," but was "suddenly cured during prayer for the same, in the middle of the night preceding the day fixed for the operation. This case occurred several years ago, and the subject has long been a pensioner on the funds of the Aged Pilgrim Society." We are not so credulous as to believe that cancers, carious bones, and crooked spines, can be cured by the "volition" and "nervous excitement" of the sufferers. Many similar and well-attested cures are known to have been wrought in modern times, not only in isolated instances, but of great numbers, as by Gassner, in Switzerland; by Madame Saint Amour, and the Curé d'Ars, in France; and by Greatrakes, in Ireland.*

"I have put the question to medical men, who had never heard of this patient, and of whose surgical knowledge I have a high opinion, and they have assured me that it is, as far as they know, contrary to all experience, and beyond all belief, that a curved spine and an elongated collar-bone should be rectified and reduced by excitement."

* As Greatrakes effected his cures by the laying on of hands, it has been plausibly argued that they were simply natural cures wrought by mesmerism. The same may be said, in fact, has been said, of many of the cures recorded in the New Testament; but, without here entering into the question

The Spiritualist publications of the last fifteen years record many cures, equally wonderful with the foregoing, effected by spiritual power, and under the direction of spiritual beings. The fact that similar cures are also effected amongst Roman Catholics, and devotees of other religious systems, which so staggered the *Christian Observer*, is, to me, no embarrassment, but a confirmation of their reality. I have cited the above instances not as evidence of the truth of a doctrine, but of the fact of a spiritual agency in sympathy with suffering humanity. God's mercies and angelic ministries are not limited to a special church, or narrowed to the requirements of human systems. God looks not at the creed, but at the heart; and in every nation, and in every church—"He that feareth God and worketh righteousness is accepted of Him."

Nor is the healing by spiritual power the only point of correspondence in the spiritual manifestations of Mr. Irving's time and of our own. In both periods we have spiritual utterances independent of the volition of the speaker, in the native, in foreign, and in unknown tongues; writing under spiritual influence and from spiritual dictation; sudden inward illumination and impression; and discernment of thoughts, and answers to questions, both mental and oral. In the spiritual utterances then and now we find the same general character of virtue and piety, with occasional inconsistencies and discrepancies, and other indications of a "varying origin;" evidencing that the same differences in character and state which we find among men in the natural world prevail also in the spiritual world. The intelligent and discerning reader, if so disposed, may easily pursue the parallel still further.

whether mesmerism is a sufficient explanation, or what mesmerism is—whether wholly a natural operation, or a menstruum through which spiritual power may be conveyed;—how are we to account for the strong, overmastering impression on Greatrakes' mind of the existence of this power, and which impelled him to its exercise? Here is his account of it:—"I had an impulse, or a strange persuasion in my own mind, of which I am not able to give any rational account to another, which did very frequently suggest to me that there was bestowed on me the gift of curing the king's evil, which, for the extraordinariness of it, I thought fit to conceal for some time; but at length I communicated this to my wife, and told her that I did verily believe that God had given the blessing to me of curing the king's evil; for whether I were in private or public, sleeping or waking, still I had the same impulse." He also relates how he was afterwards, in like manner, moved to try his hand with other diseases, and with equal success. But on this subject I cannot here enlarge.

A similar case to Miss Fancourt's is given in—*A True Relation of the Wonderful Cure of Mary Maillard, (lame almost ever since she was born) on Sunday, the 26th of November, 1693; with the Affidavits and Certificates of the girl, and several other credible and worthy persons, who knew her both before and since her being cured. To which is added:—A Letter from Dr. Wellwood to the Right Honourable the Lady Mayoress upon that subject.*

The "Catholic and Apostolic Church," which may be regarded as the legitimate outcome of Mr. Irving's labours, differs, so far as I know, from all other Protestant Churches in adopting in its ritual prayers for the souls of the departed and for protection against possession by evil spirits. I am informed that its members—professed followers of Mr. Irving—while generally recognizing the spiritual character of the "Manifestations" of the present day, so far as they are acquainted with them, yet join in the ecclesiastical hue and cry against them as *Satanic*. If it be so, I would urge upon them the duty and propriety of further inquiry and reconsideration in this matter. Is it well, I would ask, to pick up and throw at others the mud that has been flung at themselves? If the charge was unfounded in regard to them, may it not be equally so when applied to others? One is sometimes tempted to ask—Are the lessons of the past of no more value than an old almanack? Must every generation repeat the blunders of its predecessors, and make the same rash judgments of others of which they complain in relation to themselves? If the world is ever to grow wiser—if "the good time coming" is ever to come, we must all exercise more of that charity which "never faileth," but "hopeth all things," and "thinketh no evil."

CHAPTER XXIII.

SPIRITUAL GIFTS:—MANIFESTATIONS AT PORT GLASGOW.

I HAVE, in previous chapters, alluded to certain Spiritual Manifestations at Port Glasgow: their commencement and the circumstances immediately preceding and connected therewith, is thus described by Mr. IRVING, in the "Narrative" from which I have before quoted.

"In the west of Scotland, the thick and dark veil which men have cast over the truth had been taken away, chiefly by that man of God, John Campbell, late minister of Row, who was deposed by the last General Assembly for teaching that God loves every man, and that Christ died to redeem all mankind. His word leavened all that land, and took firm and fast hold of many to the salvation of their

souls. But he had received no insight, nor held any discourse with the people on this subject: only he had prepared them for everything by teaching them the boundless love of God, and the full and free gift of Jesus with all the riches of glory which he contained. To another preacher of the Gospel,* now also deposed by the same Assembly, for postponing the Confession of Faith to the Holy Scriptures, it was reserved to sow the seed which hath borne this precious fruit. He used often to signify to me his conviction that the spiritual gifts ought still to be exercised in the church; that we are at liberty, and indeed bound to pray for them, as being baptized into the assurance of the "gift of the Holy Ghost." . . . We were called to act thereon upon our several responsibility as persons; that the promise is to every believer personally, who, receiving of the same, do by their several gifts constitute the body and membership of the Church. . . . But though there were not as yet any supernatural manifestations of the Holy Ghost in those parts, there appeared about this time, in the death-bed experience of certain holy persons, very wonderful instances of the power of God's Spirit, both in the way of discernment and utterance, and also apparent glory. They were able to know the condition of God's people at a distance, and to pray for the very things which they needed; they were able to search the hearts of persons in their presence; . . . they were above measure strengthened to hold out both in prayer and exhortation. In one instance, the countenance shone with a glorious brightness, as if it had been the face of an angel; they spoke much of a bright dawn about to arise in the Church; and one of them, just before death, signified that he had received the knowledge of the thing about to be manifested, but he was too far gone to give it utterance. . . .

"Some time between the twenty-third of March 1830, and the end of that month, on the evening of the Lord's day, the gift of speaking with tongues was restored to the Church. The handmaiden of the Lord, of whom he made choice on that night to manifest forth in her his glory, (Mary Campbell) had been long afflicted with a disease which the medical men pronounced to be a decline, and that it would soon bring her to her grave, whither her sister had been hurried by the same malady some months before. Yet, while all around were anticipating her dissolution, she was in the strength of faith, meditating missionary labours among the heathen; and this night she was to receive the preparation of the Spirit,—the prepara-

* The Rev. A J. Scott, Principal of Owen's College, Manchester.

tion of the body she received not till some days after. It was on the Lord's day, and one of her sisters, along with a female friend, who had come to the house for that end, had been spending the whole day in humiliation, and fasting, and prayer before God, with a special respect to the restoration of the gifts. They had come up in the evening to the sick chamber of their sister, who was laid on a sofa, and, along with one or two others of the household, they were engaged in prayer together. When, in the midst of their devotion, the Holy Ghost came with mighty power upon the sick woman as she lay in her weakness, and constrained her to speak at great length, and with superhuman strength, in an unknown tongue, to the astonishment of all who heard, and to her own great edification and enjoyment in God; 'for he that speaketh in a tongue edifieth himself.' She has told me that this first seizure of the Spirit was the strongest she ever had; and that it was in some degree necessary it should have been so, otherwise she would not have dared to give way to it. For once 'the spirit of the prophets, was (*not*) subject to the prophets.' It was so also the first time silence was broke in my church. I have put the question directly, and been answered by the person who was raised for that purpose, that she never had so strong an impulse; which, thinking to restrain, she fled out of the church into the vestry, but found it quite irresistible, and was forced to give vent to that volume of majestic sound which passed through two closed doors and filled the whole church. And so, according to the example of the Scriptures it ought to be; seeing that when it came upon the Church in the day of Pentecost, they did not, and could not refrain themselves, but all spake with tongues as the Spirit gave them utterance, though there was no audience to hear or profit by them. So also in the cases of Cornelius and his company (Acts, x.) and of the Ephesian brethren (Acts, xix.)"

The Editor of the *Morning Watch* (Vol. ii. Part 2) writes:—"We have seen eight different individuals who have been eye-witnesses of these manifestations, and who are unanimous in their testimony to the supernatural, holy, and influential energy of what they there witnessed. We subjoin the testimony of one of these; merely adding, that the rest confirm it fully; and that, though we have seen writings of an opposite tendency, they are evidently the productions of persons under strong prejudice: some are mixed up with a bitterness which evinces anything rather than dispassionate

inquiry after truth: and we have not yet personally met with a single individual who, from his own observation, gave an unfavourable testimony.

“To the Editor of the Morning Watch.

“DEAR SIR,—You have requested me to state some particulars of what passed under the observation of my five fellow-travellers and myself during our recent stay at Port Glasgow. I do not hesitate to comply. . . . During our stay, four individuals received the gift of tongues; of these, two, Mr. and Mrs. M'D., had repeatedly spoken in the spirit previously to their receiving the gift of tongues. The tongues spoken by all the several persons, in number, nine, who had received the gift are perfectly distinct in themselves and from each other. J. M'D., speaks two tongues, both easily discernible from each other. I easily perceived when he was speaking in the one, and when in the other tongue. J. M'D. exercises his gift more frequently than any of the others; and I heard him speak for twenty minutes together, with all the energy of voice and action of an orator addressing an audience. The language which he then, and indeed generally, uttered, is very full and harmonious, containing many Greek and Latin radicals, and with inflections also much resembling those of the Greek language. I also frequently noticed that he employed the same radical with different inflections; but I do not remember to have noticed his employing two words together, both of which, as to root and inflection, I could pronounce to belong to any language with which I am acquainted. G. M'D.'s tongue is harsher in its syllables but more grand in general expression. The only time I ever had a serious doubt whether the unknown sounds which I heard on these occasions were parts of a language, was when the M'D.'s servant spoke during the first evening. When she spoke on subsequent occasions it was invariably in one tongue, which was not only perfectly distinct from the sounds she uttered at the first meeting, but was satisfactorily established, to my conviction, to be a language.

“I conceive that though a real language may possibly, to one unacquainted with it, sound like a jargon, yet a mere jargon, unless put together with skill—in other words, unless actually formed into a language—will sound like a jargon, and nothing else, to any person who is at all acquainted with the formation of languages; or,

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indeed, will consider that all the sounds of any given language are in the same key; and that a language is either inflected, or, where uninflected, its roots must, in order to fulfil the purposes of a language, be combined with each other in an infinite variety. Now the voices which we heard (except upon the occasion last alluded to,) were, in connection with each other, euphonious; many of them evidently inflected: and they conveyed the impression of being well formed and cadenced languages.

“One of the persons thus gifted we employed as our servant while at Port Glasgow. She is a remarkably quiet, steady, phlegmatic person, entirely devoid of forwardness, or of enthusiasm, and with very little to say for herself in the ordinary way. The language which she spoke was as distinct as the others (with the exception I have before mentioned,) it was quite evident that the language spoken at one time was identical with that spoken at another time.

“The chaunting or singing was also very remarkable. J. M'D.'s ordinary voice is by no means good, and in singing particularly is harsh and unpleasing; but when thus singing in the Spirit, the tones and the voice are perfectly harmonious. On the morning after the day on which Mrs. —, (the lady to whom I have before referred,) received the gift of tongues, I heard her singing stanzas with the alternate lines rhyming. The tune was at first slow, but she became more and more rapid in her utterance, until at last, syllable followed syllable as rapidly as was possible, and yet each syllable distinctly enunciated. The rapidity of utterance was such, that a person would require considerable time to commit to memory stanzas in English, so as to repeat or sing them with equal rapidity.

“These persons, while uttering the unknown sounds, as also while speaking in the Spirit in their own language, have every appearance of being under supernatural direction. The manner and voice are, (speaking generally,) different from what they are at other times, and on ordinary occasions. This difference does not consist merely in the peculiar solemnity and fervour of manner, (which they possess,) but their whole deportment gives an impression not to be conveyed in words, that their organs are made use of by supernatural power. In addition to the outward appearances, their own declarations, as the declarations of honest, pious, and sober individuals, may with propriety be taken in evidence. They declare that their organs of speech are made use of by the Spirit of God; and that they utter that which is given to them, and not the expressions of their

own conceptions, or their own intention. But I had numerous opportunities for observing a variety of facts fully confirmatory of this. Whatever might have been the apparent exertion employed, I repeatedly observed that it had no exhaustive effect upon them; that neither loudness of voice nor vehemence of action discomposed or exhausted them. And we had a remarkable instance of this in M. M'D., who one morning, having in consequence of a severe cold, so entirely lost the use of her voice, as to be unable to speak out of a whisper, yet on a sudden commenced, and from 10 A.M. to 2 P.M. continued speaking in a loud voice—sometimes in intercessory prayer in the Spirit, sometimes in denouncing the coming judgments, and occasionally speaking in an unknown tongue—and at the end of that time she relapsed into exactly her former state, neither better nor worse than she had been in the morning, but without the slightest exhaustion from her long continued efforts.

“‘In addition to what I have already stated, I have only to add my most decided testimony, that, so far as three weeks’ constant communication, and the information of those in the neighbourhood, can enable me to judge, (and I conceive that the opportunities I enjoyed enabled me to form a correct judgment,) the individuals thus gifted are persons living in close communion with God and in love towards Him, and towards all men; abounding in faith, and joy, and peace; having an abhorrence of sin, and a thirst for holiness, with an abasement of self, and yet with a hope full of immortality, such as I never witnessed elsewhere, and which I find nowhere recorded but in the history of the early church; and just as they are fervent in spirit, so are they diligent in the performance of all the relative duties of life. They are totally devoid of anything like fanaticism or enthusiasm; but, on the contrary, are persons of great simplicity of character, and of sound common sense. They have no fanciful theology of their own; they make no pretensions to deep knowledge: they do not assume to be teachers; they are not deeply read; but they seek to be taught of God in the perusal of, and meditation on, his revealed Word, and to ‘live quiet and peaceable lives in all godliness and honesty.’

“‘In giving you this statement, in answer to your request, I am only fulfilling the duty of an honest man; for, with my conviction on this matter, I cannot but testify, in all proper places and times, the things which I have heard and seen; and may God bless my testimony to all to whom it may please Him that I should be en-

abled to give it, that He may be glorified and his truth established.

“I remain, dear Sir, faithfully yours,

“JOHN B. CARDALE.

“Bedford Row, London, Nov 16th, 1830.”

Additional testimonies, confirmatory of the statements in the foregoing letter, (written by an acute London lawyer,) and further particulars of the Spiritual manifestations at Port Glasgow, may be found in NORTON's *Memoirs of George and James Macdonald*. Those interested in the question of Spiritual Gifts as a permanent endowment of the Christian Church, are referred for further elucidation of the question, to ERSKINE's *Brazen Serpent*, pp. 175—186; to BOY'S *Proofs of the Miraculous Faith and Experience of the Church of Christ in all Ages*; and to various papers in the *Morning Watch*.

CHAPTER XXIV.

JOSEPH SMITH AND THE CHURCH OF LATTER-DAY SAINTS.

THAT a new—a Latter-Day Church, with a new religion, or, at least, a new and very remarkable phase of Christianity, based on a new Bible, and claiming spiritual gifts of vision and revelation, of tongues and prophesy, of healing and exorcism, should arise in this material money-making age, among a proverbially hard-headed, shrewd-witted people of our own race, and speaking our own tongue; that, under every discouragement, it should grow and extend its organization to nearly every city and town in both continents, and in the United Kingdom; that, after undergoing persecutions and hardships almost incredible, its disciples, placing a thousand miles of wilderness, and a still more formidable barrier of ideas and social usages, between them and the “Gentiles” should form themselves into a State with a population sufficiently numerous to claim admission into the American Union, and that the Church, which in little more than a quarter of a century has accomplished this, should have been founded by a poor illiterate country lad without visible influence or resources, is indeed not the least of the wonders of the nineteenth century, and if well considered, it may teach us many lessons worth the learning; among other things, it illustrates how, despite the hostility of *savans*, and the infidelity of the churches, a belief in the operation of living spiritual agencies upon our world is latent in the heart of humanity, and when appealed to, seldom fails of eliciting a response.

I waive here all discussion as to the doctrines and practices of

the "Saints:" I neither attack nor defend Mormonism, but simply direct attention to its claims to a spiritual origin and to continuous revelation, as presented in the life of its founder, and in its records and publications, and, as far as possible, in the language, or from the statements of the persons who profess to have been the subjects or witnesses of the alleged facts.

Joseph Smith, "Prophet, Seer, and Revelator of the Church of Jesus Christ of Latter-Day Saints," was born in Vermont, U. S. in 1805. When ten years old, his parents with their family removed to the vicinity of New York; and in this neighbourhood Joseph resided for about eleven years, and, as he tells us, obtained "a scanty maintenance by his daily labour." He appears to have had but little education. "He could read without much difficulty, and write a very imperfect hand, and had a very limited understanding of the elementary rules of arithmetic. These were his highest and only attainments." Soon after the Smiths' removal to this place, a religious revival commenced among the Methodists, which "soon became general among all the sects in that region of country, indeed, the whole district seemed affected by it." During this time of great excitement, Joseph tells us his mind "was called up to serious reflection and great uneasiness;" he attended the several religious meetings of the sects, and became somewhat partial to the Methodists, and felt some desire to be united with them; but so great was the confusion and strife among the denominations, that "It was impossible," he says, "for a person, young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong. . . . In the midst of this war of words and tumult of opinions, I often said to myself, What is to be done? Who of all these parties are right? or, Are they all wrong together? If any one of them be right, which is it, and how shall I know it?

"While I was labouring under the extreme difficulties, caused by the contest of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads:—'If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not, and it shall be given him.' Never did any passage of Scripture come with more power to the heart of man, than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I

did; for how to act I did not know, and unless I could get more wisdom than I then had, would never know; for the teachers of religion of the different sects understood the same passage so differently, as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to ask of God, concluding that if he gave wisdom to them that lacked wisdom, and would give liberally and not upbraid, I might venture. So, in accordance with this my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of 1820. It was the first time in my life that I had made such an attempt, for amidst all my anxieties, I had never as yet made the attempt to pray vocally.

"After I had retired to the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me, as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair, and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvellous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared, than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me, by name, and said (pointing to the other), '*This is my beloved Son, Hear Him.*'"

This personage spoke to him on the subjects that were agitating his mind; cautioned him not to join any of the sects; and promised him that at a future time the true doctrine, the fulness of the

Gospel, should be made known to him. The vision then withdrew, leaving his mind in a state of calmness and peace indescribable. Smith related this vision to one of the Methodist preachers, who treated it with contempt; and it being reported about, a great deal of prejudice and ill-feeling was excited against him. He says:—

“I have thought since, that I felt much like Paul when he made his defence before King Agrippa, and related the account of the vision he had when he ‘saw a light, and heard a voice,’ but still there were few who believed him; some said he was dishonest, others said he was mad, and he was ridiculed and reviled; but all this did not destroy the reality of his vision. . . . So it was with me; I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated^d and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me, falsely, for so saying, I was led to say in my heart, ‘why persecute for telling the truth? I have actually seen a vision,’ and ‘who am I, that I can withstand God?’ Or, ‘why does the world think to make me deny what I have actually seen?’ For I had seen a vision; I knew it, and I knew that God knew it; and I could not deny it, neither dare I do it; at least, I knew that by so doing, I would offend God, and come under condemnation.”

He confesses that a little after this, being young, and mingling with all kinds of society, he fell into divers temptations, and the gratification of many appetites offensive in the sight of God. And he continues:—“In consequence of these things, I often felt condemned for my weakness and imperfections, when on the evening of the 21st of September, 1823, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God, for forgiveness of all my sins and follies, and also for a manifestation to me that I might know of my state and standing before Him; for I had full confidence in obtaining a divine manifestation, as I previously had done.

“While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase, until the room was lighter than at noon-day; when immediately a personage appeared at my bed-side, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite

whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no clothing on but this robe, and it was open, so that I could see into his bosom.

"Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was afraid, but the fear soon left me. He called me by name, and said unto me, that he was a messenger sent from the presence of God to me, and that his name was Nephi. That God had a work for me to do, and that my name should be heard for good and evil among all nations, kindreds, and tongues: or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Saviour to the ancient inhabitants. Also, that there were two stones in silver bows; and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones was what constituted Seers in ancient or former times; and that God had prepared them for the purpose of translating the book.

"After telling me these things, he commenced quoting the prophecies of the Old Testament. . . . He quoted many other passages of Scripture, and offered many explanations, which cannot be mentioned here. Again, he told me that when I got those plates of which he had spoken, (for the time that they should be obtained was not yet fulfilled,) I should not show them to any person; neither the breast-plate with the Urim and Thummim, only to those to whom I should be commanded to show them; if I did, I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly, that I knew the place again when I visited it.

"After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark, except just around him, when instantly I saw, as it were, a conduit open right up into heaven, and he ascended till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance."

Before morning the vision was twice renewed:—"The very same things, without the least variation," were again related to him, and he received further information "concerning the great work of God about to be performed on the earth."

In the morning he went out to his work as usual, but soon the angel again appeared to him, and repeated his previous relations, and commanded him to go to his father and tell him of the visions and commandments he had received. He says—"I obeyed; I returned back to my father in the field, and related the whole matter to him. He replied to me that it was of God, and to go and do as commanded by the messenger. I left the field and went to the place where the messenger had told me the plates were deposited, and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there. Convenient to the village of Manchester, Ontario county, New York, stands a hill of considerable size, and the most elevated of any in the neighbourhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates deposited in a stone box; this stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all round was covered with earth. Having removed the earth and obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up; I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breast-plate as stated by the messenger. The box in which they lay, was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them. I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would it until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would

there meet with me, and that I should continue to do so, until the time should come for obtaining the plates.

"Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instructions and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner His kingdom was to be conducted in the last days."

At length, on the 22nd of September, 1827, the angel delivered the records into his hands. "These records were engraved on plates which had the appearance of gold. Each plate was not far from seven by eight inches in width and length, being not quite as thick as common tin. They were filled on both sides with engravings in Egyptian characters, and bound together in a volume as the leaves of a book, and fastened at one end with three rings running through the whole. This volume was something near six inches in thickness, a part of which was sealed. The characters or letters upon the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, as well as much skill in the art of engraving." With the records was found the curious instrument of which mention has been made, consisting of "two transparent stones, clear as crystal, set in the two rims of a bow," and alleged to be the ancient Urim and Thummim, by the use of which seers in those days "received revelations of things distant, or of things past and future."

He was again cautioned by the angel not to let the plates be taken away through any carelessness or neglect on his part—that he would be held responsible for them; but that if he would use all his endeavours to preserve them till he (the angel) called for them, they should be protected.

"I soon found out," continues the seer, "the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said, that when I had done what was required at my hand, he would call for them; for no sooner was it known that I had them, than the most strenuous exertions were used to get them from me; every stratagem that could be invented was resorted to for that purpose: the persecution became more bitter and severe than before, and multitudes were on the alert to get them from me if possible." To escape these annoyances, he sought a new home in Pennsylvania. In packing up his goods for removal, he secreted the

plates in a barrel of beans, by which precaution he baffled the search made for them by his persecutors on the road, who would have taken them from him.

He now, in his new home, commenced translating the records, through the means of the Urim and Thummim; and being a poor writer, he was under the necessity of employing a scribe to write the translation as it came from his mouth. Some of the original characters were carefully transcribed, and, together with the translation, taken to the learned Professor Anthon, of New York, that he might examine them, by one of Smith's earliest disciples, named Martin Harris. Mr. HARRIS gives the following account of what took place:—

"I went to the City of New York, and presented the characters which had been translated, with the translation thereof, to Professor Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said that they were the true characters. He gave me a certificate, certifying that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

"He then said unto me, 'let me see that certificate,' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that, 'there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them.' I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.' I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation."

As Professor ANTHON's version of what took place at this interview, somewhat differs from the above, I present here his statement concerning it, as it appeared in a published letter from him, dated *February 17, 1834*. He says:—"Some years ago a plain, apparently simple-hearted, farmer called on me with a note from Dr. Mitchell, of

our city, now dead, requesting me to decypher, if possible, a paper which the farmer would hand me. Upon examining the paper, I soon came to the conclusion that it was all a trick—perhaps a hoax.” But on hearing Harris’s “odd story” about the plates, the Professor goes on to say, “I changed my opinion about the paper, and instead of viewing it any longer as a hoax, I began to regard it as part of a scheme to cheat the farmer of his money; and I communicated my suspicions to him, warning him to beware of rogues. He requested an opinion from me in writing, which of course I declined to give, and he then took his leave, taking his paper with him.

“This paper was, in fact, a singular scroll. It consisted of all kinds of crooked characters, disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets, Greek and Hebrew letters, crosses, and flourishes; Roman letters inverted or placed sideways, were arranged and placed in perpendicular columns; and the whole ended in a rude delineation of a circle, divided into various compartments, decked with various strange marks, and evidently copied after the Mexican Calendar given by Humboldt, but copied in such a way as not to betray the source whence it was derived. I am thus particular as to the contents of the paper, inasmuch as I have frequently conversed with my friends on the subject since the Mormon excitement began, and well remember that the paper contained anything else but ‘Egyptian hieroglyphics.’”

Mr. MAYHEW, in his work on *The Mormons*, admits that—“In this it would now appear that Professor Anthon judged too hastily. Some American glyphs discovered by Professor Rafinesque, and of which *fac-similes* were given in his *Asiatic Journal* for 1832, (two years after the publication of the *Book of Mormon*,) agree very much with the description of the specimen as shown to him by the Mormon emissary. Thus, we are told by Professor Rafinesque, ‘that the glyphs of Otolum are written from top to bottom, like the Chinese, or from side to side, indifferently, like the Egyptian and the Demotic Lybian. Although the most common way of writing the groups is in rows, and each group separated, yet we find some formed, as it were, in oblong squares or tablets, like those of Egypt.’ The glyphs found by the professor in Mexico, were arranged in columns, being forty-six in number. These the learned professor denominates ‘the elements of the glyphs of Otolum,’ and he supposes that by the combination of these elements, words and sentences were formed, con-

stituting the written language of the ancient nations of that vast continent. By an inspection of the *fac-simile* of these forty-six elementary glyphs, we find all the particulars which Professor Anthon ascribes to the characters which he says Martin Harris presented to him. The 'Greek, Hebrew, and all sorts of letters,' inverted and in different positions, 'with sundry delineations of half-moons,' planets, suns, 'and other natural objects,' are found among these forty-six elements. This 'plain-looking countryman,' according to Professor Anthon's testimony, 'got,' says Mr. Orson PRATT, 'some three or four years the start of Professor Rafinesque, and presented him with the genuine elementary glyphs years before the *Atlantic Journal* made them public. And, what is still more remarkable, 'the characters,' Professor Anthon says, 'were arranged in columns like the Chinese mode of writing,' which exactly corresponds with what Professor Rafinesque testifies, as quoted above, in relation to the glyphs of Otolum. We see nothing in Professor Anthon's statement that proves the characters presented to him to be a 'hoax,' as he terms it, unless, indeed, their exact resemblance to the glyphs of Otolum, and their being arranged in the right kind of columns, is a 'hoax.' But as Joseph Smith was an unlearned young man, living in the country, where he had not access to the writings and discoveries of antiquarians, he would be entirely incapable of forging the true and genuine glyphs of ancient America; therefore we consider this testimony of Professor Anthon, coming as it does from an avowed enemy of the *Book of Mormon*, to be a great collateral evidence in its favour. Professor Rafinesque says, that 'the glyphs of Otolum are written from top to bottom, like the *Chinese*, or from side to side, indifferently, like the *Egyptian*.' Now the most of the *Book of Mormon* was written from side to side, like the *Egyptian*. Indeed, it was written in the ancient *Egyptian*, reformed by the remnant of the tribe of Joseph.' "

Other glyphs too, have since been found. From a letter in the *Times and Seasons*, signed by *W. P. Harris, M.D.*, "a citizen of Kinderhook," we learn that in April, 1843, in excavating "a large mound near this place," after removing some rock which appeared as though it had been strongly burned, there was found, in presence of himself and a number of citizens, along with some charcoal, ashes, and human bones that appeared as though they had been burned, "a bundle that consisted of Six Plates of brass of a bell shape, each having a hole near the small end, and a ring through them all, and clasped

with two clasps. The ring and clasps appeared to be iron very much oxidated." The plates having been properly cleaned, "it appeared that they were completely covered with characters, that none, as yet, have been able to read." A certificate to this effect, signed by nine citizens of Kinderhook, accompanied this letter. Mr. Mayhew, in his book presents an engraved copy of one of these glyphs. Other plates of gold and brass, with ancient characters inscribed upon them have been discovered in various parts of America. Some that were found in Ohio in 1847, contained characters beautifully engraven upon fine gold, which, by Dr. Wise, a learned Rabbi, and editor of a Hebrew paper in Cincinnati, were pronounced to be ancient Egyptian.

There are three hypotheses, or statements, concerning the origin of the *Book of Mormon*. *First*—The Revelation of an angel. This is the origin assigned to it by Joseph Smith, and which is accepted by the Mormons. "The Church of Jesus Christ of Latter-Day Saints," says Smith, "was founded upon direct revelation, as the true church of God has ever been according to the Scriptures (Amos III, 7, and Acts, I, 2)." *Second*—Fraud. Those who adopt this view, usually trace its origin to a religious manuscript-novel by a clergyman named Spaulding, which professes to give a history of the ten lost tribes—the supposed progenitors of the Indians. It is alleged that Smith, or an accomplice, surreptitiously obtained possession of this manuscript, and interspersing with it some religious matter, published it as the *Book of Mormon*. This is the popular version that we find in books and newspapers, and it is said to have been attested by some of Spaulding's relatives and neighbours. Concerning this theory, Mr. F. T. DEXTER, an opponent of Mormonism, in an article on "The Real Origin of the Book of Mormon," in Nos. iv. and v. of *The Apologist*, whilst holding that Smith was the author, points out the insufficient and conflicting character of the evidence in support of the Spaulding theory—"We have not been able," he says, "to reduce the Spaulding story to a probable and consistent explanation of facts." I would also refer the reader to an article in the *Millennial Star*, by Elder F. Harrison, (Vol. xix, No. 4), in which he challenges a comparison of the two books, and by an analysis of them, endeavours to show that the history in the *Book of Mormon* "annihilates his (Spaulding's) theory, explodes it entirely, and is at variance with it from first to last." The *third* version, that of Dr. BROWNSON, assigns the Book of Mormon, and

Mormonism generally, mainly to diabolical agency. I present his statement entire, as it is but little known; and is too curious to be omitted. The reader must take it with the rest for what it may appear worth, regard being paid to the fact that Dr. Brownson is now a zealous partisan of the Romish Church. He says:—

“Joe Smith was an idle, shiftless lad, utterly incapable of conceiving, far less of executing the project of founding a new church. He was ignorant, illiterate, and weak, and of bad reputation. I knew his family, and even him also in his boyhood, before he became a prophet. He was one of those persons in whose hand the divining rod will operate, and he and others of his family spent much time in searching for watercourses, minerals, and hidden treasures. Every mesmerizer would at once have recognised him as an impressible subject. He also could throw himself, by artificial means—that of a peculiar kind of stone, which he called his Urim and Thummim—into the sleep-waking state, in which only would he or could he prophesy. In that state he seemed another man. Ordinarily his look was dull and heavy, almost stupid; his eye had an impressive glare, and he was rough and rather profane. But the moment he consulted his Urim and Thummim, and the spirit was upon him, his face brightened up, his eye shone and sparkled as living fire, and he seemed instinct with a life and energy not his own. He was in those times, as one of his apostles assured me, ‘awful to behold.’

“Much nonsense has been vented by the press about the origin of his Bible, or the *Book of Mormon*. The most ridiculous, as well as the most current version of the affair is, that the book was originally written as a novel, by one Spaulding, a Presbyterian minister in Pennsylvania, and that Joe got hold of the manuscript and published it as a new Bible. This version is refuted by a simple perusal of the book itself, which is too much and too little to have had such an origin. In his normal state, Joe Smith could never have written the more striking passages of the Book of Mormon; and any man capable of doing it, could never have written anything so weak, silly, utterly unmeaning as the rest. No man ever dreamed of writing it as a novel, and whoever had produced it in his normal state, would have made it either better in its feebler parts or worse in its stronger passages.

“The origin of the book was explained to me by one of Joe’s own elders, on the authority of the person who, as Joe’s amanuensis,

wrote it. From beginning to end it was dictated by Joe himself, not translated from plates, as was generally alleged, but apparently from a peculiar stone, which he subsequently called his Urim and Thummim, and used in his divination. He placed the stone in his hat, which stood upon a table, and then taking a seat, he concealed his face in his hat above it, and commenced dictating in a sleep-waking state, under the influence of the mysterious power that used or assisted him. I lived near the place where the book was produced. I had subsequently ample means of investigating the whole case, and I availed myself of them to the fullest extent. For a considerable time the Mormon prophets and elders were in the habit of visiting my house. They hoped to make me a convert, and they spoke to me with the utmost frankness and unreserve.

"Numerous miracles, or what seemed to be miracles—such miracles as evil spirits have power to perform—and certain marvellous cures were alleged to be wrought by the prayers and laying on of the hands of the Mormon elders. Some of these were wrought on persons closely related and well known to me personally; and I have heard others confirmed by persons of well-known intelligence and veracity, whose testimony was as conclusive for me as would have been my own personal observation. That there was a super-human power employed in founding the Mormon Church, cannot easily be doubted by any scientific and philosophic mind that has investigated the subject; and just as little can a sober man doubt that the power employed was not Divine, and that Mormonism is literally the Synagogue of Satan."

Smith continued his work of translation until he had finished the unsealed part of the records, called the Book of Mormon, and purporting to be an abridgment, by an ancient prophet named Mormon, and his son, Moroni, of the sacred records of the people of ancient America, of which it professes to give the history to the year 1420 of the Christian era. This book, together with the *Doctrine and Covenants*, consisting of revelations subsequently given, developing the Ecclesiastical Polity of the Mormons, constitutes their modern Bible,—a kind of supplement, as they consider it, to the Old and New Testament. The translation of the records given to Smith by the angel being thus completed, "According to arrangement, the messenger, (i. e., the angel) called for them, when I (Smith) delivered them up to him, and he has them in charge until this day." Three witnesses "declare with words of soberness," that they saw the

plates and engravings thereon, which an angel of God brought to them, and laid before their eyes. There is also the separate testimony of eight other witnesses prefixed to the Book of Mormon, attesting that—"Joseph Smith, jun., the translator of this work, has shown unto us the plates which hath been spoken of, which have the appearance of gold; and as many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work and of curious workmanship. And we give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it."

While engaged in the work of translation, Smith, and Cowdery, his scribe, one of the three witnesses, were one day in the woods, praying, and inquiring of the Lord concerning baptism for the remission of sins, of which they had found mention in "the records," when a messenger from Heaven, purporting to be John the Baptist, appeared to them, and conferred upon them "the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins." After they had baptized each other, they immediately received, and began to exercise the gift of prophecy; and the true meaning of the more mysterious passages of Scripture were revealed unto them "in a manner," they say, "which we never could attain to previously nor ever before have thought of." Subsequently, Smith was called to the Melchisedec priesthood, which holds the authority "to administer the laying on of hands for the gift of the Holy Ghost." Peter, James, and John appeared as ministering angels, and conferred the Apostleship upon Joseph Smith and others; after which they were authorised to confirm the Church by the laying on of hands. "Thus it will be seen that the authority of the Apostles of this Church of Christ was not derived through a succession of popes and bishops in the Apostate Church of Rome, but it was restored direct from Heaven by those who hold the keys thereof." Having thus a special revelation and an authorised divinely-appointed priesthood, the Church of Jesus Christ of Latter-Day Saints, consisting at first of six individuals was instituted on the 6th of April, 1830.

I am not writing the history of Mormonism, and therefore cannot trace here its subsequent vicissitudes and developments—though it is one of the most wonderful chapters in the romance of history. But I would point out that these "Latter Day Saints" lay claim to

the possession of continuous revelation, miraculous powers, and Gifts of the Spirit; not feebly and faint-heartedly, but openly, earnestly, defiantly! Irving had declared that "the Christian Church *ought to be* all instinct with supernatural communications." They affirm that their church *is so*, and the absence of these from other professedly Christian churches, they regard as one of the proofs of the universal apostasy. They endorse the saying of Wesley's, that "The real cause why the gifts of the Holy Ghost were no longer to be found in the Christian Church, was, because the Christians were turned heathen again, and had only a dead form left." Their organ, the *Millennial Star*, says, "Latter-Day Saints *know* that angels do now converse with men.* They *know* that the gifts of the Holy Ghost are manifested in these days by dreams, visions, revelations, tongues, prophecies, miracles, healings."

Orson PRATT, one of the Twelve Apostles of the Church, says:—"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c.; and that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament." He says again:—"New revelation is the very life and soul of the religion of heaven; it is indispensably necessary for the calling of all officers in the Church; without it, the officers of the Church can never be instructed in the various duties of their callings. Where the spirit of revelation does not exist, the Church cannot be comforted and taught in all wisdom and knowledge—cannot be properly reproofed and chastened according to the mind of God—cannot obtain promises for themselves, but are dependent upon the promises made through the ancients. Without new revelation, the people are like a blind man groping his way in total darkness, not knowing the dangers that beset his path. Without prophets and revelators, darkness hangs over the future—no city, people, or nation understand what awaits them. Without new revelation, no people know of the approaching earthquake—of the deadly plague, of the terrible war, of the withering famine, and of the fearful judgments of the Almighty, which hang over their devoted heads.† When the voices of

* The Latter-Day Church agrees with the New Jerusalem Church, or followers of Swedenborg, in this, that all angels are the spirits of glorified men.

† The following is from "A Revelation and Prophecy by the Prophet, Seer, and Revelator, Joseph Smith. Given, December 25th, 1832:—Concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured upon all nations, beginning

living prophets and apostles are no longer heard in the land, there is an end of perfecting and edifying the saints; there is a speedy end to the work of the ministry; there is an end to the obtaining of that knowledge so necessary to eternal life; there is an end to all that is great, and grand, and glorious, pertaining to the religion of heaven; there is an end to the very existence of the Church of Christ on the earth; there is an end to salvation in the celestial kingdom."

The same writer remarks:—"There are now, (1851,) about six hundred branches of the Church of Christ in the British Island, consisting of upwards of thirty thousand believers, and between three and four thousand elders and priests. Now there is scarcely a branch of the saints among this nation but have been blessed, more or less, with the miraculous signs and gifts of the Holy Spirit, by which they have been confirmed, and know, of a surety, that this is the Church of Christ. They know that the blind see, the lame walk, the deaf hear, the dumb speak, that lepers are cleansed, that bones are set, that the cholera is rebuked, and that the most virulent diseases give way, through faith in the name of Jesus Christ, and the power of his Gospel. These are not some isolated cases that occasionally take place, or that are rather doubtful in their nature, or that have transpired a long time ago, or in some distant country; but they are taking place at the present period; every week furnishing scores of instances in all parts of this land; many of the sick out of the church have, through the laying on of the hands of the servants of God, been healed. It is not something done in a corner, but openly, and tens of thousands are witnesses."*

Parley P. PRATT, one of the apostles and martyrs of the Latter-Day Church, in an article in the *Millennial Star* on "Modern Spiritual Manifestations," contends that they have been set up by Antichrist to counteract the said Church, as the magicians of Pharaoh sought to counteract the miracles of Moses; and his judgment concerning those who accept them is, "that God has sent them strong delusion, that they should believe a lie: that they all might

at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves, and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, and shall be marshalled and disciplined for war."—*The Pearl of Great Price*. Published by T. D. Richards, 115 Wilton Street, Liverpool, 1851.

* As I have not space here to give instances of Mormon miracles, I refer those who may care for them to a tractate, entitled *The Book of Mormon confirmed by Miracles*.

be damned, who believe not the truth, but have pleasure in unrighteousness." Spiritualists are pretty well used to this kind of imputation, and to this perversion of Scripture language; but, "we know, brethren, how that in ignorance they did it." It must be remembered, too, that the Mormons have suffered much persecution—which is apt to sour the temper even of Saints. I suppose that saints in these latter-days are not holier than the archangel Michael, and he durst not bring, even against the devil, a railing accusation. I, in all humility, submit that a better understanding of Spiritualism would have given Parley P. Pratt a more tolerant and discriminating judgment concerning it. Perhaps the Mormons generally would be none the less Saints, if they were to exercise a little more charity to the "Gentiles," and draw their inspirations from the New, rather than from the Old Testament.

CHAPTER XXIV.

THE CHURCH OF ENGLAND.

SPIRITUAL manifestations, we are sometimes told, may be credited by ignorant enthusiasts and visionaries, by idolatrous papists and fanatical sectaries; but sound orthodox Protestantism, we are assured, knows nothing of these idle fantasies and old wives' fables. Well, let us see—is it so? You, my orthodox brother, are a sound churchman; you regard our National Church as the bulwark of Protestantism; you subscribe to her creeds, collects, canons, and homilies, and respect the views of her eminent divines. Let us see then, what some of those authorised formularies of the Church teach on this matter, and what some of these distinguished divines, usually appealed to as authorities in the Church, have thought about it. I have no intention of conducting you through the whole body of Church-divinity in its relation to this theme, and should be ill fitted for such a task; but I may serve as a finger-post to point the road, and may report what I have myself found in that direction.

That the Church of England (in common with, I think I may say, *every* Christian church,) teaches Spiritualism in its most sacred and highest sense—that of the action of the Spirit of God upon the individual human spirit and consciousness, will, I think, not be

gainsaid by any who are conversant with the *Book of Common Prayer*. Probably, however, few who make this admission consider what it implies, even according to the Church's own teaching. Let me then direct attention to the fact, that the Church of England recognises, as a consequence of the operation of God's Holy Spirit indwelling within us, the continuance and permanence of those spiritual gifts promised in connection with the gifts of the Spirit, and manifested so powerfully at its first outpouring on the Christian Church. I cannot do better than quote on this point, the demonstration by the *Morning Watch*, in reply to an attack of the *Edinburgh Review*, on the spiritual manifestations in London at the time of Mr. Irving's preaching.

"The Church of England expressly teaches us to expect and pray for the gifts of the Spirit. The whole Liturgy is full of proof that such an expectation was continually present in the minds of those who set it forth. Almost every prayer expresses it: as that for the king—'endue him plenteously with heavenly gifts:' that for the royal family—'endue them with Thy Holy Spirit; enrich them with thy heavenly grace:' that for the people and clergy—'Almighty and everlasting God, who alone workest great marvels, send down upon our bishops and curates, and all congregations committed to their charge, the healthful spirit of thy grace.' And that our forefathers made no distinction between the gifts we are instructed to pray for, and those bestowed on the apostles at Pentecost, is manifest from the Collect for Whitsunday:—'God, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit, grant us, by the same Spirit, to have a right judgment in all things, and evermore to rejoice in his holy comfort;' and in the Collect for St. Barnabas's day:—'O Lord God Almighty, who didst endue thy holy apostle, Barnabas, with singular gifts of the Holy Ghost, leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them always to thy honour and glory.' And, lest it should be supposed that the gifts thus expected and prayed for, were in any respect different from those bestowed upon the Church at the Day of Pentecost, we subjoin a passage from the Homily for Whitsunday:—'On the gifts of the Holy Ghost,' one of these homilies sanctioned by the thirty-fifth article of the Church of England, and, as 'godly and wholesome,' enjoined to be 'read in churches by the ministers, diligently and distinctly, that they may be understood of the people.'

“‘Here is now that glass, wherein thou must behold thyself, and discern whether thou have the Holy Ghost within thee, or the spirit of the flesh. If thou see that thy works be virtuous and good, consonant to the prescript rule of God’s word, savouring and tasting not of the flesh but of the Spirit, then assure thyself that thou art endued with the Holy Ghost: otherwise, in thinking well of thyself, thou dost nothing else but deceive thyself. The Holy Ghost doth always declare himself by his fruitful and gracious gifts; namely, by the word of wisdom, by the word of knowledge, which is the understanding of the Scriptures; by faith: *in doing of miracles*, by *healing them that are diseased*; by *prophecy*, which is the declaration of God’s mysteries; by *discerning of spirits*, *diversities of tongues*, and so forth. all of which gifts, as they proceed from one Spirit, and are severally given to man according to the measurable distribution of the Holy Ghost: even so do they bring men, and not without good cause, into a wonderful admiration of God’s divine power.’*

“And in the second part of the same Homily, it is said:—‘Our Saviour, Christ, departing out of the world unto his Father, promised his disciples to send down another Comforter, that should continue with them for ever, and direct them into all truth. Which thing to be faithfully and truly performed, the Scriptures do sufficiently bear witness. Neither must we think that this Comforter was either promised, or else given, only to the apostles, but, also to the universal church of Christ, dispersed throughout the whole world. For, unless the Holy Ghost had been always present, governing and preserving the church from the beginning, it could never have sustained so many and great brunts of affliction and persecution, with so little damage and harm as it hath. And the words of Christ are most plain in this behalf, saying, that the Spirit of Truth should abide with them for ever; and that he would be with them always, (he meaneth by grace, virtue, and power,) even to the world’s end.’

“And so, in the Third Part of the Homily for Rogation Week:—‘I promised to you to declare, that all spiritual gifts and graces come specially from God. . . . God, the Father of all mercy wrought this high benefit unto us, not by his own person, but by a mean, by

* The *Morning Watch* might also have quoted here the following passage from the next page to that above cited. “Much more might here be spoken of the manifold gifts and graces of the Holy Ghost, most excellent and wonderful in our eyes; but to make a long discourse through all, the shortness of time will not serve.”

no less a mean than his only beloved Son. . . . It is He by whom the Father of Heaven doth bless us with all spiritual and heavenly gifts. . . . To this, our Saviour and Mediator, hath God the Father given the power of heaven and earth, and the whole jurisdiction and authority to distribute the goods and gifts committed to him: for so writeth the Apostle (Eph. iv.) To every one of us is grace given, according to the measure of Christ's giving. And thereupon, to execute his authority committed, after that he had brought sin and the devil into captivity, to be no more hurtful to his members, he ascended up to his Father again, and from thence sent liberal gifts to his well-beloved servants; and hath still the power to the world's end, to distribute his Father's gifts continually in his Church, to the establishment and comfort thereof.' "

Again, I do not see how those who assert the doctrine of apostolic succession can consistently deny the succession of those spiritual powers and gifts by which the apostles evidenced their divine commission. The two are conjoined, and they who disclaim the one, forfeit, as it seems to me, all just pretensions to the other. ROGERS, an eminent and learned divine, in his work on the Thirty-nine Articles, published 1681, plainly represents what are called miraculous gifts, as still forming part of the qualification for the ministry. He says:—"Lastly, we do read that God hath ordained to the Church some to be Apostles, some prophets, some teachers, some to be *workers of miracles*. (1 Cor. xii. 28)." And, that he speaks this of times present as well as times past, is evident from his telling us that—"The church, as it hath been, so it shall, till the end of the world, be provided for. They who are thus called *have power either to work miracles, as the Apostles had*, or to preach and minister the sacraments where they will, as the apostles might: but they are tied every man to his charge, which they must faithfully attend upon; except urgent occasion do enforce the contrary. The calling of these men is termed a *general calling*: and it is the *ordinary*, and *in these days*, the lawful calling, allowed by the word of God."

The Rev. Thomas Boys remarks:—"The Book of Common Prayer, in its *unabridged* form, contained a distinct recognition of *miraculous gifts*. I refer to the *gift of healing*, said to have been exercised by the kings of England. The reality of this gift thus exercised is a subject which I am not called upon here to discuss, though, if any feel disposed to reject the idea at once, as absurd, they will only betray their own ignorance; for people are little aware how much

has been written on this subject; and perhaps it would surprise them to be told that there yet exists a mass of evidence to the fact, which would be deemed amply sufficient to establish any other fact in English history. The point now to be mentioned is, that the service used on the occasion when people came to be healed, and the king performed the ordinance of touching, *was formerly a part of our Prayer Book*; and I understand there are editions as late as 1721 or 1723, in which it yet retains its place."

It remains to be added, that the Church recognized this as a spiritual gift in her distinctive Protestant character. That is, that while she expunged from her services the peculiarities of the Romish faith, such as the invocation of the virgin, this recognition of a miraculous gift was deliberately retained. Bishop BULL, (who died 1709-10) speaks of it as "The relique and remainder of the primitive gift of healing:" "The touch of the royal hand being assisted with the prayers of the priests of our church attending;" and of the fact of cure thereupon being supported, not only by "the faith of all our ancient writers," but by "the consentient report of *hundreds of most credible persons in our own age* attesting the same."

Another gift, that of the *casting out of devils*, is also recognized by the Church of England. The Seventy-second Canon directs, somewhat quaintly, that no minister or ministers shall, *without the licence of the bishop of the diocese*, "attempt upon any pretence whatsoever, either of possession or obsession, by fasting and prayer, to cast out any devil or devils, under pain of the imputation of imposture or cosenage, and deposition from the ministry." Here the reality of "possession" and "obsession" by "devils" or evil spirits, and also of dispossession is admitted. The Canon requires only that the latter be not attempted without due authority from the diocesan, in order that irregularities may be suppressed.

This brings us to another stage of the argument. Spiritualists recognize the operation amongst men of separate spiritual intelligencies, both good and evil. What says the Church of England to Spiritualism under both of these divisions? We have seen that it recognizes "possession" and "obsession" by wicked spirits; and, the following passage from the Homily "Against Peril of Idolatry," seems to evidence still further a recognition of their agency. "Neither ought miracles to persuade us to do contrary to God's word. For the Scriptures have for a warning hereof foreshewed,

that the kingdom of Antichrist shall be mighty in miracles and wonders, to the strong illusion of all the reprobate."

On the other hand, what means that clause in the Apostles' Creed, recited by minister and congregation every Sunday—"I believe in the communion of Saints." Communion, according to Webster and Johnson, signifies "mutual intercourse, converse, fellowship." This "mutual intercourse, converse, fellowship" with Saints, or glorified spirits of the departed, is just what Spiritualists affirm. Bishop PEARSON, in his *Exposition of the Creed*, writes on this article of it, as follows:—"The Saints of God, living in the Church of Christ, are in communion with all the Saints departed out of this life, and admitted to the presence of God. And in a marginal note to this, he remarks:—"This is that part of the Communion of Saints, which those of the Ancients especially insisted upon, who first took notice of it in the Creed." And, he thus sums up his observations on it:—

"To conclude, every one may learn from hence what he is to understand by this part of the Article, in which he professeth to believe the *Communion of Saints*; for thereby he is conceived to express thus much; I am fully persuaded of this *as of a necessary and infallible truth*, that such persons as are truly sanctified in the Church of Christ, while they live among the crooked generations of men, and struggle with all the miseries of this world, have fellowship with God the Father, God the Son, and God the Holy Ghost, as dwelling with them, and taking up their habitations with them: that they *partake of the care and kindness of the blessed Angels*, who take delight in the administration for their benefit; that beside the eternal fellowship which they have in the Word and Sacraments with all the members of the Church, they have an intimate union and conjunction with all the Saints on earth, as the living members of Christ; nor is this union separated by the death of any, but as Christ, in whom we live, is the Lamb slain from the foundation of the world, so have they *fellowship with all the Saints, which, from the death of Abel, have ever departed in the true faith and fear of God*, and now enjoy the presence of the Father, and follow the Lamb whithersoever he goeth. And thus, I believe the *Communion of Saints*."

Again, what language can be more explicit than that of the "Collect for St. Michael and all Angels:—O EVERLASTING GOD, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels

always do thee service in heaven, so by Thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*" However the Spiritual faith may have declined in the Anglican Church of our day; this Collect is a standing witness and protest against that declension, and an evidence of the larger faith and deeper insight of the Church of the Reformation.

Whatever may be thought in other respects of the tendencies of the Tractarian party in the Church, it is gratifying to find that in this they cherish and seek to revive the genial faith of their Church in its earlier time. In their devotional poetry especially, (and here, if anywhere, the deepest faith and feelings of the soul find expression), is this manifested. Perhaps, no work of this kind has been more acceptable to them, or more fully represents their best religious thoughts and aspirations than *Keble's Christian Year: Thoughts in Verse for the Sundays and Holydays throughout the Year*. Its object, as stated in the Introduction, is, to bring our "thoughts and feelings into more entire harmony with those recommended and exemplified in the Prayer Book." As indicating, therefore, the belief of at least a considerable, and influential section of the National Church, I freely quote it. My references are to the *fifty-third* edition, 1858. In the verses, page 343, we read—

"If thou hast lov'd in hours of gloom,
To dream the dead are near,
And people all the lonely room,
With guardian spirits dear:—

"Dream on the soothing dream at will."

and at page 304—

"They who nearest stand
Alway to God in Heaven, and see his face,
Go forth at his command;
To wait around our path in weal or woe,
As erst upon our King."

In the verses on the "Visitation and Communion of the Sick"—

"O soothe us, haunt us, night and day,
Ye gentle Spirits far away,
With whom we shared the cup of grace.
We to the lonesome world again,
Yet mindful of th' unearthly strain,
Practis'd with you at Eden's door,
To be sung on where Angels soar,
With blended voices evermore."

Again, in those on "St. Barnabas"—

"O! happy Spirits, marked by God and man,
 Their messages of love to bear;
 What though long since in Heaven your brows began
 The genial amaranth wreath to wear,
 "And in th' eternal leisure of calm love,
 Ye banquet there above;
 Yet in your sympathetic heart,
 We and our earthly griefs may ask and hope a part.
 "Comfort's true sons! amid the thoughts of down
 That strew your pillow of repose;
 Sure, 'tis one joy to muse, how ye unknown
 By sweet remembrance soothe our woes!"

I am sure I need make no apology for introducing yet one more extract from this delightful volume: it is from the verses on the "Third Sunday after Trinity:"—

"In vain: the averted cheek in loneliest dell
 Is conscious of a gaze it cannot bear,
 The leaves that rustle near us seem to tell
 Our heart's sad secret to the silent air!
 "Nor is the dream untrue; for all around
 The heavens are watching with their thousand eyes,
 We cannot pass our guardian angel's bound,
 Resigned or sullen, he will hear our sighs.
 "He in the mazes of the budding wood
 Is near, and mourns to see our thankless glance
 Dwell coldly where the fresh green earth is strew'd
 With the first flowers that lead the vernal dance.
 "In wasteful bounty shower'd they smile unseen—
 Unseen by man—but what if purer sprights,
 By moonlight o'er their dewy bosoms lean
 To adore the Father of all gentle lights."

From the *Lyra Apostolica*, a volume similar in tone to *The Christian Year*, let it suffice to quote the concluding lines, in which the voice of a Spirit is represented as saying—

"I still am near,
 Watching the smiles I prized on earth,
 Your converse mild, your blameless mirth.
 "Now too I hear,
 Of whispered sounds the tale complete,
 Low prayers and musings sweet."

In the hymns used at All Saints Church, Margaret Street, London,

(the model church of high churchmen) the reader will find verses like these:—

“From high angels Thee attending,
Thou dost faithful guardians send;
In mysterious ways descending,
May they keep us to the end.

“All who circling round adore Thee,
All who bow before Thy throne,
Burn with flaming zeal before Thee,
Thy bequests to carry down:
To and fro 'twixt earth and heaven,
Speed they each on errand given.”

It would, however, be a grave error to suppose that the belief in question attaches to any one section only of the National Church, or that it is held as a sentiment merely, not as a conviction. It has been put forth by Church divines of every shade of opinion: it has been enforced from the pulpit as well as in the poem, in works addressed to the reason as well as those which appeal chiefly to the imagination and the heart. Bishop BLOMFIELD, in a sermon preached to the Young Men's Christian Association, remarked that —“In the new dispensation, after Christ had come on earth, there was to be a general and universal outpouring of the Spirit. In all the prophetic writings are allusions to this general outpouring of the Spirit. In the outpouring of gifts, there are two classes of gifts, the extraordinary and the ordinary. . . . No doubt there are great changes yet to come.” And in a Sunday service at Westminster Abbey, according to the *Times'* report, he used the following language:—“The especial lesson taught by Jacob's dream, was, that God constantly controlled our thoughts, and *that we were constantly in connection with the world of spirits*, whilst we thought we were far away amid earthly things. He entreated those whose thoughts turned heavenward, not to check them, for they might be certain that they were enlightened by the same glorious presence which cheered Jacob in the wilderness.”

This “especial lesson” requires to be particularly enforced at the present time, for, as remarked by the Rev. E. BICKERSTETH:—“No part of divine truth can be neglected without spiritual loss; and it is too evident that the deep and mysterious doctrine of revelation respecting evil spirits and good angels, has been far too much disregarded in our age.”

The Rev. Granville H. FORBES, in his reply to the Rev. Baden

Powell, remarks:—"If to believe in the reality of the spiritual world, and our own intimate connection with it, is to be a 'Spiritualist,' I, *in common with all true members of the church of England*, acknowledge myself a Spiritualist in the fullest sense of the term." And while disclaiming "the mode of communication peculiar to Spiritualism," he admits the reality of the facts, and professes his own faith "in that communion and fellowship which pervades the mystical body of Christ, whether on earth or in heaven."

The Rev. F. D. MAURICE, in a sermon on Hebrew xii., 1, 2, speaking of the ever present but invisible cloud of witnesses which surrounds us, observes:—"There is nothing we are so familiar with in the books of rhetoricians, as invocations of departed worthies to look down upon their descendants, either that they may reprove them for some baseness, or encourage them to strength and victory. Considering how such language has been abused by those who have attached no meaning or scarcely any meaning to it, who have regarded it as little more than a figure of speech, it is wonderful how much power there still remains in it—how it stirs the blood of us who hear, even when we have not much faith in the sincerity of the speaker. He is often startled, like other enchanters, by the spirit he has raised; perhaps commends himself for the skill which could make a somewhat stale imposture successful. He does himself injustice. He has been truer than he gives himself the credit for being; the heart of man responds not to his artifice, which is paltry, but to the truth hidden within the artifice, which is mighty. Men's consciences tell them that it is so; that they are habitually unmindful of the presence of unseen spectators; that when that thought of it is awakened in them they are not in a more false and unreasonable state of mind, but in a truer state, than their ordinary one. How it can be so they may not ask themselves; their instincts are better than their logic; they know that they are for the moment better and more serious men for the impression that has been made upon them, and they cannot refer a moral benefit to the belief in a lie.

"The writer of the Epistle to the Hebrews has been recalling to his Hebrew brethren the acts of those ancestors with whose names they were most familiar. All those acts he had traced to their faith in an Invisible Lord, and to the substantial hope of which that faith was the ground. They subdued kingdoms, wrought righteousness, stopped the mouths of lions, out of weakness were made strong, only because He whom they could not see was more real and living to

them than any of the things which they did see. Then he speaks of those whom he had contemplated apart, as a body. They are a cloud of witnesses; they are watching the Israelites of that day, who are engaged in a race as serious, as full of hindrances, as full of hope, as their own. Each runner, when hardest pressed, when most out of heart, might be sure that he had those spectators, and that their sympathies, and all the mysterious aid which comes from sympathy, were with him at every moment.

"It is possible for a person trained in those rhetorical practices to which I have referred, and knowing that religious men of all schools and churches have resorted to them unscrupulously—it is possible for him to think that these words are an instance of them, and a warrant for them. It might not remove that opinion to point out the exceedingly practical character of the previous chapter; the impatience which the writer must have felt for fine speeches, when the heroes whom he revered were all doers of work; when it was to work, and the trust that is the soul of that work, that he was awakening the flagging spirits of the Christians in Palestine. With our artificial notions, we should dispose of all such arguments. We should say, that this being his object, he of course thought himself obliged to use all such passionate appeals as experience shows to be effectual, at least, for awhile, in stimulating torpid natures. The true answer is, *that the argument of the epistle, where it is most strictly argumentative, had all been directed to the purpose of proving that Christ has rent asunder the veil which separates those who had left the world from those who are in it; and that it was a formal, logical, inevitable conclusion from these premises, that this cloud of witnesses were actually with them, not brought to them by some violent effort of the fancy.* He who believed those premises, had no doubt a duty to perform, after he had stated the grounds on which he believed them. Every power which God had given him was demanded, that he might break the fetters with which sense, and fancy, the creature of sense, were binding the minds of his readers, and hindering them from looking straightly and steadily at the facts of their position. He had a right to any forms of speech, to any illustrations which nature or human life could supply him with; not that he might conjure them into some unnatural excitement, but that he might clear away the enervating delusions to which they were, from indolence and despondency, surrendering themselves.

"The writer of this epistle, then, is not sanctioning and imitating

the insincerity of those orators who make it part of their trade to talk of heroes and saints looking down from their shining seats; but he is explaining why honest men, *in their best and truest moments, when they most needed to be braced for action, when death was looking them in the face, have felt the need, and confessed the power, of the conviction that they were not alone or unheeded, that the hosts on their side were greater than the hosts against them. It is horrible to think that they did what they ought to do, because they believed what they had no right to believe. It would be a comfort surely quite infinite, to know that they had a right to believe it then; that we have a right to believe the same always; that the dispositions in us, which withstand the belief, are the false ones.*"

And the same writer in his *Christian Ethics*, speaking of Memory, asks:—"Is not every recollection of a departed friend, in some hour of sadness and temptation—confirming us in a right resolution, restraining us when we would do something wrong—a message from the world of spirits? I speak *literally*, not figuratively. It is easy to talk of such recollections as only acts of memory. But what is an act of memory? The ancients thought Memory a most wonderful and mysterious power; they called it the Mother of all Arts. I cannot think they were wrong: certainly they did not exaggerate the seriousness and awfulness of that art which brings back to us words that have been spoken, deeds that have been done, our own states of mind, in years that are gone; which brings them back to us as present realities. The more we consider what is implied in such an exercise, the more we must tremble at the greatness of our own being; the more we must feel in what close relation we stand to eternity. And if, instead of saying, 'I remember a friend, I call back his image to me,' I say, 'He is actually conversing with me; he is suggesting thoughts to me; he is sympathising with me, and upholding me when I am weak,' there is an increase of awe, perhaps of joy. But I do not feel that I have introduced a more difficult or incredible kind of speech. I am not sure that it is not a more simple one, more accordant with experience, even more like what men in all ages have felt *must* be true; more like what the analogies of science would lead one to expect."

The Rev. John CLOWES, for sixty-two years Rector of St. John's Church, Manchester, published a small treatise, the character of which is sufficiently indicated by its title. *The Two Worlds. The visible and the invisible: Their nearness to, connection with, and*

operation on each other. *Elucidated from Reason and confirmed from Scripture.** Among works on this subject by living divines of the Church of England, I may especially refer to two by the Reverend Thomas BOYS. *The Christian Dispensation Miraculous*; and—*Proofs of the Miraculous Faith and Experience of the Church of Christ in all Ages*; (the latter of these I have had frequent occasion to quote); and also to the Rev. Dr. MAITLAND's *Superstition and Science*; and to some of the Essays in his volume entitled *Eruvin*.

Travelling backwards, we find Archbishop TILLOTSON, in his sermon "Of the joy which is in heaven at the repentance of a sinner" (Luke xv. 7), concluding that:—"The blessed spirits above have some knowledge of the affairs of men here below, because they are said to rejoice at the conversion of a sinner;" and he speaks of their *ministry* here below for the good of the elect, and their *continual intercourse* between heaven and earth." And in his sermon on "The nature, office and employment of good angels" (Heb. i. 14), he remarks that:—"God's wisdom and goodness has thought fit to

* That Mr. Clowes was himself what is now called a "Medium," is evident from the following letter, written in reply to one from Mr. Hindmarsh, who had heard it reported that Mr. Clowes had seen the Spirits, who dictated to him. It is taken from the *Intellectual Repository* for May, 1832.

"St. John's, September 29th, 1799.

"DEAR SIR,—The report which you have heard concerning my answer to the Abbé Barruel, is not true, according to the manner in which you relate it, for there was no visible appearance of any angel or spirit on the occasion. There was, however, sensibly experienced an invisible dictate from some spirits or other, in the first place *suggesting to write the answer*, and this with such an over-ruling power, that though I had previously in my own mind discarded every thought of writing, pleading infirmity both of mind and body, I could now no longer withstand the influence, and every difficulty and excuse was removed. In the next place, there was observed during almost the whole time of writing a *sensible dictate from Spirits* at my first waking in a morning, attended with inexpressible delight, and exciting by their presence such a holy awe, that I was frequently constrained to rise in bed, and acknowledge with humble gratitude their kind offices. On these occasions, also, many thoughts were suggested for the work of the following day, and in this sense I had little to do but to act as an *amanuensis*, being sensibly convinced that what I wrote was from others, and not from myself. This I have *frequently experienced in the writing of sermons, many of which have been thus dictated throughout by spirits*, when I have chanced to awake in the course of the night. This you may depend upon as a true statement of the subject of your inquiry.

"I remain with all respect, and best prayers for your welfare,

"Your ever affectionate,

"J. CLOWES."

A clergyman of the Church of England, of considerable literary and scientific reputation, himself informed me that he was wholly indebted to Spirits for the sermons he preached, giving me particulars of this and other spiritual experiences: but which I should not feel warranted in publishing.

honour his creatures, especially this higher and more perfect rank of beings, with his commands, and to make them, according to their several degrees and capacities, the ordinary ministers of his affairs in the rule and government of this inferior world. . . . And that *the angels of God are the great ministers of his providence here in the world, hath not only been the constant tradition of all ages, but is very frequently and plainly asserted in Scripture.* . . . So that according to the persuasion of these two excellent persons, and of greatest renown for piety in all the Old Testament (Abraham and David), very much of the safety and the success of good men, even in their temporal concerns, is to be ascribed to the vigilant care and protection of good angels. And though this be seldom visible and sensible to us, yet we have great reason, upon so great testimonies, to assent to the truth of it. And there is no reason, I think, to doubt but that God's care extends now to Christians, as well as it did to the Jews; and that the angels have as much kindness for us as they had for the Jews; and there is no reason to think that the angels are now either dead or idle. . . . Evil spirits are believed by Christians to be as active now, to all purposes of harm and mischief, as ever; and why should any man imagine that good spirits are not as intent and busy to do good? The apostle (I am sure) tells us in the text, that the angels in common (all of them) do employ their service about us, and wait to do good offices to us: *Are they not all (says he) ministering spirits, sent forth to minister for them that shall be heirs of salvation?*"

Bishop HALL, in his treatise on *The Invisible World*, speaks of the relations in which men stand to both good and evil angels and spirits. In the section entitled:—*Of the Apparitions and assumed shapes of Evil Spirits*, he writes:—"I doubt not but there were many frauds intermixed both in the acting, and relating divers of these occurrences; but he that shall detract from the truth of all, may as well deny there were men living in those ages before us." And in speaking of various physical manifestations which they have power to effect, he remarks that:—"By applying active powers to passive subjects, they can produce wonderful effects," as "were easy to be instanced in whole volumes, if it were needed, out of history and experience." Speaking of good angels, he remarks:—"This we know, that so sure as we see men, so sure we are that holy men have seen angels." That he was himself conscious of their presence, and sensible of their services, seems apparent from the following passages:

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—"O ye blessed spirits ye are ever by me, ever with me, ever about me; I do as good as see you, for I know you to be here; I reverence your glorious persons, I bless God for you; I walk carefully because I am ever in your eyes, I walk confidently because I am ever in your hands." "O ye invisible guardians, it is not sense that shall make the difference, it shall be my desire to be no less careful of displeasing you, that if I saw you present by me clothed in flesh. Neither shall I rest less assured of your gracious presence and tuition, and the expectation of all spiritual offices from you, which may tend towards my blessedness than I am now sensible of the animation of my own soul." Finally, in treating of *The Employment and Operations of Angels*, he thus speaks of some of the benefits we derive from their ministrations:—"Have we been raised up from deadly sicknesses, when all natural helps have given us up? God's angels have been our secret physicians. Have we had instinctive intimations of the death of some absent friends, which no human intelligence hath bidden us to suspect, who but our angels hath wrought it? Have we been preserved from mortal dangers, which we could not tell how by our providence to have evaded, our invisible guardians have done it."

The learned and judicious HOOKER observes that—"Angels are spirits, immaterial and intellectual. In number and order they are large, mighty, and royal armies, desiring good unto all the creatures of God, but especially unto the children of men; in the countenance of whose nature, looking downward, they behold themselves beneath themselves; besides which, *the angels have with us that communion* which the Apostle to the Hebrews noteth, and in regard whereof they disdain not to profess themselves our fellow-servants. And from hence there springeth up another law, which bindeth them to works of ministerial employment."

Bishop HEBER, as appears from a passage in his *Indian Journal*, inclined to the belief that the spirits of the just were sometimes permitted to hover over those they love; it is also evident in his lines, intended as a child's Evening Prayer—

"God that madest earth and heaven,
Darkness and light!
Who the day for toil hast given,
For rest the night!
May thine angel-guards defend us,
Slumber sweet thy mercy send us,
Holy dreams and hopes attend us,
This livelong night!"

He has also expressed his conviction that there are recorded instances of spiritual apparitions in modern times, "which it would be exceedingly difficult to disprove." Bishop BEVERIDGE thought—"that those who are truly pious, have every one his angel always with him, is very probable." No doubt, too, the reader has often admired these simple lines of Bishop KEN :—

"O may thy angels while I sleep,
Around my bed their vigils keep;
Their love angelical instil;
Stop every avenue of ill:
May they celestial joys rehearse,
And thought to thought with me converse."

Whether, then, we refer to the Church's confession of faith; to her standards of doctrine, devotion, and discipline; to the devotional poetry which finds favour with, and may be presumed to represent, to a great extent at least, the faith and feelings of her worshippers; or, to the views of some of her most distinguished theologians and representative men, we are brought to the same conclusion, that Spiritualism (however it may be ignored or put out of sight by those of her communion who cannot make it square with the philosophy in vogue, and who worship at *that* shrine), is an important constituent element of the Church's belief; not something externally attached to it, but an integral part of it.

In urging this view I am not anxious to shelter Spiritualism under the robe of orthodoxy; my wish is rather to remind churchmen of some of the principles they profess, and of the duty of being true to those professions, and accepting them with all their consequences. I regard Spiritualism as something belonging to all churches, independent of all churches, and anterior to all churches:—a golden thread interwoven with the texture of every religious creed: an instinctive belief of humanity, and one warranted by revelation, tradition, universal experience, and the highest reason. Nothing can be more unfair, and no mistake in the consideration of Spiritualism can be more fatal, than the common practice of confounding its principles with its accidents, or with particular modes of its manifestation; for, if its principles are true, its present modes of manifestation might all disappear to-morrow, and new modes of manifestation and new phases of the subject be presented. Spiritualism is not that idiotic abortion with which some popular ignorantly-learned men would cheat the public mind. It is *the Science*

of *Man's relation to the whole Spiritual Universe*. It is not the insignificance but the magnitude of the question which prevents our theologians and minute philosophers from taking hold of it. They cannot trace its coast-lines: their eyes are blinded with the mere spray that from the oceans of the Spirit-world beats upon our shores. Man is a *microcosm*. There is in his nature that which corresponds and enables him to stand in relation to whatever is highest or lowest in the realms of spirit. He may sink himself into a companionship with the most degraded spirits of Infernus; or, he may rise to communion with spirits of just men made perfect; with angels who stand before the face of the Eternal Father; nay, have we not authority to declare that he may become the very temple of the Holy Ghost.

CHAPTER XXV.

THE CHURCHES IN AMERICA.

WHEN we speak of Spiritualism in America, the thought naturally reverts to the extraordinary series of phenomena, which commencing in Rochester in 1848, have pursued their successive and broadening developments, until they now extend not only over its vast continent, but bid fair to girdle the whole earth. It is well, however, to remember that the present movement is but an eddy in the current of that broad stream which sweeps through the ages. The principle that Spirits in various ways manifest the interest they feel in the concerns of men, has been recognised as a truth in America, as elsewhere, long before the phenomena adverted to; and though a great declension in this faith, as compared with former times, is manifest—it still was, and is, on totally independent grounds, held by multitudes of men, including many leading minds in all churches, as alike taught by revelation, and in accordance with a true philosophy.

For illustration of this, we need not go to Cotton Mather and the Pilgrim Fathers, as of their belief on this matter, no question can be raised; but it may be useful to refer to the teachings of more modern American divines; of such distinguished and influential teachers of different churches, as are usually, and may very fairly,

be regarded as, to some extent, representing the religious bodies to which they respectively belong. Not alone is Spiritualism impregnable in its citadel of facts, but even its outworks are strongly fortified; many are its champions and defenders, who have no alliance with it as a speciality.

Many potent rulers in the realm of mind, who, technically, may not be designated Spiritualists, enforce the truth of its *principles* with a vigour and eloquence surpassing that of its professed advocates. It may not be uninteresting to English Spiritualists, to see the manner in which their principles are sometimes discussed by eminent theologians on the other side of the Atlantic. I therefore present them a few extracts, which may in some measure illustrate this point.

The Rev. Dr. NORR, the venerable President of Union College, "a clergyman, equally distinguished in the ancient classics and in modern literature, and profoundly versed in the theology of the Bible," in an address to the Alumni of the college, on the fiftieth anniversary of his presidency, spoke as follows:—"In the next semi-centennial anniversary, you, or some of you, may be present, with tremulous voices, tottering steps, as the speaker that now addresses you, regarded with interest—with melancholy interest—as ruins always are. With some it may be so, but the rest of you, where will you be? Where the dead are, and so forgotten. . . . *But, though the dead be forgotten by the living, the living will not be forgotten by the dead. The dead may be present, seeing though unseen, sent back to earth on some errand of mercy; or, perhaps, the guardian angels of living ones left behind.*"

President DWIGHT gives full credence to the agency of Spirits. He says:—"That angels (or spirits) should communicate thoughts, either good or evil, to mankind, is originally no more improbable than that we should communicate them to each other. We do this daily and hourly in many ways, which are familiar to us by experience, but which were originally unimaginable by ourselves, and probably by any other finite being. We show our thoughts to each other by words, tones, gestures, silence, hieroglyphics, pictures, letters, and many other things. All these, antecedent to our experience of them, were hidden in absolute darkness from our conception. If all mankind had been born dumb, no man would have entertained a single thought concerning the communication of ideas by *speech*. The conveyance of thoughts by *books* also, if never

experienced by us, would necessarily have been deemed mysterious and impossible; yet very many thoughts are thus conveyed by every person living, and with very great force, and frequently with very great precision. Nay, the countenance often discloses the whole character at once."

Professor MOSES STUART defends the doctrine of the ministry of angels, among other reasons, as casting "light upon God's providential government of the world." Dr. ALBERT BARNES, perhaps the most popular Biblical commentator of the present day, in his *Notes on Heb. i*, remarks that:—"In this doctrine there is nothing absurd. It is no more improbable that angels should be employed to aid man, than that one man should aid another; certainly not as improbable as that the Son of God should come down 'not to be ministered unto, but to minister.' . . . What they do *now*, may be learned from the Scripture account of what they *have* done; as it seems to be a fair principle of interpretation that they are engaged in substantially the same employment in which they have ever been. . . . They attend the redeemed; they wait on their steps; they sustain them in trial; they accompany them when departing to Heaven."

Bishop POTTER, of Pennsylvania, adverts to "those legions of spirits that are flying as God's messengers of mercy to his heirs of salvation; or, as the devil's emissaries, in the work of death to souls." And Dr. BUSHNELL, in his work on *Nature and the Supernatural*, has a chapter on *Spiritual Gifts*; in which he maintains that the extraordinary endowments of the apostolic age are still, to some extent, existing among Christians, which he illustrates by very interesting examples.

The Rev. Mr. JACKSON, of Westchester, N.Y., at the Diocesan Convention of the Protestant Episcopal Church, delivered a sermon on the day of the Festival of *St. Michael and all Angels*, September 29, 1858, to a numerous auditory of the *clergy* of that denomination, including their bishop; a phonographic report of which, with some abridgments, was published in the *Churchman*, New York. His text was Heb. xii., 22, 23, 24. As a sermon preached under such auspices, and, as I learn, received with favour by its auditors, has a more than ordinary significance, I transcribe its leading points.

"The argument was that, though unseen, these spiritual powers are *never absent*; and instead of an occasional glimpse of God, and visits few and far between of angels, there is a gift of a *perpetual* presence, and an innumerable company of that celestial host; and

instead of being dissevered and divorced from that heroic ancestry of patriarchs, prophets, priests, and martyrs, they had come into communion with all the spirits of the just made perfect, and we, not less than those first Christians, needed occasionally to be encouraged by a survey of the nature and magnitude of that body unto which we belong, and unto which we come in our communion of the saints; and it was to this meditation that the services of this day invited us, in the appointed order for St. Michael and all Angels."

The reverend preacher here introduced some extended observations respecting the wisdom of the Church in providing, by special services, for the preservation and keeping alive of the truth touching these relations, which mankind are so liable to corrupt or let slip.

"In the popular religionism of the day, as among the ancient Sadducees, there was neither angel nor spirit; and yet, so universal and deep was the instinct of connection with orders above, as really as with orders below us, that if it be not caught up and nourished with the truth, it will turn voraciously to delusion and a lie, and break forth in the eruptive forms of fanaticism and puerile conceit, giving heed, as saith the apostle, to seducing spirits, and doctrines of devils. The Church had wisely provided for this insatiable craving, by gathering up the sure teaching of Scripture, and weaving it as a silver thread into all the texture of her teaching; so that, following it, we never go astray nor miss *the sweet connection between that world unseen and this*. Thus every time we chanted our *Te Deum Laudamus*, we brought the Church above and the Church below into sympathy and song—apostles, prophets, angels and martyrs, cherubim and seraphim, making with us one body, one praise; and as oft as we knelt to our solemn communion, we acknowledged that it was with angels and archangels, and all the company of heaven, we laud and magnify his glorious name; and then, in addition to all this daily recognition, we had a special service set apart for the commemoration of departed saints, and another, as to-day, for the commemoration of angels. Let us, then, put the shoes from off our feet, and ascend, for a season, into this sacred mountain and city of our God; and though, like James and John, we may not here abide, but must descend again to the thick air and sore travail of earth, yet, like Moses, we shall come down with a shining face and a lighter heart, for we shall have seen that great and glorious body of which we are the feeble and scattered members, and shall go to our place and our

duty, however humble, knowing that we share in the glory and majesty of more than eye hath seen, or ear hath heard."

After considering the several orders named in the text, as constituting our communion in the Church, the unity of these orders, and their respective services, he remarked that Jesus was the central life of all—cementing all the several orders into one indivisible body, of which He is the head and life; and proceeded:—

"Angels, therefore, the perfected spirits of the departed, and those whose names are written in heaven, though now toiling and suffering in the dust of earth, constituted that one blessed company of all faithful people which is the mystical body of Christ; and these several orders existed as a unit in Him. Because they exist in different orders, we were apt to think and speak of them as different bodies; but they were in fact no otherwise different than as different organs they have different and several functions. And this union was not a metaphysical one, denoting mere unity of purpose; not a mere moral one of affection and sympathy only, but a vital and organic one, as the branches are one with the vine.

"Of the spirits of the just, we might be sure that they have lost nothing of their interest in the kingdom of Christ, nor of their ability to serve it now that they are perfect. *They were not, as some would have us believe, entered into that bright world, deaf, dumb, and blind to all that is passing here,* and taking the rest of a stone instead of the refreshment of saints. No; in passing from us they had only passed from darkness to light, from weakness to strength, from dishonour to glory, from the mortal to the immortal. They were the same identical beings, both in form and in essence, in memory and affection, as when travailing in the pains of our humiliation here. They had not changed into new creatures, but merely developed their former selves, until—according to the saying of Jesus, they are like unto angels. And so when the Church Militant buried her dead in Christ, she buried them not with lamentation, but with the chant of victory, marching with them into the very domain of the king of terrors, and taunting him there with his own defeat, saying, at the mouth of the open sepulchre, 'O death, where is thy sting? O grave, where is thy victory?' and in early times, as we are told, their names were read out aloud at each administration of the sacrament, as being still of the blessed company of the faithful, and only immortal by victory over death and the grave. The living never regarded the dead as lost, but only advanced from the army

militant to the host triumphant, regarding them as the blessed and favoured ones already called from the conflict to the crown—from the heat and burden of the day to the cool shades and sweet repose of the paradise above. Therefore did we still launch them forth with the shout of triumph, saying, as they pass from our sight, ‘Blessed, blessed are the dead that die in the Lord.’

“What precisely might be their mission or service there or here, was not revealed; but as memory and affection never die, we know that they have thought and affection still for us, even as we have for them: and if they could serve us no otherwise than by thus drawing us by such sweet attraction whither they are gone, and so suggesting to our minds all that is pure and holy, and abiding, then even for us their departure was a gain. Still, like stars beaming through the night, they cheered our dreary pilgrimage, and inspired us to run with patience the race that is set before us. *Beyond all doubt, they did perform for us a service growing out of more intimate relations, and leading to greater issues than we can venture to define in words; but only this we know, that if when here, with all their imperfections, they were to us a help and a joy, now that they are perfected they surely can be no less.* But it was the services of angels and men ordained and constituted in a wonderful order, that the festival of this day more especially commemorated. Who, then, and what were the angels, their order, and their service? If this question were one of mere speculation, it would at least be equal in dignity to that which employs the minds of sages, in questions about the inferior creations of God. If the highest genius of the ages might exhaust its function on an insect or a worm—if the museums of science might display, as the choicest store of all their gleanings, the recovered fossil of an extinct life—if the great heart of man might thrill with new joy at the discovery of a lost bone, or the appliance of a new force—surely, it would not be unworthy of us if we lifted our minds to the creations that are above, and explored, among the recesses of that great eternity, for the orders that ascend from the sinner that here prays, to the seraph that there adores and burns. And if, as Jesus saith, when we pass these boundaries of time and sense, we become like unto the angels—if our endless future was to be among them, and of them, and they were *even now our guardians and our brothers*—surely it was not a vain question, who and what are they? But for us, my brethren of the clergy, it hath a special significance, in that we acknowledge, in the collect for the day, that

God hath ordained and constituted the services of angels and men in a wonderful order.

"The angels were united by some mystical tie, with the same body of which we are members, *they are a ministering order in the Church of Christ.* Now, the mediatorial reign of Christ, involves the subjection unto him of all things visible and invisible; the committing unto him of all power in heaven and earth; so that 'since he hath gone into the heavens,' as saith St. Peter, 'angels, and authorities, and powers are made subject unto him;' so that the head of the church is head over all things. And, therefore, incidentally to their service in the kingdom of grace, *angels are employed in the laboratory of nature, and in the administration of Providence.*"

The preacher next spoke of angels as exercising ministry and guardianship in the Church of God, and cited various proofs contained in the Scriptures, to show that they do exercise such ministry and guardianship; and then said:—"Thus, not alone, my brethren, do *we* preach the Word, and minister to dying men. *All around us wait the unseen band, eager to bear, if it may be, above, the tidings of a sinner turned to God.* God's angels are his servants there, as really as within the sacred enclosure—the divine *ecclesia*—here. And so *we find their footsteps, we hear their voices, we see their working hands, in all the mysteries of nature and the events of Providence.*"

At this point, the preacher adduced Scripture evidence to show that their agency in Providence is that of suggestion to the minds of men, and of performing visible, palpable acts: in which connection he quoted passages from the writings of Charles Wesley and Bishop Hall. He thought there was less difficulty in seeing and acknowledging the ministry of angels in the events of Providence than in nature. Much of the Atheism and Pantheism of the present day he thought might be traced to that Sadduceeism which does not believe in angels as present and active powers. After continuing his remarks upon this portion of his subject for a short time, he closed with a very eloquent and stirring address to his brethren of the clergy, dwelling particularly upon the encouragement and comfort they might derive in the discharge of their sacred duties, from the fact that they are associated, in the ministry of reconciliation, with the Lord of glory and all his holy angels; and upon the necessity of the utmost faithfulness in their high calling, in order that they might be worthy of such exalted companionship.

The Rev. Henry Ward BEECHER, perhaps, the most successful orthodox preacher of America, in a sermon on Eph. i., 13, 14, has the following observations:—

“Christians have earnestness of things spiritual and invisible. Ordinarily we are under the influence of things which are seen. In our lower life we must be under the influence of sense. But now and then, we know not how, we rise into an atmosphere in which spirit-life, God, Christ, the ransomed throng in heaven, virtue, truth, faith, and love, become more significant to us, and seem to rest down upon us with more force than the very things which our physical senses recognize. *There have been times in which, I declare to you, heaven was more real to me than earth; in which my children that were gone spoke more plainly to me than my children that were with me; in which the blessed estate of the spirits of just men made perfect in heaven seemed more real and near to me than the estate of any just man upon earth.* These are experiences that link one with another and a higher life. They are generally not continuous, but occasional openings through which we look into the other world. I cannot explain how or why they come. They may have a natural cause, though we have not philosophy enough to find it out. But there are these hours of elevation in which the invisible world is more potent and real to us than the visible world; in which our mind-power predominates over our flesh-power; in which we see through the body and discern the substance of eternal truths.

“I wish, to-day, to illustrate this general truth, that God gives to his children, in this world, intimations of that to which they are coming in the next world—first-fruits of joys, and experiences, and revelations, which they are to reap in full harvest by-and-bye.

“Indeed, there is not a material experience of human life, if we only knew how to interpret it, that has not its message and its teachings. As yet, we know but very little of the designed spiritual significance of physical things. They are, I suppose, in the sight of God, clothed with meaning which we are too unlettered to interpret. The whole rise, development and flow of our domestic affections; the whole realm of our experience, technically so called; and, over and above these, the special dealings of God with us by the Holy Ghost—these, all of them, if we only understood them, have an interpretive power. They not only have reference to present work, and present enjoyment, but they have a power of revealing something better yet to come. So that there is not one single joy that is more than a spark of that

great orb off from which it flew; there is not one single flower of the spirit that does not tell of that garden of spiritual flowers from which it was plucked; there is not one single morsel of heavenly fruit that does not point us to that orchard above where it grew.

"It is true that, in the main, all these things fall out in the natural sequence of cause and effect, and are not in any sense intercalated or miraculously sent. They were not sent in any such way as to be out of the course of nature. Nature means what it seems to mean—material cause and effect; but this is not all. There is a more subtle meaning. Nature is organized to teach spiritual things. Human experience developed under natural influence teaches some things as much as God's revelation, although it is not so easy to be understood till after we have been put in possession of the key by the Bible; for the Bible is God's key for unlocking the natural world."

Inviting those who were present to partake in the communion he was about to administer, he said:—"A great many are with us who are not visible, but who dwell in our midst in spirit. The Church in heaven and the Church on earth are one." And in another sermon he observes:—"Christians are wont to walk in black, and sprinkle the ground with tears, at the very time they should walk in white and illumine the way by smiles and radiant hope. The disciples found angels at the grave of Him they loved; and we should always find them too, but that our eyes are too full of tears for seeing."

Probably no religious teacher in America ever found so large and sympathizing an audience as the late Dr. CHANNING. "His words went like morning over the continents." Widely differing in doctrinal theology from the more orthodox divines whom I have quoted, there is yet between them a substantial agreement on the question of spiritual ministration; for this faith underlies divergent points of doctrinal belief; it is a fundamental fact and outgrowth of the soul's consciousness—a primary rock-formation supporting superincumbent strata. Spiritualism, while attested by sensuous phenomena, has also its stronghold in the deep centres of the heart. In his sermon on *The Future Life*, CHANNING thus appeals alike to the understanding and the affections in evidence of its truth:—

"Those who go from among us must retain the deepest interest in this world. Their ties to those they have left are not dissolved, but only refined. On this point, indeed, I want no other evidence than the essential principles and laws of the soul. . . . The good, will indeed form new, holier, stronger ties above; but under the ex-

panding influence of that better world, the human heart will be capacious enough to retain the old whilst it receives the new, to remember its birth-place with tenderness whilst enjoying a maturer and happier being.

"Did I think of those who are gone, as dying to those they left, I should honour and love them less. The man who forgets his home when he quits it, seems to want the best sensibilities of our nature; and if the good were to forget their brethren on earth in their new abode—were to cease to intercede for them in their nearer approach to their common Father—could we think of them as improved by the change?"

"All this I am compelled to infer from the nature of the human mind. . . . Could we hear them, I believe they would tell us they never truly loved the race before; never before knew what it is to sympathize with human sorrow, to mourn for human guilt. A new fountain of love to man is opened within them. They now see what before dimly gleamed before their eyes—the capacities, the mysteries of the human soul. The significance of that word, 'Immortality,' is now apprehended, and every being destined to it, rises in unutterable importance. They love human nature as never before, and human friends are prized as above all price. . . . *A new sense, a new eye might show the spiritual world compassing us on every side. . . .* They love us more than ever, but with a refined and spiritual love. Their spiritual vision penetrates to our souls."

And he contends that it would be a reproach to heaven and the good, to say that their happiness is founded on their ignorance of our wants or sufferings. Again, he remarks:—"We need not doubt the fact, that angels whose home is heaven, visit our earth, and bear a part in our transactions; and we have good reason to believe that if we obtain admission into heaven, we shall still have opportunity not only to return to earth, but to view the operation of God in distant spheres, and be his ministers in other worlds."

Truly, as Channing's worthy successor in the pulpit, the Rev. Orville DEWEY, remarks of the so-called dead:—"Though they are invisible, yet life is filled with their presence. They are with us by the silent fireside, and in the secluded chamber; they are with us in the paths of society, and in the crowded assembly of men. They speak to us from the lonely way-side; and they speak to us from the venerable walls that echo to the steps of the multitude, and to the

voice of prayer. Go where we will, the dead are with us." And, as the same author remarks in his treatise on *Erroneous Views of Death, with Suggestions towards their Removal*:—

"The dead—the departed, should we rather say—are connected with us by more than the ties of memory. The love that on earth yearned towards us is not dead; the kindness that gladdened us is not dead; the sympathy that bound itself with our fortunes is not dead, nor has it lost its fervour, surely, in the pity of an angel. No; if our Christian guides speak truly, it still yearns towards us; it would still gladden us. It still melts in tenderness over our sorrows. The world of spirits—we know not where it is, whether far or near; but it may as well, for all that we can understand, be near to us, as far distant; and in that fervent love, which knows nothing of change, or distance, or distinction, it is for ever near us. Our friend, if he be the same, and not another being—our friend, in whatever world, in whatever sphere, is still our friend. The ties of every virtuous union are, like the virtue which cements them, like the affections of angels—like the love of God which binds them to the eternal throne, immortal."

There are clergymen of different denominations in America who openly declare their belief in Spiritualism, in its modern form, and use voice and pen in its exposition and advocacy. I have not referred to these, as my object in this, as in previous chapters, has been, not so much to treat of the Spiritualism of our day as a specific movement, as to illustrate the Spiritualism that lies *outside and beyond* it—entering as a pervading element into religious thought and feeling—a part of the general heritage of humanity.

The following avowal of an orthodox clergyman, the Rev. J. B. FERGUSON, of Nashville, Tenn., may, however, be cited as an instance of this class, in place of further enumeration. It is pleasing to be able to add, that notwithstanding this frank declaration of belief, his congregation, with great unanimity, retained him as their pastor.

"It has been said, you believe in *Spiritualism*. I answer, unhesitatingly, *I do*. So far as the word Spiritualism represents the opposite of the materialistic philosophy, I do not remember when I was not a Spiritualist. So far as it might represent devotion to spiritual things, such as truth, holiness, charity, it is my profession to be a Spiritualist. And so far as it represents now an acceptance of the possibility of spirit-intercourse with man, it is but candour

to say, *I believe it without hesitancy and without doubt.* That there are many absurdities and some mischief connected with what claims to be Spirit-manifestation, I know, but I know that there is also much truth and good. My brethren, I have examined this question in all the reverence for God and love for truth, of which my nature and circumstances are capable. At home and abroad, for days and weeks together, alone and in company, with believers and sceptics, I have investigated; and I could neither be an honest man nor a philanthropist, did I not say, *I know that I have had intelligent and blissful communion with departed Spirits.* . . . I call upon Heaven to witness that I have no consciousness of ever having stated a conviction in your presence, that was more a conviction of my highest reason than the solemn and yet joyous asseveration, that *I believe God has granted spiritual intercourse to these times.* And this conviction does not lessen any faith I have in God, in Christ, in the Spirit of Holiness, but only enlightens, hallows, and beautifies it, and deepens my reverence."

In concluding these chapters on Spiritualism in the Churches, there is one point to which I would briefly advert. I believe there is no Church calling itself Christian that does not recognise the operation of the Holy Spirit upon devout souls now and in all time, however variously they may explain it. Now I would humbly submit whether, as God in all his Providences, so far as we know them, works by instruments, the Holy Spirit may not, as a divine law, operate upon the inmost centres of our being by influx descending to us through beatified spirits, and thus be graduated in its operation to our different states, and in ways corresponding and best adapted to our different degrees of receptivity? "God does not speak to man immediately," says Luther, "Human nature could not endure the least syllable of the Divine utterance." May not then the Divine Spirit operate in and through us by the mediation of those heavenly watchers and guardians appointed to minister to those who shall be heirs of salvation?

"I am sure of one thing," says the Rev. Dr. CHAPIN, "I am sure that we have no right to limit the working of the Spirit of God Almighty, or the methods of his communication with the human soul. And yet this is done, and this is the great fault I find with the common theology, that it presumes that God can come in contact with the human soul only in one way. By thus doing, by shutting up this divine operation to a definite procedure—especially

by enfoldng it in mysterious and technical phraseology, who can tell the harm that is done? Who can measure the unreality that gathers about the entire subject of religion—hindering the substance by adherence to the form, and setting words before things? I repeat, if that contact of God with man has really taken place, who has a right to deny it because it has not taken place in his preconceived way, and can not be described in the terms of his theological vocabulary? This is that substitution of theology for religion which is the bane of the Christian world, and which is the occasion of incalculable evil."

If asked what I conceive to be the tendency and highest development of an orderly Christian Spiritualism in its relation to the individual, I should say, that first grounding men, as it does, in the belief and knowledge of a Spirit-world and an immortal life, it seeks by the development and ripening of whatever is best and highest in our nature;—in aspiration, in endurance, in action, in all the divinely appointed uses of our earthly existence, to bring us, as far as the limitations of our finite nature will permit, into union and communion with God, the Father of Spirits, that He may be one in us, and we in Him, God over all, and through all, and in us all. To the open soul, as Theodore Parker remarks—"There is a continual pentecostal inspiration:"—"It is not given to a few men, in the infancy of mankind, to monopolise inspiration and bar God out of the soul. You and I are not born in the dotage and decay of the world. The stars are beautiful as in their prime; 'the most ancient heavens are fresh and strong;' the bird merry as ever at its clear heart. God is still everywhere in nature, at the line, the pole, in a mountain or a moss. Wherever a heart beats with love; where faith and reason utter their oracles there also is God, as formerly in the heart of seers and prophets. Neither Gerizim nor Jerusalem, nor the soil that Jesus blessed, is so holy as the good man's heart; nothing so full of God. The world is close to the body; God closer to the soul, not only without but within, for the all-pervading current flows into each. The clear sky bends over each man, little or great; let him uncover his head, there is nothing between him and infinite space. So the ocean of God encircles all men; uncover the soul of its sensuality, selfishness and sin, there is nothing between it and God, who flows into the man as light into the air. Certain as the open eye drinks in the light, do the pure in heart see God, and he that lives truly feels him as a presence not to be put by."

Spiritualism may be approached by different roads, but this is the one end to which a divine Spiritualism ever tends. With one foot planted in the convictions, and the other firmly fixed in the affections and the will, it stands erect; its eyes toward heaven, its forehead bathed in celestial dews, it bids men through a divine life to realize the divine destiny for which God created them. Yes, just as man "lives truly" and "uncovers the soul of its sensuality, selfishness, and sin;" does he find that "there is nothing between it and God." "Hereby know we that we dwell in Him, and He in us, because He hath given us of his Spirit."

If from considering the mission of Spiritualism to the individual, we consider it in relation to our present unspiritual and well-nigh stagnant churches, I do not know that this can be better presented than in the following passage from a popular divine of the Scotch Church—Dr. HAMILTON:—

"When the tide is out, you may have noticed, as you rambled among the rocks, little pools with little fishes in them. To the shrimp in such a pool his foot-depth of salt water is all the ocean for the time being. He has no dealings with his neighbour shrimp in the adjacent pool, though it may be only a few inches of sand that divides them. But when the rising ocean begins to lip over the margin of his lurking-place, one pool joins another, their various tenants meet, and bye and bye, in place of their little patches of standing water, they have the ocean's boundless fields to roam in. When the tide is out—when religion is low—the faithful are to be found insulated; here and there a few, in the little standing pools that stud the beach, having no dealings with their neighbours of the adjoining pools, calling them Samaritans, and fancying that their own little communion includes all that are precious in God's sight. They forget for a time that there is a vast and expansive ocean rising—every ripple, every reflux brings it nearer—a mightier communion, even the communion of saints, which is to engulf all minor considerations, and to enable the fishers of all pools—the Christians, the Christ-lovers of all denominations—to come together. When like a flood the Spirit flows into the churches, church will join to church, and saint will join to saint, and all will rejoice to find that if their little pools have perished, it is not by the scorching summer's drought, nor the casting in of earthly rubbish, but by the influx of that boundless sea whose glad waters touch eternity, and in whose ample depths the saints in heaven as well as the saints on earth have

room enough to range. Yes, our churches are the standing pools along the beach, with just enough of their peculiar element to keep the few inmates living during this ebb-tide period of the church's history. But they form a very little fellowship—the largest is but little—yet is there steadily flowing in a tide of universal life and love, which, as it lips in, over the margin of the little pool, will stir its inhabitants with an unwonted vivacity, and then let them loose in the large range of the Spirit's own communion. Happy church, farthest down upon the strand, nearest the rising ocean's edge! Happy church, whose sectarianism shall first be swept away in this inundation of love and joy—whose communion shall first break forth into that purest and holiest, and yet most comprehensive of all communions—the communion of the Holy Ghost!"

CHAPTER XXVII.

THE "PREACHING EPIDEMIC" IN SWEDEN.

As a fitting pendant to the preceding chapters on Spiritualism in the Churches, and in further illustration of its varied phases, I subjoin an account of the wonderful movement in Sweden, in 1842, which has been variously christened by our friends the doctors, and other learned persons, as—"The Preaching Epidemic," "The Preaching Malady," and "The Preaching Disease." This account, given by Mary HOWITT, first appeared in *Howitt's Journal*, in 1847. Before quoting it, I would point out that, like the spiritual manifestations in America, and the recent Revival movement in Ireland, it appears to have commenced with one individual. Count GASPARI, who has written on this subject, says:—

"The signal seems to have been given by a young girl sixteen years of age, Lisa Andersdocter, who all at once felt herself compelled to sing canticles, and who soon joined preaching to singing. She often fell into trances or into a state of vertigo. She pretended that every word she uttered was by direct inspiration of the Holy Spirit, and that she could neither add to, nor take anything from it. Lisa soon had a multitude of imitators, especially among the young of both sexes. In vain did the Government and the clergy oppose the contagion; their intolerance, which was perhaps one of the principal

causes of the movement, was not able to check it. The people generally took the part of the inspired ones, who even found a certain number of partisans among the ministers."

From Mrs. Howitt's account, it will be seen that there are many striking analogies between this "Preaching Epidemic" and the Spiritual-manifestations in the present time, especially as seen in the recent wide-spread religious Revival. The quaking;—the trance, spontaneously induced;—the preaching by persons who in their ordinary state had no gift of utterance, and even by children;—the graceful action—the rapt expression—the recognition of an intelligent and controlling influence—the altered phraseology—the marked attraction, in this state, to certain persons in preference to others;—and the beneficial change of character which often followed these experiences, are all familiar to those intimate with spiritual phenomena. It will be remembered, too, that in the heroic struggle of the Camisars, phenomena of the same generic character as these in Sweden were witnessed, including the inspiration and marvellous utterance of children, "some too young to speak naturally, to the astonishment of hundreds of spectators." It is instructive, also, to note the tendency, even of the good bishop of Skara, to regard any unusual operation of spiritual forces as the action of disease—to be properly treated only by drugging the body into a state of insensibility. I sometimes wonder how our bishops and physicians would have treated those who on the Day of Pentecost spoke in tongues they had never learned. Judging by their avowed principles and acts, they would have regarded that great spiritual outpouring as an "Epidemic," a "Disease,"—and for its cure, a blue pill or a "smart cathartic" would have been prescribed as the proper remedy. Mrs. Howitt's narrative is as follows:—

"A case of psychological sympathy has recently occurred in Europe.

"That portion of Southern Sweden formerly called Småland, and which now comprises the provinces of Kalmar, Wexio, and Jön Kopping, though one of the poorest parts of the kingdom, is inhabited by a laborious and contented people. Their lot, which is one of extreme suffering and privation, is rendered endurable to them by their natural simplicity of character and deep religious feeling. About sixty years ago, a very strong religious movement took place among them, which, for political reasons or otherwise, Government thought fit to put a violent stop to, and with great difficulty it was done.

Whether there be a predisposition among these simple but earnest people for religious excitement, we cannot tell; but certain it is that, at the commencement of 1842, the singular phenomenon, of which we are about to speak, made its appearance among them, and, from its rapid spread, and apparently contagious character, and from the peculiar nature of its manifestations, it was popularly called the "Preaching Epidemic."

"Dr. J. A. Butsch, Bishop of Skara, in Westgöthland, wrote a long letter on this subject to Dr. C. F. Wingård, Archbishop of Upsala, and Primate of all Sweden, which letter is considered so perfect an authority on the matter, that it is published in an appendix to Archbishop WINGARD'S *Review of the Church of Christ*, an excellent little work, which has been translated into English by G. W. Carlsen, late Chaplain to the Swedish Embassy in London, a gentleman of great erudition and accomplishments. To this letter we shall have frequent occasion to refer.

"The reader will naturally ask, as the Bishop himself does, what is the Preaching Epidemic? What it really was, nobody as yet has been able to say. Among the peasantry, the most general belief was, that it was an immediate divine miracle, in order to bestow grace on such as were afflicted with the disease, and as a means of warning and exhortation to those who saw and heard the patients. Among others, somewhat above the class of peasants, many denied altogether the existence of the disease, declaring the whole to be either intentional deception, in the desire of gain or notoriety, or else self-delusion, produced partly by an over-strained religious feeling, or by that passion of imitation which is common to the human mind. The Bishop himself was of opinion that it was a disease originally physical, but affecting the mind in a peculiar way. He arrived at this conclusion by attentively studying the phenomenon itself. At all events, bodily sickness was an ingredient in it, as it was proved from the fact, that although every one affected by it, in describing the commencement of their state, mentioned a spiritual excitement as its original cause, close examination proved that an internal bodily disorder, attended by pain, had preceded or accompanied this excitement. Besides, there were persons who, against their own will, were affected by the quaking fits, which were some of its most striking early outward symptoms, without any previous religious excitement; and these, when subjected to medical treatment, soon recovered.

"The Bishop must have been a bold man, and not afraid of ridicule;

for, though writing to an Archbishop, he says, that though he will not give the disease a name, still he will venture to express an opinion, which opinion is, that the disease corresponds very much with what he has heard and read respecting *the effects of animal magnetism*. He says that he carefully studied the effect of sulphur and the magnet upon several sick persons, and found the symptoms of the Preaching Epidemic to correspond with the effects of animal magnetism as given in Kluge's *Versuch einer Darstellung des animalischen Magnetismus als Heilmittel*. In both cases there was an increase of activity of the nervous and muscular system; and, further, frequent heaviness in the head, heat at the pit of the stomach, pricking sensation in the extremities, convulsions and quakings; and, finally, *the falling, frequently with a deep groan, into a profound fainting fit or trance*. In this trance, the patient was in so perfect a state of insensibility to outward impressions, that the loudest noise or sound would not awaken him, nor would he feel a needle thrust deeply into his body. Mostly, however, during this trance, he would hear questions addressed to him, and reply to them; and, which was extraordinary, invariably in these replies applied to every one the pronoun *thou*. The power of speech, too, in this state, was that of *great eloquence, lively declamation, and the command of much purer language than was usual, or apparently possible for him in his natural state*. The invariable assertions of all the patients, when in this state, were, that they were exceedingly well, and that they had never been so happy before; *they declared that the words they spoke were given to them by some one else, who spoke by them*. Their disposition of mind was pious and calm; they seemed predisposed for visions and predictions. Like the early Quakers, they had an aversion to certain words and phrases, and testified in their preaching against places of amusement, gaming, excess in drinking, may-pole festivities, gay clothing, and the crooked combs which the peasant women wear in their hair, and which, no doubt, were objects of vanity and display.

"There was in some families a greater liability to this strange influence than in others; it was greater also in children and females than in grown-up people and men; and amongst men, those of a sanguine, choleric temperament were most susceptible. The patients invariably showed a strong desire to be together, and seemed to feel a sort of attraction or spiritual affinity to each other. In places of worship, they would all sit together; and it was remarked that when a person afflicted with the Preaching Epidemic, was questioned about

the disease in himself individually, he always gave his answer in behalf of them all; and thus said *we*, when the inquirer naturally expected *I*.

"From these facts, the learned Bishop infers that the Preaching Epidemic belonged to that class of operations which have been referred to animal magnetism. He says, that 'whatever may be the cause of this singular agency or influence, *no doubt exists of its always producing a religious state of mind, which was strengthened by the apparently miraculous operations from within.*' He goes then into the question, whether the religious impression produced be in accordance with the established notions of the operations of 'grace on the heart,' and decides this not to be the case, *because the excited person, immediately after he begins to quake, experiences an unspeakable peace, joy and blessedness, not on account of new-born faith, through atoning grace, but by a certain immediate and miraculous influence from God.* These are the Bishop's own words. But with the polemical question we have nothing to do. However, the Bishop goes on to say, that whatever the origin of the disease may be, it characterises itself by Christian language, and makes its appearance with many truly Christian thoughts and feelings; and that 'probably the disease has universally met with something Christian, previously implanted in the heart, to which it has, in an exciting way, allied itself.'

"With respect to the conduct and conversation of the patients during the time of their seizure, he says he never saw anything improper, although many strange rumours to the contrary were circulated and believed, to the great disadvantage of the poor people themselves. In the province of Elfsborg, where the disease prevailed to a great extent, bands of children and young people under its influence, *went about singing what are called Zion's hymns*, the effect of which was signally striking, and even affecting. He says, that 'to give a complete and detailed description of the nature of the disease would be difficult, because, like 'animal magnetism,' (we use his own words,) *'it seems to be infinite in its modification and form.'*

"In the above-mentioned province of Elfsborg, it was often said, 'such and such a person *has begun to quake, but he has not as yet dropped down, nor has seen visions, nor has preached.*'

"This quaking, of which so much is said, appears to have been the *first outward sign of the influence*, the inward vision and the preaching being its consummation; though, when this consummation was reached, the fit mostly commenced by the same sign. Nevertheless,

in some patients, the quaking decreased in proportion to the strength which the disease gained. These quakings also seem to have come on at the *mention of certain words, the introduction of certain ideas, or the proximity of certain persons or things*, which in some mysterious manner appeared inimical or unholy to the patient. Sometimes, also, those very things and words which at first affected the patient, ceased to do so as he advanced to the higher stages of the disease; and other words or things, which hitherto had produced no effect, began to agitate him in the same way. One of the patients explained the circumstance thus—that according as his spiritual being advanced upwards, 'he found that there existed in himself, and in the world, many things which were worse than that which previously he had considered as the worst.' In some cases, the patients were violently affected by the simple words 'yes' and 'no;' the latter word in particular was most painful and repulsive to them, and has frequently been described by them as 'one of the worst demons, tied with the chains of darkness in the deepest abyss.' It was remarked also, that they frequently acted as if they had a strong temptation to speak falsehood, or to say more than they were at liberty to say. They would therefore, exhort each other to speak the truth; and so frequently answered dubiously, and even said they did not know, when a contrary answer might have been confidently expected, that an unpleasant impression was frequently produced on the mind of the hearers; and some persons imbibed from this very circumstance unfavourable ideas of their truthfulness, when, in fact, this very caution and hesitation was a peculiarity of the disease.

"In the province of Skaraborg, the Bishop says he has seen several persons *fall at once into the trance, without any preparatory symptom*. In the province of Elfsborg, the patients preached with their eyes open, and standing; whilst in his own province of Skaraborg, he himself saw and heard them preaching in a recumbent posture, and with closed eyes, and altogether, as far as he could discover, in a state of perfect insensibility to outward impressions. He gives an account of three preaching girls in the parish of Warnham, of ages *varying from eight to twelve*. This account, but principally as relates to one of them, we will lay before the reader.

"It was shortly before the Christmas of 1842, when he went, together with a respectable farmer of the neighbourhood, the Rev. Mr. Zingvist, and the Rev. Mr. Smedmark, to the cottage where a child lived, who by all accounts had advanced to the highest stage o

the disease. Many persons besides himself and his friends were present. As regards all the three children, he says, that for their age, as is generally the case in Sweden, they were tolerably well-informed on religious matters, and could read well. They were naturally of good disposition, and now, since they had been subject to the disease, were remarkable for their gentleness and quiet demeanour. Their manners were simple as those of peasant children, but being bashful and timid, were not inclined to give much description of their feelings and experience; still, from the few words they spoke, it was evident that, like the rest of the peasantry and their own relatives, they considered it a divine influence, but still asserted that they knew not exactly what to think, either of themselves, or of their situation. When in the trance, they declared that they were exceedingly well, that they never had been so cheerful, or felt so much pleasure before. On being awoke, however, they complained, sometimes even with tears, of weakness in the limbs, pain in the chest, head-ache, &c.

"In the particular case of the one child to which we have referred, the symptoms were precisely the same: there came on, in the first place, a violent trembling or quaking of the limbs, and she fell backwards with so much violence, as to give the spectators a most painful sensation; but no apparent injury ensued. The patient was now in the trance, or state of total unconsciousness; and this trance, which lasted several hours, divided itself into two stages, acts or scenes, totally different in character. In the first place, she rose up violently, and all her actions were of a rapid and violent character. She caught at the hands of the people round her; some *she instantly flung aside, as if the effect produced by them was repugnant to her*; others she held gently, patted and rubbed softly; and these the people called 'good hands.' Though she was but a simple, bashful peasant child, clad in her peasant's dress—a sheepskin jacket—yet all her actions and movements were free, and full of the most dramatic effect: powerful and vigorous when representing manly action, and *so indescribably graceful and easy, and full of sentiment*, when personating female occupations, as to amaze the more cultivated spectators; and, as the Bishop says, 'to be far more *like the motions of an image in a dream, than a creature of flesh and blood.*' Another circumstance is peculiar: although these children differed from each other in their natural state, yet, while under the influence

of the disease, their countenances became so similar, as greatly to resemble each other.

"The child next passed into the second stage of the trance, which was characterised by a most beautiful calmness and quietness, and with her arms meekly folded she began to preach. Her manner in speaking *was that of the purest oratory*; her tones were earnest and solemn, and the language of *that spiritual character which, when awake, it would have been impossible for her to use*. The Bishop noted down her little discourse on his return home, and an analysis of it shows it to be an edifying practical address, perfectly conformable to the pure spirit of the Gospel, and suited to an unsophisticated audience. During its delivery, *the child had something saint-like in her appearance*. Her utterance was soft and clear, not a word was retracted or repeated; and her voice, which in her waking state had a peculiar hoarseness, had now a wonderful brilliancy and clearness of tone, which produced great effect. *The whole assembly observed the deepest silence, and many wept*.

Many of the patients were cured by medicines administered by the Bishop, who concludes by saying that the phenomenon lies out of the sphere of human knowledge, but that its extraordinary character has produced a great religious movement, and wrought much good. It has sent multitudes to church who never went there, and many have been thereby reclaimed from the error of their ways. Many passages in their history will strikingly remind the reader of the early Quakers. The number of persons affected in the province of Skaraborg alone, where the disease did not prevail so generally as in other parts, amounted in 1843 to 3,000; but in many places impostors affected the disease to gain a livelihood, and brought the real patients into discredit. *The clergy and the doctors everywhere used all their endeavours to extinguish the movement, and by the end of 1843 it had almost ceased*. Nothing of the kind has since appeared; *but the good effect it produced on the mind of many a hardened sinner remains to testify of its truth and reality, although no one, whether learned in the science of physical or spiritual life, can yet explain the cause and nature of this extraordinary mental phenomenon.*"

CHAPTER XXVIII.

APPARITIONS.

NEARLY three thousand years ago HOMER represented Achilles as relating that:—

“All night long, mourning disconsolate,
The soul of my Patroclus, hapless friend,
Hath hover’d o’er me, giving me in charge
His last requests, just image of himself.”*

No differences in race, language, religion, or civilization; no efforts of argument or of ridicule has uprooted from the common heart of humanity this deep-seated belief of the occasional appearance of departed spirits to persons living in the natural world. Indeed, no phase of Spiritualism would seem to have been so universal or so generally credited. The patriarch Job, and the Roman Brutus professed to have seen spiritual beings; and similar manifestations have been made to men in every age. The belief in them is equally an element in sacred, classical, and modern literature. It may be doubted if there is any people in whose religion, and literature some trace of this belief may not be found. “That the spirits of the dead might and did appear,” says Dr. Adam Clarke, “was a doctrine held by the greatest and holiest men that ever existed, and a doctrine which the cavillers, *free-thinkers*, and *bound-thinkers* of different ages have never been able to disprove.”

WHITTIER in his *Supernaturalism of New England*, reminds us that:—“There is a lurking belief in nearly all minds, that there *may* be truth in the idea of departed spirits revisiting the friends and places familiar to them while in this life. . . . For five thousand years the entire human family have given it credence. It was a part of the wild faith of the Scandinavian worshippers of Odin. It gave a mournful beauty to the battle-songs of the old Erse and Gaelic bards. It shook the stout heart of the ancient. It blended with all the wild and extravagant religions of the East. How touching is that death-scene of Cyrus, as told by Xenophon, when the dying monarch summoned his children about him, entreating them to love one another, and to remember that their father’s ghost would be ever at their side, to rejoice with their rejoicing, and sorrow with their sorrow! All nations, all ages, as Cicero justly

* COWPER’S *Iliad*, Book xxiii.

affirms, have given credit to this ghost-doctrine, and this fact alone, Dr. Johnson argues, fully confirms it."

Mr. GRINDON in his excellent work on *Life: Its Nature, Varieties, and Phenomena*, argues that:—"In all ages and nations, there has existed an intuition conviction that the spirit of the dead immediately enters the eternal world, carrying with it an unmistakable corporeal personality, (spiritual body) and that it can re-appear, under certain circumstances to the survivors. Rightly understood, ghosts are no mere offspring of vulgar, ignorant superstition and credulity. Our prejudices and education may dispose us to think otherwise, but we should be slow in chiding opinions which have been embraced by any considerable portion of our fellow-men, since the fact that a given doctrine has been widely accepted, and earnestly contended for, is a presumption that it contains a truth or an aspect of a truth, essential to the complete rational life of man." "Ghost-belief, rightly directed, has incomparably more truth in it than the dogmatic nonsense which describes the soul as a mere 'principle!'"

It is true that throughout Christendom, since the days of Voltaire, this belief has sensibly declined. The philosophy of the Encyclopædists has exercised, especially over *literati* and men of science, a considerable influence during the greater part of a century. With them, in general, the belief in spirits, and still more the belief in their occasional appearance and agency, has long been a pretty safe subject for a sneer—the mention of a "ghost" a sort of razor-strop on which to sharpen their wits; and every educated person, under peril of contempt for ignorance and superstition, has had to join in their merriment, or maintain a discreet silence. Popular writers, and even theologians and churches, have been awed and educated into acquiescence, as is evident in the altered attitude of theological as well as popular literature in relation to this subject since the latter part of the eighteenth century. What that attitude generally has been, and still is, we well know, but it is well to keep in mind that the incredulity of this period is exceptional; the causes of it are not difficult to trace, and the signs of its decline are already manifest.

In his *Life of Blake*, the spirit-seer and artist, Mr. GILCHRIST remarks:—"It is within the last century or so, that 'the heavens have gone further off,' as Hazlitt put it. The supernatural world has, during that period, removed itself further from civilized, cultivated humanity, (or *vice versa*) than it was ever before—in all time,

heathen or christian. There is, at this moment, infinitely less practical belief in an invisible world, or even apprehension of it, than at any previous historical era, whether Egyptian, classic, or mediæval. It is only within the last century and a half, the faculty of seeing visions could have been one to bring a man's sanity into question. Ever before, by simple, believing Romanist, by ancient awe-struck Pagan, or in the fervent East, the exceptional power had been accepted as a matter of course in gifted men, and had been turned to serious account in the cause of religion."

In the seventeenth century, the belief in apparitions, and in the uses to which that belief is subservient, was almost universally accepted. To quote only one illustrious example from among the eminent theologians of that time. Richard BAXTER, in his *Saints Everlasting Rest*, Part 2, Chap. VII, thus gives his testimony:—"For my own part, though I am as suspicious as most in such reports, and do believe that most of them are conceits or delusions, yet having been very diligently inquisitive in all such cases, I have received undoubted testimony of the truth of such apparitions; some from the mouths of men of undoubted honesty and godliness, and some from the reports of multitudes of persons who heard or saw. Were it fit here to name the persons, I could send you to them yet living, by whom you would be as fully satisfied as I: houses that have been so frequently haunted with such terrors, that the inhabitants successively have been witnesses of it."

He quotes "learned, godly Zanchius," (*De Potentia Dæmonum*) who tells us that:—"Besides the certainty of God's word, we have also men's daily experience," and, he continues:—"I could bring many examples of persons yet alive, that have experienced some of these in themselves." Baxter goes on to say:—"The writings of Gregory, Ambrose, Austin, Chrysostom, Nisæphorus, &c., make frequent mention of apparitions, and relate the several stories at large. You may read in *Lavater de Spectris* several other relations of apparitions, out of Alexander at Alexandro, Baptister Fulgasius, and others. Ludovicus Vives (lib. I.), *De Veritate Fidei*, saith: 'That among the savages in America, nothing is more common than to hear and see spirits in such shapes both day and night.' The like do other writers testify of those Indians: so saith Olaus Magnus of the Islanders. Cardanus de Subtilit. hath many such stories. So Joh. Manlius, in *Loc. Common. Collectan.* (cap. 4) *de Malis Spiritibus et de Satisfactions*. Yea, godly, sober Melancthon affirms that he had seen some

such sights or apparitions himself; and many credible persons of his acquaintance have told him, that they have not only seen them, but had much talk with spirits.

"Lavater also himself, who hath written a book wholly of apparitions, a learned, godly protestant divine, tells us, that it was then an undeniable thing, confirmed by the testimonies of many honest credible persons, both men and women, some alive, and some dead, that sometimes by night, and sometimes by day, have both seen and heard such things; some that going to bed had the clothes plucked off them; others had somewhat lying down in the bed with them; others heard it walking in the chamber by them, spitting, groaning; saying, they were the souls of such or such persons lately departed; that they were in grievous torments, and if so many masses were but said for them, or so many pilgrimages undertaken to the shrine of some saint, they should be delivered. These things, with many such more, saith Lavater, were then frequently and undoubtedly done, and *that* where the doors were fast locked, and the room searched, that there could be no deceit."

Even in the last century the spiritual belief was held by such men as Dr. Johnson and Judge Blackstone, Addison and Goldsmith, Wesley and Swedenborg, Watts and Doddridge. In his well-known *Rasselas*, Dr. JOHNSON, in his usual sententious way, says:—"That the dead are seen no more I will not undertake to maintain against the concurrent and unvaried testimony of all ages and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which, perhaps, prevails as far as human nature is diffused, could become universal only by its truth: those that never heard of one another would not have agreed in a tale which nothing but experience could render credible. That it is doubted by single cavillers can very little weaken the general evidence; and some who deny it with their tongues confess it by their fears."*

* Byron, too, with all his scepticism, avowed the same belief. It was, doubtless, in allusion to this passage of Johnson's, that, (with a tone of levity which with him was often only the mask under which he could give more free expression to deep and earnest feeling), he wrote:—

"I merely mean to say what Johnson said,
That, in the course of some six thousand years,
All nations have believed that from the dead
A visitant at intervals appears.
And what is strangest upon this strange head,
Is, that, whatever bar the reason rears
'Gainst such belief, *there's something stronger still*
In its behalf, let those deny who will."

ADDISON, in the *Spectator*, in reprobating an excessive and foolish credulity concerning the supernatural, remarks:—"At the same time, I think a person who is thus terrified with the imagination of ghosts and spectres much more reasonable than one who, contrary to the report of all historians—sacred and profane, ancient and modern—and to the traditions of all nations, thinks the appearance of spirits fabulous and groundless. Could not I give myself up to this general testimony of mankind, I should to the relations of particular persons who are now living, and whom I cannot distrust in other matters of fact. I might here add, that not only the historians, to whom we may join the poets, but likewise the philosophers of antiquity have favoured this opinion."

And Dr. WATTS, in his *Essay toward a Proof of a Separate State of Souls between Death and the Resurrection*, observes:—"At the conclusion of this chapter, I cannot help taking notice (though I shall but just mention it), that the multitude of narratives which we have heard of in all ages of the apparitions of the spirits or ghosts of persons departed from this life, can hardly be all delusion and falsehood. Some of them have been affirmed to appear upon such great and important occasions as may be equal to such an unusual event; and several of these accounts have been attested by such witnesses of wisdom, prudence and sagacity, under no distempers of imagination, that they may justly demand a belief. . . . And indeed the Scripture itself seems to mention such sort of ghosts or appearances of souls so departed. Matt. xv., 26: When the disciples saw Jesus walking on the water, 'they thought it had been a spirit;' and Luke xxiv., 37: After His resurrection they saw Him at once appearing in the midst of them, and they supposed they had seen a spirit. And our Saviour doth not contradict their notion, but argues with them upon the supposition of the truth of it—'A spirit hath not flesh and blood as you see me have.' And Acts xxiii. 8th and 9th verses, the word 'spirit' seems to signify the 'apparition of a departed soul,' where it is said, 'The Sadducees say there is no resurrection, neither angel nor spirit;' and verse 9, 'If a spirit or an angel had spoken to this man,' &c. A spirit here is plainly distinct from an angel, and what can it mean but an apparition of a human soul which has left the body?"

As an illustration of the tone of thought, and in proof that "ghost-stories" were related and credited, in what is called "good society" in the latter half of the eighteenth century, take the fol-

lowing picture, sketched from life by BOSWELL. In his *Life of Johnson*, there is this entry:—"On Friday, April 10, (1772), I dined with him (Johnson) at General Oglethorpe's, where we found Dr. Goldsmith. The subject of ghosts being introduced, Johnson repeated what he had told me of a friend of his, an honest man, and a man of sense (Mr. Cave, the printer, founder of the *Gentleman's Magazine*), having asserted to him that he had seen an apparition. Goldsmith told us he was assured by his brother, the Reverend Mr. Goldsmith, that he also had seen one. General Oglethorpe told us that Prendergast, an officer in the Duke of Marlborough's army, had mentioned to many of his friends that he should die on a particular day; that upon that day a battle took place with the French, that after it was over and Prendergast was still alive, his brother officers, while they were yet in the field, jestingly asked him where was his prophecy now. Prendergast gravely answered, 'I shall die, notwithstanding what you see.' Soon afterwards there came a shot from a French battery, to which the orders for a cessation of arms had not reached, and he was killed upon the spot. Colonel Cecil, who took possession of his effects, found in his pocket-book the following solemn entry:—" (Here the date.) 'Dreamt or ——* Sir John Friend meets me' (here the very day on which he was killed was mentioned). Prendergast had been connected with Sir John Friend, who was executed for high treason. General Oglethorpe said he was with Colonel Cecil, when Pope came and inquired into the truth of this story, which made a great noise at the time, and was then confirmed by the colonel."

I am aware that men of science have written many volumes, and will probably write many more, to explain away all spiritual apparitions as hallucinations, optical illusions, and the like. All honour to them for their information on these interesting matters—information useful, certainly, but which, in relation to this theme, is often (like Don Diego's sonnet to his mistress) very good in its way, but very little to the purpose; while much of what, under the name of science, popularly passes for reasoning, is so loosely jointed, as to amount to little more than this—that because we have found out that matter is composed of nine parts hydrogen, to one of oxygen,

* "Here was a blank, which may be filled up thus.—"*Was told by an apparition*"—the writer being probably uncertain whether he was asleep or awake, when his mind was impressed with the solemn presentiment with which the fact afterwards happened so wonderfully to correspond."—BOSWELL.

therefore, there are no ghosts, and never were any. We know that the imagination may convert natural objects into phantoms; that refraction and reflection of the atmosphere, violent excitement, delirium, brain disease, &c., will cause illusions, and invest phantasms with the semblance of reality; or, as Dr. FERRIAR tells us, will exhibit to the mind "the forms of objects that have no external prototype." But beyond, and differing in kind from these, are facts, classes of facts, which natural philosophy and physiology cannot explain. Nor is it unimportant that those who have had the twofold experience of spectral illusion and spiritual vision speak most absolutely as to their totally different nature. Dr. Justinus KERNER tells us that Mrs. Hauffe, the seeress of Prevorst, told him almost with her dying breath, "That during her fever, she often saw visions, all sorts of forms passed before her eyes, but it was impossible to express how entirely different these ocular illusions were to the real discerning of spirits; and she also wished other people were in a condition to compare these two kinds of perception with one another, both of which were equally distinct from our ordinary perception, and also from that of the second sight."

It would, indeed, be very difficult to conceive by what possible means a spirit could satisfy some minds of its actual presence.* "Suppose," says the Rev. Charles BEECHER, "a departed spirit, the wife of Oberlin, for example, were permitted to attempt to converse with her husband—not to establish a new revelation—not to display divine power, but merely to exercise such potentiality as might pertain to a disembodied spirit, for her own and her husband's edification and satisfaction. How could she do it in face of the apneumatic theories. She speaks to him, moves his furniture, touches his dress, his person; all automatic action of some brain *en rapport* with that locality. She sings, plays the guitar or piano, takes a pencil and writes, and he sees the pencil in free space tracing his wife's autograph;—automatic still. She shows him a cloudy-

* Some tests put forward to distinguish a spectral illusion from a spiritual apparition are sufficiently whimsical: one scientific writer, I think, Sir David BREWSTER, tells us that "optical illusions" will be "doubled by a straining or altering of the axes of the eyes, and by turning round as they are moved from the axis of vision." Mr. RICH, in the *Encyclopædia Metropolitana*, remarks on this, after instancing the case of a lady who was baffled in this rather delicate experiment:—"Few ladies, perhaps, would find it an easy task when suddenly confronted by a supposed spirit to alter the axes of their eyes, and try that little experiment upon its duplicity. It could only be a shade less difficult, not to say pert, though truly scientific in its way, to level an opera glass at such a visitor."

hand, nay, a luminous form—and smiles and speaks as when in life; that is an optical illusion, or hallucination, or a particle exhaled from her body has impinged on his sensitive brain, and created a subjective vision. She communicates facts, past, present, and future, beyond the scope of his knowledge; that might be clairvoyance, or cerebral sensing. Alas! then, what could she do more? She must retire baffled, and complaining that he had become so scientific that all communication with him was impossible."

But, however men may be educated *out* of the belief in all spiritual appearance and intervention, this scepticism, artificially induced, seldom goes beyond the mere externals of the mind; the roots of that faith remain in it, and may yet grow when the obstructions of pride and prejudice are removed. It is one of those apparently instinctive, ineradicable beliefs, which go deeper than the mere surface opinions which men take from the society in which they habitually move. As Dr. JOHNSON remarks:—"The idea of the deceased revisiting the scenes on earth, where in the flesh they had either suffered or rejoiced, seems to have been grafted in the human mind by the Creator." Washington IRVING, in writing on this topic, observes:—"However lightly it may be ridiculed, yet the attention involuntarily yielded to it, whenever it is made the subject of serious discussion; its prevalence in all ages and countries, and even among newly-discovered nations, that have had no previous interchange of thought with other parts of the world, prove it to be one of those mysterious, and almost instinctive beliefs, to which, if left to ourselves, we should naturally incline." And the *Quarterly Review*, (December, 1832,) writing *against* this belief, yet acknowledges that—"Notwithstanding the eagerness with which almost all educated persons disclaim a belief in the supernatural, and denounce as a vulgar absurdity the very notion of apparitions, yet there are few, even of the boldest and least credulous, who are not occasionally the victims of the very apprehensions which they deride; and many of them have been driven to confess that their scepticism received a more powerful support from their pride, than from their reason."

To the same effect, a *British Quarterly Reviewer*, (October, 1862,) referring somewhat contemptuously to the various forms of "direct communication with the spirit-world," believed in by "millions," yet goes to say:—"Even amongst those who are enlightened enough to recognize all this as deception and imposture, how comparatively few there are, who after summing up their disbelief in all spiritual

communications, will not add, somewhat thoughtfully, 'and yet I remember—' and proceed to relate some strange event either in their own lives, or as having occurred within the sphere of their own immediate acquaintance, supported by credible witnesses, some appearance, some sound, some warning sensation or another, not explicable, according to their view, by natural causes?"

It is easy to speak of the belief in the occasional appearance of the departed, as "a vulgar absurdity," and to tax those who entertain it with credulity; but they who do this should know that the credulity with which they reproach others, is sometimes more justly chargeable upon themselves; for there are two kinds of credulity; one, that seizes with avidity upon the marvellous and the supernatural, with little or no regard to evidence; while the other as eagerly snatches at anything by which it may hope so to evade or explain away the force of spiritual facts, as to bring them within the domain of common experience and sensuous observation. It can believe anything of matter, which it invests with almost the attributes of God; it can believe nothing of spirit: except, perhaps, as connected with the mere history of the religion it had been taught. If the former kind of credulity has in days gone by been too predominant, the latter kind is now certainly too prevalent; and often there is reason to suspect that it is not wholly unmixed with a latent fear that this credulous incredulity is not quite trustworthy, and that the belief derided may possibly be true. Dr. WILKINSON remarks:—

"Nothing is more evident to-day, than that the men of facts are afraid of a large number of important facts. All the spiritual facts, of which there are plenty in every age, are denounced as superstition. The best attested spirit stories are not well received by that scientific courtesy which takes off its grave hat to a new beetle, or a fresh vegetable alkaloid. Large wigged science behaves worse to our ancestors than to our vermin. Evidence on spiritual subjects is regarded as an impertinence by the learned; so timorous are they, and so morbidly fearful of ghosts. If they were not afraid they would investigate; but nature is to them a churchyard, in which they must whistle their dry tunes to keep up their courage. . . . As the matter stands, we are bold to say that there is no class that so little follows its own rules of uncaring experiment and induction, or has so little respect for facts, as the hard-headed scientific men. They are attentive enough to a class of facts that nobody values—to beetles, spiders, and fossils; but as to those dear facts that common

men and women, in all time and place, have found full of interest, wonder, or importance, they show them a deaf ear and a callous heart. Science, in this, neglects its mission, which is to give us in knowledge a transcript of the world, and primarily, of that in the world which is nearest and dearest to the soul."

As a re-action against the mischievous superstitions of the middle ages, the attitude of modern thought to spiritual facts is intelligible, and has had its uses; but the tendency of all re-actions is to run into the opposite extreme, and this has certainly been no exception to the rule. But the re-action having done its work, it is now time that these facts be re-considered free from bias, and with whatever additional light has been since acquired. With Dr. MAITLAND, "I believe that in the present day, we have less to fear from superstition, than from that enlightened incredulity, which if it openly denies nothing, finds scarcely anything to believe." As remarked in the article on "Apparitions," in the *Encyclopædia Metropolitana*—"Whoever applies himself to this subject, must feel that the time has gone by when the half-serious, half-burlesque manner adopted by writers, who perhaps perceived they had a reputation at stake, will satisfy the inquiring mind. Of late years the important question, whether the spirit really exists in distinct form after the death of the body, has shown a tendency to assume its proper proportion relative to other subjects of philosophical interest; and there is a large and increasing class of earnest minds, whom neither the smile of pity, nor the sneer of contempt, will turn from an investigation so becoming those who profess a belief in their immortal nature."

The "tendency" to which Mr. RICH in the preceding extract refers, is also shown, not only in the present spiritual movement, but in the various investigations of this and analogous subjects conducted on independent grounds. Spiritualism being the centre of a number of converging lines. Let me give one or two facts in illustration:

In 1851, a society was formed by some of the most distinguished members of the University of Cambridge, for the purpose of instituting "a serious and earnest inquiry into the nature of the phenomena which are vaguely called supernatural." A copy of their circular will be found in the Appendix to OWEN's *Footfalls on the Boundary of Another World*. From one of its most distinguished members, Mr. OWEN learned that—"The researches of the society had resulted in a conviction, shared, he believed, by *all* its members, that there is

sufficient testimony for the appearance, about the time of death or after it, of the apparitions of deceased persons; while in regard to other classes of apparitions, the evidence, so far as obtained, was deemed too slight to prove their reality."

One of the greatest intellects of the present century, the illustrious William Von HUMBOLDT, in one of his *Letters to a Lady*, dated April 25, 1823, has the following reflections:—

"That a beloved friend in the moment of dissolution may gain power over the elements; and in defiance of the laws of nature be able to appear to us, would be perfectly incomprehensible if it were not for the half-defined feeling in our hearts that it may be so. It is quite probable that a very earnest desire might give strength sufficient to break through the laws of nature. But there may be needed a peculiar disposition for the perception of a spirit, and we may often be unconsciously in the presence of myriads of disembodied souls. And this may be the reason why only so few people see, or why we so seldom hear of any having seen spirits. Many of the accounts of the appearance of spirits to earthly eyes are fabulous, or may be traced to natural causes. The faith which men have in this sort of thing is increased by their fear of the supernatural. But, on the other hand, many of these narrations may be true, and, indeed, it is very difficult to doubt the reality of even very supernatural events, when observed by many people of various dispositions, as was the case in the ghost-seeing at your house, since we might rather expect spectres to appear to solitary individuals. I have already observed that in a certain susceptibility to the perception of the supersensual, men might have more of this direct communication with the spiritual world, if their minds were not bound so closely to earthly things; if they were more frequently to hold earnest and pious communion with their own souls; such was your father's feelings. Whatever it may be, he treats the matter as it ought to be treated, neither with superstition nor disbelief. Your narration of this event has interested me very much, and I thank you heartily for it."

He writes again to the same lady, September 10, 1826:—

"The account of the ghostly warning which you give is very wonderful. You received it, you say, when you first gave your consent to the marriage which caused you so much sorrow. And even more wonderful was the intimation of your mother's death

at the same moment. It is impossible to deny that you did, indeed, hear some voice, And it is quite as certain, from the total solitude and loneliness of your situation at the time, that it was the voice of no living being. It was a voice which sounded within your own spirit, although you seemed to hear it with your outward ears. There are many who would pronounce it only a deception of the imagination; who think that these appearances which are generally thought supernatural, are simply the result of natural causes. Such persons will admit of no connection between the spiritual and material world, and believe that he who has seen anything of the kind, has only been affected by his fancy, or the state of his blood; that this may sometimes be the case, I will not deny, but I will not allow that it has never been otherwise with some men in some situations. You observe that you have become more and more convinced of the truth of the opinion expressed by Jung Stilling in his Theory of Ghosts, (a work which I have not read), that those of our friends who have gone before, still feeling for us an earnest love, are eager to protect us, and having then a clearer vision that they are anxious to make their presence known to us, in order to render their warning in important and remarkable circumstances more deeply felt. All this merely shows that they would re-enter into relation with us, while this itself must plainly depend on the freedom of our spiritual perceptions from the outward senses. In this state of freedom, to which no one can attain by his own mere will, you may probably believe yourself to have been, when, raised above all ordinary considerations, you wrote down your resolve. Your remarks are profound and feeling. There is, doubtless, a still, secret, unearthly circle of existence perpetually surrounding us, although imperceptible and invisible; and why should not the veil be raised for an instant, and that become visible which has no trace in the earthly life? Such was the case with you, the moment when you wrote down that determination which was to cause you so much unhappiness; you were warned by the voice of one who was soon to be no more, and at the moment which was so remarkably signified by the fact that your mother died at the same time one week after. This was certainly a supernatural occurrence. It was one of those omens, which sometimes, though rarely, occur—one of those indications of a world, from which our ordinary life is separated by an impassable gulf. I thank you heartily that you have not omitted to state this circumstance."

In *Tait's Magazine* (November and December, 1856), appeared two papers of an earnest and thoughtful kind, to which I would refer as another instance of this tendency, and I cite it the more readily as the writer takes care to repudiate all connection with the modern heresy of "spirit-rapping." His essay is entitled *The Lost Faculty; or, Sixth Sense*, which, he says, existed in the early ages of the world, and "consisted in the power of perceiving, by the 'mind's eye,' spiritual beings with the same ordinary facility with which the corporeal eye perceives material substances." This mental vision he believes to have been "an ordinary endowment of humanity in its original state of innocence;" but, "by the fall and consequent corruption of the race, it was lost, or held in abeyance, as a common attribute of our nature; being, however, occasionally and temporarily restored or imparted to individuals for special purposes." He affirms that—"The Scriptures are full of instances of such apparitions, and of communications through their agency, with the inhabitants of this lower world; and there is no reason to suppose that what has happened may not, happen again, nor have we any reasonable ground to think it impossible. The argument that the age of miracles has gone by for ever does not apply to these cases at all. The faculty of 'discerning spirits' is but the restoration of what was once common to our nature, and not the creation or impartation of something which did not before exist, which latter would constitute a miracle. . . . Admit the existence of spiritual being, and the truth of the Scriptural account of their appearance, and the *possibility*, and thence the *probability* of a similar occurrence follows as a matter of course."

And he believes, "that in every such instance (in Scripture), as well as in those in which apparitions have been seen in modern times, it has been through the medium of this sixth or mental faculty." This faculty of mental, or, as we prefer to call it, spiritual vision, he considers is not wholly lost; though in abeyance, it is "still latent in the human constitution." By it "short and transient glimpses" of the spirit-world are still possible. Spirit-seeing in the clairvoyant state produced by human magnetism, he regards as a means of its "artificial and temporary recovery." He recounts numerous scriptural, and also well-attested modern instances of spirit-appearances, dreams, visions, and second sight; and he asks, "Who will have the temerity to affirm, in the face of all the positive and negative evidence to the contrary, that

it is either impossible or improbable that the spiritual beings of another world can return to this earth, and be permitted, on special occasions, to become visible to the mental perceptions of the still living?"

Whatever the reader may think of this writer's speculations, if he has but a moderate share of wisdom, or even of modesty, he will ponder the matter well ere he makes that affirmation.

CHAPTER XXIX.

SOUNDS AND SIGHTS.

It is generally supposed that "spirit-rapping" and kindred phenomena are peculiar to the movement which, originating in the little village of Hydesville, in the State of New York, has, in the last fifteen years, so rapidly and steadily advanced in public opinion in both hemispheres. This, however, is not exactly the case; the varied phases of modern Spiritualism, (enumerated in next Chapter), have all, to some extent, had their counterpart in bygone times. True, these phenomena are now more widely known, are beginning to be better understood than heretofore, and are being stript of the factitious mystery that once environed them; but only to a very limited extent, if any, is it true that their beginning dates back no farther than our own time. I am not, indeed, aware that sounds and the movement of objects have ever before, on a broad scale, been used as a code of signals by which dwellers on the other side of the veil could communicate freely with those on this; many instances, however, may be cited, in which, especially during the last three centuries, sounds and movements characterised by intelligence, and not traceable to mundane agency, have been heard and seen—and efforts, foiled only it would seem by mortal obtuseness, thus apparently been made by the invisible operators, to carry on an intercourse with men by their agency. It may be interesting and instructive briefly to advert to some of these *unevoked* phenomena, which thus link the spiritual manifestations of the past with those of the present time.

Mr. RICH, referring to these phenomena, observes:—"It is, to say the least, a remarkable fact, that such occurrences are to be found in

the histories of all ages, and, if inquiries are but sincerely made, in the traditions of nearly all living families. The writer can testify to several monitions of this kind portending death, and the authentic records of such things would make a volume." And among other instances, he tells us, that—"We read in Melancthon that Luther was visited by a Spirit, who announced his coming by a rapping at his door;" and that—"In 1620, a burgess of Oppenheim having died, they began to hear certain noises in the house where he had lived with his first wife, and the then occupants requested, if he was the person they suspected, that he would strike three times only, which he did distinctly. The rappings in this case, mingled with shrill cries, whistlings, and groans, continued for a year, when the restless Spirit was quieted by a compliance with his demands." Mr. SPICER, in *Sights and Sounds*, speaks of these as "very noted rappings," and he tells us that, in Germany, the tradition of the *Poltergeist*, or rapping spirit, is certainly as old as the year 1135, and that its manifestations can be traced at intervals from that period. MICHELET tells us of a minister in the environs of Torgau, who complained to Luther that for a year together, he and his family had been so persecuted by extraordinary noises and uproar—the throwing about of furniture and household articles, sometimes these being thrown at him by the mischievous invisibles, and by other annoyances, that his wife and children would no longer remain in the house.

Mr. JARDINE, in *Notes and Queries*, (vol. viii., p. 512), gives the following example of an early instance of this kind in England:—

"Rushton Hall, near Kettering, in Northamptonshire, was long the residence of the ancient and distinguished family of Treshams. In the reign of Queen Elizabeth, the mansion was occupied by Sir Thomas Tresham, who was a pedant and a fanatic; but who was an important character in his time by reason of his great wealth and powerful connections. There is a lodge at Rushton, situate about half a mile from the old hall, now in ruins, but covered all over, within and without, with emblems of the Trinity. This lodge is known to have been built by Sir Thomas Tresham; but his precise motive for selecting this mode of illustrating his favourite doctrine was unknown until it appeared from a letter written by himself about the year 1584, and discovered in a bundle of books and papers, inclosed since 1605 in a wall of the old mansion, and brought to light about twenty years ago. The following relation of a 'rapping' or 'knocking,' is extracted from this letter:—

“‘If it be demanded why I labour so much in the Trinity and Passion of Christ to depaint in this chamber, this is the principal instance thereof; that at my last being hither committed (referring to his commitments for recusancy, which had been frequent), and I usually having my servants here allowed me to read nightly an hour to me after supper, it fortuned that Fulcis, my then servant, reading in the *Christian Resolution* in the treatise of *Proof that there is a God*, &c., there was upon a wainscot table at that instant *three loud knocks* (as if it had been with an iron hammer) given, to the great amazing of me and my two servants, Fulcis and Nilkton.’”

Mr. MORLEY, who, in *Household Words*, casts denial and ridicule on modern “spirit-rapping,” in his *Life of Jerome Cardan*, relates that—“At Pavia, one morning, while in bed, and again while dressing, Jerome heard a distinct rap, as of a hammer, on the wall of his room, by which he knew that he was parted from a chamber in an empty house. At that time died his father’s friend, Galleazzo Rosso. The disciples of certain impostors, who, in our own day have revived a belief in spirit-knockings in New York, may be referred to the works of Cardan for a few enunciations of distinct faith in such manifestations.” And he subsequently relates “a more curious example,” which happened to Cardan in the year 1537. While his mother lay awaiting death, he, one night, “heard a mysterious tapping, as of the fall of water-drops upon a pavement, and he counted nearly one hundred and twenty distinct raps.” He was in doubt, however, as to their significance, and whether they were indeed spiritual manifestations; perhaps, one of the servants might be practising on his anxiety. But, as if to assure his faith, on the next day, when the sun was high, and he, being up and awake, could assure himself that nobody was near him, the raps were repeated. He counted fifteen strokes. Afterwards, he heard in the night a heavy sound, as of the unloading of a waggonful of planks. It caused the bed to tremble. Soon after his mother died.

In 1535, at the College of Loretto, a spirit was not only seen, “but he infested an empty room, and it seemed as if all the furniture was being shifted about and thrown on the ground, although nothing was ever found out of its place. Sometimes, whilst the brethren were at prayer, he knocked upon the bench they were kneeling at, and sometimes he was heard making a noise at the head of their beds.” The Spirit was commanded in the name of God, to go to the rector if he wanted anything, and leave the other inmates of the

college in peace. And the rector tells us:—"More than once it happened that when the evil spirit had been thus adjured he came and knocked at my door." This, and more of the same kind, was solemnly deposed to by Oliver Manareo, rector of the college, on being examined before the Court in Flanders; and is circumstantially detailed by MARIANA in his *Life of Ignatius Loyola*.

In 1661, the house of a Mr. Mompesson, a magistrate, residing at Tedworth, Wilts, was the scene of extraordinary disturbances; the circumstances of which are fully detailed by the King's chaplain, the Rev. Joseph GLANVIL, F.R.S., who personally and thoroughly investigated the case, and drew up his narrative "partly from his (Mr. Mompesson's) own mouth, related before divers, who had been witnesses of all, and confirmed his relation, and partly from his own letters, from which the order and series of things is taken." As an account of this case has been frequently published, I give only its leading incidents. A vagrant drummer had been beating his drum up and down the country, and extorting money under the pretended authority of a warrant, which, with his pass, was found to be counterfeit. Mr. M., on making this discovery, caused the drummer to be arrested, and the drum taken from him. On returning from a short visit to London a few weeks after, Mr. Mompesson was informed by his wife, "that they had been much frightened in the night by thieves, and that the house had been like to have been broken into." And he had not been at home above three nights, when the same noise was heard that had disturbed his family in his absence. "It was a very great knocking at his doors, and the outside of his house: hereupon he got up, and went about the house with a brace of pistols in his hand; he opened the door where the great knocking was, and then he heard the noise at another door; he opened that also, and went out round the house, but could discover nothing, only he still heard a strange and hollow sound. When he was got back to bed, the noise was a thumping and drumming on the top of his house, which continued some time, and by degrees subsided."

This was the commencement of the disturbance, which afterwards "was very frequent, usually five nights together, and then it would intermit three." After a month's disturbance without, it came into the room where the drum lay, four or five nights, in seven, within half an hour after they were in bed, continuing almost two hours. The sign of it, just before it came was, they still heard a hurling

in the air over the house, and, at its going off, the beating of a drum, like that of a breaking up of a guard. It continued in this room for the space of two months, which time Mr. Mompesson himself lay there to observe it."

While Mrs. Mompesson was in child-bed, there was a cessation of the knocking, but afterwards, it "returned in a ruder manner than before, and followed and vexed the youngest children, beating their bedsteads with such violence, that all present expected they would fall in pieces. In laying hands on them, one could feel no blows, but might perceive them to shake exceedingly: for an hour together it would beat the tat-too, and several other points of war, as well as any drummer."

It was observed that it would *exactly answer in drumming anything that was beaten or called for*, and that, "When the noise was loudest, and came with the most sudden and surprising violence, no dog about the house would move, though the knocking was often so boisterous and rude, that it had been heard at a considerable distance in the fields, and awakened the neighbours in the village, none of whom lived very near the house." "During the time of the knocking, when many were present, a gentleman of the company said, 'Satan, if the drummer set thee to work, give three knocks and no more,' *which it did very distinctly and stopped*. Then the gentleman knocked to see if it would answer him as it was wont, but it did not: for farther trial, he bid it for confirmation, if it were the drummer, to give five knocks, and no more that night, which it did, and left the house quiet all the night after. This was done in the presence of Sir Thomas Chamberlain, of Oxfordshire, and divers others." GLANVIL says:—"I had been told it would imitate noises, and I made trial by scratching several times upon the sheet, as five, seven, and ten, *which it followed still stopping at my number*. I searched under and behind the bed, turned up the clothes to the bed-cords, grasped the bolsters, sounded the wall behind, and made all the search that I possibly could, to find if there were any trick, contrivance, or common cause of it; the like did my friend, but we could discover nothing."

Besides these strange sounds, there were other mysterious phenomena, produced without visible agency, and which could not be traced to any natural cause; such as these:—"On the 5th of November, 1661, it kept a mighty noise, and a servant observing two boards in the children's room seeming to move, he bid it give him

one of them; upon which, the board come (nothing moving it, that he saw) within a yard of him: the man added, 'Nay, let me have it in my hand;' upon which it was shoved quite home to him again, and so up and down, to and fro, at least twenty times together, till Mr. Mompesson forbade his servant such familiarities." On the same night, as soon as prayers were done, "In sight of the company the chairs walked about the room of themselves, the children's shoes were hurled over their heads, and every loose thing moved about the chamber. At the same time, a bed-staff was thrown at the minister, which hit him on the leg, but so favourably that a lock of wool could not fall more softly, and it was observed that it stopped just where it lighted, without rolling or moving from the place." Strange lights were also seen in the house. "One of them came into Mr. Mompesson's chamber, which seemed blue and glimmering, and caused great stiffness in the eyes of those that saw it. After the light, something was heard coming up the stairs, as if it had been one without shoes. The light was seen also four or five times in the children's chamber; and the maids confidently affirm, that the doors were at least ten times opened and shut in their sight, and when they were open, they heard a noise as if half a dozen had entered together, after which, some were heard to walk about the room, and one rustled as if it had been silk; Mr. Mompesson himself once heard these noises." The hair and bed-clothes of the servants and children would be plucked at, and, "the servants sometimes were lifted up in their beds, and let gently down again without hurt, at other times, it (the invisible something) would lie like a great weight upon their feet." On trial of the drummer, it was sworn to, that he had boasted that he had thus plagued Mr. M., for taking away his drum. And we are told, he "used to talk much of gallant books he had of an old fellow, who was accounted a wizard."

GLANVIL concludes his narrative with remarking that "These things were not done long ago, or at far distance, in an ignorant age, or among a barbarous people, they were not seen by two or three only of the melancholic and superstitious, and reported by those that made them serve the advantage and interest of a party. They were not the passages of a day or night, nor the vanishing glances of an apparition; but these transactions were *near and late, public, frequent, and of divers years' continuance, witnessed by multitudes of competent and unbiassed attestors, and acted in a searching,*

incredulous age. Arguments enough, one would think, to satisfy any modest and capable reason."

In a letter to Glanvil, dated November 8, 1672, Mr. Mompesson writes:—"I have been very often of late asked the question, whether I have not confessed to his Majesty, or any other, a cheat discovered about that affair. To which I gave, and shall to my dying day give the same answer, that I must belie myself, and perjure myself also, to acknowledge a cheat in a thing where I am sure there was none, nor could be any, as I, the minister of the place, and two other honest gentlemen deposed at the Assizes, upon my impleading the drummer." And when the same rumour some years after was revived, John WESLEY in the *Arminian Magazine*, replied, "Not so; my eldest brother, then at Christ Church, Oxon, inquired of Mr. Mompesson, jun., his fellow-collegian, whether his father had acknowledged this, or not? He answered, 'The resort of gentlemen to my father's house was so great he could not bear the expense. He therefore took no pains to confute the report that he had found out the cheat, although he and I, and all the family knew the account which was published was strictly true.'"

Glanvil also mentions some knockings at a house in Little Burton, in Somersetshire, in 1677, where a spirit-hand was likewise seen. In 1679, knockings were also heard at the house of a Mr. Lawrence, in the Little Minories, London.

Dr. Henry MORE, in his *Antidote against Atheism* (1655) transcribes from BODINUS what he calls—"A very remarkable narrative of a certain pious man, (supposed to be Bodinus himself) who had the continual society of a guardian genius." "He that writes it," says More, "had it from the man's own mouth whom it concerns, and is as follows:—

"This person, a holy and pious man, as it should seem, and an acquaintance of Bodinus's, freely told him how that he had a certain spirit that did perpetually accompany him, which he was then first aware of when he had attained to about thirty-seven years of age, but conceived that the said spirit had been present with him all his lifetime, as he gathered from certain monitory dreams and visions, whereby he was forewarned as well of several dangers as vices. That this spirit discovered himself to him after he had for a whole year together earnestly prayed to God to send a good angel to him, to be the guide and governor of his life and actions; adding also, that before and after prayer he used to spend two or three hours in

meditation and reading the Scriptures, diligently inquiring with himself, what religion, amongst those many that are controverted in the world, might be best, beseeching God that he would be pleased to direct him to it That while he was thus busy with himself in matters of religion, he lit on Philo-Judæus in his book *De Sacrificiis*, where he writes that 'a good and holy man can offer no greater nor more acceptable sacrifice to God, than the oblation of himself;' and therefore following Philo's counsel, that he offered his soul to God. And that after that, amongst many other divine dreams and visions, he once in his sleep seemed to hear the voice of God saying to him, 'I will save thy soul, I am He that before appeared unto thee.' Afterwards that *the spirit every day would knock at the door* about three or four o'clock in the morning, though he, rising and opening the door, could see nobody, but that the spirit persisted in this course, and unless he did rise, would thus rouse him up.

"This trouble and boisterousness made him begin to conceive that it was some *evil spirit* that thus haunted him, and therefore he daily prayed earnestly to God that he would be pleased to send a *good angel* to him: and often also he sang psalms, having most of them by heart. Wherefore the spirit afterward *knocked more gently* at the door, and one day discovered himself to him waking, which was the first time that he was assured by his senses that it was he; for he *often touched and stirred a drinking glass* that stood in his chamber, which did not a little amaze him.

"Two days after, when he entertained at supper a certain friend of his, secretary to the King, that this friend of his was much abashed, while he heard the spirit thumping on the bench hard by him, and was stricken with fear, but he bade him be of good courage, there was no hurt towards him; and the better to assure him of it, told him the truth of the whole matter. Wherefore from that time," saith Bodinus, "he did affirm that this spirit was always with him, and by some sensible sign did ever advertise him of things, as by striking his *right ear*, if he did anything amiss, if otherwise, his *left*. If anybody came to circumvent him, that his right ear was struck, but his left ear, if a good man and to good ends accosted him. If he was about to eat or drink anything that would hurt him, or purposed with himself to do anything that would prove ill, that he was inhibited by a sign, and if he delayed to follow his business, that he was quickened by a sign given him. When he began to praise God in psalms, and to declare his marvellous acts, that he was presently

raised and strengthened with a spiritual and supernatural power. . . . But in his conversing with others, if he had talked vainly or indiscreetly, or had some days together neglected his devotions, that he was forthwith admonished thereof by a dream, that he was also admonished to rise betimes in the morning, and that about four of the clock, a voice would come to him whilst he was asleep, saying, "Who gets up first to pray?"

"He told Bodinus also, how he was often admonished to give alms, and that the more charity he bestowed, the more prosperous he was. And that on a time when his enemies sought after his life, and knew that he was to go by water, that his father in a dream brought two horses to him, the one white, the other bay; and that therefore he bade his servant hire him two horses, and though he told him nothing of the colours, that yet he brought him a white one and a bay one. That in all difficulties, journeyings, and what other enterprises soever, he used to ask counsel of God; and that one night, when he had begged his blessing, while he slept he saw a vision, wherein his father seemed to bless him. At another time, when he was in very great danger, and was nearly gone to bed, he said that the spirit would not let him alone till he had raised him again, whereupon he watched and prayed all that night. The day after he escaped the hands of his persecutors in a wonderful manner; which being done, in his next sleep he heard a voice saying, 'Now sing *Qui sedet in latibulo Altissimi*.' A great many other passages this person told Bodinus, so many, indeed, that he thought it an endless labour to recite them all. . . .

"Bodinus asked him why he would not speak to the spirit for the gaining of more plain and familiar converse with it. He answered, that he once attempted it, but the spirit instantly *struck the door with that vehemency as if he had knocked upon it with a hammer*; whereby he gathered his dislike of the matter. But though the spirit would not talk with him, yet he could make use of his judgment in the reading of books, and moderating his studies. For if he took an ill book into his hands, and fell a-reading, the spirit would strike it, that he might lay it down; and would also sometimes, be the books what they would, hinder him from reading and writing overmuch, that his mind might rest, and silently meditate with itself. He added also, that very often while he was awake, a small, subtle, inarticulate sound would come into his ears.

"Bodinus further inquiring whether he ever saw the shape and

form of the spirit, he told him that while he was awake he never saw anything but a certain light, very bright and clear, and of a round compass and figure;* but that once, being in great jeopardy of his life, and having heartily prayed to God that he would be pleased to provide for his safety, about break of day, amidst his slumbering and waking, he espy'd on his bed where he lay, a young boy clad in a white garment, tinctured somewhat with a touch of purple, and of a visage admirably lovely and beautiful to behold. This he confidently affirmed to Bodinus for a certain truth."

In a supplement to Glanvil's work, Dr. MORE gives "A remarkable story touching the stirs made by a dæmon in the family of one Gilbert Campbel, by profession a weaver, in the old parish of Glenluce, in Galloway, in Scotland," in November, 1654. Among other phenomena in this case, we read that "presently there appeared a naked hand and arm from the elbow down, beating upon the floor till the house did shake again." Dr. More says that he was told by Dr. Gilbert BURNET, (author of the *History of the Reformation, &c.*,) that "all the passages in this case would make a volume, and that there was a full relation thereof under the hands of eye-witnesses;" and "that he living in Glasgow some years, found all people there and in the county about, fully persuaded of the truth of the matter of fact." A Solemn Humiliation by order of the Synod of Presbyters, was kept throughout all the bounds of the Synod, to request God in behalf of the afflicted family.

The same writer gives a transcription from Dr. PLOT's *History of Oxfordshire*, of certain "strange knockings" that used to be heard at intervals from 1661 to 1674, at the house of Captain Basil Wood, of Bampton, and at the house of his son, Mr. Basil Wood, of Exeter, "a little before the death of those of that family," and which "were given very audibly to all that were then in the house."

Dr. More further writes:—"A true and faithful narrative of the disturbances which was in the house of Sir William York, in the parish of Lessingham, in Lincolnshire," from May to October, 1796. Noises were heard of a violent knocking at the door, under the stairs, on the ceiling and top of the room, not above half a score strokes at a time, yet sometimes fewer and sometimes more." The invisible knocker also imitated the various noises made by the work-

* Compare with this an article by Mr. HOWITT—"Berg-Geister—Clamps-in-the-Wood, in the *Spiritual Magazine*, No. 10, Vol. III.; also, COLEMAN'S *Spiritualism in America*, pp. 12, 24; and HOME'S *Incidents in My Life*, p. 131.

men and servants, and made a "very great drumming at a pair of wainscot doors between the hall and the great parlour, imitating drummers in their several ways of beating, and varying it as they usually do; but it was as if it was done with hands against the wainscot." Sometime the noises were such, that "it was impossible for all the art and strength of man to make such a noise without battering the doors in pieces; and yet, examining them, they found the doors firm and whole, not the least battered or strained." These knockings were "heard alike by twenty several persons then in the family, who, looking out of the windows over the door, heard the noise, but saw nothing." They were heard—"Sometimes every other night, sometimes every night. Sometimes knocking at the doors of out-houses, at the wash-house, brew-house and stable-doors; and as they followed it from place to place, it still immediately and in one instant removed." Every scrutiny was made: the house was searched everywhere. All the family and servants were taken into one room; while Sir William, who "used all possible care and diligence to discover the imposture, if there had been any, locked all the out doors of the house, and kept the keys—which, indeed, was every night done—and went himself first to one, then the other side of the door whence the noises were heard, repeating the experiment several times successively in one night, but could discover nothing. When persons went out to the door, or went out in the time of such disturbances, they could see nobody, nor perceive any motion in anything on which the invisible agent did seem to operate," although, as one of the witnesses declared, "touching this thumping at the door, he could not compare it to anything better, as to the force thereof, than to the Roman ram which the Romans battered down walls with." Not only the family and servants, but most of Sir William's tenants watched the house in turn; so that "there were at least forty persons that were eye-witnesses; or rather ear-witnesses—the disturbance being here noises, not apparitions properly so called. Most of the servants are still in Sir William's family, that were there in the time of the disturbance; so that if any one have the curiosity to enquire of the truth of the business, he may easily get full satisfaction in the parish of Lessingham." There was also the same visible movement of chairs and other articles by invisible agency in this, as in other cases.

AUBREY, in his *Miscellanies* (published 1696) tells us that "Three or four days before my father died, as I was in my bed about nine

o'clock in the morning perfectly awake, I did hear three distinct knocks on the bed's head, as if it had been with a ruler or ferula." and he mentions that "Major John Morgan, of Wells, did aver, that as he lay in bed with Mr. — Barlow (son of the Dean of Wells) they heard three distinct knocks on the bed: Mr. Barlow shortly after fell sick and died." And "Mr. Hierome Banks, as he lay on his death-bed, in Bell Yard, said, three days before he died, that Mr. Jennings of the Inner Temple (his great acquaintance, dead a year or two before) gave three knocks, looked in and said, 'Come away.' He was as far from believing such things as any man." Aubrey, I may remark, was a scholar and antiquarian, and a man of the highest integrity. TOLAND, (who was a deist) says of him, "Though he was extremely superstitious, or seemed to be so, yet he was a very honest man, and most accurate in his account of matters of fact."

The Rev. Richard BAXTER gives the following relation, which is also referred to by Defoe as one "that not even the most devout and precise Presbyterian will offer to call in question:"—

"There is now (1691) in London an understanding, sober, pious man, oft one of my hearers, who hath an elder brother, a gentleman of considerable rank, who having formerly seemed pious, of late years doth oft fall into the sin of drunkenness. He oft lodgeth long together here, in this his brother's house. And whenever he is drunken, and hath slept himself sober, something knocks at his bed's head, as if one knocked on a wainscot; when they remove his bed it followeth him. Besides loud noises on other parts where he is, that all the house heareth. They have oft watched, and kept his hands, let he should do it himself. His brother hath oft told it me, and brought his wife (a discreet woman) to attest it; who averreth moreover, that as she watched him, she has seen his shoes under the bed taken up, and nothing visible touch them. They brought to me the man himself, and when we ask him how he dare so sin again, after such a warning, he hath no excuse. But being persons of quality, for some special reason of worldly interest, I must not name him. . . .

"It poseth me to think what kind of spirit this is, that hath such a care of this man's soul (which maketh me hope he will recover). Do good spirits dwell so near us? or are they sent on such messages? or is it his guardian angel? or is it the soul of some dead friend that suffereth, and yet, retaining love to him, as Dives to his

brethren, would have him saved? God yet keepeth such things from us in the dark."

CALMET, in his *Phantom World*, refers to some remarkable occurrences which happened in 1706, at St. Maur, near Paris, to M. de S——, a young man about twenty-five years of age who, with his friends and domestics, repeatedly heard loud knocks on the door, on the wall above his head, and against the window, the latter so violently that those who heard it thought all the panes were broken. In this case there was also the frequent removal from their places of heavy articles of furniture; the opening and closing of doors—the bolts being shot into their places, and the simultaneous opening of all the bed-curtains in the house, by invisible agency. These things occurred again and again to the astonishment and alarm of the witnesses. One evening about six o'clock, M. de S—— heard a distinct voice at his left ear, which ordered him, *theeing* and *thouing* him, to do some particular thing within a specified time, and to keep it secret. We are left to infer that he complied, for all that occurred subsequently happened at the expiration of the time named, as if to prove that the consequences threatened in the event of his refusal could have been performed.

In 1716, Epworth Rectory was the scene of those mysterious rappings and other noises of which a separate account is given in Appendix D. BEAUMONT, in his *Gleanings of Antiquities* (1724) refers to a house in London where for three years there had been continual knockings against the wainscot overhead, and were still continued at the time he wrote. The person who rented the house told him that on her removing eighteen miles from London the knocking still followed her. Mysterious flashes of light were also seen. In 1732, a young woman of Thoulouse, is related to have been haunted by a Spirit. Being prevailed on to speak to it, she asked if it was a man? To which it responded a knock under the table. And on asking whether it was a marquis, a count, a baron, or a knight? It knocked again at the latter word. Here then was an opening of Spirit-communication by sound signals more than a century before the advent of so-called "Spirit-rapping."

Mr. SPICER in his *Sights and Sounds*, tells us that:—"About 1742, a house at Dumfries, on the Nith, was the scene of various extraordinary manifestations. The place was inhabited by a highly respectable gentleman, a magistrate of Dumfries, whose family were perpetually annoyed by knockings and drummings in all parts of

the house, as though some powerful hand had been exercising a heavy mallet on the partitions and floors. Although these noises were so loud as to be distinctly heard by the labourers in the neighbouring fields, no clue to their origin was ever discovered. Tenant after tenant occupied the house, but the invisible rapper continued among the 'fixtures,' and for many years the spot was popularly known as 'Knock-a-big's Close,' from the name bestowed upon the supposed spirit."

The same writer informs us that the *New York Packet*, a small commercial paper, published in its issue of March 10th, 1789, the following curious communication:—

"Fish Hill, March 3rd, 1789.

"Sir,—Were I to relate the many extraordinary, though not less true accounts I have heard concerning that unfortunate girl, at New Hackensack, your belief might perhaps be staggered, and patience tired. I shall therefore only inform you of what I have been an eye-witness to. Last Sunday afternoon my wife and myself went to Dr. Thorn's, and after sitting for some time we heard a knock under the feet of a young woman that lives in the family. I asked the Doctor what occasioned the noise—he could not tell, but replied, that he, together with several others, had examined the house, but were unable to discover the cause. I then took a candle, and went with the girl to the cellar; there the knocking also continued: but as we were ascending the stairs to return, I heard a prodigious rapping on each side, which alarmed me very much. I stood still some time, looking around with amazement, when I beheld some lumber which lay at the head of the stairs shake considerably. About eight or ten days after we visited the girl again; the knocking still continued, but was much louder. Our curiosity induced us to pay the third visit, when the phenomena were still more alarming. I then saw the chairs move; a large dining-table was thrown against me, and a small stand, on which stood a candle, was tossed up and thrown in my wife's lap; after which we left the house much surprised at what we had seen."

In the *Life of Frederica Hauffe, the Seeress of Prevorst*, by Dr. Justinus KERNER, chief physician at Weinsberg, almost every phase of spiritual phenomena is related as pertaining to her experience. Many Spirits appeared to her: among others, "As she was kneeling one morning about nine o'clock, (in prayer,) there appeared before her a short figure, with a dark cowl, and an old-looking wrinkled



face; the head hung forwards, and it looked for some minutes steadfastly on her, as she did on it." The Spirit appeared again before her as she was praying another day," and "for a whole year from that time" this Spirit appeared to her daily, and begged her to pray with him. "His appearance was always preceded by knockings on the walls, noises in the air, and other sounds, which were heard by many different people, as can be testified by more than twenty credible witnesses. There was a tramping up and down stairs by day and night to be heard, but no one to be seen, as well as knockings on the walls and in the cellars; but, however suddenly a person flew to the place to try and detect whence the noise proceeded, they could see nothing. If they went outside, the knocking was immediately heard inside, and *vice versa*. However securely they closed the kitchen door—nay, if they tied it with cords—it was found open in the morning; and though they frequently rushed to the spot on hearing it open or shut, they never could find anybody. The noises in the house became at length so remarkable, that her father declared he could stay in it no longer; and that they were not only audible to everybody in it, but to the passengers in the street, who stopped to listen to them as they passed. Mrs. H—— said in her sleep, that the evil spirits wished to impede the one with whom she prayed, that he might not sever himself from them."

The same book contains an account of similar occurrences which took place in 1806, at Slawensick Castle, Silesia. Councillor Hahn, in the service of Prince Hohenlohe, had gone to Slawensick, and with an old friend, a military officer named Kern, had taken up his abode in the castle. "Hahn, during his collegiate life, had been much given to philosophy—had listened to Fichte, and earnestly studied the writings of Kant. The result of his reflections, at this time, was a pure materialism." He had been reading aloud to his friends the works of Schiller, when his reading was interrupted by a small shower of lime which fell around them; this was followed by larger pieces, but they searched in vain to discover any part of the walls or ceiling from which it could have fallen. The next evening, instead of the lime falling, as before, it was thrown, and several pieces struck Hahn; at the same time they heard many blows, sometimes below, and sometimes over their heads, like the sound of distant guns. On the following evening a noise was added which resembled the faint and distant beating of a drum. On going to bed with a light burning they heard what seemed like a person walking

about the room with slippers on, and a stick with which he struck the floor as he moved step by step. The friends continued to laugh and jest at the oddness of these circumstances till they fell asleep. Neither being in the least inclined to attribute them to any supernatural cause. "But on the following evening the affair became more inexplicable: various articles in the room were thrown about—knives, forks, brushes, caps, slippers, padlocks, funnel, snuffers, soap—everything, in short, that was moveable; whilst lights darted from corner to corner, and everything was in confusion; at the same time the lime fell and the blows continued. Upon this the two friends called up the servant, Knittel, the castle watch, and whoever else was at hand, to be witnesses of these mysterious operations. Frequently before their eyes the knives and snuffers rose from the table and fell, after some minutes, to the ground." So constant and varied were the annoyances, that they resolved on removing to the rooms above. But this did not mend the matter; "the thumping continued as before; and not only so, but articles flew about the room which they were quite sure they had left below." Kern saw a figure in the mirror interposing apparently between the glass and himself, the eyes of the figure moving and looking into his.

It is unnecessary to recount the means employed to trace out these mysteries. Hahn and Kern, assisted by two Bavarian officers, Captain Cornet, and Lieutenant Magerle, and all the aid they could assemble, were wholly unsuccessful in obtaining the slightest clue. And Hahn, from whose narrative this account is taken, declares:—"I have described these events exactly as I saw them; from beginning to end I observed them with the most entire self-possession. I had no fear, nor the slightest tendency to it; yet the whole thing remains to me perfectly inexplicable."

M. MORIN, as quoted by Count Gasparin, relates that: "An old soldier, a revolutionary hero, furiously incredulous, at five different times in his life, and always on the night preceding a catastrophe in his family, was warned of it by three distinct blows at the head of his bed."

In 1834, an unaccountable ringing of bells, without any visible agency, occurred at the house of Major Moon, at Great Bealings, Suffolk, they continued almost every day for fifty-three days. The strictest scrutiny failed to discover any cause for it. He published a little work called *Bealings Bells*, in which he gave a full account of the affair. He received in consequence a mass of correspondence

detailing similar occurrences, confirmed by clergymen and other persons of education and position. In many cases, besides the ringings, were other disturbances. One gentleman told him that his father, unable to trace any cause for the bells ringing in his house, he fixed a bell without wire to a wall and it rang, and the piano in the parlour began to play of itself. The Rev. Mr. STEWART, Incumbent of Lyderstone, Norfolk, wrote to Major Moor that he had had tappings, scratchings, groanings, heavy trappings, thundering knocks, &c., in all the rooms and passages in his house for *nearly nine years*, that they still continued, and that he was able clearly to trace their existence in the parsonage sixty years past.

In the well-known case of the haunted house at Willington, of which an account is given in Mrs. CROWE's *Night Side of Nature*, the ghostly presence was sometimes accompanied by rappings, and at others, by heavy poundings, as of a pavior's rammer. In 1841, Dr. CLANNY, of Sunderland, published an account of the remarkable case of Mary Jobson, in which mysterious knockings were combined with nearly every other phase of the phenomena of mediumship. The late *Curé d'Arz* was a medium for manifestations of the most wonderful kind; one of the least of which was that for thirty-five years he was surrounded by this knocking, and other noises, in all parts of his house, both the interior and exterior. They were often as loud as if made with a huge club. Sometimes his furniture resounded as if with a storm of blows. One night, when there was a heavy snow-fall, loud blows were heard on the front-door, but on his instantly opening it, no foot-marks could be seen. Despite repeated and most vigilant watch and ward, no trace of any agent could be discovered.

I might further refer to the disturbances at the Parsonage of Cidville, as related by M. de MIRVILLE, an eye-witness, and to a number of instances in France, given by M. PIERART in the *Revue Spiritaliste*, with all the references to places and persons, but I will only add another instance; which, with the preceding, brings us down to about the date usually assigned as that of the commencement of "Spirit-rapping."

In 1835, a suit (which lasted two years) was brought before the Sheriff of Edinburgh, in which Captain Molesworth was defendant, and the landlord of the house he inhabited (which was at Trinity, about a couple of miles from Edinburgh) was plaintiff. Mrs. CROWE, to whom I am indebted for the narrative, says:—"I have been favoured with the particulars of the case by Mr. M. L—, the

advocate employed by the plaintiff, who spent many hours in examining the numerous witnesses, several of whom were officers of the army, and gentlemen of undoubted honour and capacity for observation."

"Captain Molesworth took the house of a Mr. Webster, who resided in the adjoining one, in May or June, 1835; and when he had been in it about two months, he began to complain of sundry extraordinary noises, which, finding it impossible to account for, he took it into his head, strangely enough, were made by Mr. Webster. The latter naturally represented that it was not probable he should desire to damage the reputation of his own house, or drive his tenant out of it, and retorted the accusation. Still, as these noises and knockings continued, Captain M. not only lifted the boards in the room most infected, but actually made holes in the wall which divided his residence from Mr. W's., for the purpose of detecting the delinquent—of course without success. Do what they would, the thing went on just the same: footsteps of invisible feet, knockings, and scratchings, and rustlings, first on one side, and then on the other, were heard daily and nightly. Sometimes this unseen agent seemed to be knocking to a certain tune, and *if a question were addressed to it which could be answered numerically, as, 'How many people are there in this room?' for example, it would answer by so many knocks.* The beds, too, were occasionally heaved up, as if somebody were underneath, and where the knockings were, the walls trembled visibly, but, search as they would, no one could be found. Captain Molesworth had two daughters, one of whom, named Matilda, had lately died; the other, a girl between twelve and thirteen, called Jane, was sickly, and generally kept her bed; and, as it was observed that wherever she was, these noises most frequently prevailed, Mr. Webster, who did not like the *mala fama* that was attaching itself to his house, declared that she made them, whilst the people in the neighbourhood believed that it was the ghost of Matilda warning her sister that she was to follow. Sheriffs' officers, masons, justices of peace, and the officers of the regiment quartered at Leith, who were friends of Captain M., all came to his aid, in hopes of detecting or frightening away his tormentor, but in vain. Sometimes it was said to be a trick of somebody outside the house, and then they formed a cordon round it; and next, as the poor sick girl was suspected, they tied her up in a bag, but it was all to no purpose.

"At length, ill and wearied out by the annoyances and anxieties attending the affair, Captain M. quitted the house, and Mr. W. brought an action against him for the damages committed by lifting the boards, breaking the walls, and firing at the wainscot, as well as for the injury done to the house by saying it was haunted, which prevented other tenants taking it.

"The poor young lady died, hastened out of the world, it is said, by the severe measures used whilst she was under suspicion; and the persons that have since inhabited the house have experienced no repetition of the annoyance."

In most of the foregoing instances the rappings and various sounds occurred in a way, and in connection with other phenomena indicating their production by intelligent, though invisible agency;—by beings who could respond to questions, count numbers, ring bells, and imitate tunes—the beating of a drum, and other sounds, sometimes made purposely to test the intelligence of the unseen operators: and, in all probability, had proper means been employed, in every case intelligence would have been thus manifested, and in a higher degree; and the various methods of continuous spiritual intercourse now in vogue might thus have been anticipated at an earlier period.

These other phenomena referred to, as well as the rappings, are in character identical with the physical manifestations of spiritual power with which we are now familiar. I might have brought these out more prominently, but my object has been rather to bring into bolder relief that phase of the subject which is commonly thought the peculiar characteristic of recent Spiritualism. I do not here enter into any consideration of the inquiries and objections usually raised in regard to the assumed spiritual character of these phenomena, as I have discussed these at some length in a former work—*The Confessions of a Truth-Seeker*, to which, and to Adin BALLOU'S *Spirit-Manifestations*, and other works of a kindred nature, I must, on these points, refer the reader.

I have here purposely overlooked a noted instance of "Spirit-rapping" at the close of the last century, but a full, true, and particular account of the *Cock Lane Ghost* will be found in Appendix E.

It may be thought that in bringing these relations together, I have taken needless pains to establish a very unimportant point; and the conclusion would be quite right were it my object simply to show

that "Spirit-rapping" is not quite so modern as it is generally thought to be. But those who, in ignorance of the mass of well-attested modern fact, are disposed to reject the whole as imposture, have to account for the fact, that at intervals, for centuries past, such things are related by honest and learned men to have occurred at many places, to persons of various condition, and under circumstances of very different kinds. That these things, and the like of them, are personally offensive to many people cannot be helped. We do not make facts by simply recognizing them, nor can we destroy them by the easy process of shutting our eyes to their existence. As evidence of spirit-existence we may not ourselves need them, but let us remember with honest BAXTER that "Many can apprehend these arguments from sense, who cannot yet reach, and will not be convinced by other demonstration." Moreover, these facts are but as it were the base of an ascending scale of phenomena and facts, from which laws and principles of the highest value may be deduced if we study them aright. But a corner and the dunce's cap for the blockhead, who too conceited to learn himself, does his best, or rather, his worst, to persuade others to remain in the same fool's paradise with himself.

NOTE.—While these sheets were passing through the press, M. JOLLER, a well-known lawyer of Lucerne, and a member of the Swiss National Council, has published a small work of ninety-one pages, giving an account of supernatural disturbances in his own patrimonial house at Stans, of a more violent and extraordinary character than perhaps any of the kind on record; and which continued from the autumn of 1860 to 1862; until, indeed, M. Joller and his family were compelled by these un pitying *polter-geister* to abandon their hereditary home. These disturbances began with rappings on the bedstead of a servant-maid, but soon the knockings came all over the house, and at all hours, day and night, and often with such force that the very wainscot was seen to bend beneath the blows. One night Madame Joller and her daughter were awakened by loud rappings on the table in their bed-room. On demanding if it were any living agent, that it should rap again, it did so promptly. Windows, doors, and cupboards, were violently flung open; locks, bolts, and bars, were tried in vain; no sooner were doors and windows fastened than they would be thrown open, and those standing open would be as suddenly closed. The humming of spinning-

wheels was heard, furniture was moved about, articles were conveyed from one part of the house to another, and at times, everything in the house was thrown into the wildest confusion. Voices were heard, and occasionally music accompanied with singing in a melancholy tone. Showers of stones would fall in the rooms where the family were, though they did not seem to have hurt any of them. Glasses, bottles, and earthenware rang as if struck with a metallic instrument. Both the family and a neighbour saw on the house-floor, drawn with all the distinctness of an engraving, a snow-white figure with a death's head, which they watched for some time, till it faded quite out. The Spirits at length boldly showed themselves openly, and were seen by different people. M. Joller not only felt a soft stroking on the forefinger of his left hand, but he on one occasion seized a hand of one of the Spirits. He found it soft, solid, and warm as a living hand, and felt distinctly the thumb and fingers, which soon, however, drew themselves away.

There was nothing apparently in the Joller family to predispose them to any belief in the supernatural. "In our abode," says M. Joller, "superstition was, as it ever had been, a rejected thing; and I may assert that scarcely any family had been brought up with so little fear of ghosts as mine. I must, therefore, call it the irony of Fate, that such unaccountable appearances should present themselves where they were sure to encounter the most positive incredulity."

M. Joller himself was an instance of this incredulity. Like Sir David Brewster, "Spirits" were "the last thing" he "would give into." At first it was all "imagination." Then "cats," "rats," "a bird in the attics," "a cracking of the wood," "the giving way of a joint," &c, were severally the cause. The children he threatened with the rod if he heard from them any more "such nonsense;" and he read to the family a chapter from Zschokke "On the Power of Superstition;" which was brought to an untimely end by a loud pounding on the room door, and a triumphant inquiry from the children—"Is that a rat then?" M. Joller, born in the house, and familiar with every hand-breadth of it, carefully searched it, as did others, from roof to cellar, and took nothing by his motion; nor did the bewildered man receive any light from his notes of Professor Sieber's college lectures on experimental physics, which, in his perplexity, he consulted. The maid-servant was dismissed, but not

so the disturbances, which ceased only when the whole family left the house. Once, as the knocking was going on briskly on the wall, M. Joller, pretending it must be a rat, struck some heavy blows on the wall to frighten the rat away. To his astonishment, the blows were returned with equal vigour, and in equal number. Another time, the knockings being on a door, he opened it, and held it fast in his hands, when the knocks were given on each side at once. On another occasion he stood with a chamber door ajar, and suddenly pulling it open as the first knock fell on it, saw a dark figure outside; but before he could spring forward, his wife and daughter simultaneously cried out that they saw a brown bony arm at the moment withdrawn from the door. They did this so completely together, that he was convinced that each saw the same thing.

M. Joller declares he could cite a long catalogue of witnesses of these things, but that the case is too notorious to need it. It was, indeed, not only the talk of his little canton, but of all Switzerland. To keep the matter quiet was out of the question; thousands came, and the manifestations went on before them in full force and variety. The house was literally invaded. Shut out at the doors, people clambered in at the windows. Among others who came and investigated, were M. Obermatt, President of the Court of Justice, Judge Schalberger, Chancellor Zimmermann, Police Director Jann, Dr. Jose Deschwarden, Dr. Christen, the Land-Captain Zelger, Father Guardian, and the Episcopal Commissary Niederberger. They all went away as much puzzled as other learned and scientific men have been in like circumstances.

Those who may wish for a more circumstantial narrative of this extraordinary case, of which I have selected only a few of the more salient points, if they have not access to M. Joller's book, will find a good account of it in an article by William HOWITT, in the *Spiritual Magazine*, No. 1, Vol. v. I quote its concluding paragraph, which sets forth very clearly what seems to be the *rationale* of the affair:—

“The most striking feature of M. Joller's case is the entire ignorance of the nature of haunting spirits both by M. Joller, the police, and the clergy of the neighbourhood of Lucerne. Father Guardian blessed the house; but there seems to have been no further attempt to expel the troublesome spirits by prayer and exorcism. If the clergy were ignorant on this subject, still less knowledge was to be expected from the police. As for M. Joller, evidently a Catholic

by faith, he seems to have had no idea whatever of getting rid of his persecutors by prayers and earnest appeal to the God of all spirits. A worthy man, he goes on suffering both from the spirits of the house, the spirits of the Press, and the spirits of the public, and is actually driven from his home and natal property, without an idea that these troublesome guests might have been sent away instead. It is a fine example of the mischiefs of neglecting to study the mysteries of spirit-life, as revealed by such a host of modern instances. These were evidently unhappy Spirits seeking aid from the first mediums they could meet with. They found these in M. Joller's house; but they were mediums without that knowledge which mediums instructed by Spiritualism possess. These unhappy souls were repeatedly heard sobbing and groaning, and exclaiming, "*Erbarmet euch meiner!*" ("Have pity on me!") They wanted the prayers and good offices of M. Joller and his family, and failing to find them, failing to make them comprehend this, they grew desperate; the worst instead of the best feelings of their natures were excited, and in their rage at being able to make these mediums perceive but not to understand them, they grew to resemble fiends in their wild passions rather than miserable suppliants. The consequence was, that, instead of being soothed by sympathy and raised and refined by prayer, instead of being thus gently dismissed on an upward course, as the Seeress of Prevorst often dismissed such, M. Joller was most unnecessarily driven in distress from his own long-loved hearth. M. Joller, with all his worth and secular knowledge, is, in fact, the exile and victim of ignorance—and a standing warning to men of education to pay some little attention to the psychological facts that are daily rising around them.

"It is satisfactory to see that a learned professor of one of the Swiss Colleges has prefaced M. Joller's pamphlet by an assertion of the truth and the real nature of these phenomena, and contends that it is the duty of psychology and natural science, not to ignore these frequent facts, but to throw fresh light on them by honest inquiry."

CHAPTER XXIX.

MANIFOLD PHASES OF SPIRITUAL AGENCY.

THE gentle British public is constantly, from one source or another, hearing something about *Spiritualism*, or *Spirit-rapping*, as it is popularly designated. Mr. DICKENS, in one of his pleasant Christmas numbers of *All the Year Round*, condescended to enlighten as well as enliven us by his portraiture of a Spiritualist; from which it appears that a Spiritualist is a "goggle-eyed gentleman," who "passes the night, as indeed he passes the whole of his time," in listening to Spirit-rapping and noting down inquiries made in this way by Socrates about his health, and how he likes travelling; and information from Galileo, that water will freeze when it is cold enough—and so forth.

Now, this is all very well in its way, and, perhaps, as a piece of Christmas fun, to be taken with mince pies and roasted chesnuts, very seasonable; we laugh at it as we do at the pantomime, and are in no more danger of taking it for reality than we are the stage metamorphoses of distressed lovers into harlequin and columbine, or the sausage purloining propensities of wicked old pantaloons. But when Mr. Dickens, in his choice phraseology designates a Spiritualist as a "Rapper," and would have us believe that both terms are synonymous, he does but ignorantly echo the popular representation and belief upon this subject; *Spiritualism* and *Spirit-rapping* being in fact generally used as convertible terms. This view is however an erroneous one, and is calculated seriously to mislead. The term "Spirit-rapping" expresses but *one* of the simplest of the *varied* phenomena of modern Spirit-manifestation; and its employment to express these in their totality, is altogether inadequate and false, tending only to excite a low, meagre, and ridiculously erroneous conception of the whole subject.

Having for some years past investigated these phenomena, and availed myself of the opportunities afforded me for personal observation of them, under circumstances precluding all suspicion as to their genuineness, I think that, with a view to dispel the foolish notion referred to, it may be well to present a brief general statement of the leading phenomenal phases in which, at the present day,

Spiritualism is presented to us. A particular and exhaustive enumeration of them would be tedious, and, perhaps, impossible.

Before doing so, however, as a preliminary observation, necessary to a right understanding of the matter, it may be needful to remark that there are persons in some way peculiarly constituted, whose presence appears to furnish conditions requisite to enable Spirits to act upon matter, or to manifest their agency in any way cognizable to men. In what this peculiarity consists, whether it be chemical, electrical, magnetic, odyllic, or in some combination of these, or in what else, it would lead me too far from my present purpose to consider. At present, I would only point out the fact that the presence of one such person at least is necessary in every circle before any spiritual manifestation can be obtained. Such persons in past times have been variously called "seers," "prophets," "revelators," "inspired persons," "gifted persons," "instruments," etc. They are now called *Mediums*.

The most common form of the manifestations, and that which is generally most easily obtained, is seen in:—

1.—*The Rappings, Table-tippings, and other sounds and movements of ponderable bodies.* The persons assembled place their hands lightly on a table, and, if a suitable medium is present, in a short time, sounds, like raps or detonations, are heard on the table, the chairs, the walls, or the floor, often varying in power and tone. I have heard them faint, as if made by the fingers of a young child; again, as if made by the knuckles of a strong man; and again, upon the floor, as if produced by a crutch: in the latter case, a lady present informed the circle that that was the mode in which the spirit of her grandfather signalled his presence to her; and that when living, he was in the habit of thumping his crutch upon the floor, producing just such sounds as were then heard. All present saw exactly the spot whence the noise came, though no crutch or other means of making the sound was visible. Again:—"Sounds such as are occasioned by the prosecution of several mechanical and other occupations, are often heard; there are others which resemble the harsh voices of the winds and waves, with which occasionally harsh creaking sounds are mingled, similar to those produced by the masts and rigging of a ship while it is labouring in a rough sea. At times powerful concussions occur, not unlike distant thunder or the discharge of artillery, accompanied by an oscillatory movement of surrounding objects, and, in some instances, by a vibratory or tre-

mulous motion of the floor of the apartment, or it may be of the whole house wherein the phenomena occur”*. At other times, instead of sounds being heard, extraordinary movements of the table are seen, it rising and falling vertically, or perpendicularly, and to different elevations off the floor, or sliding along the room first in one direction, and then in another, or moving rapidly round it. These phenomena, as I have said, usually take place with the hands of some or all of the persons present resting lightly on the table; this, however, is not always necessary, as, on more than one occasion, I, like many others, have seen the table rise from the floor without any contact, and respond by signals, or by the alphabet, to questions that have been put, and even beat time to an air that has been played, no one being nearer the table than from two to three feet of it. Human beings also have frequently been raised off the floor and floated round the room in the presence of numerous persons.

That intelligent responses are obtained by these means is a hard nut for anti-spiritualists to crack; they might very plausibly allege that sounds and the movements of objects by no known natural agency, however strange, are not sufficient to satisfy a reasonable mind that there is any Spirit *ab extra* concerned in their production; but when these are made to serve as a code of signals by which questions are answered, intelligent communications given, and numbers indicated, and these often of a kind unthought of, and unexpected by all present;—then it seems evident that a more occult force is at work—an intelligent though invisible actor is demonstrated. Published and authenticated facts of this kind are before the world in abundance, and they may be multiplied to an extent to meet any reasonable requirement.

2. *Spirit-writings and Spirit-drawings.*—The former of these modes of communication is not unfrequent. Usually, the medium holds a pencil in hand as for writing, and, sometimes immediately—sometimes after a few minutes, the hand goes into involuntary motion, forming letters, words, and sentences, making an intelligent communication or reply to some question, verbal or mental, that has been asked. These communications are written sometimes slowly, at other times with almost inconceivable rapidity, and in various

* A Memorial to the Honourable the Members of the Senate and House of Representatives of the United States, in Congress assembled.

handwriting, and sometimes in foreign languages. The name of a deceased friend or relative is frequently appended: sometimes the signature is given of an entire stranger. With some mediums the hand is simply used mechanically, the medium not having the slightest idea of what is being written; with others, this is accompanied by impression as to the immediate word or sentence that is to be written, but no further. I know one medium who sees before him in the air, or upon the table, the word he has to write. Sometimes, instead of writing, the hand will go into drawing geometrical forms; or fruits, flowers, figures, and symbolical representations will be thus produced. I know a lady, who had no knowledge or experience in drawing, but through whose hand most exquisite flower and fruit pieces have been drawn; these, however, are not of a kind that the botanist would recognise; they purport to be drawings of spiritual fruits and flowers; and certainly they appear to accord with this representation.* Cases of direct spirit-writing—that is, not requiring the intervention of a mortal hand, are comparatively rare. Baron Guldenstubbé, of Paris, has, however, furnished incontestable evidence that this direct spirit-writing, and in various languages, has been obtained † The Hon. Robert Dale Owen has obtained this direct spirit-writing on paper supplied and examined by himself, marked with his own crest, and written upon before his eyes, without the possibility of any one touching it. It has also been obtained in the presence of the Emperor and the Empress of the French.

3. *Trance and Trance Speaking*.—Trance is a state of abnormal unconsciousness spiritually induced. In this state the trancee frequently speaks as from a Spirit—sometimes in long and sustained discourse, sometimes in a foreign or in an unknown tongue. I have scores of times heard persons of but little education discourse when in this state, with an amplitude of knowledge which I am sure they did not in themselves possess, and with a logical coherence and power of expression, of which in their normal state they were incapable; and this, too, under circumstances precluding all possibility of premeditation, being in reply to questions by myself and friends upon topics of an abstruse or technical nature, and of which no previous intimation had been given, or

* Those who wish for further particulars concerning these drawings, may consult WILKINSON'S *Spirit-Drawings: a Personal Narrative*. Chapman and Hall.

† See BARON GULDENSTUBBÉ'S *La réalité des Esprits et les Phénomènes merveilleux de leur Ecriture directe démontrées*. Paris, 1857.

could have been conveyed; and the ideas so communicated being sometimes alike foreign to the mind of speaker and hearers. This state is similar, if not identical with that sometimes induced by Mesmerism. Indeed, Spirits aver that it is the result of *spiritual magnetisation*, that there is a blending of the spiritual magnetism of operator and subject, and also a *de-magnetising*—a temporary removal of the magnetism of the body—a tearing down of the veil which hides the unseen, and that thus the spirit of the magnetizee is enabled to come into *rapport* with spiritual objects and beings. This leads me to notice—

4. *Clairvoyance* and *Clairaudience*.—It matters not what the opinions of clairvoyants and clairaudients may be in their normal condition; in these states, they, almost invariably, when their minds are not purposely otherwise directed, speak of seeing and hearing Spirits; they describe them, enter into conversation with them, frequently give medical prescriptions as from some deceased physician whom they name, speak of seeing spiritual scenery, and, in short, they as to their spirits, seem to be intromitted into the spiritual world. Some remarkable instances of clairvoyance in illustration of Spiritualism will be found in Dr. DIXON'S *Hygienic Clairvoyance*, to which I would refer the reader.

5. *Luminous Phenomena*—are sometimes seen at spiritual *séances*. They are usually described as very brilliant, sometimes they appear as stars, or as balls of fire, at other times they shoot meteor-like through the apartment, or gleam over the walls, or appear as luminous currents circling round a particular centre, such as the hand of the medium, the pencil with which he is writing, or some object in the room.

In the before-quoted Memorial to the Congress of the United States of America, presented in April, 1854, and signed by thirteen thousand citizens, praying for the appointment of a Scientific Commission to inquire into the facts of Spiritualism; the memorialists state that among other phenomena,—“Lights of various forms and colours, and of different degrees of intensity, appear in dark rooms, where no substances exist which are liable to develop a chemical action or phosphorescent illumination, and in the absence of all the means and instruments whereby electricity is generated, or combustion produced.” I have referred to some instances of this class of phenomena at page 320.

6. *Spiritual Impersonation*, or the representation or reproduction

in a medium of the actions, manner, gait, deportment, and other peculiarities which distinguished the actuating spirit in the earth-life. For instance, I have seen in an entire stranger, the peculiar disease, and the closing scenes of the mortal life of a spirit known to me, represented with painful fidelity. This peculiar kind of action, so far as I have observed, is exhibited only in the state of trance.

7. *Spirit-Music*.—A musical instrument, say a harp, or an accordion, being held or suspended in the hand of the medium, or of some person near him, tunes are sometimes played on it by invisible agency, often in a very superior manner—sometimes it will be a known and familiar tune—at other times spirit-music will be thus improvised. Robert BELL, in the *Cornhill Magazine*, Dr. Wilkinson, and many others have borne witness to facts of this class.

I know persons, who often, when alone, unexpectedly, hear delightful music—apparently in the air, resembling and yet unlike any other they have heard. In the obituaries of eminently religious persons, I have seen the same fact recorded of them. In the Memorial to Congress I have referred to, it is stated that, “harmonic sounds are heard, as of human voices, but more frequently resembling the tones of various musical instruments, among which, those of the fife, drum, trumpet, guitar, harp, and piano, have been mysteriously and successfully represented, both with and without the instruments, and in either case, without any apparent human or other visible agency.”

8. *Visible and Tactual Manifestations*, such as the appearance and touch of Spirit-hands. Some striking instances of this kind attested by Dr. WILKINSON, in a letter to the *Morning Advertiser*, are published in Mr. HOME's *Incidents in My Life*. A published lecture by Mr. RYMER on *Spirit Manifestations* records the same facts, which are further corroborated by other witnesses; I may also refer to the testimony of Mr. Robert BELL, in the *Cornhill Magazine*, confirmed by Dr. GULLY of Malvern, in a letter to the *Morning Star*; and to the experience of Mr. William HOWITT, published in his *History of the Supernatural*, and in his letter to the Rev. Granvil FORBES, given by that gentleman in the Appendix to the second edition of his *No Antecedent Impossibility in Miracles*.

9. *Spirit-intercourse by means of the Mirror, Crystal, and Vessel of Water*.—A mode of communication which, though not very prevalent, deserves to be named, if only for its antiquity. The most voluminous account extant of this mode of intercourse is given by

the learned Dr. DEE, in a scarce folio, published 1659, entitled, *A True and Faithful relation of what passed for many years between Dr. John Dee and some Spirits*. In the library of the British Museum is an unpublished MS. in five volumes, formerly belonging to Sir Hans Sloane. It is described as *Journals of Magical Processes, Appearances of Angels, Spirits, &c., and Conferences with them, from July 24, 1671, to December 18, 1688*. (The press mark is 102 d.) I am myself acquainted with a gentleman who has upwards of twenty manuscript volumes of communications, chiefly on moral and religious subjects, received in this way.

To these modes of spiritual manifestations, I may add such well-known phenomena as—

10. *Apparitions of the Departed*.—Attested as they are by a mass of evidence, which in its aggregate appears incontrovertible; while all the laboured efforts to account for them on any theory which excludes their spiritual reality, in my judgment suffer under this capital defect, that they are inadequate to meet the world-wide facts by which such theories are confronted.

11. *Visions and Previsions*.—That men have had visions of the spiritual world, and of spiritual things, I suppose no Christian will deny, as many instances of the kind are related both in the Old and New Testament; and I see no warrant either in Scripture or reason, to believe that they have ceased. Many cases of spiritual vision are recorded in the lives of pious men, of the truth of which we have no reason to doubt. Human nature is the same now as in the olden time; men are subject to the same physical and psychical laws now as then, and if subject to the same conditions, why should not the same results follow? Why may we not believe that the spiritual sight of Swedenborg was opened as well as that of the prophet's servant? Why may we not believe in the spiritual visions of Col. Gardiner or of Judge Edmonds, as well as in those of Balaam, the hireling prophet? My object now, however, is not to argue the fact of spiritual vision, but to instance it as one of the modes of Spirit-manifestation.

12. *Dreams*.—Of course I do not mean that all dreams, nor even that all dreams of a spiritual kind, are to be regarded as verities, or as communications from the unseen world, but simply that communications from thence are *sometimes* made to us by this means—that facts and truths are *sometimes* revealed to people in dream which cannot rationally be accounted for on any other hypothesis.

13. *Presentiments*.—True, people may mistake their own fancies for presentiments, but often the presentiment is too clear and definite, and its correspondence to the event too exact to admit of such explanation, and, in the lives of some persons, too frequent to allow of their being regarded as unconnected coincidence. This phase of the subject, it is obvious, is closely allied to—

14. *Spirit Influx*.—By which feelings ideas and sentiments are infused into the mind. Of all modes of spiritual intercourse, this is probably the most universal and the least understood. Swedenborg has written on this more fully and to the point than any author whom I know, and to him I must refer the reader who is desirous of a further exposition of this branch of the subject—the largest of all, the most central, perhaps, even comprising all the others; at all events it is immediately connected with the deepest things of the soul, and of its union with the spiritual world.

15. *Involuntary Utterance, and Speaking in Many Tongues*.—These are not the least noteworthy of the modes and evidences of Spirit-intercourse. They are not confined to the trance state, or to modern mediums; and both the kind and quality of the utterance often transcend the normal capacity of the speaker. In the history of the Camisars, in the preaching epidemic in Sweden, and in the late Ulster Revival, children and people unable to read, under spiritual influence have prayed, preached, and quoted Scripture with an eloquence and power and felicity of expression which amazed all who heard them. In Mr. Irving's Church, "the utterances" were sometimes in foreign languages, as well as in the unknown tongue. This, as we have seen, was called by them, "speaking in the power," and its supernatural character was avowed.

In a letter to the *New York Tribune*, July, 1859, Judge EDMONDS, after adverting to some instances of persons under spiritual influence speaking in an unknown, but "what seemed to be a well-organised language;" gives the names and addresses of thirty-five mediums who "have spoken (known) languages with which they were previously unacquainted; . . . occurring in the presence of hundreds of witnesses, testified to under circumstances which preclude all idea of collusion, and establishing the fact as conclusively as human testimony can do so." Among others, he tells us:—"My daughter, who knows only English and French, has spoken in French, Greek, Latin, Italian, Portuguese, Polish, Hungarian, and several dialects of the Indian, and sometimes not understanding

what she said, though it was understood by the auditor to whom it was addressed."

In his *Saints Everlasting Rest*, BAXTER remarks:—"Who can give any natural cause of men's speaking Hebrew or Greek, which they never learned or spake before; of their versifying; their telling persons that are present their secrets; discovering what is done at a distance, which they neither see nor hear? Fernelius mentioneth two that he saw; whereof one was so tormented with convulsive pain, sometimes in one arm, sometimes in the other, sometimes in one finger, &c., that four men could scarcely hold him, his head being still quiet and well. The physician judged it a convulsion, from some malignant humour in the *spina dorsi*; till, having used all means in vain, at last the devil derided them, that they had almost destroyed the man by their medicines. The man spoke Greek and Latin, which he never learned; he told the physicians a great many of their secrets." &c.

COLQUHON, in his *Isis Revelata*, remarks:—"Many authors have noticed this phenomenon of speaking a language unknown to the individual in his ordinary state; and it will very frequently be found coupled with the prophetic faculty, as arising out of the same or similar conditions. Among these authors, passing over the ancients, I may mention Pomponatius, Lemnius, Gainerius, Ficinus, Forestus, &c. Pomponatius (*Lib. de Incant. c. 4.*) refers to the story of the wife of Francis Magresi, who in an access of melancholy, spoke in various languages, and when cured by medical treatment, lost all knowledge of these tongues. The author of the *Chiliads* (*in Declam. pro Laudibus Medic.*) mentions the case of an Italian, who, in a fit of mental aberration, (*novo ex membris furoris genere correptus*), spoke good German, a language previously unknown to him when in health, and which he again forgot when cured of his disease. Gainerius (*Ex Gentile in Quest. de Incantatione*) relates several instances of persons, male and female, who spoke languages which they had not previously known."

Colquhoun proceeds to quote other instances from Lemnius, Morhof, La Motte le Vayer, Charron, Valesius, Huarte, Sennertus, &c.

16. *Possession*.—There is reason to believe that many persons treated as insane are only so in the same sense as were the demoniacs of old. We have the high authority of ESQUIROL for believing that there are cases of possession even now; and Dr. WILKINSON, convinced of the same fact, has published *A Proposal*

to treat Lunacy by Spiritualism, as a curative agency. Judge EDMONDS, of America, writes:—"I know something of the disease of insanity. My professional and judicial life has compelled me to study it, and I have communed with several who died insane; and I am convinced that there are no means known among men that can do so much to cure and eradicate the disease as spiritual intercourse well understood and wisely guided. How long it will be before those whose speciality the disease is, will have the good sense to look into it, instead of condemning it without inquiry and without knowledge, time must determine."

The foregoing *catalogue raisonnée* of some of the various modes of Spirit-manifestation, as I have before intimated, is by no means an exhaustive one; but I trust it may satisfy the reader that the question is of a large and comprehensive character. It is not one of our own time alone; its roots lie deep in history and in human nature, and it branches naturally into some of the deepest questions in science, philosophy, and theology; but into this, as well as into the evidence in proof of the reality of present spiritual manifestations, I must here forbear to enter; but I would ask my readers to suspend their judgment till they have made themselves acquainted with the evidence, and not to trust newspaper critics, who, in general, present only a sort of Brocken-spectre—an enlarged image of the public opinion they reflect. Hence it is the custom of the Press (with but rare exceptions) totally and systematically to ignore all facts and evidence favourable to Spiritualism, while it prominently brings forward any statements or representations which may place it in an unfavourable light. The *suppressio veri*, and the *suggestio falsi*, are tools which it seems to be too often thought no editor's kit can be considered complete without. More frequently, however, misrepresentations on this matter arise, I believe, from sheer crass ignorance about it.

The reader will also understand that this is no manifesto of a Spiritualist's creed, but rather, is a list of some of the observed facts of Spirit-manifestation. These facts are each and all only the portals to a true spiritual reading of the soul and the universe of God; they may well arrest our more serious thought; yet, even the full acceptance of them as facts, will not, in the highest sense, make a man a Spiritualist, but they will enlarge his knowledge, and make him more open to receive the holy inner teaching of his soul,

when he allows it to be spoken to by the kingdom of God which is within him. True Spiritualism is God in the soul.

It is remarked in the *Westminster Review*, that—"In all regions of speculation we see men beginning with the highest and most insoluble problems, and gradually lowering their ambition, till, having painfully secured a stable position on the lower ground, they once more raise their aims to the highest." The outward manifestations of Spiritualism are but the starting point of the inquiry, not its goal. They fully secure that "stable position on the lower ground," from which earnest seekers after truth may "once more raise their aims to the highest."

CHAPTER XXXI.

TEACHINGS.

"WHAT are we to understand by the teachings of Spiritualism?" asks the Rev. H. WELLER, in a religious publication called *The Crisis*. A very pertinent question. One which every man, every Spiritualist in particular, should well consider. We are all deeply concerned in it, and the sooner we are alive to that fact, the better. If any who believe or know that Spiritualism is true, suppose its purpose is to dissipate *ennui*, and furnish amusement for idle hours, they must be even more foolish than they are charged with being. The clever people, who treat Spiritualism as a *funny* subject, a fit theme for jokes and caricature-cartoons, may be excused, for they know not what they do, and are "ignorant of their ignorance;" but all who recognize Spiritualism as a serious verity should be anxious to learn whither it tends, and what are the lessons it teaches. To answer this question in all its length and height and breadth, would require a fulness of knowledge and depth of insight not hitherto attained; and, for myself, though it has occupied much of my earnest thought, this has only the more convinced me how inadequate must be any answer to it that I can furnish. Even the study of a life-time, it is certain, would still leave the inquirer with little more than a few pebbles gathered upon its beach, and the vast and exhaustless ocean of its truths, principles, and laws, would still lie before him unexplored.

In spiritual, as in natural science, we must ever be on our guard against premature theories and hasty generalizations. The best views we can herein attain should still be held only as provisional, partial truth, perhaps, but not the rounded and absolute truth, to which a higher light and a consummate and perfect knowledge of the subject would conduct us.

Next to the attainment of truth, the most important thing in this, or any inquiry, is the avoidance of error, and if in our investigation some misapprehensions can be cleared away, and some prejudices removed, a great step will have been gained. In rooting out these rank weeds, the soil becomes better fitted for the growth of healthful vegetation and floral loveliness. If our present knowledge of Spiritualism and its teachings is comparatively small, and we have, therefore, to speak with diffidence on many most interesting points in relation to it; we may at least with considerable confidence affirm what those teachings *are not*. It is of some use to tell people which is certainly the *wrong* road, even though we may not be able to direct them very far on their journey in the *right* direction. I, of course, assume the truth of the phenomena of Spiritualism: the question, in my understanding of it, would be meaningless on any other hypothesis. If Spiritualism be simply a bundle of delusions; if, as a fact, it has no existence, we need not trouble ourselves about its teachings.

First, then, we must be careful to distinguish between the teachings of *Spiritualism*, and the teachings of *Spiritualists*, which latter is only another name for a creed. This distinction should be as obvious as its confusion is common, and not more common than hurtful. Beyond the common acknowledgment that Spirits have always held, and do still hold intercourse with men in the natural world, there is among Spiritualists but little necessary agreement; not but that, in my judgment, at least, this truth involves many other most important truths; but concerning these, as all have not before them the same range and variety of facts; as they differ in their powers of comparison and reasoning, in their idiosyncracies, their education, religion, philosophy, and modes of thought, and in their several antecedents; there will be corresponding divergencies in their conclusions, even from the same facts; and, with the conviction of Spiritualism there may, in some minds, co-exist notions inconsistent and even logically incompatible with it. It would lead me too far to trace this in detail, but the history of the fight for every new truth, furnishes an instance of the individual mode in

which it has always found its admission into the human mind. Spiritualism is not a new religion, but a quickener of the soul. An acceptance of the law of gravitation does not bind all the various sects into one, nor rectify all their false notions and narrow creeds. So neither does a belief in the facts of Spiritualism. One will follow them into philosophy, another into religion, another into both. One will make them a pastime, another will see in them not even enough for sport. But there is one point to which objection is made from ignorance of this law on which so extensive and injurious a misunderstanding prevails, that a reference to it becomes necessary. It is alleged that, in America, at least, Spiritualists generally are deniers of Christianity, and are absolutely hostile to the Bible and its teachings. As I cannot endorse the extravagant statements on this head which have been so widely circulated, so neither would I conceal that, so far as I can gather from the tone of transatlantic spiritual literature, there is, to a painful extent, a basis of truth for these exaggerations. But the point to be proved is, that this antagonism, to whatever extent it exists, originated in the spiritual belief, and is a consequence of it—that whereas before men accepted it, they were Christians; since they received it, and through having received it, they have ceased to be so, and have become anti-Christian. Now, I think it will be found upon investigation that while there are Spiritualists of almost every religious persuasion both in and out of Christendom, yet, the Spiritualism of to-day has fallen chiefly among those who were outside of all churches and religious organizations.

Professing Christians as a rule would not hear of Spiritualism, they did not want to know more about the Spirit-world. Herein seems to me its providential mission, and how sad, yet how natural, that those who call themselves the religious classes should be its bitterest opponents. They seemed to think it even a sin to inquire further, they had light enough already; perhaps, a little more would show the dust and cobwebs in their spiritual habitations, and, from very shame, they might be put to some trouble to sweep and garnish them afresh; so, they concluded to put up their shutters, and, if Spiritualism met them in the streets, to frown upon it as not being either respectable or needed, and to pass by on the other side. But, with those previously unable to realize a belief in anything beyond nature and the present life, it was not so. Viewing all things from the ultimate and outer plane of being, metaphysical and

theological argument seemed to them at best but of dubious nature and of little cogency. In place of doubtful disputation they asked for facts. A reference to the facts of the Bible only added to their perplexities. They asked, if Spirits manifested their presence, and intervened in human affairs, and if there was a providence in the Bible times, why are they not to be discerned in our time? If such were possible in past ages they must be possible in this age, and the need of them is as great now as then? To this, what satisfactory reply could be given by those who believed that this kind of evidence was now a mere matter of ancient history, and that God was nearer to the world in those days than in these? Instead of the miracles being evidence of the truths for which they were cited, they simply brought the books recording them into discredit, and caused their indiscriminate rejection. But Spiritual manifestations in the present time, under their own eyes, which they could witness for themselves; this was just the evidence they needed—just that adapted to their state. Indeed, they were the very demonstration of which they were in quest. To them they were the revelation of the certainty of a Spirit-world, and of an hereafter life, which the current cold theology had obscured from view. Only with this new conviction could Christianity become to them a possibility; without it there was no fulcrum to which the lever of Christianity could be applied.

True, many of the most important consequences or “teachings” of this fact would at first be but dimly perceived; their unfoldment would be gradual; old prejudices would impede the growth of new convictions, and, perhaps, arrest that progress which the soul from this new vantage-ground might have gained; but even so, those in whose hearts this vital truth had gained possession must be nearer to Christianity than they were before, for it gave to them demonstrations of the Future Life of Man, with all the consequences that must necessarily flow from such a knowledge. None of the existing teachings of churches had been able to do them this inestimable service. The blunder is, in regarding as a consequence of Spiritualism notions and states of mind existing anterior to its reception, and derived from a false philosophy which Spiritualism when studied in its principles tends more or less quickly to eradicate.

I go yet further, and affirm advisedly that Spiritualism is eminently adapted to remove what is usually to the sceptical mind, an

insuperable obstacle to the recognition of the truth of the Bible history. To the "free thinker," the miracles, prodigies, apparitions, and other spiritual phenomena recorded in the Bible are utterly incredible; and the more educated and scientific he is, the greater does this incredibility appear to him. Now, I put it to the reader's common sense, whether a belief in the phenomenal facts of modern spiritual manifestation, such as have been seen and recorded by living witnesses, must not, more than any abstract reasoning or attempted historical verification, show how utterly untenable this ground of unbelief really is. Is *he* less likely to believe that a visible Spirit-hand wrote upon the walls of Belshazzar's palace, who has seen a Spirit-hand tracing characters under his own eyes? Is *he* less likely to believe that the Apostles spoke in unknown tongues, "as the Spirit gave them utterance" who has heard mediums under spiritual influence speak languages with which they were totally unacquainted? Is *he* less likely to believe that angels rolled away the stone from the door of the sepulchre, who has seen heavy objects moved by invisible agents in his own apartments? Is *he* less likely to believe that Philip was carried from Gaza to Azotus, who has seen a medium taken up from the floor by an invisible power, and floated in the atmosphere, about the room, in the presence of numerous witnesses? Is *he* less likely to believe in the apocalyptic visions and in the Spirit-voices heard by John the Revelator, and in the touch of the Spirit-hand felt, and in the Spirit-men seen by the prophet Daniel, who knows that spiritual visions and apparitions of spirit-men are seen, that the touch of Spirit-hands is felt, and that the words spoken by Spirit-voices are heard, *now*? Surely, no men can have the same assurance of the truth of these Scripture narratives, as those who have had experience of the analogous spiritual facts, occurring at the present day.

Again, we must not confound the teachings of *Spirits* with the teachings of *Spiritualism*; though this is a mistake perhaps even more common than the one just pointed out; and it is one to which inquirers are especially liable at the commencement of their investigations. We are apt to import into this, as we do into other inquiries, the notions gained elsewhere; and one of these prevalent notions, is, that spirits know almost everything and can do almost everything. Spiritualism effectually dispels this delusion. The investigator soon learns that Spirits are not a kind of minor gods, but that they are men like ourselves, differing from us only in not

having the same visible body—that they are fallible, and, so far as at present known, no more to be implicitly relied on, as guides of opinion and conduct, than men on earth. This is the order of Providence. God has given to each of us conscience and reason, not to rust in sloth, but to be kept pure and bright by constant use and ever-increasing exercise. It is true that in their use we may make many mistakes, and it is pretty certain that we shall do so, even though we exert our utmost efforts to avoid them; and this should teach us to be modest and charitable; but the sum of all mistakes arising from the limitation and imperfection of the human faculties will be far short of the capital mistake of surrendering them to another's guidance, and burying in the earth of the sensual nature, the talents, be they few or many, which God has entrusted to us that we may faithfully employ them in His service. The true spiritual theory is not necessarily that which spirits teach, but that which commends itself to the deepest intuitions of the spiritual man, and the fullest and freest exercise of his reasoning powers.

If these reflections are sound, they show not only the need of conducting this inquiry in a spirit of careful discrimination, but I think they also indicate what appears to me the true *method* for its prosecution. I will endeavour to illustrate this by a few considerations and examples.

Astronomy reveals to us the movements of the heavenly bodies, and the laws which regulate their motion. Geology makes us acquainted with the past states of the earth, and the forms animate and inanimate that once peopled it. Chemistry teaches us the properties and constituent elements of bodies. As physical science consists in a knowledge of the facts and laws of the material world, so psychical science must consist in a knowledge of the facts and laws of the soul; and, as we can learn of the material world only by the study of its phenomena—the varied manifestations of invisible force; so we can learn of the spiritual world only in like manner. The same method of study must be pursued in both. We must observe and collate facts, and see what these facts teach. We must study phenomena ere we can attain to the understanding of their governing principles. In doing so, the most diligent and careful student will often blunder. How many crude hypotheses, how many erroneous and partial theories have been put forward in geology? Yet geology is a true science. The corrective to any wrong induction that the geologist may make, is to be found in a larger and more

careful study of the facts of that science. As these become more fully and better known, geological science becomes both more comprehensive and more accurate. So with psychical and spiritual science. The Spiritualist, like the geologist, may read his lesson wrongly, may build his conclusions on insufficient data. To correct his judgment, he must compare his experience with the experience of others, and the experience of the present with that of the past; and sometimes, even then, suspend his conclusions till further facts are known.

As the oak is contained within, and is the outgrowth of the acorn, so the teachings of Spiritualism are contained within, and are the outgrowth of its phenomenal facts. Only let the student be sure that what he regards as its teachings *are* the outgrowth of the *facts*, and not of *fancies* about the facts. To thoroughly understand these facts in all their relations and consequences, in a way entirely satisfactory, would require vast knowledge and vast powers; an intimate knowledge of the laws of matter and of mind, of the imponderable elements and magnetic forces, and a deep spiritual insight and clear perception of the relations between the psychical and the physical cosmos. At present, and perhaps for a long time, our chief work must be to gather together the materials for the building this goodly edifice, here a brick, and there a plank; when all is ready, in the providence of God, the master-builders will appear.

But each one who has had any considerable experience in Spiritualism may, even now, answer the question relatively, if not absolutely; little as he may know compared with what he is conscious he does not know of it, he may yet point out how its teachings are understood by him, and the mode by which in his judgment more light from them can be best attained. Especially is it incumbent upon those who are urging Spiritualism upon public attention to do so on fitting occasion; hence, and with a view to excite thought upon this subject, the present response to the inquiry of the *Crisis* as to what is meant by "the *teachings* of Spiritualism."

Pascal remarks that—"The immortality of the soul is a matter which so essentially concerns man, and touches him so nearly, that we must have lost all sense of feeling if we are indifferent on this engrossing subject."

Now I affirm that this immortality "which so essentially concerns man, and touches him so nearly," is demonstrated by Spiritualism

as it can be demonstrated in no other way.* Philosophy has debated it for ages and still left it an open question. It is true that Christianity affirms it, and in its origin attested its truth by wondrous spiritual manifestations, and that, even now, Christians appeal to these as its chief evidence. Take these out of the New Testament, and what evidence of the soul's immortality can Christianity give which Paganism had not given before? It is questionable if it could give as much. In some Christians this faith in the soul's immortality is strong and earnest; but more frequently it moves with slow and tottering steps, supported only by education and by habit. In either case it is to them a faith only; but to those who have had experience of the facts of Spiritualism it is something more. They have not only faith but *knowledge*; to them all doubt is dissipated, it is a demonstrated reality, one of the fixed facts of the universe. When the reality of motion was denied, the philosopher got up and walked; in like manner Spiritualism answers the question, "If a man die shall he live again?" not by appeals to authority, nor by verbal argument, but by pointing to the fact that the so-called dead manifest their continued presence and agency in our midst. Could the Christian world fully recognise the reality of spiritual manifestations *now*, its present traditional dead form of faith would become instinct with a new life which would pulsate in every artery, nerve, and fibre. The difference would be like that of the bare wintry tree, and the same tree called into new life by the breath of spring, and clad in all the rich beauty of its summer foliage. In giving a full assurance of the *certainty* of the hereafter life, Spiritualism, as the *Crisis* admits, "will serve a good end against the naturalistic tendencies of the age, especially in England."

So also, in *The Intellectual Repository* for July, 1860, the editor, writing *against* Spiritualism, admits that—"It is an incontestable fact that *materialism* dreadfully abounds; this materialism chains men's minds down to mere matter, and causes them to immerse all their governing affections in merely earthly things. Mammon is

* To prevent the possibility of cavil or misapprehension, it may here be advisable to state that I use the term "immortality" to signify the Future Life of man after the death of the body. I am aware that the question has been raised whether this necessarily involves "immortality" in the strict sense of the word. Possibly, it may not *necessarily*; though it will be generally conceded that it does so *practically*. Absolute demonstration of immortality is of course impossible, as it necessarily transcends all experience; but in proving that man survives the body, and that there is a spirit-world, the whole fabric of materialism with all its appurtenances is swept away; and if there be any further discussion of the question, it must be carried into a higher sphere; it is no longer (even in seeming) a physical, but a *moral* question.

their chief god, and Venus, Bacchus, and Mars are their principal idols. Thus naturalism, as Swedenborg designates materialism, awfully prevails in the church, even where the appearance is to the contrary. *A knowledge of the spiritual world is the greatest desideratum of the age. There can be no improvement in an upward direction without this knowledge, nor can there be any living faith in a life after death.* Now, it may be that spiritualism is permitted for a season, as a means of breaking up this dreadful materialism, and the prevailing infidelity as to everything spiritual that rests upon it. Many minds, it is said, *and we believe it*, have been awakened by Spiritualism and its effects, to a conviction that there is a spiritual world, and a life after death; and that man retains his identity, and still exists in a human form, with everything mental and sensational, in very much greater perfection than when in the world. He is in a spiritual body adapted to the spiritual world, and has lost nothing by death but his gross earthly body, which he wants no more. Hence the mere clay fabric of materialism is shattered by this miraculous (P belief, because it comes home to the very senses, and *meets materialism on its own ground. Spiritualism, it cannot be doubted, has, during the last fifteen years, done much to shatter these rocks of infidelity, and to move men's minds in the direction of a faith in the spiritual world, and of a life after death.*" And the Rev. J. P. STUART, also, like the editors of the *Intellectual Repository* and the *Crisis*, a disciple and preacher of the doctrines of Swedenborg, declares :—" We might see for ourselves that we are gaining a most glorious result in the demonstrations of the spiritual world that are given to men of every class; for whether declarations of men who have passed into the other life are true or false, weighty or worthless, wise or nonsensical, one thing is gained by them. Henceforth the world shall know that death is neither a temporary nor an eternal sleep; but, when stripped of his mortal coil, 'a man's a man for a' that.' From henceforth it shall be known that the sphere of immortal life is contiguous to the sphere of mortal life, and that millions of spiritual beings, unseen and unknown, 'throng the air and tread the earth.'"

Again, Spiritualism supplies us with some certain knowledge of the Spirit-world. I do not mean that information which Spirits may give us in verbal description or pictorial representation, and which, in any given instance, may, or may not correspond to fact; but I mean that self-revelment of qualities and states which is disclosed to us in their intercourse and acts; for in these they truly, though,

it may be, unconsciously, manifest *themselves*; perhaps, in a way even contrary to their intentions and verbal communications. Language, we know, is not the only, and often not the best expression of character.

Those who, on receiving the first gleams of light from the opening spiritual intercourse, have anticipated therefrom absolutely reliable verbal dicta concerning all things which appertain to the unseen state of existence, and which come within the province of spiritual powers, feel a deep sense of disappointment and chagrin on finding that the communications from their invisible correspondents are sometimes frivolous and false; and they naturally inquire what they can learn from a source which is thus untrustworthy? This, for one thing:—that these prepossessions concerning Spirits and the Spirit-world, derived principally from traditional modes of belief, do not rest upon any substantial basis,—that in supposing that Spirits are permitted to communicate only what is true and of the gravest moment, they have been under a delusion. You complain, my friend, that the spiritual communications you receive are not to be implicitly trusted. Well, perhaps *that* is the very lesson they are permissively and chiefly designed to teach you, and the one which, in relation to the subject, you most need; and how could they teach it you so effectually in any other way? If you surrender yourself to the *ipse dixit* of any Spirit, or give up the reins of your own judgment into other hands, it is at your peril. That is the simple obvious teaching of the facts themselves. I speak now of those facts only in which the falsehood and frivolity of verbal Spirit-communications are intentional, and unmistakably originate in the communicating Spirits; not of the *supposed* unreliabilities and levities which result from misunderstanding, or from discordant and disturbing elements in the medium and surrounding conditions; the proper examination of which would require a separate and somewhat detailed consideration.

I am happy to know that in this I am only re-asserting what has been affirmed by more qualified investigators. Thus, the *Spiritual Telegraph and Fireside Preacher* (for many years the principal organ of American Spiritualists), in a leading article on "The Unreliability of Spirit-Communications," remarks:—

"The feelings both of friends and opposers, as based upon the unreliabilities referred to, might we think, undergo a considerable modification, if they would look beyond the merely *superficial* aspects of this

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subject, to the grand *phenomenal* significance which, we believe, it was providentially designed to bear to the world. It would then, perhaps, be seen that while a communicating Spirit speaks one language, an entirely different, and it may be, so far as the Spirit is concerned, even totally unintended language, is tacitly borne to the understanding of the reflective receiver of the message. In the former aspect, which is merely the *verbal* and *personal*, the communication may be totally false; in the latter, it may be, and when *properly understood*, always necessarily *is*, absolutely true and infallible. In the former sense, the communication may be simply from the *Spirit*, who may or may not be able and willing to tell us the truth; in the latter, it may be regarded as in some sense a communication from God, and fraught with *infallible* truth highly important for man to know.

"Let us illustrate: suppose that raps to letters of the alphabet, produced by the spirit of a deceased human being, spell out the sentence, "there is no God, no distinction between good and evil, and no moral responsibility." Now taking this in its merely superficial import—the import in which it was evidently intended by the Spirit to be understood—it must, of course, be pronounced totally false. But supposing that it is established beyond a doubt, that this communication actually comes from a human Spirit, is there not something else that is said to us by its means? Most certainly there is, and *that*, after all, is the chief point of value in the whole matter. It is *tacitly* said, among other things, that "human Spirits possess intelligence (and ignorance) similar to that which characterized them while dwellers in the mortal body; and that there are those who are actually so low in intelligence, in morals, and in the perception of spiritual and divine things, as to deny the existence of a God, the distinction between good and evil, and the moral responsibility of man." This is the language of the *phenomenon itself*, and in that sense it may be regarded as the language of God, just as much as the falling apple was to Newton the language of the Great Author of material nature speaking of the general law of gravitation.

"Now if it be a *fact* that there are Spirits in the other world whose intellectual and moral states are such as would be represented by an outer expression like the one above supposed, then it is of great importance that the world, especially the *theological* world, should *know* that fact. But how can the world be made to know it

so certainly as by the fact being permitted to exhibit itself by means of just such a communication? A truth so novel, and so contrary to the generally-received opinion on this subject, would not be likely to obtain credence on any mere *verbal* testimony coming through a rapping, writing, or speaking medium, and therefore it is permitted to come to the world in the language of *ocular and oral demonstration*. The fact, in other words, is permitted to *show itself*.

"So then, if all Spirit-manifestations, in all their multitudinous varieties, were studied simply in their *phenomenal* aspects and bearings, as the facts of the laboratory, of electrical experiments, and of planetary and sidereal motions, are studied by the philosopher, they would be found to open new and almost boundless fields of thought and of scientific demonstration concerning the nature and laws of Spirit existence, the relations between this and the invisible worlds, the conditions, laws, benefits, and dangers of Spirit intercourse, and concerning all things pertaining to the interior nature of man, both in this world and in the world hereafter.

"If, therefore, every merely *verbal* communication that has ever been given by Spirits to mortals is a *false* one (a supposition which we by no means entertain), still the current spiritual phenomena are pregnant with the most profound and important instruction to those who bring to them the proper spirit and powers of investigation."

It may also be noted that the unreliable and frivolous communications which so perplex and mortify sincere and serious inquirers, show most conclusively that they do not proceed from some occult mental operation in those inquirers, as they are directly contrary to their wishes and expectations. Granting, then, that such facts demonstrate that there are Spirits low in mind and morals; that the qualities of human nature, evil as well as good, perpetuate themselves in the invisible world; that some "physico-spiritual manifestations have been connected with a very palpable dishonesty on the part of spirits,"—on the other hand, (in the words of the Rev. T. L. HARRIS, who does not represent Spiritualism too *couleur de rose*):—

"I must conclude that others have emanated from high sources and been attended with benignant consequences. When the field is cleared of disorders, in the putting down of evil, and the preparation

of mankind, we have every reason to expect that matter, no less than mind, will be glorified by frequent displays of the celestial beauties and harmonies. When devout persons tell me of floods of delicious odour diffused upon the air;—of angel-voices heard by the bedside of the dying, or where two or three are gathered together in pure love and holy converse;—of grand and solemn words pronounced by invisible lips, and pulsing along the atmosphere;—of visions of unearthly beauty, where landscapes beam, appavelled in the express purity of the Divine Nature;—when the mother clasps the sweet form of her heaven-nurtured infant;—when wife and husband meet, whom death has no power to part, since the affections of the pure are mightier than mortality;—when the good, the nobly great of other days evince their presence by a dispensation of heroic strength, to fill the bosom with an equal virtue, and inspire it for as true a battle with the evils of the time;—when, *as I know*, through angel-messengers, the seemingly dead are kept from being buried alive; and mariners saved from shipwreck on the wide ocean; and travellers preserved from equal perils,—from fire, or from explosions, or from the fall of buildings, or the infection of pestilences, on land;—when invisible hands strike from the grasp of the physician unsuitable medicines that might affect the life;—when the sick are healed through the presence and influence of angels; when charities are made more discriminating; and lips made less censorious; and bodies more sound; and hearts more virtuous;—when greater strength is given for greater burdens borne for humanity in God; when the hungry are fed, and the naked clothed; and those sick and in prison ministered unto, through the direct presence and felt influence of Angels and good Spirits with man;—every argument that concurs to fix my faith in the Christian gospel forces me to admit a Divine element in the Spiritual manifestations of our day.” (*Modern Spiritualism: Its Truths and Errors.*)

Looking then at its two obverse sides, we learn from an open spiritual intercourse that the Spirit-world is, to a great extent, a reflex of this in its past and present states; that the future life is a continuation under, in some respects, new conditions, of our inner or spiritual life in this; that a man, therefore, who has been a devil here, does not emerge into sudden angelhood in the Spirit-world, for the kingdom of hell, no less than the kingdom of heaven, is within the man; and if he would escape the one and attain the other, he may do so here and now. This world has been named “the *rudi-*

mental sphere," and rightly so, for here are formed the roots of character—of that tree of life which bears its fruit through the countless ages of the evermore. The distinction between spiritual and temporal, is not that of the present and the future, but of qualities and states. Though there may be no novelty in these facts and teachings, they still are needed by every denomination of religionists, and by all classes of philosophers. And in enabling men to realize them more vividly, Spiritualism has done and is doing an inestimable service. It substitutes facts for mere speculations about facts, and thus settles what, for want of the data it supplies, have hitherto been interminable wordy controversies. For instance, how many volumes have been written on the question, whether, on the death of the body, the soul retains its consciousness and active powers, or, whether these are suspended till a future and distant time, when all will be summoned to simultaneous judgment? Spiritualism answers this question, not by disputation, but by showing that Spirits who have left the earthly form, do *now* manifest consciousness, and exercise potencies which often amaze those who witness their effects.

Again, many scientific men affirm that certain of the phenomena said to be produced by spiritual agency, cannot possibly take place, because they are contrary to the law of gravitation. They forget that the evidence of gravitation depends on the testimony of the same senses as testify to the reality of levitation, and that if their testimony is rejected as untrustworthy, the proof of gravitation is itself invalidated. Spiritualism, while it recognises the physical law, teaches, by the demonstration of facts, that there is another law, by which the resistance of gravitation is overcome or suspended; or, as Mr. LEWES would say, by which "the path of its direction is intersected by some stronger force." Dr. BROWNSON remarks:—

"Your learned academicians generally commence their investigations with the persuasion that all facts of the kind alleged are impossible. Their study is simply to explain away the phenomena without admitting their supernatural or super-human character. . . . Babinet, of the Institute, has just written an essay in the *Revue des deux Mondes*, in which he pronounces the phenomena alleged by our recent Spiritists, impossible, because they contradict the law of gravitation. Poor man! he reasons as if the phenomena repugnant to the law of gravitation, are supposed to be produced by it, or at least without a power that overcomes it. Why, the very marvelous-

ness of the phenomenon is, that it is contrary to the law of gravitation; and because it is contrary to the law of gravitation, we infer that it is preternatural. The learned member of the Institute argues that the fact is impossible, because it would be preternatural, and the preternatural is impossible because it would be preternatural! When I see a man raised without any visible means to the ceiling, and held there by his feet with his head downwards, for half an hour or more, without a visible support, I do not pretend that it is in accordance with the law of gravitation, but the essence of the fact is precisely that it is not. Now, to deny the fact for that reason, is to say that the law of gravitation cannot be overcome or suspended, and precisely to beg the question. When I throw a stone into the air, my force, in some sense, overcomes that of gravitation. How does M. Babinet know that there are not invisible powers who can take a man and hold him up with his feet to the ceiling, or a table, as easily as I can a little child? The fact of the rising of a table or a man to the ceiling, is one that is easily verified by the senses, and, if attested by witnesses of ordinary capacity and credibility, must be admitted. That it is contrary to the law of gravitation, proves not that it is impossible, but that it is possible only preternaturally. It would be a real relief to find a distinguished academician who had learned practically the elements of logic."

I trust that our "learned academicians," and all whom it may concern, will profit by this hint of their learned brother, notwithstanding the slight tone of asperity in which it is conveyed. It is time that *à priori* conclusions should be subordinate to *a posteriori* facts. It is time that in addition to their other learning, academicians and professors should learn to be a little more modest, and a little less hasty in dogmatizing on matters they have not sufficiently investigated. Spiritualism has its *teachings* for them as well as for other classes of the community, and they will yet have to learn them too; and the sooner they set about it the better.

Take another illustration. There are certain persons in whose presence, probably from whose effluences and auras, Spirits can draw certain magnetic or other elements, and with these clothe a "Spirit-hand" with sufficient materiality to be seen and felt by all present. This, within the last few years, has been experienced by hundreds of persons in this metropolis, and throughout Europe and America. This fact teaches that matter is fluent to spirit; that, under given conditions, the human Spirit, even when deprived of its earthly

vehicle, can dominate matter—can operate on and control substances in the physical world. These finer essences and elements of nature seem as it were, the border-land—a *point d'appui* between spirit and those grosser forms of matter cognisable to the senses, and to present a field rich in possible discoveries of the highest magnitude to the qualified investigator.

It must at present suffice simply to indicate that Spiritualism gives us clearer views of many things difficult and perplexing in our study of the past; in sacred and classical, ancient and mediæval history. It teaches, for instance, that much currently set down to the credit of superstition and imposture, may nevertheless be true, or contain a large element of truth; and that men in the past were not altogether, in such matters, the knaves and fools they are so frequently represented. "For the first time, in the light of these phenomena," says Mr. HARRIS, "the so-called miraculous evidence of the various religions, both of antiquity and of recent date, is brought within the purview of a rational investigation."

I need not pursue these illustrations farther, as my purpose is simply to indicate the *method* by which the "*Teachings of Spiritualism*" may best be ascertained; but there is yet one point to which I would briefly advert.

Some publications, representing different sections of the Christian Church, look on Spiritualism with "jaundiced eye," because it does not endorse the doctrines they severally represent, and we are told that it "ought to rest" on certain "leading truths;" though there is by no means a general agreement among them as to what these "leading truths" are. I am not indifferent to religious truth—indeed, I regard its pursuit as the noblest that can occupy the mind of man. Did I not believe that a true Spiritualism was in harmony with all related truth, I should not seek to make it more widely known and better understood. My interest in it arises chiefly from the consideration that it is calculated, by a class of proofs usually ignored, to aid in establishing and confirming men in those fundamental truths of religion, which are held in common by all churches, and on which they necessarily rest. Spiritualism takes men beyond the specific differences which divide churches, to those "leading truths," which unite and knit them together. It cannot, therefore, become the mere satellite of any sect, or of any church.

If the reader has stood at the Land's End, and watched the waves as they foamed, and beat, and broke at the base of the rocks below,

and, perchance, thought of the many and various ships of all nations journeying over the vast ocean before him to the new world beyond; he will have had presented the correspondence to that great time-sea which is ever beating against the shore of our mortal life, and of the churches—spiritual ships, sailing on it to that new world where there is no more sea:—ships of all kinds, hoisting different colours, under different captains, manned by different crews, speaking different languages. And from each he may hear a voice, one cries—“Come and voyage with me; this ship sails under royal patronage, is chartered by act of parliament, is well manned and victualled, there is wine and music on board, the company are all respectable, everything is arranged for convenience and comfort; come with me.” Another cries—“Come and voyage with me; this is an ancient, stately vessel—the oldest ship afloat, it has withstood many a storm; when you come aboard, you need take no further trouble, the ship is safe, it *can’t* go wrong; come with me.” And a third, in a tone of great complacency, cries—“Come and voyage with me; this is a *new* ship, built according to certain occult principles, of which all ship-builders for ages have been ignorant, and our captain is the most wonderful captain that ever was or ever will be; come with me.” And there are more voices, a perfect Babel of them, equally clamorous and importunate. Instead of adding to the number and heightening the din, I would simply say to each and all—“Brothers, let every man be fully persuaded in his own mind. With Reason for your compass, the New Testament for your chart, the Polar-star of Duty for your guide, and genial gales from the Spirit-world to waft you on your way; I wish you all a safe and prosperous voyage. Despise not the friendly light-houses Spiritualism has erected to warn you from the sunken rocks and dangerous places, and as you go down to the sea in ships, and do business in great waters, may you see the works of the Lord, and his wonders in the deep. In the noble words of Plato:—“Let him then take confidence for his soul, who during his life has adorned it not with strange attire, but with that which properly belongs to it, such as temperance, justice, strength, liberty, and truth; he may tranquilly await the hour of his departure for the other world, as being prepared for the voyage when destiny shall call him to undertake it.”

NOTE.—As supplement to the foregoing, I present a chapter on the “Moral Consequences of Spiritualism,” from a work entitled *Qu’ess.*

ce que le Spiritisme ? by Allan KARDEC, editor of the *Revue Spirite*, Paris.

"By reasoning, practical study, and observation of facts, Spiritualism confirms and proves the fundamental bases of religion, namely :—

"The existence of an only, omnipotent God, creator of all things, supremely just and good.

"The existence of the soul: its immortality and its individuality after death.

"Man's free will, and the responsibility which he incurs for all his acts.

"Man's happy or unhappy state after death, according to the use which he has made of his faculties during this life.

"The necessity of good and the dire consequences of evil.

"The utility of prayer.

"It resolves many problems which find their only possible explanation in the existence of an invisible world, peopled by beings who have thrown off the corporeal envelope, who surround us, and who exercise an increasing influence upon the visible world.

"It is a source of consolation :—

"By the certainty which it gives us of the future which awaits us.

"By the material proof of the existence of those whom we have loved on earth, the certainty of their presence about us, the certainty of rejoining them in the world of spirits, and the possibility of communicating with them, and of receiving salutary counsels from them.

"By the courage which it gives us in adversity.

"By the elevation which it impresses upon our thoughts in giving us a just idea of the value of the things and goods of this world.

"It contributes to the happiness of man upon the earth :—

"In counteracting hopelessness and despair.

"In teaching man to be content with what he has.

"In teaching him to regard wealth, honour, and power as trials more to be dreaded than desired.

"In inspiring him with sentiments of charity and true fraternity for his neighbour.

"The result of these principles, once propagated and rooted in the human heart, will be :—

"To render men better, and more indulgent to their kind.

"To gradually destroy individual selfishness, by the community which it establishes among men.

"To excite a laudable emulation for good.

"To put a curb upon disorderly desires.

"To favour intellectual and moral development, not merely with respect to present well-being, but to the future, which is attached to it.

"And, by all these causes, to aid in the progressive amelioration of humanity."

APPENDIX A.

HOW WAS DIVINE REVELATION GIVEN TO THE JEWS?

THE common reading of Scripture is seldom accompanied by any very active mental effort to attain an intelligent understanding of subjects of which the full meaning does not lie obviously on the surface. Philologists and scholars contend over different translations and various readings. Theologians, where a question of doctrine is concerned, will wrangle about texts, and the microscope has even been applied to ancient manuscripts, in order that a letter in a Greek word affecting a disputed dogma might be determined; but ordinarily, the book is read with a sort of dull reverence. When we come to a matter that is obscure to us, we rarely care to gather up and follow out the scattered hints and allusions which may possibly throw some light upon it; and do not think of applying to it the research and criticism which we should to a Greek play, or a chapter of early Roman history; and especially is this the case with regard to the various expressions and statements in Scripture concerning the Spiritual world and man's relation to it. To take one point in illustration, the Christian churches all agree that Divine communications were frequently made to the Jewish people, more particularly in the early periods of their history—that they received many revelations for guidance and for warning, but how few are there who could give an intelligent answer to, or have even seriously thought upon the question—*How* were these revelations given?

We read over and over again that “the Lord spake,” and that “the word of the Lord” came, unto such an one; but how these expressions were understood, and meant to be understood;—*how* this speech was communicated—*how* this word was given, we rarely take the trouble to inquire—many, probably, would think it irreverent, or only an exercise

of vain curiosity to do so. Certainly, however, the subject need not be entered upon with such feelings, and in any such frame of mind it would be of little service; but if we enter upon the inquiry in an earnest and serious spirit, in order that we may better meet the question—"Understandest thou what thou readest?" it may conduct us to more important conclusions than we have at all anticipated. Let me, however, at the outset, guard the reader against supposing that the writer has made some great discovery, or indeed, any discovery at all; were he capable of doing so he would still prefer that the reader should make these discoveries for himself—he will be more than satisfied if it should in the slightest degree aid him in his endeavours.

First, let me remark that, whatever may be the propriety of the phrase "Word of God," as applied to the books of the Old and New Testament in their collective character, on a careful collation of the passages in which this or an equivalent expression occurs, it will, I think, be evident, that this is not the sense in which it was then employed, indeed, could not be, as it is found chiefly in the earlier books, written long before the canon of Scripture was completed, when, in fact, the greater part of it was still unwritten. It seems rather to have denoted a Divine message—of instruction, counsel, command, warning, or prediction, borne in upon the mind or spirit of the prophet or inspired person, and by him communicated to the people.

The Rev. J. B. FERGUSON asks:—"How are we to understand the popular phrase 'Word of God?' Has God spoken to man as man usually speaks to his fellows? Literally this cannot be true, and it will be found, by the candid and careful inquirer, that in every instance, where God is represented as speaking to man in the ancient, sacred books, an agent is always employed, and one who professes either to have seen an angel, or to have been inspired. God speaks to the Jews of old, but it is by prophets or men interiorly illuminated. He speaks to Apostles, but it is by the Divinity in Jesus, or the many manifestations of the spirit of wisdom, through the spiritual men and women of the times. Indeed, every manifestation of power, wisdom, and love, is called a word, or the *Word of God*, according to Scriptural usage. The creation and garnishing of the heavens and earth; the phenomena of the seasons; the life of man, and the provision for its sustentation; the origin, revolutions, fall and rise of families and nations; the decisions of judicial tribu-

nals, and the protection of the unfortunate, are designated in the Scriptures, 'the Word of God.' The Christ, or anointing of the Spirit in Jesus, is emphatically so called in the New Testament. The phrase occurs some thirty-three times, and *in no single instance does it refer to a book.* This is a profound fact, worthy of due consideration."

Mrs. DE MORGAN in her valuable work *From Matter to Spirit*, devotes a chapter to a consideration of the question—"What is the meaning of the phrase, the WORD OF GOD?" Words which she considers "have lost their first import as the knowledge of internal spiritual things has died away." From a careful examination of a number of passages in Scripture in which these words occur, she concludes—"That the expression 'Word of God,' meant originally the Holy Influx by which our Heavenly Father has in all times acted on the spirits of His children for their instruction and guidance." It "is the phrase used in Scripture to express the outpouring efflux from our Heavenly Father in its creating, life-giving, and inspiring energy, and in its redeeming and sanctifying power; and the Bible is the history of the Word in all its degrees of action and modes of manifestation, from the simple process of magnetic healing and clairvoyance to its full and perfect manifestation in the person of the Saviour, the Word made flesh." She adds that—"Plato, who seems to have risen to a spiritual knowledge beyond all except the early prophets of Judea, called the Word the Logos, and taught that by it the world was created through the æons, αἰώνες."

The Rev. W. COOKE, in a work entitled *The Shekinah*, remarks:—"It is instructive to look back upon past ages, and observe how Jehovah has revealed himself to His Church under former dispensations; for in different periods of time, the mode of the Divine manifestation has been greatly diversified, always adapting itself to man's condition; and to that gradual disclosure of the Divine perfections which a state of mental progression required. In the early ages of the world, when men lived in the twilight of revelation, God often gave to his people visible and audible manifestations of his presence."

To some of these "visible and audible manifestations," in vision and in dream, as recorded in Scripture, I would now more particularly refer.

In the Book of Numbers (xii. 6) we read—"Hear now my words: If there be a prophet among you, I the Lord will make myself

known unto him *in a vision*, and will speak unto him *in a dream*." This appears to have been one of the earliest and most frequent modes of Divine communication. "The word of the Lord," that promised Abraham that his seed should be as the stars for number, and foretold that they should serve and be afflicted "in a land that is not theirs," for "four hundred years and afterwards come out with great substance," "came unto Abraham *in a vision*." (Gen. xv.) It was "*in a dream*" that Jacob beheld "a ladder set up on earth, and the top of it reached to heaven, and the angels of God ascending and descending on it;" and that the promise to Abraham was renewed with the addition that "in thee and thy seed shall all the families of the earth be blessed." (Gen. xxviii.) It was "*in a dream*" that "the angel of the Lord" appeared to Joseph, saying, "Arise, and take the young child and his mother and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him." And again, upon the death of Herod, it was "*in a dream*" he was told by the angel to go into the land of Israel; and yet, again, it was by "being warned of God *in a dream*," that he turned aside into Galilee and dwelt in Nazareth." (Matt. ii.) It was "*in a vision*" that the Lord directed Ananias to Saul, Saul himself having previously "seen *in a vision* a man named Ananias coming in, and putting his hand on him, that he might receive his sight." And he received his sight as shown in the vision. (Acts ix.) Similarly "*a vision*" appeared to Paul in the night. "There stood a man of Macedonia, and prayed him, saying, come over into Macedonia and help us." (Acts xvi.)

Concerning the visions and revelations of St. Paul, the Rev. S. NOBLE in his *Appeal, &c.*, after quoting the vision of Peter, proceeds to remark—(the italics are his own):—"Does not the Apostle Paul declare, that, to him, revelations from heaven were things of common occurrence? He says—and *states it among his claims to respect and attention, not as what ought to involve his pretensions in doubt and denial*—I will come to visions and revelations of the Lord. I knew a man in Christ (meaning himself) about fourteen years ago (whether in the body or out of the body I cannot tell; God knoweth;) such a one caught up to the third heaven. And I knew such a man (whether in the body or out of the body, I cannot tell; God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not possible for man to utter.

Of such a one will I glory. And lest I should be exalted above measure through the *abundance of the revelations*, there was given to me a thorn in the flesh, a messenger of Satan, to buffet me, lest I should be exalted above measure.' (2 Cor. xii.) Communications with the spiritual world, then, were common with the Apostles, and were regarded by them as properly belonging to their office; and specific examples of them abound throughout the Scriptures, both of the Old and New Testament. So, if we are to give any credit to the unanimous assertion of all the primitive fathers, similar communications were extremely frequent in the early ages of Christianity. But, without adverting to these, the possibility of such communications cannot be denied by any believer of the Scriptures."

Many revelations in dream and vision were a kind of teaching by symbol and correspondence; such were the visions of Isaiah, Ezekiel, Daniel, the prophets generally, the vision seen by Peter "in a trance," accompanied "with a voice from heaven," (Acts x,) and the visions of John the Revelator. There were even interpreters of dreams. Joseph not only received revelation in dreams, but he interpreted the dreams of others. The same is recorded of Daniel, the Prophet, and "master of the magicians;" and of Zechariah we are told that he "had understanding in the visions of God." (2 Chron. xxvi.) It is probable that revelation may have been communicated by dream and vision in many instances where the particular mode is not specified. We read in the Second Book of Samuel, (vii., 4,) "And it came to pass *that night*, that the word of the Lord came unto Nathan, saying, go and tell my servant David, thus saith the Lord." And after directing him to inform David of certain things, it adds—"According to all these words, and according to all *this vision*, so did Nathan speak unto David." Had these words, (inserted as it were parenthetically,) been omitted, we should not have known that this revelation was given in a vision. In the days of Eli, we are told that there was no *open* vision, and it was when Samuel was laid down to *sleep*, that "the Lord called Samuel." It is to be noted that in many instances where it is not specified that the communications were given in a dream, it does mention that it was at *night*; and that they partake very much of the nature of dreams. Nor does this detract from their Divine significance, nay, the mind may have been then in a better, because a more receptive condition. "In a dream, in a vision of the night, when deep sleep falleth upon

men, in slumberings upon the bed: then God openeth the ears of men and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man." It is evident from several of the instances cited, (and others might be added,) that this mode of spiritual communication was not peculiar to the Jews. The Prophet Joel, indeed, connects the dreaming of dreams, and the seeing of visions, with, and apparently as a consequence of, that universal outpouring of the Divine spirit upon all flesh which he predicts. I think, too, there is evidence that the state of sleep in which revelation by dream and vision was imparted, was not, (certainly not in all cases,) a natural sleep, but one spiritually induced, and probably for this very purpose. On two occasions when the angel Gabriel addressed himself to Daniel, the latter tells us, "Now, as he was speaking with me, *I was in a deep sleep*, on my face toward the ground;" that this "deep sleep" was induced suddenly, and by the spiritual presence, is clearly implied in the narrative, in which he also tells us, "The men that were with me saw not the vision, but a *great quaking* fell upon them, so that they fled to hide themselves; and I retained no strength." Incidentally I may point out that in the verse following this, (Dan. x., 10,) he proceeds to narrate, "And, behold, a hand *touched* me, which set me upon my knees and upon the palms of my hands." So that in this narrative we have the phenomena of the "deep sleep," the "quaking," the "voice," and the "touch" of a Spirit-hand, as in the experience of hundreds of persons in the present day. Again, in that wonderful history of the Transfiguration, we are told, "But Peter, and they that were with him, (Christ) were heavy with sleep." And in that agony in the garden, when "an angel came and strengthened him," we are told that "when he came to the disciples, he findeth them asleep," and this notwithstanding he had said unto them, "My soul is exceeding sorrowful, even unto death: tarry ye here, and *watch with me*." And although, finding them asleep, he said unto Peter, "What, could ye not watch with me one hour?" yet, a second time, "he came and found them asleep again;" and it appears that even a third time they fell asleep. That it was an ordinary sleep on these occasions, is, I think, under the circumstances, and considering the character of the disciples, and especially of the enthusiastic and vigilant Peter, scarcely credible. In the present day, every medium is aware that the presence of, and communion with, spiritual beings, pre-disposes to sleep, and often directly and irresistibly induces the

"deep sleep," similar to that sometimes witnessed under the influence of human magnetism.

One mode of receiving Divine communication and oracular responses peculiar to the Jews was by URIM and THUMMIM. Concerning this, very little appears to be known. In the opinion of the Rev. W. COOKE, Urim and Thummim was "only another name for the twelve polished and precious stones which were set in ouches of gold, and put in the breast-plate of the Jewish high-priest. . . . Urim expressing the variety of hues reflected, and Thummim the perfection of the diversified brightness and beauty." The first mention of it is in Exodus, (chap. xxviii.) where it is thus described:—"And thou shalt make the breast-plate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. Four-square it shall be, being doubled; a span shall be the length thereof. And thou shalt set it in settings of stones, even four rows of stones; the first shall be a sardine, a topaz, and a carbuncle; this shall be the first row. And the second shall be an emerald, and a sapphire, and a diamond. And the third row a ligure, and an agate, and an amethyst. And the fourth row a beryl, an onyx, and a jasper; they shall be set in gold in their inclosings. And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name shall they lie, according to the twelve tribes. . . . And thou shalt put in the breast-plate of judgment the *Urim* and the *Thummim*; and they shall be upon Aaron's heart when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel before the Lord continually." It is evident from this passage that the *Urim* and the *Thummim* were already known, but it throws no light on their origin. We next find it mentioned in Leviticus (viii. 6, 9), where it relates that Moses, after arraying Aaron and his sons in their priestly robes, "put the breastplate upon him (Aaron): also he put in the breastplate the *Urim* and the *Thummim*." In Numbers (chap. xxvii.) we read—"And the Lord said unto Moses, take thee Joshua, the son of Nun, a man *in whom is the Spirit*, and lay thine hand upon him. . . . And he shall stand before Eleazar the priest, who shall *ask counsel for him after the judgment of Urim* before the Lord: at his word shall they go out, and at his word they shall come in, both he, and the children of Israel with him, even all the congregation." In Deuteronomy (chap. xxxiii.) we read that Moses, in

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blessing the children of Israel before his death, said of Levi, "Let thy *Thummim* and thy *Urim* be with thy holy one." We meet with no further mention of these for a period of about four hundred years. It is then stated (1 Sam. xxix. 6) "And when Saul inquired of the Lord, the Lord answered him not, neither by *dreams*, nor by *Urim*, nor by *prophets*." Finally, we read (Ezra ii. 63), "And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with *Urim* and with *Thummim*." In Nehemiah (vii. 65), the same verse is repeated *verbatim*. These I believe are all the passages in which the *Urim* and the *Thummim* are mentioned in Scripture. JOSEPHUS tells us that in the time of the Maccabees the high priest Hyrcanus foretold by the *Urim* and *Thummim* several things that came to pass. And in the third book of his *Antiquities of the Jews*, in describing the *Ephod* worn by the high-priest, he says:—"In the void place of this garment, there was inserted a piece of the bigness of a span, embroidered with gold, and the other colours of the ephod, and is called *Essen* (the breast-plate) which in the Greek language signifies the *Oracle*." And of the *Urim* and *Thummim* he tells us:—"As to those stones, which we told you before the high priest bare on his shoulders, which were sardonyx (and I think it needless to describe their nature, they being known to everybody), the one of them shined out when God was present at their sacrifices, I mean that which was in the nature of a button on his right shoulder, bright rays darting out thence, and being seen even by those that were most remote; which splendour yet was not before natural to the stone. This has appeared a wonderful thing to such as have not so far indulged themselves in philosophy as to despise *Divine Revelation*. Yet will I mention what is still more wonderful than this: For God declared beforehand, by those twelve stones which the high priest bare on his breast, and which were inserted into his breastplate, when they should be victorious in battle; for so great a splendour shone forth from them before the army began to march, that all the people were sensible of God's being present for their assistance. Whence it came to pass that those Greeks, who had a veneration for our laws, because they could not possibly contradict this, called that breast-plate '*the Oracle*.' Now this breastplate and this sardonyx left off shining two hundred years before I composed this book, God having been displeased at the transgression of his laws."*

* Mr. A. J. DAVIS has given the following answer to a question as to the origin of the

I think that these passages show that this was a common and frequent mode of receiving Divine communications. Had various instances been given of such communication, it might be inferred that they were given only in those instances; but there is no instance recorded of an answer delivered from this oracle. "It may, therefore, be inferred that it was perpetually consulted, and that its answers are never given but under the assertion that 'God spake and said,' or that 'the word of the Lord came' to any individual, without explaining *how* His word came, or by what organ He spake. It is now impossible to discover when or how often God spake to Moses and the other prophets by the *Urim* and *Thummim*, when, from the literal words of Scripture, we might suppose that He spake to them directly, and with an audible voice."* According to PRIDEAUX, the oracle was given by an audible voice from the mercy-seat, between the cherubim. MAIMONIDES says that the priest stood with his face toward the Ark of the Covenant; that behind him stood the person who approached to consult the oracle, his face being turned toward the back of the priest; that when his question was made known, the priest, filled with the Divine Spirit, looked into the Rational or Breast-plate of Judgment, in which certain letters becoming conspicuous, he, the high-priest, composed the answer thus exhibited. The oracular answers returned by this means, Maimonides and others

Urim and Thummim — "In most ancient periods it was customary for tribes to choose the last born of several sons to study the wonders of magic, which wonders in these later days are called the 'secrets of wisdom.' The youngest of seven brothers, in the first periods of civilization, was supposed to be the favoured of heaven—the particular son, or heaven-chosen messenger of Jehovah to the children of men. He was accordingly set apart and anointed with great ceremony, as the precious or sacred person. At a proper age he entered upon the discharge of the duties of his high commission. Upon his breast was fixed a holy and costly plate, ornamented with two signs. One, which was a metallic stone gem, was indicative of the wisdom of magic; the other, which was a transparent tube, filled with holy oil and hermetically sealed, was representative of Divinity, or the Incarnation. The first, which had descended from generation to generation as a gem-gift from Jehovah, was called *Urim*, literally signifying 'the eye of light,' or the window of wisdom. The second, the tube of oil, which had also descended from the gods and the ages, was called *Thummim*—literally signifying 'the perfection,' or the presence of the Spirit of God. The young man, when sufficiently advanced in years, was called 'a priest,' and was accordingly revered and obeyed in everything. The sacred signs and symbols—or emblems—were wrought upon his garments with exquisite particularity. When the sage seventh son spoke the words of prophecy, or whenever he talked like an oracle, it was supposed that he had been looking into *Urim*, or the eye of wisdom; and whenever he gave counsel, as 'from the Lord,' he was supposed to have touched his tongue with a drop of *Thummim*, which mysteriously, like the widow's crucible, never lost in quantity from age to age. It is our impression that the state of clairvoyance, or the condition of spirit-mediumship, was occasionally induced by looking into the *Urim*. The reader will find a parallel instance, which fully explains the uses of the ancient stone in our autobiography, *The Magic Staff*."

* *The Theology and Metaphysics of Scripture*, by Andrew CARMICHAEL, Vol. I., Disq. 4.

class among the lowest of the four gradations of prophecy. It has been argued that the one was symbolical of the sacerdotal, and the other of the judicial functions of the High-Priest, and that the Apostle JAMES alluded to both (i., 17). The Rev. Thomas Scott, in his *Commentary on the Bible*, observes that—"Various opinions have been formed concerning the manner in which these answers were given, but only two seem at all probable: either the high-priest was answered by an audible voice from above the mercy-seat within the vail, or he was inspired as a prophet to declare the will of God on the occasion. The Jewish writers say that this method of inquiring the will of God was terminated when Solomon built the temple, and it is certain that little is afterwards recorded concerning it; but it seems rather to have fallen into disuse, because the high-priests in general neglected their duty, and the prophets, as extraordinary messengers of God, were appointed to supersede them."

The words *Urim* and *Thummin* signify *light* and *perfection*, or as the Septuagint renders them, *revelation* and *truth*, indicating doubtless the belief of the Jews that by this method of illumination, the will of God was revealed after a true and perfect manner.

The TERAPHIM, or images which Rachel carried off from her father, (Genesis xxxi., 19,) are supposed by many of the learned to have been used for a similar purpose to the *Urim*. SPENCER, in his *De Legibus Hebræorum*, mentions that these oracles were essentially the same as the *Urim*, and the legends of the Targumists also agree that they were oracular, and not objects of religious worship. This view seems to derive confirmation from the narrative of Micah, recorded in the 17th and 18th chapters of Judges, where the "Teraphim" is distinguished from both the "graven image," and the "molten image;" and also from the following passage in Hosea, (iii., 4,) where it is impossible the word "Teraphim" can mean idols:—"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without *Teraphim*." Mr. RICH remarks, "whether it resembled the *Urim* in construction or not, the *Teraphim* were in all probability a means of obtaining divine responses." (*Encyc. Metropol.*, article "Teraphim.") The Rabbi Levi Ben GERSON, says that the *Teraphim* were human figures, by which the imagination of diviners was so excited, that they supposed they heard low voices speaking about future events, with which their own thoughts were filled, &c.

Another mode of learning the Divine will, was by the *lot*. The earliest instance of this that I find recorded is in the Book of Joshua, (chap. vii.,) where in order to ascertain who had broken the Divine command, it was applied to discover first the tribe, then the household, then the guilty individual. When the children of Israel "asked counsel of the Lord" which of the tribes should first go up to battle, it would seem from the narrative, that the *lot* was again resorted to. (Judges xx). Three centuries later, when the Jews desired a king, they were told by the prophet to present themselves before the Lord by their tribes, and by their thousands; and when all the tribes had come near, "the tribe of Benjamin was taken," and when the tribe of Benjamin came near by their families, "the tribe of Matri was taken, and Saul the son of Kish was taken." (1 Sam. chap. x.) Shortly after we find that "Saul asked counsel of God. . . . But he answered him not that day." Then, having drawn the people together, "Saul said unto the Lord God of Israel, give a perfect *lot*. And Saul and Jonathan were taken: but the people escaped. And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken." (1 Sam., chap. xiv.) In the reign of David, those who prophesied "with harps, with psalteries, and with cymbals," or "that were instructed in the song of the Lord," to the number of "two hundred, fourscore and seven," were separated for the service of the temple in like manner; that is, "they cast *lots*, ward against ward, as well the small as the great, the teacher as the scholar." (1 Chron., chap. xxv.)

The Book of Esther shows that the Medes and Persians also practised the *lot*. In order to compass the destruction of the Jews, Haman, the king's favourite, caused them to "cast Pur, that is, the *lot*, from day to day, and from month to month," during an entire year. The Jews still observe the Feast of Purim, to commemorate their escape from this great danger. The mariners of Tarshish had recourse to the *lot* in the case of Jonah, (Jonah i., 7,) the scape-goat was chosen by *lot*, (Lev. xvi., 8-10,) the land was divided among the tribes and families of the Jews by *lot*, (Numbers xxvi., 55, 56; Ezekiel xxviii., 29,) and the sons of Aaron were divided into four-and-twenty orders by *lot*, (1 Chron., xxiv.)

Passing by other passages in the Old Testament in which the *lot* is adverted to, I may remind the reader that in the New Testament we have it recorded that one of the twelve apostles was elected by the *lot*; and, as if to cut off all doubt that this was a mode of appeal to a

sensible manifestation of a Spiritual Divine guidance, we read that "They," (the Apostles,) "prayed, and said, Thou, Lord, who knowest the hearts of all men, show which of these two thou hast chosen, that they may take part of this ministry and apostleship." (Acts i., 23-26.)

SOLOMON says:—"The lot is cast into the lap: but the whole disposing thereof is of the Lord." (Prov. xvi., 33.) On this principle, and following Scriptural precedents, various Christian churches—as the Bohemian, and the United Brethren, have on different times and occasions, adopted this practice. It was frequently resorted to by the early Methodists. The New Jerusalem Church, as an ecclesiastical organization, was determined on, and its first ministers appointed, in conformity with the decision of the lot, to which a solemn appeal had been made. The Irvingites chose their apostles in the same way.

Some few instances are recorded in the Old Testament, in which it was believed the Divine will was made known by SENSIBLE SIGNS. The Rev. W. COOKE remarks:—"One mode by which the Divine acceptance was given, was by fire, sometimes descending from heaven, and sometimes emanating from the glory of the Divine presence, and consuming the offering presented; and another mode was by the Divine glory increasing in volume, or augmenting in brightness." These two modes were combined in the presence of the assembled people, in the instance noted in 2 Chron., iii., 1-7. We read of Gideon, that when the angel of the Lord spoke to him, he desired that a sign might be given in confirmation; upon which, having, in obedience to the angel, placed the flesh of a kid, and some unleavened cakes upon a rock, and poured out the broth, "Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes; then the angel of the Lord departed out of his sight." And for a further sign we read that "Gideon said unto God, if thou wilt save Israel by mine hand, as thou hast said, behold I will place a piece of wool on the floor, and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said. And it was so; for he arose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water." And yet again, after deprecating the Divine anger, Gideon said, "Let me prove, I pray thee, but this once with the fleece; let it be dry only.

upon the fleece, and upon all the ground let there be dew. And God did so that night; for it was dry upon the fleece only, and there was dew on all the ground." (Judges vi.)

Another instance of a singular kind is related of Joash, the king of Israel. He came to Elisha, who had fallen sick of the sickness whereof he died, and wept over him. Elisha instructed him to take bow and arrows. "And he said to the king of Israel, put thine hand upon the bow: and he put his hand upon it: and Elisha put his hand upon the king's hands. And he said, open the window eastward, and he opened it. Then Elisha said, shoot, and he shot. And he said the arrow of the Lord's deliverance, and the arrow of deliverance from Syria; for thou shalt smite the Syrians in Aphek till thou have consumed them. And he said unto the king of Israel, smite upon the ground: and he smote thrice, and stayed. And the man of God was wroth with him, and said, thou shouldest have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice."* (2 Kings iii. 15-19.)

In this class also should, perhaps, be included "the likeness of a dove" which descended on the Christ after his baptism, and the cloven tongues of fire which sat upon each of the Apostles on the day of Pentecost, accompanied with the sound of "a rushing mighty wind," and the power of utterance in the several native tongues of those whom they addressed. This Pentecostal outpouring is, however, I think, to be distinguished from the *unknown tongue* spoken of by Paul, which seems to have been a veritable Spirit-language, and to have been principally intended for the edification of the speaker, and as the sign of a spiritual presence.

The Rev. W. COOKE remarks that,—“The most usual symbol of God's presence in ancient times was a fiery or luminous cloud,

* Does not this narrative seem to countenance one of apparently the most extravagant beliefs of the middle ages?—namely, the possibility of inflicting injury upon an absent person through an image or representation of him—not, indeed, as the result of what was done to the image, but of the strength and intensity of the will which accompanied the act—the image serving merely as an outward, visible, focal centre, through which the Spiritual power in the will acted upon the Spiritual nature, and through that upon the physical organism of the person so represented? There are some facts in human magnetism that have come to my knowledge which would appear to favour this hypothesis. I, of course, do not mean that the Scripture narrative I have instanced stands on the same level with the alleged class of facts adverted to; but if the former be true, that which lies within the compass of Spiritual power, operating through some occult Spiritual law, may possibly be applied to evil as well as to Divine ends. This, however, is merely a suggestion for consideration, thrown out by the way.

which the Jews called the SHEKINAH,* and which, during the period of their economy, dwelt between the Cherubim and the Holy of Holies." "From the radiant cloud of the Shekinah responsive oracles were given to declare Jehovah's will, and to direct the people into the way of truth and of safety." But if this symbol and evidence of the divine presence was specially manifested in the most sacred place of the temple, it does not appear to have been exclusively so; though concerning communications from the Divine glory manifested in cloud and flame, little is recorded, but probable allusions to it are frequent. The first distinct instance of it is in the third chapter of Exodus.† Moses was alone at Mount Horeb, tending the flock of Jethro, his father-in-law, when "the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush, and behold the bush burned with fire, and the bush was not consumed." And "God called unto him out of the midst of the bush," and commissioned him to bring forth the children of Israel out of Egypt. Shortly after, we are told that when the Israelites went out of Egypt, "The Lord went before them by day in a pillar of a cloud, to lead them by the way, and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people. (Exod. xxx. 20, 21.)

It is conformable to Scripture to regard the phrase "the Lord went before them," as signifying, not the immediate presence of Jehovah, but of his messenger and representative—the appointed guide of the Jewish people. Indeed, in the 14th chap. (v. 19) we are expressly told that it was "the *angel of God* which went before the camp of Israel;" probably the same as is spoken of in chap. xxiv., 20-23, and as appeared to Moses in the burning bush, where "God" and "the angel of the Lord" are words used as synonyms and interchangeable. So also with the Law given on Mount Sinai. In Exodus, (Chap. xix) we read:—"The Lord said unto Moses." "Moses spake and God answered him by a voice." Yet Stephen (Acts vii.) says of Moses:—"This is he that was in the church in the wilderness, with the *angel* which spake to him in Mount Sinai, and with our fathers; who received the lively oracles to give unto

* Derived from the Hebrew word *shakan*—to dwell or abide.

† The Rev. W. COOKE contends that the cherubim with the flaming sword, or moving flame, in the east of the Garden of Eden, was the Shekinah. His work on this subject discusses at large many points which the reader may refer to with advantage.

us." And again, he says of their forefathers, that they "received the law by the *disposition of Angels*." It would seem that the Divine presence must always have been thus manifested representatively; for in his pure Divinity, "No man hath seen God at any time." "No man can see God and live." It is remarked by Mr. FERNALD that:—"The reason why so frequent mention is made of the 'Angels of the Lord,' in the Old Testament Theophanies, is because the Lord took so full hold and possession of the angel thus used, that he became infilled with the divine presence, and was thus in a peculiar manner the Lord's messenger." The same view is maintained by Swedenborg.

A learned Divine remarks on this subject:—"There was sometimes an intervening person between God and the prophet in the conveyance of the message. The revelation was made first to an angel, by him to the prophet, and then by the prophet to the Church. There are, of course, several instincts of this; but there are two undeniable ones. One in the case of Daniel. His important prophecy of the seventy weeks was given him by the angel Gabriel. (Daniel ix. 21, &c). Those also that are related in the 11th and 12th chapters were revealed to him by a created angel, who was *sent* to him, and *came* to him to make him understand what should befall his people in the latter days. (Daniel x. 11, 14). The other instance is in the case of St. John, when he wrote the Revelation. His opening words to that book are these:—"The revelation of Jesus Christ which God gave unto HIM, to show unto his servants things which must shortly come to pass, and He sent and signified it by his angel unto his servant John." Another instance, as it appears to me, may be found in the celebrated vision of Ezekiel (Ezek. xi. &c). And another certainly occurs in the person of St. Paul. (Acts xxvii. 23, &c)."

We are told that when Moses came down from Mount Sinai, where the *Shekinah* had rested, and whence he received the Law written on the tables of stone, "the skin of his face shone," so that Aaron and the children of Israel "were afraid to come nigh him." (Exod. xxxiv. 29-35). And when Moses finished the work of the tabernacle, we read:—"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. And

* *Modern Claims to the Gifts of the Spirit, stated and examined.* By the Rev. William GOODE, A.M.

when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys; but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and the fire was on it by night, in the sight of all the house of Israel throughout all their journeys." Exodus xl. 34-38, see also Numbers ix. 15-16, and x. 34-36. This manifestation in the wilderness continued only about forty years, but as Mr. COOKE remarks:—"The Shekinah between the Cherubim, being a part of the Levitical economy, was continued with some intermission, until the temple of Jerusalem was destroyed, a period of about one thousand years." Again, at the consecration of the temple, we read (1 Kings viii. 10, 11) that "when the priests came out of the holy place the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord filled the house of the Lord." It may also be remarked that in the wonderful vision of Ezekiel, by the river Chebar, related in the first chapter, it was out of the midst of "a great cloud, and a fire enfolding itself, and a brightness about it," that the vision was presented.

The most frequent mode of Divine communication mentioned in Scripture is that of the *sensible communion of angels with men*. There is no need here to give instances of this; you can scarcely open the Bible anywhere in the narrative portions whether in the Old Testament or the New, without finding them. Throughout, it recognizes their ministration as universal—one of the means by which the Divine government of the world is carried on; there are even indications of their exercising a special guardianship over not only individuals but entire communities. Their very name, *angel* (messenger, or one sent) signifies how frequently they were (and doubtless are) employed as the messengers of God in works of mercy and messages of love.

There is a mode of Divine communication of which a striking instance is given in the First Book of Chronicles. David enjoined upon Solomon to build a temple to the Lord, and "Then David gave to Solomon his son, the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat; and the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries

of the dedicated things." And after further describing the details of the temple and its accessories, he describes *how* all this was given him by the Spirit. "All this, said David, the Lord made me understand *in writing, by his hand upon me*, even all the works of this pattern." (Chap. xxviii. 11-19.)* Whether we here understand the word "hand" in its literal sense, as a substantial, though not material, hand, or as merely significant of power, it is equally clear that the pattern of the temple was designed and executed by an invisible intelligence; David being merely the instrument or medium by which it was outwrought. That it may be understood, however, in its most simple and obvious sense is apparent from the narrative of Daniel (Chap. v.) who relates how, at the impious feast of Belshazzar, there "came forth *fingers of a man's hand*, and wrote against the candlestick, upon the plaster of the wall of the king's palace, and the king *saw* the part of the hand that wrote," and this, too, in presence of the king's court; and the writing remained, so that the king sent for his wise men to read and interpret it, a task which Daniel alone was able to perform. Ezekiel also says, (chap. ii. 9, 10), "And when I looked, behold, an *hand* was sent to me, and lo, a roll of a book was therein. And he spread it before me, and it was written within and without, and there was written therein lamentations, and mourning, and woe." SPIRIT-DRAWING and WRITING are evidently not modern inventions.

Revelation appears to have been sometimes given by an AUDIBLE VOICE. It was the *voice* of "the angel of God" that called to Hagar in the wilderness. (Gen. xxi. 17.) It was by a *voice* that God answered Moses from Sinai; (Exod. xix. 19.) and in the tabernacle "He heard *the voice* of one speaking unto him from off the mercy-seat." (Numbers vii. 89.) It was a *voice from heaven* that proclaimed of Jesus, "This is my beloved Son, in whom I am well pleased," (Matt. iii. 17.) It was a *voice from heaven* that in answer to the petition of Jesus, "Father, glorify thy name," responded, "I

* In the same book we read (chap. xxii. 6-10) that "the word of the Lord" came to David, forbidding him to build the temple, as he had contemplated, because he had "shed much blood," but assuring him that a son should be born to him, who would build it. Does not the narrative in the text render it probable that this "word of the Lord," concerning the building of the temple, may have been given in the same manner as the pattern of the temple, &c., as above cited?

In the Second Book of Chronicles, chap. xxi, we read—"There came a writing to him (Jehoram, king of Judah) from Elijah the Prophet;" but this reading is a pure conjecture, the simple fact in the Bible narrative being, that this writing came from Elijah as a prophetic warning to the king *after* the death, or rather the translation of the prophet.

have both glorified it, and will glorify it again." (John xii. 28.) It was *a voice* accompanied by "a light from heaven," which arrested Saul on his journey to Damascus. (Acts ix.) While Peter was in "a trance," and saw heaven opened, "there came *a voice* to him," and spoke to him thrice. (Acts x. 9-15.) And "when in the spirit on the Lord's day," John the Revelator heard behind "*a great voice* as of a trumpet." When we read that "The word of the Lord came," or that "God spake" to a person, we are not I think to conclude that this was in every case by an audible voice addressed to the natural ear: we read in Jonah, "And the Lord spake unto the *fish*," but surely we are not to imagine that this was by an oral discourse addressed to the whale. The voice of God may be heard by the spiritual as well as by the outward ear. God spake to the fish by imparting to it an inward impulse, and he speaks to man through his spiritual senses and in the Divine impulses of the soul. In the instances I have cited of Peter, of Paul, and of John, it would seem from the context to have been not the natural, but the inward spiritual senses that were spoken to. This view appears to receive confirmation from the experience of Ezekiel, which he thus records:—"And the hand of the Lord was there upon me, and He said unto me, Arise, go forth into the plain, and I will there talk with thee." Then I arose, and went forth into the plain, and behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar; and I fell on my face. "*Then the spirit entered into me, and set me upon my feet, and spake with me.*" (Ezekiel iii. 22-24.) When some well-meaning friends remonstrate that *all* spiritual possession must of necessity be evil, it would be well for them to bear this passage in mind.

And here we touch the central principle of Revelation; that which is most universal and deepest:—that outflow of the Divine into the human which we call *INSPIRATION*. There are, perhaps, more crude and conflicting views on this subject than on any other within the province of the theologian. The fact is, that the modes of thought and expression of the Eastern, and especially of the ancient Hebrew, mind, are very different to those which prevail among ourselves. "The Orientals," says the eloquent W. J. Fox, "affect not the logical forms as we do; a thought darts into their minds, and they receive it as something from without—something (if it bear marks of truth and beauty) from above. Hence, inspiration is to the Orientals what logic is to the Western world; they ascribe their thoughts directly

to the great source of thought." Let me give an illustration, to mark more distinctly this difference. "It was at Rome (says GIBBON) on the 15th of October, 1764, as I sat musing amidst the ruins of the Capitol, while the bare-footed friars were singing vespers in the Temple of Jupiter, that the idea of writing the decline and fall of the city first started to my mind." How differently would this have been described by an old Hebrew prophet. After describing in lofty language the scene and its attendant circumstances, instead of saying then "the idea of writing, &c. first started to my mind," he would have expressed himself in words like these:—"Then the word of the Lord came unto me, saying, son of man, write thou the history of the decline and fall of this mighty empire." The pious mind of the Jew reverently ascribed every noble thought and impulse to a Divine source: it was to him "the word of the Lord," an immediate inspiration from heaven. He knew that—"There is a spirit in man, and the inspiration of the Almighty giveth him understanding." (Job xxxii. 8.) The writers of the Bible would have had no sympathy with that narrow and mechanical theory which would limit inspiration to a definite period, or to the literature of a particular people. They taught that the Divine command was not hidden, nor far off. "But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." (Deut. xxx 11-14.) The prophet Jeremiah looked forward to the time when God's law being "put in their inward parts, and written in their hearts," the necessity for outward teaching would be superseded, for all "would then know the Lord, from the least unto the greatest." (Jer. xxxi. 33, 34.) And the Apostle speaks of the Christian church, at Corinth, as a living epistle "written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshly tables of the heart." (2 Cor. iii. 3).

Theodore PARKER says:—"The Hebrews did not make a sharp distinction between the miraculous and the common. All religious and moral powers were regarded as the direct gift of God; an out-pouring of his spirit. God teaches David to fight, commands Gideon to select his soldiers to arise in the night and attack the foe. The Lord set his enemies to fight among themselves. He teaches Bezaleel and Aholiab. They, and all the ingenious mechanics, are filled with 'the Spirit of God.' The same 'Spirit of the Lord' enables Samson to kill a lion and many men. . . . It has never been rendered probable that the phrase, 'Thus saith the Lord,' and its kindred

terms, were understood by the prophets or their hearers, to denote any miraculous agency in the case. They employ language with the greatest freedom. Thus a writer says, 'I saw Jehovah sitting upon a throne, high and lifted up; and his train filled the temple, above it stood the seraphim.' No thinking man would suppose the prophet designed to assert a fact, or that his countrymen understood him to do so. Certainly it is insulting to suppose a Christian would believe God sat on a throne with a troop of courtiers around him like a Persian king." It is, however, not irrational to believe that such representations as are referred to were actually given, as a means whereby the natural mind might, in some measure, apprehend the spiritual truths they shadowed forth.

"Inspiration," says Mr. GRINDON, "in its full and essential sense, comprises every form and variety of influx with which the Creator animates and instructs mankind. To attribute it simply to the 'holy men of God,' who 'spake as they were moved by the Holy Ghost,' is a mistake. In the inspiration of Moses, the Prophets, the Psalmists, and the Evangelists, Divine illumination is shown in its *highest* and immediate degree, not its *only* one. There are as many degrees below it, as there are grades of physical structure beneath the consummate frame of man. God is continually visiting the souls of all human beings with a certain amount of inspiration; awarding to every individual the kind and quality suited to his capacity, and appointed sphere of duty, and replenishing him with new supplies according to his needs. St. PAUL particularises some of these diversities of operations. (1 Cor., xii.) . . . It is from the perception of this universal and constant influx from heaven, that we speak in daily converse of being inspired with hope, inspired with courage, inspired with veneration; also, of the inspiration of the musician, the inspiration of the poet. For in using such phrases, of course we recognize an *inspirer*, or we mean *nothing*. All come from the same source, and a single principle explains every variety." To the same effect, GOETHE, (*Conversations with Eckermann*), observes:—"No productiveness of the highest kind, no remarkable discovery, no great thought, which bears fruit and has results, is in the power of anyone; such things are elevated above all human control; man must consider them as unexpected gifts from above, as pure children of God, which he must receive and venerate with joyful thanks."

The heathen SENECA was wiser in this matter than many christians. "It is God," he says, "who inspires us with great ideas and exalted

designs. A god inhabits every virtuous man; and without God there is no virtue." An acute thinker, whom I have more than once quoted—the Rev. James SMITH, remarks:—"Inspiration is an agency graduated infinitely, with greater and less degrees of imperfection, and never was, is, or can be what the vulgar esteem it. The poets are nearer the truth in their estimate of the Divine Afflatus."

The Jews themselves, according to Philo and Josephus, admitted the Old Testament Scriptures to possess *degrees* of Inspiration. They divided them into the Law, the Prophets, and the Writings; claiming the highest inspiration for the Law, a less perfect inspiration for the Prophets, and a still feebler inspiration for the Writings.

The Rev. Samuel NOBLE, in an appendix to his work on *The Plenary Inspiration of the Scriptures*, says of "the greater part" of the books of Scripture:—"The inspiration by which these were written, was, we have endeavoured to shew, such as took an entire possession, for the time, of the faculties of the writers, and after they had written what was intended, it again would leave them, and then they would return into their ordinary state, in which they would not necessarily understand the meaning of the things which, in their ecstasy, they had spoken or written. The other books admitted into our canon of Scripture, appear, for most part, to have been composed by persons, who were endowed with such a degree of illumination, by the Spirit of God, as to discern in the former class of writings the doctrines suited to the dispensation of Divine Truth under which they lived, and which, they were raised up to assist in establishing." The foregoing description of the inspiration under which the Scriptures were given, equally applies, as to *method*, to spiritual communications in every age in which they are recorded; though this of course has nothing to do with the several values to be attached to them, which have to be determined not by the *manner* in which they were given, but by the *matter* which they contain.

We are reminded that *prophecy* (by which is meant not merely prediction, but a special illumination and power in Divine things) "came not in old time (or as it is translated in the margin 'at any time') by the will of man; but holy men of God spake as they were moved by the Holy Spirit."* (2 Peter i. 21.) Nor was prophecy

* The Greek term *φειγόμενοι* translated "moved," means *carried away*—*rapt*—*transported*—taken away entirely out of themselves and possessed entirely by the power of the Divine Spirit.
—See NOBLE'S *Plenary Inspiration of the Scriptures*.

limited to the writers of the Old or New Testament. We read in the Acts of the Apostles (xxi. 9) of a man who "had four daughters, virgins, which did *prophesy*" (speak in or by the Spirit). We are told of King Saul that "A company of prophets met him, and the Spirit of God came upon him, and he *prophesied* among them." (1 Sam. x. 10). We are even told that "the prophets prophesied by Baal;" (Jer. ii. 8); or (as it is expressed in the 23rd chapter) "they prophesied *in* Baal; and St. Paul exhorts the Corinthian Christians to "covet to prophesy." (1 Cor. xiv. 39). If Isaiah and Ezekiel were inspired, so also was "Othniel, the son of Kenaz," of whom we read that—"The Spirit of the Lord came upon him, and he judged Israel, and went out to war; (Judges iii. 10). So too David, for he exclaims:—"Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight." (Ps. cxliv. 1); and "Bezaleel the son of Uri," of whom we are told:—"The Lord hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;* and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones to set them, and in carving of wood to make any manner of cunning work. And he hath put in his heart that he may teach, both he and Aholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen; and of the weaver, even of them that do any work, and of those that devise cunning work. . . . And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the Lord had put wisdom, even *every one whose heart stirred him up to come unto the work to do it.* (Exodus, chaps xxxv. and xxxvi). Here then we see that, according to the Bible, the true judicial faculty, military ability, and even skill in handicraft is an inspiration, and that when a man was "filled with the Spirit of God," he knew it because his "heart stirred him up to come unto the work to do it." Is not this a commentary on the text in the New Testament that "*Every good*

* "That is," says Bishop PATRICK, "with an excellent spirit, or with Divine *inspiration*—skill in the arts of engraving, and setting jewels, and weaving, and needlework." It is observed by Dr. GILL, that—"This was not an ordinary but an extraordinary gift of knowledge of these things, nor was it owing to a fruitful invention, nor to long study and contrivance, but it was by the immediate *inspiration* (i.e., in breathing) of the Spirit of God, which was necessary at this time, the Israelites being now in a general state of ignorance of all ingenious arts and sciences, having lived so many years in a state of servitude, and scarce knew anything but making of bricks."

gift and every perfect gift is from above, and cometh down from the Father of lights." (James i. 17.) Even the old Greeks, heathen as they were, traced all that was excellent in their works, of whatever description, to the inspiration of the gods.

We are too apt to forget that inspiration is various in kind, in degree, in purity, and in power; and that even when in the highest kind and fullest measure which human nature is capable of receiving, it must still fall immeasurably short of that absolute and perfect truth which belongs only to Him who is the ALL-PERFECT. It does not then follow, nor do the Scriptures teach, that because men are inspired, they are, therefore, infallible, any more than they are impeccable; there is much evidence to the contrary. All inspiration in its external unfolding, must of necessity partake of the limitation, imperfection, and peculiar quality of the medium—of the language, as well as of the human instrument, through which it is transmitted; as the sun's rays are coloured and refracted by the atmosphere through which it passes; but in considering the Bible and its import, it may be well to observe that the tone of mind which delights in minute and verbal criticism, and the detection of small discrepancies, is one peculiarly liable to miss the Divine significance and mission which Providence has assigned to it, and to which the ages testify. In their haste men are too apt to overlook the fact, that while the form is human the spirit is divine. Of such it may be truly said that "the letter killeth," while to the devout and humble mind, pondering its lessons of Divine love and wisdom, the "spirit giveth life."

The general conclusion to which our investigation leads us, is one in accordance with universal analogy—with all we know of God's method as it is seen in his works. "He maketh grass to grow for the cattle, and herb for the service of man;" but this is done, not by an exercise of direct supernatural power which excludes all natural or mediate agency, but by the procession of the seasons, and the operation of those means which He has appointed. The more we learn, the more we are convinced that there is a unity in the Divine plan, and we are therefore prepared to find that in revealing Himself to His intelligent creatures, He does so, not by direct manifestation of Himself, for what man—what finite creature could stand for an instant in the full blaze of the Divine glory? but by appointed channels or media of communication. The various modes of Revelation we have found in Scripture, (and there may be others I have not

instanced,) are all, it appears to me, phases and illustrations of this universal law. And surely to be employed, though but in the humblest way, in this ministration is the highest privilege of man or angel! For thus do we become one with God—fellow-workers with God and with Christ, in realizing that Divine consummation and fruition which shall be the response of the Everlasting to that universal prayer of devout souls, which He has himself inspired—**THY KINGDOM COME, AND THY WILL BE DONE ON EARTH AS IN HEAVEN.** What is man's highest, ineffable distinction, but this, that he is a Spirit open to the INFINITE SPIRIT? and what is Heaven but being thus infilled with the Divine presence and becoming the vehicle of God's thought and action, of His character and joy?

APPENDIX B.

GLIMPSES OF SPIRITUALISM IN THE EAST.

THE belief in, and experience of Spirit-communion and influx, has prevailed in the East from the earliest time; not alone in Judea, but throughout the Orient, has this and kindred knowledges been received and practised, as the Bible, History, Tradition, Mythology, and extant monuments all attest. The oriental, in many respects differs from the occidental, mind; it is rather intuitive than scientific, meditative than logical; less immersed in nature, it appears more open to influx both of good and evil from the Spirit-world. The East has been the cradle of the religions and philosophies of the world, as the West has been of its sciences and practical arts. Its last religion—Islamism—claiming a hundred million disciples, equally with its earliest faith, is based on direct revelation from the Spiritual world, Washington IRVING, in his *Life of Mahomet*, tells us:—"He was repeatedly subject to trances and ecstasies . . . and these were almost always followed by revelation." "Often he would lose all consciousness of surrounding objects, and lie upon the ground as if insensible." "When he followed his infant son, Ibrahim, to the grave, he invoked his spirit to hold fast to the foundations of the faith—the unity of God, and his own mission as a prophet. Even in his own dying hour, when there could be no longer a worldly motive for deceit, he still breathed the same religious devotion, and the same belief in his own apostolic mission. The last words that trembled on his lips, ejaculated a trust of soon entering into blissful companionship with the prophets who had gone before him."

To gather up all that is known of Spiritualism, past and present,

among the nations of the East, would be a most useful work, which I should be glad to see performed by a competent hand. The object of the present sketch is simply to present the reader with a view of some of those random and casual glimpses of oriental Spiritualism of a more recent date, which we catch in the writings of missionaries and travellers, and in general literature.

For the first glimpse I shall present, we are indebted to Dr. WOLFF, "late missionary to the Jews and Mohammedans in Persia, Bokhara, Cashmeer, &c." In the subjoined piquant and curious narration from his *Travels and Adventures*, it will be seen that Wolff speaks of himself in the third person, as he does throughout the volume:—

"Now for something about magic; for, although the event about to be recorded happened after Wolff's second journey into Egypt, he will give it in this place. Wolff was asked whether he believed in magic; to which he replied that he believed in everything that is found in the Bible; and even, though all the philosophers should ridicule him, he boldly repeats that he believes everything in the Bible; and the existence of witches and wizards is to be found there, of whom, doubtless, the devil is the originator; and Wolff believes that there are spirits in the air, for the Apostle tells us so; and Wolff believes also, that the devil has access, even now, into Heaven, to calumniate man, for so we read in the Book of Job, and in the 12th chapter of the Apocalypse. However, with regard to witchcraft, he has seen it with his own eyes, and here he tells the story.

"He was sitting one day at the table of Mr. Salt, dining with him. The guests who were invited were as follows: Bokhti, the Swedish Consul-General, a nasty atheist and infidel; Major Ross, of Rosstrevor, in Ireland, a gentleman in every respect, and highly principled; Spurrier, a nice English gentleman; Wolff himself; and Caviglia, who was the only believer in magic there. Salt began to say, (his face leaning on his hand,) 'I wish to know who has stolen a dozen of my silver spoons, a dozen forks, and a dozen knives.' Caviglia said, 'If you want to know, you must send for the magician.' Salt laughed, and so did they all, when Salt suddenly said, 'Well, we must gratify Caviglia.' He then called out for Osman, a renegade Scotchman, who was employed in the British Consulate as janissary and cicerone for travellers. Osman came into the room, and Salt ordered him to go and fetch the magician. The magician came, with fiery sparkling eyes, and long hair, and Salt stated to him the case; on which he said, 'I shall come again to-morrow at noon, before

which time you must either have procured a woman with child, or a boy seven years of age; either of whom will tell who has been the thief.' Bokhti, the scoffing infidel, whom Salt never introduced to Wolff, for fear he should make a quarrel betwixt them, said, 'I am determined to unmask imposture, and, therefore, I shall bring to-morrow a boy who is not quite seven years of age, and who came a week ago from Leghorn. He has not stirred out of my house, nor does he know anybody, nor is he known to anybody, and he does not speak Arabic; him I will bring with me for the magician.'

"The boy came at the time appointed, and all the party were again present, when the magician entered with a large pan in his hand, into which he poured some black colour, and mumbled some unintelligible words; and then he said to the boy, 'Stretch out your hand.' He said this in Arabic, which the boy did not understand. But Wolff interpreted what the magician had said, and then the boy stretched out his hand flat, when the magician put some of the black colour upon his palm, and said to him, 'Do you see something?' which was interpreted to the lad. The boy coolly, in his Italian manner, shrugged his shoulders and replied, '*Vedo niente*,' (I see nothing.) Again the magician poured the coloured liquid into his hand, and mumbled some words, and asked the boy again, 'Do you see something?' and the boy said the second time, 'I see nothing.' Then the magician poured the colour into his hand the third time, and inquired, 'Do you see something?' On which the boy suddenly exclaimed—and it made every one of us turn pale and tremble in both knees, as if we were paralysed—'*Io vedo un uomo*!' (I see a man.) The fourth time the stuff was poured into his hand, when the boy loudly screamed out, '*Io vedo un uomo con un capello*!' (I see a man with a hat;) and, in short, after a dozen times of inquiry, he described the man so minutely, that all present exclaimed, 'Santini is the thief!' And when Santini's room was searched, the spoons, &c., were found.

"Wolff must remark that *no one*, except the boy, could see anything; all the other witnesses only saw the colour which the magician poured."

Mr. LANE, author of *The Modern Egyptians*, hearing of the foregoing adventure from Mr Salt, was "desirous of witnessing a similar performance;" and was accordingly introduced to "the magician"—an Egyptian Sheykh, by the interpreter to the British Consulate. The Sheykh professed that his wonders were wrought by the agency of Spirits; and in preparing for the experiment Mr.

Lane witnessed, the names of two of these spirits, together with certain forms of invocation, were written upon slips of paper, as instrumental "to open the boy's eyes in a supernatural manner; to make his sight pierce into what is to us the invisible world." Mr. Lane proceeds:—

"I had prepared, by the magician's direction, some frankincense and coriander-seed,* and a chafing-dish, with some live charcoal in it. These were now brought into the room, together with the boy who was to be employed: he had been called in, by my desire, from among some boys in the street, returning from a manufactory: and was about eight or nine years of age. In reply to my inquiry respecting the description of persons who could see in the magic mirror of ink, the magician said that they were a boy not arrived at puberty, a virgin, a black female slave, and a pregnant woman. The chafing-dish was placed before him and the boy; and the latter was placed on a seat. The magician now desired my servant to put some frankincense and coriander-seed into the chafing-dish; then, taking hold of the boy's right hand, he drew in the palm of it a magic square. The figures which it contains are Arabic numerals. In the centre he poured a little ink, and desired the boy to look into it, and tell him if he could see his face reflected in it; the boy replied that he saw his face clearly. The magician, holding the boy's hand all the while, told him to continue looking intently into the ink; and not to raise his head.

"He then took one of the little strips of paper inscribed with the forms of invocation, and dropped it into the chafing-dish upon the burning coals and perfumes, which had already filled the room with their smoke; and as he did this, he commenced an indistinct muttering of words, which he continued during the whole process, excepting when he had to ask the boy a question, or to tell him what he was to say. The piece of paper containing the words from the *Kur-ân*, he placed inside the fore part of the boy's *tákee-yeh* or skull-cap. He then asked him if he saw anything in the ink, and was answered 'No;' but about a minute after, the boy, trembling, and seeming much frightened, said, 'I see a man sweeping the ground.' 'When he has done sweeping,' said the magician, 'tell me.' Presently the boy said, 'He has done.' The magician then again interrupted his muttering to ask the boy if he knew what a *beyrak* (or flag) was; and being answered 'Yes,' desired him to say, 'Bring a

* "He generally requires some benzoin to be added to these."

flag.' The boy did so, and soon said, 'He has brought a flag.' 'What colour is it?' asked the magician: the boy replied, 'Red.' He was told to call for another flag, which he did; and soon after he said that he saw another brought, and that it was black. In like manner he was told to call for a third, fourth, fifth, sixth, and seventh; which he described as being successively brought before him, specifying their colours as white, green, black, red, and blue. The magician then asked him (as he did, also, each time that a new flag was described as being brought), 'How many flags have you now before you?' 'Seven,' answered the boy. While this was going on, the magician put the second and third of the small strips of paper upon which the forms of invocation were written, into the chafing-dish; and fresh frankincense and coriander-seed having been repeatedly added, the fumes became painful to the eyes. When the boy had described the seven flags as appearing to him, he was desired to say, 'Bring the Sultan's tent, and pitch it.' This he did; and in about a minute after, he said, 'Some men have brought the tent, a large green tent: they are pitching it;' and presently he added, 'They have set it up.' 'Now,' said the magician, 'order the soldiers to come, and to pitch their camp around the tent of the Sultan.' The boy did as he was desired, and immediately said, 'I see a great many soldiers, with their tents: they have pitched their tents.' He was then told to order that the soldiers should be drawn up in ranks; and, having done so, he presently said that he saw them thus arranged. The magician had put the fourth of the little strips of paper into the chafing-dish; and soon after, he did the same with the fifth. He now said, 'Tell some of the people to bring a bull.' The boy gave the order required, and said, 'I see a bull; it is red; four men are dragging it along, and three are beating it.' He was told to desire them to kill it, and cut it up, and to put the meat in saucepans, and cook it. He did as he was directed, and described these operations as apparently performed before his eyes. 'Tell the soldiers,' said the magician, 'to eat it.' The boy did so, and said, 'They are eating it. They have done, and are washing their hands.' The magician then told him to call for the Sultan; and the boy having done this, said, 'I see the Sultan riding to his tent, on a bay horse; and he has on his head a high red cap: he has alighted at his tent, and sat down within it.' 'Desire them to bring coffee to the Sultan,' said the magician, 'and to form the court.' These orders were given by the boy, and he said that he

saw them performed. The magician had put the last of the six little strips of paper into the chafing-dish. In his mutterings I distinguished nothing but the words of the written invocation frequently repeated, excepting on two or three occasions, when I heard him say, 'If they demand information, inform them; and be ye veracious' But much that he repeated was inaudible, and as I did not ask him to teach me his art, I do not pretend to assert that I am fully acquainted with his invocations.

"He now addressed himself to me, and asked me if I wished the boy to see any person who was absent or dead. I named Lord Nelson; of whom the boy had evidently never heard, for it was with much difficulty that he pronounced the name, after several trials. The magician desired the boy to say to the Sultan—'My master salutes thee, and desires thee to bring Lord Nelson: bring him before my eyes, that I may see him, speedily.' The boy then said so, and almost immediately added, 'A messenger is gone, and has returned, and brought a man dressed in a black suit of European clothes: the man has lost his left arm.' He then paused for a moment or two, and looking more intently and more closely into the ink, said, 'No, he has not lost his left arm; but it is placed to his breast.' This correction made his description more striking than it had been without it, since Lord Nelson generally had his empty sleeve attached to the breast of his coat: but it was the *right* arm that he had lost. Without saying that I suspected the boy had made a mistake, I asked the magician whether the objects appeared in the ink as if actually before the eyes, or as if in a glass, which makes the right appear the left. He answered, that they appeared as in a mirror. This rendered the boy's description faultless.*

"The next person I called for was a native of Egypt, who has been for many years resident in England, where he has adopted our dress; and who had been long confined to his bed by illness before I embarked for this country. I thought that his name, one not very uncommon in Egypt, might make the boy describe him in-

* "Whenever I desired the boy to call for any person to appear, I paid particular attention both to the magician and to 'Osman. The latter gave no direction either by word or sign; and, indeed, he was generally unacquainted with the personal appearance of the individual called for. I took care that he had no previous communication with the boys; and have seen the experiment fail when he *could* have given directions to them, or to the magician. In short, it would be difficult to conceive any precaution which I did not take. It is important to add, that the dialect of the magician was more intelligible to me than to the boy. When I understood him perfectly at once, he was sometimes obliged to vary his words to make the *boy* comprehend what he said."

correctly; though another boy, on the former visit of the magician, had described this same person as wearing a European dress, like that in which I last saw him. In the present case the boy said, 'Here is a man brought on a kind of bier, and wrapped up in a sheet.' This description would suit, supposing the person in question to be still confined to his bed, or if he be dead.* The boy described his face as covered, and was told to order that it should be uncovered. This he did, and then said, 'His face is pale; and he has moustaches, but no beard:' which is correct.

"Several other persons were successively called for; but the boy's descriptions of them were imperfect, though not altogether incorrect. He represented each object as appearing less distinct than the preceding one; as if his sight were gradually becoming dim: he was a minute, or more, before he could give any description of the persons he professed to see towards the close of the performance; and the magician said it was useless to proceed with him. Another boy was then brought in, and the magic square, &c., made in his hand; but he could see nothing. The magician said he was too old.

"Though completely puzzled, I was somewhat disappointed with his performances, for they fell short of what he had accomplished, in many instances, in presence of certain of my friends and countrymen. On one of these occasions, an Englishman present ridiculed the performance, and said that nothing would satisfy him but a correct description of the appearance of his own father; of whom, he was sure, no one of the company had any knowledge. The boy, accordingly, having called by name for the person alluded to, described a man in a Frank dress, with his hand placed to his head, wearing spectacles, and with one foot on the ground, and the other raised behind him, as if he were stepping down from a seat. The description was exactly true in every respect: the peculiar position of the hand was occasioned by an almost constant head-ache; and that of the foot or leg, by a stiff knee, caused by a fall from a horse, in hunting. I am assured that, on this occasion, the boy accurately described each person and thing that was called for. On another occasion, Shakespeare was described with the most minute correctness, both as to person and dress; and I might add several other

* "A few months after this was written, I had the pleasure of hearing that the person here alluded to was in better health. Whether he was confined to his bed at the time when this experiment was performed, I have not been able to ascertain."

cases in which the same magician has excited astonishment in the sober minds of Englishmen of my acquaintance. A short time since, after performing in the usual manner, by means of a boy, he prepared the magic mirror in the hand of a young English lady, who, on looking into it for a little while, said that she saw a broom sweeping the ground without anybody holding it, and was so much frightened that she would look no longer.

"I have stated these facts partly from my own experience, and partly as they come to my knowledge on the authority of respectable persons. The reader may be tempted to think that, in each instance, the boy saw images produced by some reflection in the ink; but this was evidently not the case; or that he was a confederate, or guided by leading questions. That there was no collusion, I satisfactorily ascertained, by selecting the boy who performed the part above described in my presence from a number of others passing by in the street, and by his rejecting a present which I afterwards offered him with the view of inducing him to confess that he did not really see what he had professed to have seen. I tried the veracity of another boy on a subsequent occasion in the same manner, and the result was the same. The experiment often entirely fails; but when the boy employed is right in one case, he generally is so in all: when he gives, at first, an account altogether wrong, the magician usually dismisses him at once, saying that he is too old. The perfumes, or excited imagination, or fear, may be supposed to affect the vision of the boy who describes objects as appearing to him in the ink; but, if so, why does he see exactly what is required, and objects of which he can have had no previous particular notion? Neither I nor others have been able to discover any clue by which to penetrate the mystery.*"

Mrs. POOLE, sister of Mr. Lane, writing of this "supposed mystery" more than two years after, in her *Englishwoman in Egypt*, says:—"My brother thinks he can now explain, at least so far as to satisfy any reasonable person, respecting most, if not all, of the

* "It has been suggested, in the *Quarterly Review*, No. 117, that the performances were effected by means of pictures and a concave mirror; and that the images of the former were reflected from the surface of the mirror, and received on a cloud of smoke under the eyes of the boy. This, however, I cannot admit, because such means could not have been employed without my perceiving them; nor would the images be *reversed* (unless the pictures were so) by being reflected from the surface of a mirror, and received upon a *second surface*; for the boy was looking *down* upon the palm of his hand, so that an image could not be formed upon the smoke (which was copious, but not dense) between his eye and the supposed mirror."

most surprising of the feats to which I have alluded." The explanation given is, "that his successes are to be attributed chiefly to the interpreter, but partly also to leading questions, and partly to mere guessing." But "Two travellers, one of them M. Léon De Laborde, the other an Englishman, both instructed by the magician of whom I am speaking, are stated to have succeeded in performing similar feats." This is indeed a difficulty, and it is not at all lessened by the supposition "that those feats were accomplished by means of the suggestion of the interpreter or interpreters." Mrs. CROWE remarks:—

"Monsieur Laborde purchased the secret of Achmed, who said he had learnt it from two celebrated Sheyks of his own country, which was Algiers. Mons. L. found it connected both with physics and magnetism, and he practised it himself afterwards with perfect success, and he affirms positively, that under the influence of a particular organization, and certain ceremonies, amongst which he cannot distinguish which are indispensable and which are not, that children without fraud or collusion can see as through a window, or peep-hole, people moving, who appear and disappear at command, and with whom they hold communications—and they remember everything after the operation. He says, 'I narrate, but explain nothing; I produced those effects, but cannot comprehend them; I only affirm in the most positive manner, that what I relate is true. I performed the experiment in various places, with various subjects, before numerous witnesses, in my room or other rooms, in the open air, and even in a boat on the Nile. The exactitude and detailed descriptions of persons, places, and scenes, could by no possibility be feigned.'

"Moreover Baron Dupotet has very lately succeeded in obtaining these phenomena in Paris, from persons, not somnambule, selected from his audience; the chief difference being that they did not recollect what they had seen when the crisis was over."

The "Englishman" mentioned by Mrs. Poole is probably the same "English gentleman of high character, himself one of the high-witnesses of the feats of the modern Maugraby," referred to in the *Quarterly Review* as the writer of a paper on this subject, appended by the editor to a review of Mr. Lane's book. In this paper the writer says:—

"This I am prepared to assert—that no collusion exists between the magician and the boy; and this is the decided conviction of all

those who have taken any pains to enquire into the fact. Though many eye-witnesses, fully capable of suggesting and imagining different means used for such a purpose, have acknowledged the utter impossibility of accounting for it, yet we frequently meet with persons in this country who have never seen the magician ready to offer some crude notions of their own for explaining it, and without hearing half the details, imagining, with wonderful simplicity, that they have discovered the optical delusion, or the ordinary sleight of hand, by which it is performed. But let it be remembered, that conjurors are as common in Egypt as in England, more anciently known there, and quite as dexterous as ours; yet the Cairenes do not pretend that their tricks are the effect of magic, nor do they confound the performances of the magician and the conjuror. The magician does not make a livelihood by them: whenever I engaged him, he came rather as a matter of favour, and only required enough to cover the expense of the incense. He was of the medical profession, and was attached to the Cadi's court."

He also gives the following particulars of an interview, communicated to him "by more than one person present on the occasion." One of the boys made use of to see in this "magic mirror of ink," (about half-a-teaspoonful, forming a liquid ball about the size of a pistol bullet, poured into the boy's hand), was a son of M. Massora, the dragoman of the French Consulate, and described as "dull and heavy." After the usual preliminaries, the boy saw in the ink the sweeper, the seven flags, the troops, the tents, and the Sultan, as had been seen by another boy on the occasion described by Mr Lane; and then:—

"The magician observed to the company, 'Whatever question you wish to ask, now is the time.' M. De Laborde, who would not tell any one of the party for whom he was about to ask, in order to obviate the possibility of collusion, demanded—'*le Duc de la Rivière*.' The boy repeated the order. 'A cavass,' he said, 'is gone for him.' He was brought into the presence of the Sultan, dressed in uniform, with silver lace round his collar and cuffs, and round his hat. M. De Laborde observed, 'This is an extraordinary coincidence.' Monsieur de la Rivière is the *only* officer in France, whose uniform is decorated with silver lace. It is the uniform of *le grand veneur*. The magician then placed his hand over the boy's eyes, and took him from his seat. The boy, whose countenance had brightened whilst seeing these strange sights, endeavoured by looking again into the

ink in his hand, to see them once more, but in vain. During the operation, when the first man appeared, he had explained how he was dressed, and told his colours and forms of the flags as they appeared, with the eagerness of delight. When, therefore, all was over, the party questioned him on the subject, and asked him how he knew it was the Sultan; he replied, 'his dress was magnificent, his attendants stood with their arms crossed over their breast; they served him in the tent; he took the post of honour on the divan; his pipes and coffee-cup-stands were brilliant with diamonds.' 'But how,' he was asked, 'did you know that the Sultan sent for the duke?' The boy's expression was, 'I saw the lips move to the words, and heard them in my ear.'"

Another time, a Nubian boy was brought in, and:—

"One of the party asked for Shakspere. On seeing the figure which appeared to him, the boy burst into a laugh; and when asked at what he laughed, he said, 'There is a man who has his beard under his lip, and not on his chin; and he wears on his head a caudeel,' (a glass lamp shaped like a tumbler, with a narrow bottom,) 'upside down' 'Where did he live?' asked another; the answer was, 'In an island.'"

Much has been said about the failures which sometimes occurred; but, as is justly remarked by a reviewer, these "corroborate rather than weaken the effect produced," as they "furnish an additional testimony to the absence of all collusion," and "controvert the idea of legerdemain." Mr. Salt, Dr. Wolff, Lord Prudhoe, Major Felix, and others, who subjected the Sheykh to long and repeated examinations, were all impressed with the belief that what occurred in their presence was effected by supernatural power.

When Harriet MARTINEAU visited Egypt in 1847, she procured a visit from the Sheykh Mah'greb'y, at which the nephews of Mr. Lane and other English people were present, and though she pronounced the experiments witnessed by her, "total failures," she "arrived at the conclusion," which she says, "I now hold—that it is an affair of mesmerism, and that the magician himself probably does not know it. If the truth were understood, I have no doubt that it would appear, that in the first instance, a capital *clairvoyant* did see and tell the things declared, under the influence of the old man's mesmeric power, and when there was accidentally a *rapport* established between the questioner and the boy." And she believes "the magician did not understand the causes either of his success or failure."

With a little persuasion, he was induced to allow her to take the place of the boy, and she says:—

“In two minutes the sensation came. Presently I began to see such odd things in the pool of ink—it grew so large before my aching eyes, and showed such strange moving shadows, and clear symmetrical figures and intersecting lines, that I felt uncertain how long I could command my thoughts and words; and, considering the number of strangers present, I thought it more prudent to shake off the influence while I could, than to pursue the experiment. The perfumes might have some effect, though I was insensible to them, (having no sense of smell,) and so might the dead silence, and my steadfast gazing into the ink. But that there was a strong mesmeric influence present I am certain.”—*Eastern Life, Past and Present*.

It is very likely that there was this mesmeric influence; its presence, however, is not at all incompatible with the concurrent and controlling agency of a spiritual power; for there is abundant evidence to show that spiritual operations are largely conducted by mesmeric processes. But the discussion of this point would lead too far, and the reader has probably had more than enough of “the magician” and his doings. Mr. LANE prefaces the foregoing account of him, with observing that—“Among the Egyptians, magic is of two kinds, *’il’wee* (or high,) and *soof’lee* (or low.) The *’il’wee* is said to be a science founded on the agency of God, and of his angels and good genii, and on other lawful mysteries; to be always employed for good purposes, and only attained and practised by men of probity. The *soof’lee* is believed to depend on the agency of the devil, and evil spirits and unbelieving genii; and to be used for bad purposes, and by bad men.” He speaks of a learned Sheykh, named Isma’ee’l Ab’oo Roo-oo’s, as “very highly celebrated” for his knowledge of the *’il’wee*, (or high magic.) “Even the more learned and sober of the people of this country, relate most incredible stories of his magical skill; for which some of them account by his having *Ginn* at his service, whom he could mentally consult and command.” “He is said to have always employed this supernatural power, either for good or innocent purposes; and to have been much favoured by the present Ba’sha, who, some say, often consulted him.” Let me give the reader a taste of his quality. Mr. LANE says:—

“One of the most sensible of my Moos’lim friends, in this place (Cairo), informs me that he once visited Ab’oo Roo-oo’s, at Desoo’ck, in company with the Sheykh El-Emee’r, son of the Sheykh El-

Emee'r El-Kabee'r, Sheykh of the sect of Ma'likees. My friend's companion asked their host to show them some proof of his skill in magic; and the latter complied with the request. 'Let coffee be served to us,' said the Sheykh El-Emee'r, 'in my father's set of *finga'ns* and *zurfs*, which are at Musr.' They waited a few minutes; and then the coffee was brought; and the Sheykh El-Emee'r looked at the *finga'ns* and *zurfs*, and said they were certainly his father's. He was next treated with sherbet, in what he declared himself satisfied were his father's *ckool'lehs*. He then wrote a letter to his father, and giving it to Ab'oo Roo-oo's, asked him to procure an answer to it. The magician took the letter, placed it behind a cushion of his *deewa'n*, and, a few minutes after, removing the cushion, showed him that this letter was gone, and that another was in its place. The Sheykh El-Emee'r took the letter; opened and read it; and found in it, in a handwriting which, he said, he could have sworn to be that of his father, a complete answer to what he had written, and an account of the state of his family which he proved, on his return to Cairo, a few days after, to be perfectly true."

It is remarked by the *Quarterly Review*, that "the *Ginn* or *Genii* continue now among the Arabs to act the same part, for the good or evil of the human race, as they are described to have done in the *Thousand and One Nights*." The same may be said of the "saints" or "good spirits, and the *efreets*"—guilty, earth-bound ghosts who haunt the scenes of their former wickedness and earthly passions. These latter seem to be more prevalent in the East, even than in Europe. Mrs. Poole, to whom I have already referred, though a "strong-minded lady," not at all given to believe in "ghosts" and "haunted houses," yet gives one of the strangest accounts of this kind, as occurring in her house at Cairo. It has some features in it peculiar to the East, but the *efreet* was accompanied by those mysterious "violent knockings at short intervals," with "heavy trampling" by invisible feet, with which readers of ghostly narratives are familiar. Not only was she in consequence of these disturbances driven from the house, but "six families succeeded each other in it in as many weeks;" and all were driven out as she and her predecessors had been "by most obstinate persecutions, not only during the nights, but in broad day-light, of so violent a description, that the windows were all broken in a large upper chamber, our favourite room," &c. The house, it may be observed, had been the scene of the murder of a poor tradesman and two slaves by its former inhabitant and proprietor.

Turning from Egypt to India, I find it remarked in a work on *The Hindoos*, in the "Library of Entertaining Knowledge;" that—"In his belief in sorcery and witchcraft, the Hindoo resembles the great majority of mankind," and that "the belief in ghosts and apparitions has prevailed in all ages and countries; but in India, the World of Spirits is as present to the imaginations of men as the world of matter by which we are surrounded." Some of their diviners, we are told, "Chaunt Incantations to the gods until their voice almost fails, become as if intoxicated or mad, and are believed to be inspired;" and "They possess the power of putting malevolent spirits to flight." A writer in the *Saturday Magazine*, observes that—"The Indian jugglers by the natives generally are supposed to have intercourse with demons." Many of their feats are confessedly performed by the aid of Spirits, though, of course, others are simply done by legerdemain.

The Karens are a people who inhabit all the mountain regions of the southern and eastern portions of Burmah proper, and all parts of the Tenasserim provinces extending into the western portions of Siam, and thence northward among the Shyans. Of their moral character, the Rev. Howard MALCOLM, who was sent out on a missionary tour by the American Baptist Mission, says:—"Their domestic manners are less exceptionable than those of most heathen—truth, integrity, and hospitality, are universal. For a Karen to lie or cheat, is scarcely known. Females are in no respect degraded." He tells us, that—"Their only religious teachers are a sort of prophets called *Bokhoos*, who predict events, and are greatly venerated by the people." "Besides these, is a set of wizards called *Wees*; who are far less respectable, but more numerous and more dreaded. They pretend to cure diseases, to know men's thoughts, and to converse with the Spirits."

The Rev. Dr. Francis MASON, who has resided among these people as a Baptist Missionary for more than a quarter of a century, in an article in the *Examiner*, a Baptist paper of New York, gives an account of Spiritualism among the Karens, with whom he was stationed. "The effort to obtain a knowledge of the future from the spirits of the dead," he denounces as an "unhallowed practice." And he says, "I have ever dealt with it—not by examining the evidences for or against the alleged facts of Spirits communicating with men, but by forbidding all attempts to procure such information, whether true or false." A practice quite accordant with the

canon of current orthodoxy; but at present we are concerned with his facts rather than his philosophy. Let us then hear his testimony: as he is no friendly witness, it will, perhaps, be received with less suspicion. He tells us, that "Spiritualism has existed among the Karens from time immemorial:—"

"The Karens believe that the spirits of the dead are ever abroad on the earth. 'Children and great grand-children' said the elders, 'the dead are among us. Nothing separates us from them but a white veil. They are here, but we see them not.' Other genera of spiritual beings are supposed to dwell also on the earth; and a few gifted ones (mediums, in modern language), have eyes to see into the Spiritual-world, and power to hold converse with particular Spirits. One man told my assistant—he professed to believe in Christianity, but was not a member of the Church—that when going to Matah he saw on the way a company of evil spirits encamped in booths. The next year, when he passed the same way, he found they had built a village, at their former encampment. They had a chief over them, and he had built himself a house, larger than the rest, precisely on the model of the teacher's without, but within divided by seven white curtains into as many apartments. The whole village was encircled by a *cheval-de-frise* of dead men's bones. At another time, he saw an evil spirit that had built a dwelling near the chapel at Matah, and was engaged with a company of dependants in planting pointed stakes of dead men's bones round it. The man called out to the spirit, 'What do you mean by setting down so many stakes here?' The spirit was silent, but he made his followers pull up a part of the stakes.

"Another individual had a familiar spirit that he consulted, and with which he conversed; but on hearing the Gospel, he professed to become converted, and had no more communication with his spirit. It had left him, he said; it spoke to him no more. After a protracted trial, I baptised him. I watched his case with much interest, and for several years, he led an unimpeachable Christian life; but on losing his religious zeal, and disagreeing with some of the Church members he removed to a distant village, where he could not attend the services of the Sabbath; and it was soon after reported that he had communications with his familiar spirit again. I sent a native preacher to visit him. The man said, he heard the voice which had conversed with him formerly, but it spoke very differently. Its language was exceedingly pleasant to hear, and pro-

duced great brokenness of heart. It said: 'Love each other. Act righteously; act uprightly,' with other exhortations such as he had heard from the teachers. An assistant was placed in the village near him, when the spirit left him again, and ever since he has maintained the character of a consistent Christian.

"Several years ago, while preaching in a grove near a village of heathen Pwos, a man fell down in the midst of the sermon, in what I thought to be an epileptic fit; but after the service, I was told the man was not sick, but had a familiar spirit, and that the spirit had come upon him to forbid all the people to listen to me, for I preached falsehood. I visited him while under the influence of the spirit, and heard him sing out his denunciations against those that should receive the Gospel, like one half frantic, while his wife stood over him with a light, for it was said he would die if left without one. The man was subsequently converted, became a useful assistant, and was ordained and settled over a church within the last two or three years. He told me he could not account for his former exercises, but that it certainly appeared to him as if a spirit spoke, and he must tell what was communicated. He has not, so far as I am aware, had any communication with the unseen world since he first professed faith in Christ

"Mr. Van Meter, writing in a recent communication from Bassein, of the irregularities in the Church, says: 'The most serious case is in a strong tendency of a formerly substantial church member to the views and practices of the 'Spiritualists.' He pretends that communications are made to him by angels, and especially by Tway Poh, his former pastor, who died in 1853.' It is no new thing with the Karens, but one of their old errors, and the most difficult to eradicate that I ever had to grapple with among them."

Here is a curious custom, once prevalent amongst the Cochin Chinese, and recorded by Dr. BROWNSON, as he states, "on good authority."

"In Cochin China, in the time of the predecessors of Gia-long, it was a custom in the province of Xu-Ngué, on certain solemnities, to invite the most celebrated tutelar genii of the towns and villages of the kingdom to games and a public trial of their strength. A long and heavy barque, with eight benches of oars, was placed dry in the centre of a large hall, and the trial consisted in seeing which of these could move it farthest, or with the greatest ease. The judges and spectators took their stand at a little distance, and saw, as they

called the names and titles of the genii placed on the barque, the huge machine tip one side and then the other, and finally advance and then recede. Some of the genii would push it forward several feet, others only a few inches.

M. Huc, the Roman Catholic missionary, in his *Travels in Thibet, Tartary, and China*, and in his latter works, *The Chinese Empire*, and *Christianity in China, Tartary, and Thibet*, gives us repeated glimpses of Spiritualism in that region of the world. In his account of the embassy of Rubruk—the French Ambassador to the Khan of Tartary in the thirteenth century, we find this account of “magic by rapping on a table;” which evidently, therefore, cannot be now patented as an original invention:—“When they (the soothsayers to the Tartar Emperor) were interrogated, they evoked their demons (spirits) by the sound of the Tambourine, shaking it furiously; then falling into an ecstasy, they feigned to receive answers from their familiar spirits, and proclaimed them as oracles. It is rather curious, too, that *table-rapping* and *table-turning* were in use in the thirteenth century among these Mongols in the wilds of Tartary. Rubruk himself witnessed an instance of the kind. On the eve of the Ascension, when the mother of Mangou, feeling very ill, the first soothsayer was summoned for consultation, he ‘performed some magic by rapping on a table.’”

Of that singular people, numbering one third of the world's population, whose country is now for the first time being opened to Western commerce and civilization, M. Huc furnishes many very interesting particulars. Though their philosophy and their aims are almost wholly of a secular kind, and their religion, “having fallen into the abyss of scepticism,” has degenerated into little else than formalism and official ceremony, they yet recognize spiritual intervention as a fact, and it is an element in their religious systems. Of their religions—beside that of Boodh, which is more properly the religion of India—“The first and most ancient is called *Jou-Khiao*, the doctrine of the lettered, of which Confucius is regarded as the reformer and patriarch.” The followers of this system are very regardful of certain rites and ceremonies which they pay to their ancestors, and especially to Confucius. “They have temples, chapels, and oratories dedicated to them, in which are tables of chesnut-wood inscribed with large characters,—‘Throne (or seat) of the soul or spirit’ of such or such a one, with the name and title of the person in question.” The rites—which I need not describe—all imply the

presence and cognisance of the spirit in whose honour they are performed. At the rites in honour of Confucius, M. Huc expressly says, "The spirit of Confucius is addressed as present." And again, he tells us that the Chinese go to the sanctuary where the tablets are placed "to inform their ancestors of whatever of good or evil happens to their descendants."

From the same authority we learn that:—"The second religion of China is regarded by its disciples as the primitive one of its most ancient inhabitants. It has numerous analogies with the preceding: but the individual existence of genii and demons is recognised in it, independently of the parts of nature over which they preside. The priest and priestesses of this worship are devoted to celibacy, and practise magic, astrology, necromancy, and a thousand absurdities. They are called Tao-ssé or Doctors of Reason, because their fundamental dogma taught by the renowned Lao Tssé, is that of a primordial reason which has created the world. This doctrine is contained in a work pompously entitled the *Book of the Way, and of Virtue*."

This is probably the same belief which in Japan is called Sinto (literally, the "way" or "doctrine"), and which recognises, "the existence of an infinite number of spirits, exercising an influence over the affairs of the world, who are to be propitiated by prayers and the observance of certain rules of conduct."

MR. MEDWIN, in his work on China, tells us that "The adherents of Taou believe firmly in demoniacal possession. There are some who are regularly possessed, and some who can induce possession, which they call 'dancing the god.'" Magic arts are used, or said to be used by this sect, by means of which they work wonders. They profess to have constant intercourse with, and control over, the demons of the invisible world."

DR. MACGOWAN, in the *North China Herald*, has given an account of the peculiar mode of "table-turning," and of "the manner in which writing is performed by the agency of the *Kwei*, or Spirits," in China. I extract his description of the latter:—"The table is sprinkled equally with bran, flour, dust, or other powder, and two media sit down at opposite sides, with their hands placed upon the table. A hemispherical basket, of about eight inches diameter, such as is commonly used for washing rice, is now reversed, and laid down with its edges laid resting upon the tips of one or two fingers of the two media. This basket is to act as penholder; and a reed

or style is fastened to the rim, or a chopstick thrust through the interstices, with the point touching the powdered table. The ghost in the meantime, has been duly invoked with religious ceremonies, and the spectators stand round waiting the result in awe-struck silence. The result is not uniform. Sometimes the spirit summoned is unable to write, sometimes he is mischievously inclined, and the pen—for it always moves—will make either a few senseless flourishes on the tables, or fashion sentences that are without meaning, or with a meaning that only misleads. This, however, is comparatively rare. In general, the words traced are arranged in the best form of composition, and they communicate intelligence wholly unknown to the operators. These operators are said to be not only unconscious, but unwilling participators in the feat. Sometimes, by the exercise of a strong will, they are unable to prevent the pencil from moving beyond the area it commands by its original position; but, in general, the fingers follow it in spite of themselves, till the whole table is covered with the ghostly message."

He tells us, that "In Ningpo, in 1843, there was scarcely a house in which it was not practised for a season almost daily. More recently a club of literary graduates were in the habit of meeting in the Pau-tek-kwan, Taouish temple, near the Temple of Confucius, for practising the *Ki*, as the ceremony is called; and many and marvellous are the revelations told of the spiritual manifestations which they elicited." Here is an anecdote Dr. Macgowan received from a Christian preacher:—"A Mr. Li, in the village of Manthan, near this city, enjoyed the reputation of being remarkably successful in consulting spirits. Our informant, Chin, formed one of the party which had determined to test Mr. Li's skill. It was agreed that the spirit should be requested to write a prescription for the wife of one of their number, then confined to bed with sickness. Two boys, who had no knowledge of what information the party desired, were called to hold the basket. In a little time, the table was filled with characters, in which the diagnosis and treatment were clearly expressed—of course according to Chinese notions of pathology: the whole, when copied, was shown to be perfectly correct; displaying thus, it must be confessed, a degree of magnanimity which native doctors never show their *confrères* in the flesh.

"The same Mr. Li, however, was less fortunate a few months ago, when he thought fit to make public a revelation he received from the Kwei on the subject of a new pretender to the throne of the

empire. Three of the invoking party have been beheaded, and Mr. Li himself is now in hiding, and in imminent danger of becoming one of the *Kwei* himself."

A similar account is given in *Blackwood's Magazine*, for April, 1863, by a writer who had personally examined into this subject in China. He tells us that:—"The spirit-writing is called by the Chinese *Kong-pit*, or Descending to the Pencil." The pencil is formed of a bent twig of an apricot tree, cut into the shape of a Chinese pen, one end of which is inserted at right angles into the middle of a piece of bamboo, about a foot long and an inch thick. "The bamboo is then placed in the palms of a man, so that the apricot twig touches the smooth sand upon one of the tables; and it is usually preferred that the person in whose hands the magic pen is thus placed should be unable to write, so that gives some guarantee against collusion and deception." "It is sometimes had recourse to by mandarins and educated persons as well as by the ignorant," and is a "form of delusion, or else of communication with the spirit-world," that "has been in existence in the Middle Empire for centuries." Answers to questions are usually written in verse; if the by-stander cannot make out the answer, the spirit will sometimes write it again, and add the word "right" when it is at last properly understood. "Many volumes exist, both in prose and verse, alleged to have been written by spirits." The writer of this article expresses his conviction that this belief "exercises a powerful influence for good by leading the Chinese mind from things seen and temporal, for which it is apt to have too much respect, towards those which are unseen and eternal. It gives to his horizon the awe of another world, and has much effect in preserving those family relationships which lie at the foundation of Chinese social success."

As a pendant to these statements, I subjoin what Mr. A. E. Newton, of Boston, U.S., vouches for as "certain facts within our own knowledge." He writes:—"Some two years ago, we occasionally met with a circle in this city (Boston), at which an intelligence purporting to be the spirit of a Chinaman repeatedly manifested himself, and communicated very freely. He was wont to congratulate us on the freedom from molestation with which our investigations and intercourse with the spirit-life could be pursued in this land—remarking that it was far otherwise among his own people. He stated that this intercourse had long been known and practised in

China; but that of late years, exalted spirits had been endeavouring through this means, to impart light to his countrymen—to give them a purer religion and freer government—that thereby the opposition of the dominant classes had been aroused, and a violent persecution had been excited against those who had anything to do with spirit intercourse. In the province where he had lived, it had been carried to the extreme of putting to death those who practised it; and he himself had fallen a victim to the tyranny, having been burned at the stake for endeavouring to heal his own sick daughter by the laying on of hands, under spirit-direction. The details which he would sometimes give of his arrest and execution, were interesting and pathetic. He furthermore stated that this tyranny of the ruling dynasty had given rise to a rebellion, which the powers above were helping forward, and which he firmly believed would result in giving freedom to his beloved China.

“This last statement, in regard to the existence of a rebellion, was first made some two weeks before the news of such a state of things had reached this country through the ordinary channels.”

Spiritualism, according to Commander Lindesay BRINE, in his work, *The Taeping Rebellion in China*, was a good deal mixed up with the commencement of the Taeping rebellion; which in its origin partook much of the character of a religious reformation. As is well known, their leaders, as far as their light extended, were favourable to the Christian faith; and at their meetings, phenomena similar to those at revival meetings occurred. The late Rev. Mr. BAMBERG, a Swedish missionary in China, in his biography of *The Rebel Chief*, tells us that the Taeping leader had many visions of, and communions from, the Spirit-world; and that his visions and trances continued a long time. But the “chief ecstatic” was *Yang-sin-tshin*, who was what the Americans call “a trance and healing medium.” He had frequent “celestial experiences,” visions, trances, ecstasies, and revelations; and had great power over disease. His communications and prophetic utterances in the trance, were recorded in a book, and he had an influence in some respects, greater than that of the Taeping chief himself.

Another writer tells us of “A kind of spirit called the *wu-tung*,” which by the Chinese is believed “to produce spiritual rappings in and about houses, and to cause burning flames to be seen;” also, that—“Written communications from spirits are not unfrequently sought for in the following manner:—two persons support with their

hands some object to which a pencil is attached in a vertical position, and extending to a table below, covered with sand. It is said that the movements of the pencil, involuntary as far as the persons holding it are concerned, but governed by the influence of spirits, describe certain characters which are easily deciphered, and which often bring to light remarkable disclosures and revelations. Many who regard themselves persons of superior intelligence, are firm believers in this mode of consulting spirits."

With these facts before us, we can scarcely avoid this writer's conclusion, "that spirits occupy a prominent place among Chinese superstitions, and have an important practical bearing upon domestic and social life." According to some authorities, methods of communicating with spirits of the departed, have been known and practised in the Celestial Empire—"At least from the days of Laou-tse, and he was an aged man when Confucius was a youth, between five and six centuries before the Christian era."

Concerning another Eastern people, of whom we heard a good deal a few years since—the Druses of Mount Lebanon—there is in *Once a Week*, for September, 1860, a long article from an Englishman who had spent six months among them, which gives us some curious information as to their beliefs and customs. It informs us that they are divided into "*Akkals*, or initiated, and *Djahils*, or uninitiated." The *Akkals* are of both sexes, and are the most respected part of the nation. Their being *Akkals* does not, however, give them emolument of any kind. "They pursue the ordinary callings of life like other men." Of one of the most distinguished of the *Akkals*—the Sheykh Bechir, the writer says:—

"An English gentleman, long resident in Lebanon, and in whose word the most implicit reliance can be placed, has told me that he has seen at the Sheykh's bidding, a stick proceed unaided by anything, from one end of the room to another. Also, on two earthenware jars being placed in opposite corners of the room, one being filled with water, and the other empty, the empty jar move across the room, the full jar rise and approach its companion, and empty its contents into it, the latter returning to its place in the way that it came."

Interested in this account, our author made the 'acquaintance of the Sheykh, and solicited an exhibition of his wonderful power; which he at first declined giving, on the ground that he had made it a rule, that "except to effect cures, he would have nothing more to

do with the unseen world." At length, however, he was prevailed on, and here is what he saw:—"The Sheykh took a common jar, which stood by the door filled with water for anyone who wished to drink, and placed it on the floor between two of the company. Then he commenced certain 'recitations,' and movements of the hands, at a little distance from it. At first the jar did not move; but as the recitations and the movements of the hands grew more rapid, it began to go round; first slowly, and then quicker, until it moved at quite a rapid pace. The Sheykh pointed to it as in triumph, and then stopped his recitations, when the jar stopped turning. After perhaps half a minute's silence, he began to recite again, and, wonderful to say, the jar began to turn again. At last he stopped, took the jar out of the hands of those who were holding it, and held it for an instant to my ear, when I could plainly hear a singing noise, as if of boiling water, inside. He then poured the water carefully out of it, and gave it to the attendants to be refilled with water, and placed it where it had stood before, for any one wanting a drink to use.

"That the feat of making the water-jar turn was a very wonderful one, there can be no doubt; nor could I account for it by any natural or ordinary means whatever. But how it was accomplished, or whether any supernatural means whatever were used, I leave others to infer, not having myself formed an opinion on the subject, and intending simply to relate what I was myself an eye-witness of. What I was more curious to learn, was what the Sheykh himself thought on the subject of spirits being placed at man's disposal, and how he had, or believed he had acquired the power he was said to possess.

"A few days afterward he rode over to see me, and we had a long conversation on the subject, which interested me the more as the Sheykh was evidently sincere in all he said regarding his belief in the power of spirits, and the means he had used to acquire that power. That he firmly believes in his intercourse with the Spiritual World is certain. . . .

"His greatest triumphs have been in cures of epilepsy and confirmed madness, in which I know of many instances where his success has been most wonderful. He resorts to no severe measures to those brought to him, nor does he use any medicine: simply repeating over them certain incantations, and making passes with his hands as if mesmerising them.

"For severe fevers he has a twine or thread, of which he sends the patient—no matter how far off—enough to tie around his wrists, when the sickness is said to pass away at once. A relation of his own told me that his, (the relative's,) wife had been afflicted for three years with a swelling, or tumour, of which the European doctors in Beyrout could make nothing, when at last she agreed to consult Sheykh Bechir. The latter shut himself up in his room for thirty days, fasting all the time upon very small quantities of bread and water. He then took the case in hand, and after making several passes over the woman's body, she was in five minutes perfectly cured.

"But what surprised me more than anything else about the Sheykh, was the singularly correct description he gave of countries, towns, and even portions of towns, which he could never have seen—having never been out of Syria—and even of some regarding which he could not have read much. He can only read Arabic, in which tongue works of information are very limited, and the number of Europeans with whom he has had any intercourse whatever, might be counted upon his ten fingers. Moreover, he has never been further from his native mountain, than Damascus or Beyrout, and that for only short periods, and at long intervals. He asked me to name any town in which I had resided, and which I wished him to describe to me. I mentioned, among others, London, Edinburgh, Calcutta, Bombay, Cabool, Candahar, and Constantinople, each of which he literally painted in words to the very life; noticing the various kinds of vehicles, the dress of the different people, the variety of the buildings, and the peculiarities of the streets, with a fidelity which would have been a talent in any one who had visited them, but in a man who had never seen them, was truly marvellous."

Taking a glimpse before leaving the East, to the earlier time when literature and philosophy flourished among the Saracens, while as yet Europe lay immersed in barbarism, we find Spiritualism to be the recognized basis of their religious philosophy. The Soufis, a chief philosophico-religious sect among the Mussulmen of the ninth and tenth centuries, held that by fasting, solitude, and prayer, the soul entered into a state which they called "The Ecstasy;" in which state it could rise to a knowledge of things and truths unattainable by humanity in its ordinary condition. A writer in *Hogg's Instructor*, observes:—"This state was only transitory, and, apparently, could not be counted upon at all times—so much depended upon the favour-

able condition of the body, and on the tranquillity of the passions, and purity of the desires." One of the most distinguished of their number, who has been called the Arabian Descartes, was Algazali, chosen Professor of Theology at Bagdad. He had studied the doctrines of every sect of philosophers, and still finding no sure solution of the doubts that beset him, he last of all turned his attention to Soufism, to see if by the supernatural ecstasy of which its adherents spoke as a matter of experience, he might attain to that certainty of knowledge which he had sought in vain. He resolved on the attempt; but the seclusion, and the withdrawal from his public duties, which were deemed necessary, caused him to postpone it from day to day. At last, one morning as he was about to commence his lectures, his tongue was palsied, he was struck dumb. This seemed to him a divine punishment for his procrastination. He no longer hesitated; and distributing his wealth, he sought by solitude, fasting, and prayer, to fit himself for experiencing the exaltation of the ecstasy. He was at length successful. He preserves silence as to the higher portions of his experience, as of things not lawful or possible to be divulged to common ears; but it is probable that he had it in mind in the following passage:—

"From the very first, the Soufis have such astonishing revelations, that they are enabled while waking, to see visions of angels, and the souls of the prophets; they hear their voices, and receive their favours. Afterwards, a transport exalts them beyond the mere perception of forms, to a degree which exceeds all expression, and concerning which we cannot speak without employing language that would seem blasphemous."* This state of ecstasy, the Soufis affirmed, was only transitory, and dependent upon the favourable physical condition of the Soufi, and on the tranquillity of his passions, and the purity of his desires; hence the need of solitude, abstinence, and prayer.

Further illustrations might be given in accounts of the Brahmins, Bonzes, Dervishes, Lamas, Aissaouas, Singalese, &c., but I must here bring these extracts to a close: warning the reader that I have presented these glimpses simply as showing a recognition of the fact of spiritual intercourse among peoples differing widely from ourselves in religion, civilization, habits, and modes of thought; *not* as passing judgment of approval of their several qualities and

* Algazali, in M. SCHMÖLDER'S *Essai sur les Ecoles Philosophiques chez les Arabes*. Paris, 1842.

modes. Spiritualism, like Religion, I regard as a universal fact in man's history; and in considering both it seems to me that a vigilant and sound discretion is needed, in order that we may not confound things bearing the same name in consequence of some one or more broad superficial aspects which they possess in common, but which in their innate qualities and tendencies are mutually divergent. Both Religion and Spiritualism may be inverted, till they sink into the dark and foul abysses of idolatrous pollution; or they may reach to the highest communion of which man is capable; but, even in their lowest states, they testify to a spiritual nature in man linked to a world beyond the bounds of time and sense. This is the central truth which Spiritualism, by its "logic of facts," everywhere proclaims, and which it tends to establish, not as an opinion to "play around the head and come not near the heart;" but as one of the deepest convictions of the human soul—such a conviction as shall be a sure foundation for all divine possibilities in human nature, and for those harmonious relations to God, Man, and Nature which the Creator has established.

APPENDIX C.

A GLANCE AT THE NEW WORLD.

If, in prosecuting our inquiry, we travel from the East to the West, and turn our glance from the Old World to the primitive inhabitants of the New, we everywhere encounter the same faith and the same facts.

Centuries before the white man appeared among them, there was a universal persuasion among the South American nations, based on ancient prophecies, revealed to their ancestors by spiritual agency, of a conquering and desolating race who were to come from towards the rising of the sun. In their solemn festivals these prophecies were sung with loud lamentations; and when the Spaniards came, literally verifying these predictions, no wonder that the aged among them were filled with gloomy forebodings of impending calamity. It was through the revelation of one of their seers that the Indian tribes first received information of the white men. He described the strange race with their white faces and long bushy beards, who had

crossed the great water in their wonderful canoes, describing minutely their ships, with the guns, knives, and other articles they brought with them. In consequence of these representations, a deputation was sent out to examine into the truth of the matter, and report to the tribe, and when, after journeying for months, they came up with the French, on the banks of the St. Lawrence, they found everything as their seer had described it.

KOHL, who gives the account at large, in his *Kitchi-Gami*, also assures us that—"The Indians have, for a lengthened period, been great Spiritualists, ghost-seers, table-rappers, and perhaps, too, magnetizers, which we 'educated' Europeans have only recently become or returned to." He tells us that—"The lodge which their jossakids or prophets, or, as the Canadians term them, 'jongleurs,' erect for their incantations is composed of stout posts, connected with basket-work, and covered with birch bark. It is tall and narrow, and resembles a chimney. It is very firmly built, and two men, even if exerting their utmost strength, would be unable to move, shake, or bend it. It is so narrow that a man who crawls in has scarcely room to move about in it." And he adds the following singular relation:—

"Thirty years ago, a gentleman who had lived much amongst the Indians and was even related to them through his wife, told me, 'I was present at the incantation and performance of a jossakid in one of these lodges. I saw the man creep into the hut, which was about ten feet high, after swallowing a mysterious potion made from a root. He immediately began singing and beating the drum in his basket-work chimney. The entire case began gradually trembling and shaking, and oscillating slowly amidst great noise. The more the necromancer sang and drummed, the more violent the oscillations of the long case became. It bent back and forwards, up and down, like the mast of a vessel caught in a storm and tossed on the waves. I could not understand how these movements could be produced by a man inside, as we could not have caused them from the exterior.

"The drum ceased, and the jossakid yelled that the spirits were coming over him. We then heard, through the noise, and cracking, and oscillations of the hut, two voices speaking inside, one above, the other below. The lower one asked questions, which the upper one answered. Both voices seemed entirely different, and I believed I could explain them by very clever ventriloquism. Some Spiritual-

ists among us, however, explain it through modern Spiritualism, and assert that the Indian jossakids had speaking media, in addition to those known to us, who tapped, wrote, and drew.

"I cannot remember the questions asked and answers given, still much of the affair seemed to me strange, and when an opportunity offered, long after, to ask the jossakid about his behaviour on that occasion, under circumstances peculiarly favourable to the truth, I did so. Thirty years later he had become an old man, and a Christian, and was lying on his death-bed, when accident again brought me to his side. 'Uncle,' I said to him, recalling that circumstance, and having nothing else to talk about, 'uncle, dost thou remember prophesying to us in thy lodge, thirty years ago, and astonishing us, not only by thy discourse, but also by the movements of thy prophet-lodge? I was curious to know how it was done, and thou saidst that thou hadst performed it by supernatural power through the Spirits. Now thou art old and hast become a Christian, thou art sick, and canst not live much longer—now is the time to confess all truthfully. Tell me, then, how and by what means thou didst deceive us?'

"'I know it, my uncle,' my sick Indian replied, 'I have become a Christian, I am old, I am sick, I cannot live much longer, and I can do no other than speak the truth. Believe me, I did not deceive you at that time. I did not move the lodge. It was *shaken by the power of the Spirits*. Nor did I speak with a double tongue. I only repeated to you what the Spirits said to me. I *heard their voices*. *The top of the lodge was full of them*, and before me the sky and wide lands lay expanded. I could see a great distance round me; and I believed I could recognise the most distant objects.' The old jossakid said this with such an expression of simple truth and firm conviction, that it seemed to me, at least, that he did not believe himself a deceiver, and believed in the efficacy of his magic arts and the reality of his visions."

SCHOOLCRAFT, in his *Algie Researches*, tells us that the Indian "believes that the whole visible and invisible creation is animated with various orders of malignant or benign spirits, who preside over the daily affairs, and over the final destinies of men." Speaking of the ideas which form the groundwork of their religion, he says:—"Superstition has engrafted upon the original stock, till the growth is a upas of giant size, bearing the fruits of demonology, witchcraft, and necromancy." Some of the Indians seem even to believe in fairies,

whom they call *Puck-wud-gimies*, literally, "Little men, who vanish." One of their fairy tales bears the above title, another, given by Schoolcraft in his *Oneida*, is entitled—"The Little Spirit; or Boy Man."

"Dreams," he says, "are considered by them as a means of direct communication with the Spiritual world; and hence the great influence which dreams exert over the Indian mind and conduct. They are generally regarded as friendly warnings of their personal *manitos*. . . . Dreams are carefully sought by every Indian, whatever be their rank, at certain periods of youth, with fasting. These fasts are sometimes continued a great number of days, until the devotee becomes pale and emaciated. The animals that appear propitiously to the mind during these dreams, are fixed on and selected as personal *manitos*, and are ever after viewed as guardians. This period of fasting and dreaming is deemed as essential by them as any religious rite whatever employed by Christians. The initial fast of a young man or girl holds the relative importance of baptism, with this peculiarity, that it is a free-will, or self-dedicatory rite."

CHARLEVOIX, who wrote from extensive observation among the Indians, as well as from the testimony of the French missionaries, says in his *Journal*—"The good spirits are called by the Hurons, *Okkis*, by the Algonquins, *Mannitous*. They suppose them to be the guardians of men, and that each has his own tutelary deity. . . . It is remarkable, however, that these tutelary deities are not supposed to take men under their protection till something has been done to merit the favour." He goes on to tell us that when a father wishes to obtain a guardian spirit for his child he causes him to fast several days; during which time it is expected the spirit will reveal himself in a dream; and if the child dreams of the same thing several times successively, this object becomes the symbol or figure under which the *Okki* is believed to reveal himself.

Kohl became acquainted with an old Indian, who, at his persuasion, related to him his life-dream, and, in doing so, he gave the following explanation of the origin of the custom:—"Kitchi-Manitou (the Good Spirit) sent us our *Midés* from the east, and his prophets laid it down as a law that we should lead our children into the forest so soon as they approached man's estate, and show them how they must fast, and direct their thoughts to higher things; and in return it is promised us that a dream shall then be sent them as a revelation of their fate—a confirmation of their vocation—a consecration and

devotion to deity, and an external remembrance and good omen for their path of life."

SCHOOLCRAFT, in his *Oneëta, or the Red Race of America*, gives the "Confessions of Catherine Ogee Wyan Akwut Okwa, the Prophetess of Chegoiwagon;" after she had been converted, and joined the Methodist Episcopal Church, of which, he says, she remained a consistent member. The account is too long to quote entire; but she relates that, when about twelve or thirteen years of age, after receiving a sign she was taken by her mother into the forest, where she was to remain, fasting, in a small lodge, formed of branches of the spruce tree; in order that she might be directed as to her future life, and that the "Master of Life" might have pity on her, and on her mother and sisters. She was told:—"He will help you, if you are determined to do what is right. And tell me, whether you are favoured or not by the *true* Great Spirit; and if your visions are not good, reject them." So saying, the mother departed. The girl was to keep away from everyone, but was permitted to chop wood and twist twine into mats for the family, for her diversion. It was winter; but though she felt great thirst, more than appetite, "still I was fearful," she says, "of touching the snow to allay it, by sucking it, as my mother had told me that if I did so, though secretly, the Great Spirit would see me, and the lesser spirits, also, and that my fasting would be of no use." On the fourth day her mother brought her some snow in a little tin dish, which she melted, and gave her to drink, again telling her, "to get and follow a good vision—a vision that might not only do us good, but also benefit mankind, if I could." On the night of the sixth day, a voice called to her, and spoke comforting words to her. She saw visions of the Spirit-world, and the voice told her that she would have long life on the earth, and that skill would be given her in saving life to others. On the next day her mother brought her a little food, which, however, she declined to eat. On the seventh and last day of her fast, she again had a vision: she saw a form, which appeared to descend from the sky, and approaching her, entered the lodge; it spoke to her and said:—"I give you the gift of seeing into futurity, that you may use it for the benefit of yourself and the Indians—your relations and tribes-people."

In consequence of being thus favoured, she assumed the arts of a medicine-woman and a prophetess. She says:—"The first time I exercised the prophetic art, was at the strong and repeated sollicita-

tions of my friends. It was in the winter season, and they were then encamped west of the Wisacoda, or Brule river of Lake Superior, and between it and the plains west. There were, besides my mother's family and relatives, a considerable number of families. They had been some time at the place, and were near starving, as they could find no game. One evening the chief of the party came into my mother's lodge; I had lain down, and was supposed to be asleep, and he requested of my mother that she would allow me to try my skill to relieve them. My mother spoke to me, and after some conversation, she gave her consent. I told them to build the *Jee suk aun*, or prophet's lodge, *strong*, and gave particular directions for it. I directed that it should consist of ten posts or saplings, each of a different kind of wood, which I named. When it was finished, and tightly wound with skins, the entire population of the encampment assembled around it, and I went in, taking only a small drum. I immediately knelt down, and holding my head near the ground, in a position as near as may be prostrate, began beating my drum, and reciting my songs and incantations. The lodge commenced shaking violently by *supernatural* means. I knew this, by the compressed current of air above, and the noise of motion. This being regarded by me and by all without, as a proof of the presence of the spirits, I consulted. I ceased beating and singing, and lay still, waiting for questions, in the position I had at first assumed. The first question put to me was in relation to the game, and *where* it was to be found. The response was given by the orbicular spirit, who had appeared to me. He said, 'How short-sighted you are. If you go in a *west* direction you will find game in abundance.' Next day the camp was broken up, and they all moved westward, the hunters, as usual, going far ahead. They had not proceeded far beyond the bounds of their former hunting circle, when they came upon tracks of moose, and that day they killed a female and two young moose, nearly full-grown. They pitched their encampment anew, and had abundance of animal food in their new position."

The same writer gives another account which he had from a converted Ottawa Indian, named Chusco, who was then seventy years of age. He had been one of their prophets. "His replies," says SCHOOLCRAFT, "were perfectly ingenuous, evincing nothing of the natural taciturnity and shyness of the Indian mind." In reply to our inquiry as to the mode of procedure, he stated that his first essay, after entering the lodge, was to strike the drum and commence

his incantations. At this time his personal *manitos* assumed their agency, and received, *it is to be inferred (?) a satanic agency*. Not that he affects that there was any visible form assumed. But he felt their spirit-like presence. He represents the agitation of the lodge to be due to currents of air, having the irregular and gyratory power of a whirlwind. He does not pretend that his responses were guided by truth, but on the contrary, affirms that they were given under the influence of the evil spirit." This latter opinion may possibly have been a reflection of the new theological influences under which he was placed rather than his own native conviction, though, as we have seen, the agency of both good and evil spirits were admitted by the Indian tribes. *Manito*, it may be observed, signifies simply a spirit, and there is neither a good nor bad meaning attached to it, when not under the government of some adjective or qualifying particle.

S. F. JARVIS, D.D., A.A.S., of New York, in a *Discourse on the Religion of the North American Indians*; after quoting Mackenzie's account of the Knistineaux Indians, who inhabit the country extending from Labrador, across the continent, to the Highlands which divide the waters on Lake Superior from those of Hudson's Bay; goes on to say:—"It is remarkable, that the description given by Peter Martyr, who was the companion of Columbus, of the worship of the inhabitants of Cuba, perfectly agrees with this account of the Northern Indians by Mackenzie. They believed in the existence of one supreme, invisible, immortal and omnipotent Creator, whom they named *Jocahuna*, but at the same time acknowledged a plurality of subordinate deities. They had little images called *Zemes*, whom they looked upon as only a kind of messengers between them and the eternal omnipotent, and invisible God. These images they consider as bodies inhabited by spirits, and oracular responses were therefore received from them as uttered by the divine command. The religion of Porto-Rico, Jamaica, and Hispaniola, was the same as that of Cuba, for the inhabitants were of the same race, and spoke the same language. The Carribean Islands, on the other hand, were inhabited by a very fierce and savage people who were continually at war with the milder natives of Cuba and Hispaniola, and were regarded by them with the utmost terror and abhorrence. Yet 'the Charaibeans,' to use the language of the elegant historian of the West Indies (Edwards) 'while they entertained an awful sense of the one great Universal Cause, of a superior, wise, and invisible

Being of absolute and irresistible power, admitted also the agency of subordinate divinities. They supposed that each individual person had his peculiar protector, or tutelar deity.*

These statements throw considerable light on the so-called 'idolatry' of the Indian and other heathen tribes. Their "subordinate deities," it is probable were but to them what the *lares* were to the old Romans, what the "saints" are to devout Catholics. No doubt there were superstitions and idle ceremonies connected with their faith in the intervention of spirits, but there can be no question that this belief elevated their character, and rendered possible the reception of a higher faith. CHARLEVOIX says:—"The belief most firmly established among the American savages is that of the immortality of the soul."* This belief could not have originated among them from a speculative philosophy or in metaphysical reasoning. It could have arisen and been sustained only by the direct Spirit-manifestations which were, and had been for generations, common among them. It was a universal persuasion, extending over the vast extent of country from Hudson's Bay to the West Indies, including nations unconnected with, and unknown to each other, and speaking languages radically different. The statements I have quoted might be further corroborated from Heckewelder, Loskiel, and the Moravian missionaries. They are, in some particulars, finely rendered in LONGFELLOW's *Hiawatha*, drawn from these authorities, especially from Schoolcraft. I will cite only one other passage from Jarvis's *Discourse* :—

"There is another office which Carver, Bartram, and others have confounded with the priesthood, which exists among all the Indian tribes, and concerning which there is no diversity in the statements of travellers. To this class of men the French missionaries gave the name of *Jongleurs*, whence the English have derived that of jugglers or conjurors. To use the definition of Charlevoix, they are those servants of their gods, whose duty it is to announce their wishes, and to be their interpreters to men: or, in the language of Volney, those 'whose trade it is, to expound dreams, and to negotiate between the *Manito* and the votary.' 'The *Jongleurs* of Canada,' says Charlevoix, 'boast that by means of the good spirits whom they consult, they learn what is passing in most remote countries, and what is to come to pass at the most remote period of time; that they

* Concerning their religion and morals see CATLIN's *Letters and Notes on the North American Indians*, Vol. II., p. 243.

discover the origin and nature of the most secret disorders, and obtain the hidden method of curing them; that they discern the course to be pursued in the most intricate affairs, that they learn to explain the obscurest dreams, to give success to the most difficult negotiations, and to render the gods propitious to warriors and hunters.' 'I have heard,' he adds, 'from persons of the most undoubted judgment and veracity, that when these impostors shut themselves up in their sweating stones, which is one of their most common preparations for the performance of their sleight of hand, they differ in no respect from the descriptions given by the poets of the priestesses of Apollo, when seated on the Delphic Tripod. They have been seen to fall into convulsions, to assume tones of voice, and to perform actions, which were seemingly superior to human strength, and which inspired with an unconquerable terror even the most prejudiced spectators.' Their predictions were sometimes so surprisingly verified that Charlevoix seems firmly to have believed that they had a real intercourse with the father of lies."

I am afraid the Indians had much stronger ground for the same conclusion in regard to the "pale-faces" from the other side of the "big water." But it is, at least, noteworthy how even the most prejudiced observers have remarked the similarity of phenomena of alleged spiritual origin occurring in places and among people so widely different, all the world over.

The recent manifestations in the New World, and which from thence are spreading so rapidly and broadly over the Old World, is too large a subject for a passing glance. It may, perhaps, hereafter, form the subject of another volume.

APPENDIX D.

SPIRITUAL MANIFESTATIONS IN THE WESLEY FAMILY, AND THEIR CRITICS.

THERE is in some men an ignorant impatience of Spiritualism. Speak to them of its phenomena or its philosophy, and they shrug their shoulders and smile as though from some Alpine height of wisdom they looked down with pity upon your infirmity. It never occurs to them that their pitying scorn may arise, not from a greater

wealth of intellect or information, but from a destitution of knowledge in relation to the subject; or, a more than average share of that *unwisdom* which attaches more or less to all men. Much of this supercilious treatment, apparently, grows out of the belief that the alleged phenomena run counter to the experience of at least all civilized and enlightened ages. You will be told that idle stories of the kind were indeed admitted as true in pre-enlightened and pre-scientific times, and that similar stories may even be credited in our own time by the ignorant and superstitious: but that there are any modern facts evincing the direct action of spiritual agencies is to the educated and scientific mind utterly incredible. Nevertheless, such facts exist, attested by the evidence of persons of the highest reputation for veracity, intelligence, and good sense; and if, instead of scoffing, and declaring these facts impossible, people would examine and deal fairly by the evidence, they would be better prepared to arrive at just and reasonable conclusions upon the subject.

To select only one instance out of many, what can be better attested than the Spirit-manifestations in the Wesley family, at the parsonage house, Epworth, Lincolnshire. "The accounts given of them," says Dr. Adam CLARKE, "are so circumstantial and authentic, as to entitle them to the most implicit credit. The *eye* and *ear-witnesses* were persons of strong understandings and well-cultivated minds, untinctured by *superstition*, and in some instances rather *sceptically* inclined." They used "the utmost care, scrupulosity, and watchfulness to prevent them from being imposed upon by trick or fraud. . . . That they were *preternatural*, the whole state of the case and supporting evidence seems to show." A diary of these occurrences was kept by the Rev. Samuel Wesley: we have also separate narratives of them by Mrs. Wesley, Susannah, Emily, Mary, and Nancy Wesley, in their letters to Mr. Samuel Wesley, jun., who was then from home; as well as the statements of Robin Brown, the man-servant in the family, and of the Rev. Mr. Hoole, rector of Haxey, whom John Wesley describes as "an eminently pious and sensible man;" lastly, a narrative of these transactions was drawn up and published in the *Arminian Magazine* by John Wesley, who went down to Epworth, in the year 1720, and carefully inquired into the particulars; and, he tells us, "spoke to each of the persons who were then in the house, and took down what each could testify of his or her own knowledge." So that if testimony is worth anything, it is here ample and conclusive.



Philosophers and critics have exerted all their ingenuity to explain the phenomena described by these witnesses on purely natural principles, but in vain; their theories, like the Dutchman's oyster, are very hard to swallow. The one which, perhaps, has found most favour is that of COLERIDGE, who considered the cause of them to be "a contagious nervous disease; and this, indeed," he says, "I take to be the true and only solution." In exposition of this "true and only solution," he remarks:—

"First the *new* maid-servant hears it, then the *new* man. They tell it to the children" (lads and grown-up women), "who now hear it; the children the mother, who now *begins* to hear it: she, the father, and the night after he awakes, and *then* first hears it. Strong presumptions, first, that it was not objective, *i.e.*, a trick: secondly, that it was a *contagious disease*, to the audital nerves what vapours or blue devils are to the eye. Observe, too, each of these persons hears the *same* noise as a different sound. What can be more decisive of its *subjective* nature?"

Now, it may be remarked on this, that even were the facts correctly stated (which they are not), the theory does not go quite far enough. If the new man got it from the new maid, where did the new maid get it from? If the world stands on the back of a tortoise, what does the tortoise stand on? But, unfortunately for the philosopher of Highgate, he has accommodated the genesis of the facts, and the facts themselves, to the exigencies of his theory. It appears from John Wesley's narrative, that when the noises were first heard, Dec. 2nd, 1716, the man and the maid-servant were together, and *both* heard the knockings, which, at intervals, were several times repeated, though they could not discover the cause of them; and, what is more important, though these knockings were then first heard by them, Mrs. Wesley did not when told of them, *then begin* to hear them, for, as we shall see presently, she had heard them *many years before*. Nor did Mr. Wesley, after hearing of them, awaken the next night and *then* hear the knocks; on the contrary, his words are:—"That night I was *awaked*, a little before one, by nine distinct very loud knocks, which seemed to be in the next room to ours, with a sort of a pause at every third stroke;" nor do the narratives warrant the assertion that—"each person heard the *same* noise as a different sound," though some of these noises might be described in a slightly different way, and with different comparisons by different auditors, as would very naturally happen with any "objective" noises

of an unusual nature; but *all* heard and spoke of the same knocks, and most heard footsteps, &c. Mrs. Wesley writes, concerning the knocking:—"All the family has heard it together, in the same room, at the same time, particularly at family prayers. It always seemed to all present in the same place at the same time; though often, before any could say it is here, it would remove to another place." But, beside the knockings and footsteps, there were other peculiar noises, varying from time to time—"strange and various," as Mrs. Wesley called them. The *differentia*, therefore, were in the sounds themselves, not in the different "subjective" states of their auditors. There are "thirteen general circumstances" enumerated in the narratives, of which "most, if not all, the family were frequent witnesses."

But not only the "auditory nerves," but the optic nerves of the family and their sense of touch also must have been diseased, for various objects were *seen* to move, sometimes, for "a pretty while" together, though no agent was visible; and thrice an apparition was *seen* by different witnesses. Emily Wesley and her father were each, at different times, *pushed against* with great force by an invisible power; the latter, once with such violence as to be nearly thrown down by it; and, "the bed on which sister Nancy sat was lifted up with her in it." The "contagious nervous disease," too, must have extended to the "stout mastiff" who was brought into the house as a protection, but who was more sensitive to the approach of the "contagious nervous disease" than human creatures, giving them, indeed, notice of its presence by whining, trembling, and seeking shelter before anything was either seen or heard by the family;—and also to the *sleeping* children, for, "when the noises began, a sweat came over the children *in their sleep*, and they panted and trembled till the disturbances were so loud as to awaken them."

Again, even admitting the possible existence of a "contagious nervous disease" capable of these results (although I am not aware that it is known to medical science), the witnesses in this case were not at all the kind of persons likely to be affected by it. They were not like the servants in DICKENS'S *Haunted House*, who came there "to be frightened, and infect one another." They were not nervous, hysterical hypochondriacs; there was no "contagion of suspicion and fear" among them; no predisposition to regard the disturbances as supernatural if they could be otherwise accounted for: quite the contrary. "For a considerable time all the family believed it to be a



trick." This belief extended even to the servants: when the two servants who had first heard the knocks and groans told their fellow-servant what they had heard, and that one of them, Robin Brown, on going to bed, had seen on the top of the garret stairs, a hand-mill whirled about very swiftly, she only laughed at them, saying, "What a couple of fools are you! I defy anything to fright me." And when, the next night while engaged in her work, she also heard the knocks, she took the candle and searched the place from whence the sounds came. "Sister Molly" (about twenty years of age), as she was sitting in the dining-room, reading, "heard as if it were the door that led into the hall open, and a person walking in, that seemed to have on a silk night-gown rustling and trailing along. It seemed to walk round her, then to the door, then round again; but she could see nothing." So she—what?—screamed and went into fits? No, nothing of the sort; but she "rose, put the book under her arm, and walked slowly away." Mrs. Wesley, when told of the noises, in the same quiet way, remarked:—"If I hear anything myself, I shall know how to judge."

In one of the letters to her son, she writes:—"I was a great while ere I could credit anything of what the children and servants reported concerning the noises they heard in several parts of our house. Nay, after I had heard them myself, I was willing to persuade myself and them that it was only rats or weasels that disturbed us; and having been formerly troubled with rats, which were frightened away by sounding a horn, I caused a horn to be procured, and made them blow it all over the house. But from that night they began to blow, the noises were more loud and distinct, both day and night, than before, and that night we rose and went down I was entirely convinced that it was beyond the power of any human creature to make such strange and various noises." When she told her husband of these "strange and various noises," he, too, like all the rest of the family, incredulous, said to her, somewhat reproachfully, "Sukey, I am ashamed of you. These boys and girls frighten one another, but *you* are a woman of sense, and should know better. Let me hear of it no more." However, he could not help hearing more of it; but, unable to find out what caused the disturbance, he was so angered that he was in the act of firing a pistol at the place whence the noise came, when his arm was caught by Mr. Hoole, who dissuaded him. He then challenged the "contagious disease," or "Jeffrey," as the family began to call it (Jeffrey was the name of one

who had died in the house), to come to him when alone in his study, which it did, though for the first time. When, several weeks afterward, the disturbances continuing, he was advised to quit the house, he constantly answered "No, let the devil flee from me; I will never flee from the devil." A brave old man, surely, though we think a little mistaken as to the character of his visitor, for Jeffrey was found to be "a harmless goblin." Miss Emily Wesley told her sisters:—"You know I believe none of these things. Pray, let me take away the candle to-night, and I will find out the trick." It was not from want of courage that she failed to "find out the trick," for she once saw in the house an apparition in something of an animal form; and in a letter to her brother, narrating the circumstance, she declared, "I would venture to fire a pistol at it if I saw it long enough." In one of the letters to her brother giving him an account of what occurred, she writes:—"I am so far from being superstitious that I was too much inclined to infidelity; so that I heartily rejoice at having such an opportunity of convincing myself past doubt or scruple, of the existence of some beings besides those we see. A whole month was sufficient to convince anybody of the reality of the thing, and to try all ways of discovering any trick, had it been possible for any such to have been used. I shall only tell you what I myself heard, and leave the rest to others." Even the youngest sister, so far from having any morbid apprehensions regarding this mystery, would pursue the noises from room to room, saying, "she desired no better diversion." Priestley remarks:—"All the parties seem to have been sufficiently void of fear, and also free from credulity, except the general belief that such things were preternatural." The *animus* of Coleridge is sufficiently obvious in his making the term *objective*, synonymous in this case with *trick*.

Priestley thought it "most probable" that it was a *trick of the servants*, assisted by some of the neighbours; but the servants were frequently all together with the family when these things occurred; and, as Southey remarks, "many of the circumstances cannot be explained by any such supposition, nor by any legerdemain, nor by ventriloquism, nor by any secret of acoustics." But what most completely nullifies all suppositions of the kind, is the fact, that the visits of Jeffrey, or, the *contagious nervous disease*, though neither so frequent nor so violent, began *long before*, and continued *long after* this time. John Wesley says:—"The first time my mother ever

heard any unusual noise at Epworth, was *long before* the disturbance of old Jeffrey. My brother, lately come from London, had one evening a sharp quarrel with my sister Sukey, at which time, my mother happening to be about in her own chamber, the door and windows rang and jarred very loud, and presently several distinct strokes, three by three, were struck. From that night it never failed to give notice, in much the same manner, against any signal misfortune or illness of any belonging to the family." Dr. A. CLARKE tells us that these phenomena continued with some of the members of the family for *many years*; and Emily WESLEY, (then Mrs. Harper,) in a letter to her brother John, from London, *thirty-four years after*, writes:—"Another thing is, that *wonderful thing*, called by us *Jeffrey*! You won't laugh at me for being superstitious, if I tell you *how certainly that something calls on me against any extraordinary new affliction*; but so little is known of the invisible world, that I at least am not able to judge whether it be a *friendly* or an *evil spirit*." These facts, I think, overturn Coleridge's theory of the *subjective* character of the phenomena, and Priestley's supposition that they were a trick of the servants.

Priestley, indeed, was compelled to fall back on the old question, *Cui bono*! To this, Dr. George SMITH, in his *Wesley and his Times*, replies:—"The word of divine revelation cannot be believed in its plain and obvious sense, nor can we admit the truth of evidence, which, in respect of every other matter, would be regarded as irresistible, if we refuse to allow that, in numerous cases in ancient and modern times, *visible* and *palpable* phenomena have been manifested, which can only be accounted for by supposing the immediate action of supernatural agency. And whatever such writers as Dr. Priestley may say, as to the absence of an object in such extraordinary manifestations, it is clearly the grand end of divine revelation, and the first object of God's providential government, to impress the mind of man with the great fact of the certain existence of a spiritual and unseen world; and, to this fact, such cases as the one before us, when authenticated by unquestionable evidence, bear ample testimony."*

But whatever may have been the cause of these phenomena, it was something invisible that could respond to questions and observations, and its movements were heard about the house like the footsteps of a man. It could imitate Mr. Wesley's particular knock at the gate, and other sounds; repeating them any given number of times,

* SOUTHBY'S judicious observations on this are given at p. 428.

according to request. It was "easily offended;" could be made "angry," even "outrageous," and, in particular, "was more loud and fierce if any one said it was rats, or anything natural." It could forewarn of impending affliction, and had decided Jacobite predilections. I note these little peculiarities, as probably some disciple of Dr. Rogers, and President Mahan, may proclaim that it was *od* force, that being now the latest development—the very last thaumaturgist, of anti-spiritual philosophers. I would very humbly ask them, does *od* possess these idiosyncracies and infirmities of intellect and temper, and is *it* a political partisan?

Spirit-manifestations, similar to those in the Wesley family, have now spread over both continents; but even in the last century they were not so uncommon as is sometimes thought. Dr. Adam CLARKE says:—"The story of the disturbances at the parsonage-house in Epworth is not *unique*. I, myself, and others of my particular acquaintances, were *eye and ear witnesses* of transactions of a *similar* kind, which could never be traced to any source of trick or imposture, and appeared to be the forerunners of two very tragical events in the disturbed family, after which no noises or disturbance ever took place." And COLERIDGE alleges that he "could produce fifty cases at least equally well authenticated, (as that of the disturbance in the Wesley family,) and, as far as the veracity of the narrators, and the single fact of their having seen and heard such sights or sounds, above all rational scepticism."

The following condensed summary of the occurrences at Epworth, is from STEVENS's *History of Methodism*. Those who wish for fuller details, are referred to the documents in CLARKE's *Memoirs of the Wesley Family*.

"Writers on Methodism have been interested in tracing the influence of Wesley's domestic education on the habits of his manhood, and the ecclesiastical system which he founded. Even the extraordinary 'noises' for which the rectory became noted, and which still remain unexplained, are supposed to have had a providential influence upon his character. These phenomena were strikingly similar to marvels which in our times, have suddenly spread over most of the civilized world; perplexing the learned, deluding the ignorant, producing a 'spiritualistic literature of hundreds of volumes and periodicals, and resulting in extensive Church organizations.' The learned Priestley obtained the family letters and journals relating to these curious facts, and gave them to the world as the best authen-

ticated and best told story of the kind that was anywhere extant. John Wesley himself has left us a summary of these mysterious events. They began usually with a loud whistling of the wind around the house. Before it came into any room, the latches were frequently lifted up, the windows clattered, and whatever iron and brass there was about the chamber, rang and jarred exceedingly. When it was in any room, let the inmates make what noises they would, as they sometimes did on purpose, its dead hollow note would be clearly heard above them all. The sound very often seemed in the air, in the middle of the room; nor could they exactly imitate it by any contrivance. It seemed to rattle down the pewter, to clap the doors, draw the curtains, and throw the man-servant's shoes up and down. Once it threw open the nursery door. The mastiff barked violently at it the first day, yet whenever it came afterwards, he ran whining, or quite silent, to shelter himself behind some of the company. Scarcely any of the family could go from one room into another, but the latch of the door they approached was lifted up before they touched it. 'It was evidently,' says Southey, 'a Jacobite goblin, and seldom suffered Mr. Wesley to pray for the king, without disturbing the family.' John says it gave 'thundering knocks' at the Amen, and the loyal rector, waxing angry at the insult, sometimes repeated the prayer with defiance. He was thrice pushed by it, with no little violence; it never disturbed him, however, till after he had rudely denounced it as a dumb and deaf devil, and challenged it to cease annoying his innocent children, and meet him in his study if it had something to say. It replied with 'a knock as if it would shiver the boards in pieces,' and resented the affront by accepting the challenge. At one time the trencher danced upon the table without anybody touching either; at another, when several of the daughters were amusing themselves with a game of cards upon one of the beds, the wall seemed to tremble with the noise; they leaped from the bed, and it was raised in the air, as described by Cotton MATHER, in the *Witchcraft of New England*. Sometimes moans were heard, as from a dying person; at others, it swept through the halls and along the stairs, with the sound of a person trailing a loose gown on the floor, and the chamber walls, meanwhile, shook with vibrations. It would respond to Mrs. Wesley if she stamped on the floor, and bade it answer; and it was more loud and fierce whenever it was attributed to rats or any natural cause.

"These noises continued about two months, and occurred the

latter part of the time every day. The family soon came to consider them amusing freaks, as they were never attended with any serious harm; they all, nevertheless, deemed them preternatural. Adam Clarke assures us, that though they subsided at Epworth, they continued to molest some members of the family for many years. Clarke believed them to be demoniacal; Southey is ambiguous respecting their real character; Priestley supposed them a trick of the servants or neighbours; but without any other reason than that they seemed not to answer any adequate purpose of a 'miracle;' to which Southey justly replies, that with regard to the good design which they may be supposed to answer, 'it would be sufficient if sometimes one of those unhappy persons, who looking through the dim glass of infidelity, sees nothing beyond the narrow sphere of mortal existence, should, from the well-established truth of one such story—trifling and objectless as it might otherwise appear—be led to the conclusion that there are more things in heaven and earth than are dreamed of in their philosophy.*' Isaac Taylor considers them neither 'celestial' nor 'infernal,' but extra-terrestrial, intruding upon our sphere occasionally, as the Arabian locust is sometimes found in Hyde Park. Of the influence of these facts upon Mr. Wesley's character, this author remarks that they took effect upon him in such a decisive manner, as to lay open his faculty of belief, and create a right of way for the supernatural through his mind, so that to the end of his life there was nothing so marvellous that it could not freely pass where these mysteries had passed before it. Whatever may be thought of this very hypothetical suggestion, and of its incompatibility with the disposition of this writer, and, indeed, of most of Wesley's critics, to impute to him a natural and perilous credulity, it cannot be denied that in an age which was characterized by scepticism, a strong susceptibility of faith was a necessary qualification for the work which devolved upon him, and less dangerous by far than the opposite disposition; for though the former might mar that work, the latter must have been fatal to it."

* SOUTHEY further remarks—"By miracle, Dr. Priestley evidently intends a manifestation of Divine power; but in the present instance no such manifestation is supposed, any more than in the appearance of a departed spirit. Such things may be preternatural, and yet *not* miraculous: they may not be in the ordinary course of nature, and yet imply no alteration of its laws."

APPENDIX E.

THE COCK-LANE GHOST.

THE numerous and elaborate theories presented to explain away the spiritual nature of apparitions is, at least, a proof of the pretty general conviction that, notwithstanding the real or assumed levity in which they are usually spoken of, the narratives we have of them are not to be regarded as *all* imposture. That cry is almost certain to be raised whenever any specific case is referred to, and, especially, if any particular incident admits of this explanation, it is at once assumed to cover the whole case, though it may throw no light on any of its essential facts, and may even show still more clearly that they are quite inexplicable on any such hypothesis.

Ask any ordinarily well-informed person to name the most notorious instance of imposture in this line, and, without hesitation, he will specify—"The Cock-Lane Ghost." The very name is a by-word—a synonyme for detected imposture. Does a journalist wish to point a moral about the credulity of human nature—especially when unenlightened by science—he evokes the "Cock-Lane Ghost." Does Mr. Morley want a smart title to an article against "Spirit-rapping," he christens it, "The Ghost of the Cock-Lane Ghost," and chuckles over it as a happy idea; or again, does Mr. Dickens wish to prove that spirits are "supernaturally deficient in originality," he takes the pains to point out how "even the Cock-Lane Ghost rapped out its messages, as the spirits of this very year last past rapped out theirs." Well, as this "perturbed spirit" seems thus "doomed for a certain space to walk the earth," in a very "questionable shape," we'll "speak to it." I don't exactly mean by summoning it at a *séance*, as Mr. G. H. Lewes, once did the ghost of Hamlet's father, but merely by calling up the facts, as presented in the popular narrative of it, by Henry WILSON, who appears to have been as little of a Spiritualist as Mr. Morley, Mr. Dickens, or Mr. Lewes. The history may, perhaps, serve as a caution how we accept a popular verdict without inquiry. I slightly abridge the narrative, but adhere as closely as possible to the author's language; and have marked in *italics* some of the more salient points in the evidence, and such phenomena as appear most nearly related to the spiritual manifestations in our own day.

In 1756, Mr. Kempe, a gentleman of Norfolk, was married to a

lady, who within a twelvemonth died in childbed. Her sister, who had lived at Mr. Kempe's, as a companion to his wife, continued to assist him in his business, and they contracted such an intimacy, that when he quitted it with the intention of settling in London, she insisted on following him—even on foot, if he would not procure her a more creditable conveyance. She accordingly followed him to town, and they lived together as man and wife, and mutually made their wills in each other's favour. After a time, they took lodgings in Cock-Lane, Smithfield, at the house of a Mr. Parsons, the officiating clerk of St. Sepulchre's. Soon after their removal here, Mr. Kempe went into the country, and his lady, who went by the name of *Fanny*, took Mr. Parson's daughter, a child of eleven years old to sleep with her. Soon after, *Fanny*, one morning, complained to the family that they had both been greatly disturbed in the night by violent noises. Mr. Parsons was at a loss to account for this, but at length recollected that an industrious shoemaker lived in the neighbourhood, and concluded that he was the cause of the disturbance. The noises, however, were again heard, and on a Sunday night, when it was known that the shoemaker was *not* at work. The lady now approaching her confinement, and also, being taken with what was thought to be an eruptive fever, removed to more convenient lodgings in Bartlett Street, Clerkenwell. After her removal the noises ceased at Mr. Parsons' house. It was now found that instead of an eruptive fever, her disease was small-pox. The symptoms, which at first appeared favourable, soon gave indications of approaching dissolution. She expired on the second of February, 1760, and her body was interred at the church of St. John's Clerkenwell.

From this event two years elapsed, when a report was spread that a great knocking and scratching had been heard in the night at the house of Mr. Parsons, to the great terror of all the family; all methods to discover the cause of it being ineffectual. This noise was always heard under the bed in which lay two children, the eldest of whom had slept with Mrs. Kempe during her residence there. To find out whence it proceeded, Mr. Parsons had the wainscot taken down, but the knockings and scratchings still continued, and with greater violence. The children were removed into another room, but were followed by the same noises, which sometimes continued during the whole night. From these circumstances it was apprehended that the house was haunted.

The elder child declared that she had some time before seen the apparition of a woman, surrounded, as it were, by a blaze of light; nor was she the only person who saw this apparition. A publican in the neighbourhood, bringing a pot of beer into the house, about eleven o'clock at night, was so terrified that he let the beer fall, upon seeing on the stairs, as he was looking up, the bright, shining figure of a woman, which cast such a light that he could see the dial on the charity-school through a window in that building. The figure passed by him and beckoned him to follow, but he was too terrified to obey its directions, and ran home as fast as he could, and was taken very ill. About an hour after this, Mr. Parsons himself, having occasion to go into another room, saw the same apparition.

The girl who had seen the apparition, being questioned as to what she thought it was like, declared that it was Mrs. Kempe, who about two years before had lodged in the house. Upon this, the circumstances attending Mrs. Kempe's death were called to mind, and other circumstances were brought to light tending still further to inculpate Mr. Kempe, and it began to be rumoured that there was ground for suspicion that the deceased lady had not died a natural death; and a narrative of her connection with Mr. Kempe was published, signed J. A. L. (supposed to be the initials of a relative of the deceased lady) with a supplement, signed "*R. Browne, Amen Corner,*" reflecting strongly upon his conduct.

The knockings continued with increased violence, and the child was sometimes thrown into violent fits and agitations: it began to be believed that the spirit of Mrs. Kempe had taken possession of the girl. Several gentlemen were requested to sit up all night in the child's room. On the 13th of January, between eleven and twelve o'clock at night, a respectable clergyman was sent for, who, addressing himself to the supposed Spirit, desired, that if any wrong had been done to the person who had lived in that house, he might be answered in the affirmative by one single knock; if the contrary, by two knocks. This was *immediately answered* by one knock. He then asked several questions, which were *all very rationally answered*, and from which the following particulars were learned:—"That the Spirit was a woman, her name Frances L—s, that she had lived in fornication with Mr. Kempe, whose first wife was her sister, and that he had poisoned her by putting arsenic in purl, and administering it to her when ill of small-pox."

Many people suspecting that some deception was practised, it was

resolved to remove the girl to another house, in order that if there was any imposture, it might be detected. This was accordingly done, and the child was suddenly taken away to a strange house, at the corner of Hosier Lane, Smithfield,—and not to that to which it had been said she was to be removed. The clergyman who had already visited her, not choosing to pronounce hastily on what seemed to him extraordinary, collected some friends, among whom were two or three divines, and about twenty other persons, to assist him in detecting any imposture that might be practised. They first *thoroughly examined* the bed, bedding, &c., and being satisfied that there was *no visible appearance of deceit*, the child was put into the bed, which was found to shake violently. They then proceeded to ask a variety of questions; the answers were given by raps as before (one knock for the affirmative, two for the negative, and expressing displeasure by scratching), and they confirmed the former statement, and added a few other particulars. Some “test questions,” such as the number of clergymen present, were correctly answered, and by the same method it was stated that the Spirit would depart at four o’clock in the morning; at which hour the sounds are said to have removed into a public-house, called the “Wheat Sheaf,” a few doors off, where they were *heard in the bed-chamber of the landlord and landlady*, to the great affright and terror of them both.

The child was now conveyed to a house in Crown and Cushion Court, where two clergymen and several ladies and gentlemen met to further investigate the case.

About eleven o’clock the knocking began; when a gentleman in the room began speaking angrily to the girl, and hinting that he supposed it was some trick of hers; the child was uneasy and cried; on which the knocking was heard *louder, and much faster than before*; but *no answer could be obtained to any question while that gentleman staid in the room*.

After he was gone the noise ceased, and nothing was heard till a little after twelve, when the child was *seized with a trembling and shivering, in which manner she always appeared to be affected on the departure as well as the approach of the Spirit*. On this, one of the party asked when it would return again, and at what time. Answer was made in the usual manner by knocks, that it would be there again before seven in the morning. A noise like the fluttering of wings was then heard, after which all was quiet till between six and seven on the following morning, when the knocking began again.

A little before seven, two clergymen came, when the fluttering noise was repeated: which was considered as a sign that the Spirit was pleased. Several questions were then put, particularly one by a female, an acquaintance of the deceased, who came out of mere curiosity, and who had been to see Mrs. Kempe some time before she died. The question was, how many days before the death of the latter this gentlewoman had been to see her? The answer given was three knocks, signifying three days, which was *exactly right*. Another question was, whether some of the company then present had not a relation who had been buried in the same vault where Mrs. Kempe lay? The reply was made by one knock in the affirmative. They then asked severally if it was their relation: all excepting the two last were answered no; but to the last the reply was *one* knock, which was *right*. These two circumstances produced considerable surprise in the company. The clergyman then asked several questions, the most material of which, with the responses, were as follows:—You have often signified that Mr. Kempe poisoned you; if this is really the truth, answer by nine knocks. Answer was made by *nine very loud and distinct knocks*. Would it give you any satisfaction to have your body taken up?—Yes. Would the taking up and opening of your body lead to any material discovery?—Yes.

On the following night the child was again removed, as secretly as possible, and conveyed to the house of the matron of St. Bartholomew's Hospital. About twenty persons sat up in the room; but it was not till near six in the morning that the first alarm was given, which coming *spontaneously*, as well as suddenly, a good deal struck the imagination of those present. Again, altercation ensued, which was carried on with some warmth—some believing and some disbelieving the reality of the Spirit. *When the dispute on this subject commenced, the Spirit took its leave, and no more knocking or scratching was heard.*

On Sunday night the girl lay at a house in Cock Lane; a person of distinction, two clergymen, and several other persons were present. Between ten and eleven the knocking began, and *answers were again made by these knockings to various questions*. At eleven o'clock, *eleven distinct knocks were heard, and at twelve o'clock, twelve*; and on the Spirit being asked when it would return, *seven* knocks were given. Accordingly, when St. Sepulchre's struck *seven*, on Monday morning, the invisible agent knocked the *same number of times*. Questions

were again asked, and every person was put out of the room who could be supposed to have the least connection with the girl; her hands were laid over the bed-clothes, the bed carefully looked under, &c., but no discovery was made.

The girl was now (January 31) removed to the house of the Rev. Mr. Aldrich, Rector of St. John's, Clerkenwell, where, *after being undressed and examined, she was put to bed with proper caution, by several ladies* (the bed, without any furniture, was set in the middle of a large room, and the chairs placed round it); many gentlemen eminent for their rank and character, at Mr. Aldrich's invitation, were present. While deliberating, they were summoned into the girl's chamber by the ladies who had been left with the girl, and who had heard knocks and scratches in the room. When the gentlemen entered, the girl declared that she felt the Spirit like a mouse upon her back; but in their presence no further manifestations were obtained.

As the Spirit had by an affirmative knock before promised that it would attend one of the gentlemen into the vault where Mrs. Kempe's body was deposited, and give a token of its presence there by a knock upon the coffin, the Spirit was now advertised that the person to whom this promise was made (the Rev. Mr. Moore) was about to visit the vault, and that the performance of this promise was then claimed. Accordingly, Mr. Moore, the celebrated Dr. Johnson, and another gentleman went into the vault, but nothing ensued. Mr. Kempe with several others then went down, but no effect was perceived.* On their return they examined the girl, but could draw no confession of imposture from her; and between two and three o'clock in the morning she was permitted to go home to her father. These gentlemen reported it as their opinion, "that the child has some art of making or counterfeiting particular noises, and that there is no agency of any higher cause."

Further steps were made by other persons to find out where the fraud, if any, lay. The girl was removed from one place to another, and was said to be *constantly attended with the usual noises, though bound and muffled hand and foot, and that without any motion in her lips, and when she appeared to be asleep—nay, they were often said to be heard in rooms at a considerable distance from that where she lay.*

* It appears that the girl was not taken into the vault: that "nothing ensued," is, therefore, just what might be expected; as it is now known that the presence of a medium is a necessary condition of the manifestations.

She was at last removed to the house of a gentleman, where her bed was tied up in the manner of a hammock, about a yard and a half from the ground, and her hands and feet extended as wide as they could be without injury, and fastened with fillets for two nights successively, during which no noises were heard. The next day being pressed to confess, and *being told, that if the knocking and scratching were not heard any more, she, with her father and mother, would be sent to Newgate*; and half an hour being given her to consider, she desired she might be put to bed, to try if the noises would come. She lay in bed this night much longer than usual, but there were no noises. This was on a Saturday.

Being told on Sunday, that the ensuing night only would be allowed for a trial, she concealed a board, about four inches broad and six long, under her stays; this board had been used to set the kettle upon. Having got into bed, she told the gentlemen she would bring Fanny at six the next morning.

The master of the house and one of his friends being, however, informed by the maid that the girl had taken a board to bed with her, impatiently waited for the appointed hour, when she began to knock and scratch upon the board, remarking at the same time, *what they themselves were convinced of, that "these noises were not like those which used to be made."* She was then told that she had taken a board to bed, and on her denying it, was searched and caught in the lie.

The two gentlemen, who, with the maids, were the only persons present at this scene, sent to a third gentleman, to acquaint him that the whole affair was detected, and to desire his immediate attendance. He complied with their request, and brought another gentleman along with him. *They all concurred that the child had been frightened into this attempt by the threats which had been made the preceding night.* The master of the house and his friend both declared—"That the noises the girl had made that morning, had not the least likeness to the former."

At this stage of the proceedings, Mr. Kempe brought an action against Mr. and Mrs. Parsons, the Rev. Mr. Moore, Mr. James, a tradesman, and one Mary Frazer. They were convicted by a special jury, of a conspiracy against the life and character of Mr. Kempe. The trial lasted twelve hours, but judgment was respited, as Lord Mansfield wished to take the opinions of the other judges on this extraordinary case. The passing sentence was deferred for seven

or eight months, in hopes that the parties might make up the affair. Accordingly, the Rev. Mr. Moore and Mr. James were discharged on paying the prosecutor £300 and his costs, which amounted to nearly as much more. The printer and publisher of the narrative also made their peace with him; but Mr. Parsons was ordered to be set in the pillory three times in one month, and then to be imprisoned two years; his wife to be imprisoned one year, and Mary Frazer six months, in Bridewell, and to be kept to hard labour.

These proceedings drove poor Parsons out of his mind, and when exposed in the pillory, the people so far from using him ill made a handsome collection for him. The death of the Rev. Mr. Moore soon after, was popularly attributed to grief and vexation arising out of the case.

The reader can now judge for himself whether the popular notion that this case was throughout an imposture, that "the whole affair was detected," is correct, or otherwise. Was the apparition, seen at different times by three different persons, shown to be an imposture? Were the noises that constantly attended the girl, in all the sudden and secret removals of her to strange places amid strange company—and even when "muffled and bound hand and foot, and without any motion in her lips;" and when asleep; heard too "in rooms at a considerable distance from that where she lay;" and at "the Wheat Sheaf a few doors off in the bed chamber of the landlord and landlady to the great affright and terror of them both:"—was this shown to be all an imposture? Did the reverend and learned gentlemen and the ladies who "thoroughly examined" the matter detect the trick, or were they all bamboozled by a child 13 years of age, and who thus brought only persecution on herself and fines and imprisonment, the pillory, and insanity on her parents, and those who took any active interest in her behalf? True, the gentlemen who went into the vault, and who (in the absence of a medium) did not hear the promised "knock on the coffin," though they had already had more knocks than they could account for, or be quite comfortable under, "reported it as their opinion, 'that the girl has some art of making or counterfeiting noises, and that there is no agency of any higher cause;'" but this was "*their opinion*" only, and not a solitary fact had they to offer in support of it.

If the girl possessed the "art of making or counterfeiting particular noises," how was it that she did not exercise this "art" when most anxious to do so, and when threatened to be sent with

her parents to Newgate if it was not exercised? When thus threatened and worried, she, poor thing, finding that the sounds did not come as before, had no other "art" than a recourse to the clumsy and childish expedient of taking a kettle-board to bed, and scratching on it; in which, of course, she was at once detected; her very detectors admitting that she had been frightened into this attempt, "and that the noises on this occasion had not the least likeness to the former." It was, however, found necessary either to make the case out one of "imposture," or to "admit the agency of a higher cause" in it; and as they were unwilling to accept the latter alternative, they were driven with or without evidence, to adopt the former.

The writer of an article on "Modern Miracles," in the *New Quarterly Review*, (No. 6) in his account of the Cock-Lane Ghost, tells us that:—"Grave persons of high station, and not thought of as candidates for Bedlam, came away from Cock-Lane shaking their heads thoughtfully;"—that "James Penn, Stephen Aldrich, Bishop Douglas, and Doctor Johnson held a solemn investigation" into the case, and that "the great moralist" drew up their report (the substance of which I have here embodied). The Reviewer tells us that—"The wainscots (of the room where the noises were) were pulled down, and the floor pulled up, but they saw no ghost and discovered no trick;" and he remarks, in conclusion:—"Thus the Cock-Lane Ghost came off *undiscovered* at last."

Mr. Kempe's guilt or innocence is not now the question—which is simply, whether or no the press is justified in systematically branding this case as one of "detected imposture?" I believe that there is a good deal of imposture in it as it is ordinarily represented, but that this imposture rests with those who ignorantly or wilfully ignore, or misrepresent the facts, and mislead those whom it is their province to instruct.

The question of Spiritualism cannot now be affected by either the truth or falsehood of any alleged instance of spiritual agency, as such instances are now numbered by the hundred and the thousand, and have during the last fifteen years, been on all sides subject to the closest scrutiny; but when the press screams out "Imposture."—"The whole affair is detected;" it may be well to remember that that cry has been raised before, again and again; and when we find that their own pet instance—the one on which these writers confidently rely—and with which they most frequently twit the believers,

turns out, upon examination, to be no imposture, and that little else has been detected than their own attempt to represent it as one, it may suggest a wholesome suspicion that however useful the press may be, its statements are not to be implicitly trusted; and that the "smart men" who manufacture our intellectual pastry, sometimes yield to the temptation to "cook" unpopular facts so as to adapt them to the public taste.

APPENDIX E.

TESTIMONY.*

AN inquiry into the value of testimony in its relation to Spirit-manifestations is, perhaps, of all others, the most useful and important in the present state of opinion upon this subject. It is one especially called for, inasmuch as of late years a theory has grown up exercising considerable influence over a large number of scientific men, which, as far as it is received, destroys the value of, and renders inoperative, all testimony that may be presented in evidence of its truth. It may therefore serve as a fitting conclusion to the present volume.

Alleged phenomena not admitting of mathematical demonstration, or verification by experiment at will, like facts in chemistry; and the relation of which to acknowledged laws is not immediately apparent, but which rest on the observation and veracity of witnesses—no matter how numerous or respectable, under the influence of this theory, are at once (and often contemptuously) rejected. The difficulty in these cases is not in convincing men when a spirit of earnest inquiry is once aroused, but in winning the serious attention of men who, without investigation, have, upon the high *à priori* ground of scientific theory, satisfied themselves that the alleged facts *cannot be*,—that they are contrary to the nature of things—in a word, *impossible*. It is not that the testimony is insufficient, but that *no* testimony can suffice. In vain you pile Ossa upon Pelion, and Pelion on Olympus; they shut their eyes, and will not deign to look at your piled mountains of evidence, were they to reach the skies. Your witnesses may throng the court, but they cannot obtain a hearing.

* This chapter is little more than an exposition of, and carrying out the principles maintained in a pamphlet by Robert CHAMBERS, entitled, *Testimony: its Posture in the Scientific World*; and applying. An Essay that will well repay not only reading, but careful study.

Your appeal is met with a smile of lofty incredulity and pitying^a scorn; you are told that the case is closed, and no further investigation is needed. To obtain a hearing for these facts it is necessary then to move the previous question—to inquire into the value of testimony, and especially into its credibility in its bearings on this particular subject.

Of the general value of testimony little need be said: the world has practically made up its mind to recognize it, except where reasonable ground of suspicion can be shown. Indeed, it has been compelled to do so, it could not get along for a day without it. It carries on its business, builds up its science, receives its history, educates its children, discounts its bills, and hangs its criminals on the strength of its general belief in human testimony. Law, justice, commerce, civil society itself would fall to pieces if it was absolutely and universally discredited. But it is alleged that testimony is to be received only where it accords with our experience, is in conformity with our acquired knowledge, and in harmony with the ascertained laws of nature; but is at once to be set aside and rejected when it deviates from these. "Before we proceed to consider any question involving physical principles, we should set out with *clear ideas* of the naturally possible and impossible," says Professor FARADAY. And again he tells us:—"The *laws of nature*, as we understand them, are the foundation of our knowledge in natural things." And these he considers "as the proper test to which any new fact or our theoretical representation of it should, in the first place, be subjected." He acknowledges that we are indeed under great obligation to the senses, but we must not trust them until the judgment has been largely cultivated for their guidance. "Where this instruction is imperfect, it is astonishing how much and how soon their evidence fails us." We are subject to woful mistakes "in the interpretation of our mere sense impressions;" We have to contrive extra and special means, by which their first impressions shall be corrected or rather enlarged." We must test them by those laws which "have become, as it were, our belief or trust." Whatever is inconsistent with these must be false, no matter the nature and amount of testimony to the contrary. If "society" does not accept this rule, it "is not only ignorant as respects education of the judgment, but is also ignorant of its ignorance." If, for instance, you believe in the alleged facts of table-moving, you "throw up Newton's law (gravitation) at once;" whereas "the law affords the simplest means of

*testing the fact." An educated judgment, Faraday alleges, knows that it is "impossible to create force. But, if we could by the fingers draw a heavy piece of wood upward without effort, and then, letting it sink, could produce, by its gravity, an effort equal to its weight, that would be a creation of power, and *cannot be*." His conclusion is that the alleged facts of table-rising neither have occurred, nor can occur: the thing is "impossible."* The Rev. Baden POWELL, in his work on *The Order of Nature*, and Sir John FORBES, in his work on *Mesmerism*, have expressed similar views. Substantially, they are the same with those of David Hume and Spinoza, though these bolder reasoners pushed their application much farther.† HUME, in his well-known essay on Miracles, reasons like Faraday as to errors arising from delusion and deception and the love of the marvellous, and that what we have to consider chiefly is, not the testimony, but its subject-matter. If this does not co-ordinate with ascertained natural law, it cannot be entertained. To establish a miracle, he argues, would require an amount and a degree of testimony, the falsehood of which would be "more miraculous than the fact it endeavours to establish." No such testimony can be had, therefore miracles are not capable of proof. "A miracle is a violation of the laws of nature, and as a firm and unalterable experience has established these laws, the proof against a miracle is as entire as any argument from experience can possibly be." We have here only for the word "miracle" to substitute "Spirit-manifestations," and the argument of the physicist is precisely expressed. Faraday tries to evade this dilemma by claiming "an absolute distinction between religious and ordinary belief:" thus he receives the truth of a future life "through simple belief of the testimony given." "I shall be reproached," he adds, "with the weakness of refusing to apply those mental operations which I think good in respect of high things to the very highest." For my part, I rejoice in this "weakness;" it illustrates that "the heart may give a useful lesson to the head," and instinctively cling to truth, despite a lame and halting logic. But if the inconsistency be a noble one, still it *is* an inconsistency,

* That these are the deliberate views of Professor Faraday, is evident from his re-publishing them in his *Experimental Researches in Chemistry*, five years after their original delivery in a lecture at the Royal Institution.

† Much farther, at least, than Faraday, or Sir John Forbes. The Rev. Baden Powell, in the work cited, and in the celebrated *Essays and Reviews*, though he draws some fine distinctions, is driven by the premises adopted, to conclusions not materially different from those of David Hume.

and Faraday's rule of judgment in other hands has been applied (logically enough) in a way which he would most anxiously deprecate. A religion having an historical basis—whose sacred books record a series of wonderful acts which do *not* co-ordinate with "the laws of nature as we understand them," but which appealed to the senses of men, and are received by us upon the testimony of witnesses—of men whose judgment had not been cultivated in a marked degree above their fellows, but whom we should now regard as sadly unlettered and unscientific, cannot but be undermined by that canon of judgment which Faraday and other modern physical philosophers are doing all they can to urge upon our acceptance.

The claim that there is "an absolute distinction between religious and ordinary belief," is altogether gratuitous and unwarranted. There is no difference in the nature of belief; it is the same whether the thing believed be sacred or secular, and is simply the assent of the judgment to a fact or proposition on the evidence presented. Nor can historical facts, as matters of observation and testimony, be differenced from other facts. The signs, and wonders, and mighty works recorded in the Scriptures, appealed to the senses of ordinary men, and challenged their belief in them as much as in the facts of common life. The Scriptures nowhere assume that the senses are so fallacious that they should only be trusted when instructed by a highly cultivated judgment, and that their truth should be tested by their conformity with "the laws of nature as we understand them." I remark with all reverence, that Jesus did not warn inquirers, that "as a first step," "clear ideas should be obtained of what is possible or impossible," or of the danger there was in judging of things "extraordinary for the time," by the "teachings sufficient for ordinary purposes." Quite different from this: his language was:—"Go, tell John *those things which ye do hear and see.*" Why thus appeal to the signs and mighty works he wrought, if the senses of men were incompetent to rightly observe what they witnessed?

Let it not be supposed for a moment that I place the Spirit-manifestations of our, or of any time, on a level with those wonderful works recorded in Scripture to which I have referred; I would only point out that if we accept those greater wonders on human testimony, we cannot consistently reject these lesser wonders if also sufficiently sustained by human testimony. If, in the major case, we refuse to set aside testimony on the plea that the facts attested

transcend common experience, we cannot avail ourselves of it to put the minor case out of court, and beyond a hearing.

When Hume appealed against miracles "to a firm and unalterable experience," Dr. CAMPBELL very effectively reminded him that the facts which he repudiated were a part of that universal experience and showed conclusively that that experience was not unalterable, and consequently that his argument was "an example of that paralogism called begging the question." And the same answer may be given to the argument when it is directed against Spirit-manifestations, which, also, are a part of the universal experience of men in all ages. The sceptical method of Hume, adopted by Faraday and other physical philosophers, runs in a vicious circle. As CHAMBERS shrewdly points out, according to their theory—"You cannot know whether a fact be a fact till you have ascertained the laws of nature in the case; and you cannot know the laws of nature till you have ascertained facts. You must not profess to have learned anything till you have ascertained if it be possible; and this you cannot ascertain till you have learned everything."

Who can fix the boundaries of the "naturally possible?" The venerable ARAGO, so highly and justly eulogised by Faraday, has declared that—"He who, outside of mathematics, pronounces the word *impossible*, lacks prudence." Professor De MORGAN observes that—"The natural philosopher, when he imagines a *physical* impossibility which is not an inconceivability, merely states that his phenomenon is against all that has been hitherto known of the course of nature. Before he can compass an impossibility, he has a huge postulate to ask of his reader or hearer, a postulate which nature never taught—it is that the future is always to agree with the past. How do you know that this sequence of phenomena always will be? Answer.—Because it must be. But how do you know that it must be? Answer.—Because it always has been. But then, even granting that it always has been, how do you know that what always has been always will be? Answer.—I feel my mind compelled to that conclusion. And how do you know that the leanings of your mind are always toward truth? Because I am infallible, the answer *ought to be*; but this answer is never given."* La PLACE, remarks that—"We are so far from knowing all the agents of nature and their various modes of action, that it would not

* The *Athenæum*, No. 1637. See also De Morgan's observations on what he calls the "Fourth Court of human knowledge," in Preface to *From Matter to Spirit*, p. xxx.

be philosophical to deny *any* phenomena merely because in the actual state of our knowledge they are inexplicable. This only we ought to do: in proportion to the difficulty there seems to be in admitting them should be the scrupulous attention we bestow on their examination." And HUMBOLDT, avers that—"A presumptuous scepticism which rejects facts without examination of their truth, is in some respects more injurious than an unquestioning credulity." In conformity with the above authorities, it is remarked by John Stuart MILL (perhaps the most close and careful reasoner of the present day) that—"The laws of number and extension, to which we may add the law of causation itself, are probably the only ones, an exception to which is absolutely and for ever incredible. . . . Of no assertion not in contradiction to some of these very general laws, will more than improbability be asserted by any cautious person; and improbability not of the highest degree, unless the time and place in which the fact is said to have occurred, render it almost certain that the anomaly, if real, could have been overlooked by other observers. Suspension of judgment is in all other cases the resource of the judicious inquirer; provided the testimony in favour of the anomaly presents, when well sifted, no suspicious circumstances." And, in a foot-note, he adds—"As to the impossibilities which are reputed such on no other grounds than our ignorance of any cause capable of producing them, very few of them are either impossible or incredible." And, in a previous page of his work on Logic (vol. ii, p. 158) he points out that—"In order that any alleged fact should be contradictory to a law of causation, the allegation must be, not simply that the cause existed without being followed by the effect, for that would be no uncommon occurrence, *but that this happened in the absence of any adequate counteracting cause.* I attach great importance to the words italicised, in their bearing on the facts alleged by Spiritualists, and denied by Professor Faraday. Even Dr. Ferriar, who laboured with all his might to disprove the reality of spiritual appearances, urges that "to disqualify the senses, or the veracity of those who witness unusual appearances, is the utmost tyranny of prejudice." Professor Faraday's illustrious predecessor, Sir Humphrey DAVEY, estimates the value of direct experiment so highly above all speculative reasoning that he declares:—"One good experiment is of more value than the ingenuity of a brain like Newton's." And, again:—"Facts are independent of fashion, taste, and caprice, and are subject to no code of criticism;

they are more useful, perhaps, even when they contradict, than when they support received doctrines, for our theories are only imperfect approximations to the real knowledge of things." The same temper of mind eminently distinguished Sir Isaac NEWTON. Dr. CHALMERS tells us:—"He wanted no other recommendation for any one article of science, than the recommendation of *evidence*—and with this recommendation he opened to it the chamber of his mind, though authority scowled upon it, and taste was disgusted by it, and fashion was ashamed of it, and all the beauteous speculations of former days was cruelly broken up by this new announcement of the better philosophy, and scattered like the fragments of an aerial vision, over which the past generations of the world had been slumbering their profound and their pleasing reverie."

Nothing can well be more striking than the view of testimony I am controverting, and that maintained in the preceding quotations, and held, if that be possible, even more strongly, by the most eminent writers on mental philosophy, and on the Christian Evidences. Dugald STEWART holds, "unlimited scepticism" to be "as much the child of imbecility as unlimited credulity." Dr. ABERCROMBIE considers "the reception of facts upon the evidence of testimony" as—"A fundamental principle of our nature to be acted upon whenever we are satisfied that the testimony possesses certain characters of credibility. These are chiefly referable to three heads:—that the individual has had sufficient opportunity of ascertaining the facts; that we have confidence in his power of judging of their accuracy; and that we have no suspicion of his being influenced by passion or prejudice in his testimony; or, in other words, that we believe him to be an honest witness. Our confidence is further strengthened by several witnesses concurring in the same testimony, each of whom has had the same opportunities of ascertaining the facts, and presents the same character of truth and honesty. On such testimony we are in the constant habit of receiving statements which are much beyond the sphere of our personal observation, and widely at variance with our experience." He proceeds to "trace the principles by which a man of cultivated mind is influenced, in receiving upon testimony statements which are rejected by the vulgar as totally incredible;" one of which, specially deserving of note is, that "he has learned from experience not to make his own knowledge the test of probability." Abercrombie admits, as all reasonable men must do, that statements "in accordance with facts

which we already know, are received upon a lower degree of evidence than those which are not in such accordance; but we should beware of allowing a salutary caution to influence us beyond its proper sphere." "The foundation of incredulity," in regard to the "marvellous," he tells us, "is generally," not a highly cultivated judgment, but "ignorance." It "is the part of a contracted mind which reasons upon imperfect data, or makes its own knowledge and extent of observation the standard and test of probability." Experience prepares us to believe marvels rather than reject them. He quotes La Place, that the more improbable a statement is, in which, without connivance, witnesses agree, the greater is the probability of its truth. "Even a miraculous event," which Abercrombie defines as "being directly opposed to what every man knows to be the established and uniform course of nature" may still be established on "the highest species of testimony, or that on which we rely with the same confidence as on the uniformity of the course of nature itself."

The apologists of Christianity, in treating of its external evidences, are compelled, as the foundation of their arguments, to assume the integrity of the senses, and the validity of testimony in relation to the most extraordinary acts when attested by credible witnesses. PALEY says, "the reality of miracles always *must* be proved by testimony;" and he, at the outset, protests against the prejudication involved in the objection of Hume, "that no human testimony can in any case render them credible." He points out the ambiguity lurking in such phrases as "experience," and "contrary to experience;" remarking that—"The narrative of a fact is then only contrary to experience when the fact is related to have existed at a time and place, at which time and place we, being present, did not perceive it to exist . . . to state concerning the fact in question that no such thing was ever experienced, or that *universal* experience is against it, is to assume the subject of the controversy;" and he specially urges the importance attaching to the testimony of men of known "probity and good sense;" and in relation to facts "wrought before their eyes, and in which it was impossible they should be deceived." So, Dr. CHALMERS, asks concerning those who testified to the gospel miracles:—"Had they the manner and physiognomy of honest men? Was their testimony resisted, and did they persevere in it? Had they any interest in fabricating the message, or did they suffer in consequence of this perseverance? . . . Were these miracles so obvi-

ously 'addressed to the senses as to leave no suspicion of deceit behind?" "On the solution of these (points) do we rest the question of the truth of the Christian religion." The supposition that these witnesses may have been mistaken, he considers is "destroyed by the nature of the subject. It was not testimony to a doctrine which might deceive the understanding. It was something more than testimony to a dream or a trance, or a midnight fancy, which might deceive the imagination. It was testimony to a multitude and a succession of palpable facts, *which could never have deceived the senses*, and which preclude all possibility of mistake, even though it had been the testimony of only one individual." He follows the Baconian philosophy, and learns "by descending to the sober work of *seeing, and feeling, and experimenting,*" and he prefers what has been "*seen by one pair of eyes, to all reasoning and guessing.*" He does not propose that we only receive the marvellous facts of Scripture if we cannot explain them away; nor call upon us to start on our inquiry with a clear understanding of what is possible or impossible, and to reject whatever is contrary to gravitation, or any other natural law; but on "entering into any department of inquiry," he considers the first preparation to be "that docility of mind which is founded on a sense of our total ignorance of the subject."

In speaking of the "laws of nature," we are too apt to forget that these laws do not all move on one plane, that they are complex though harmonious; that in their orderly march they move in discreted series—mechanical, dynamical, chemical, vital; physical, intellectual, moral, spiritual; that in their play and inter-action, these laws obey the one law of subordination of the lower to the higher; thus the law of gravitation, (as in the motion of our limbs,) is subordinate to the higher law of volition; the chemical law, that unchecked dissolves our physical frames into their constituent elements, is in like manner subordinate to the law of life; and thus spiritual laws and forces underlie and hold in subordination all merely material laws and forces, so that that which is beyond and above nature, is not necessarily therefore contrary to it, nor inoperative because not subject to experiment in our retorts and batteries, and unknown in the laboratories. As has been ably pointed out by Archbishop TRENCH, in his *Notes on the Miracles*, that which may seem to be against a law of nature, when that law is "contemplated in its isolation, and rent away from the complex of laws of which it forms a part," may yet be "in entire harmony with the *system of laws*; for

the law of those laws is, that where powers come into conflict, the weaker shall give place to the stronger, the lower to the higher." "The miracle," he tells us, "is not the violation of law, but that which continually, even in this natural world, is taking place, the comprehension of a lower law in an higher; in this case, the comprehension of a lower natural in an higher spiritual law, with only such modifications of the lower as are necessarily consequent upon this." And in a foot note on another page, he remarks:—"When Spinoza affirmed that nothing can happen in nature which *opposes* its universal laws, he acutely saw that even then he had not excluded the miracle, and therefore to clench the exclusion, added—*aut quod ex eisdem [legibus] non sequitur*. But all which experience can teach us is, that these powers which are working in our world will not reach to these effects. Whence dare we to conclude, that because none which we know will bring them about, so none exist which will do so? They exceed the laws of *our* nature, but it does not therefore follow that they exceed the laws of *all* nature. If the animals were capable of a reflective act, man would appear a miracle to them, as the angels do to us, and as the animals would themselves appear to a lower circle of organic life. The comet is a miracle as regards our solar system; that is, it does not own the laws of our system, neither do those laws explain it. Yet is there a higher and wider law of the heavens, whether fully discovered or not, in which its motions are included as surely as those of the planets which stand in immediate relation to our sun."

Is there anything in the nature of the facts attested by Spiritualists (and by many who are non-Spiritualists) which renders it impossible or even difficult to form a correct judgment as to the reality of their occurrence? Take a few instances at random, as they occur to me; and I now advert in illustration to the facts of the present day rather than of past time, as the witnesses are, most of them still among us.—A distinguished London physician and physiologist, Dr. WILKINSON, in an account of a *séance* he attended, mentions among other phenomena witnessed by him, that a hand-bell which had been brought by one of the party was rung by an invisible agency; at the same time as it moved towards himself, he says, "I moved my fingers up its side to grasp it. When I came to the handle, I slid my fingers on rapidly, and now, *every hand but my own being on the table*, I distinctly felt the fingers, up to the palm, of a hand holding the bell. It was a soft, warm, fleshy, radiant, substan-

tial hand, such as I should be glad to feel at the extremity of the friendship of my best friends. But I had no sooner grasped it momentarily, than it melted away, leaving me void, with the bell in my hand. I now held the bell tightly, with the clapper downwards, and while it remained perfectly still, I could plainly feel fingers ringing it by the clapper. As a point of observation I will remark, that I should feel no more difficulty in swearing that the member I felt was a human hand of extraordinary life, and not Mr. Home's foot, than that the nose of the Apollo Belvidere is not a horse's ear. I dwell chiefly, because I can speak surely, of what happened to myself, though every one round the table had somewhat similar experiences. The bell was carried under the table to each, and rung in the hand of each. . . . They all felt the hand or hands, either upon their knees or other portion of their limbs. I put my hand down as previously, and was regularly stroked on the back of it by a soft, palpable hand as before. Nay, I distinctly felt the whole arm against mine, and once grasped the hand, but it melted, as on the first occasion. . . . While this was going on, and for about ten minutes, more or less, my wife felt the sleeves of her dress pulled frequently, and as she was sitting with her finger-ends clasped and hands open, with palms semi-prone upon the table, she suddenly laughed involuntarily, and said 'Oh! see, there is a little hand lying between mine; and now a larger hand has come beside it. The little hand is smaller than any baby's, and exquisitely perfect.' At a subsequent *séance* at Mr. Rymer's house at Ealing, he describes a similar experience. The hand on this occasion purported (in a communication made) to be that of a deceased and intimate friend, "once a member of Parliament, and as much before the public as any man in his generation." "I said," continues the narrator, "if it is really you, will you shake hands with me?" and I put my hand under the table; and now the same soft and capacious hand was placed in mine, and gave it a cordial shaking. I could not help exclaiming, 'This hand is a portrait. I know it from five years' constant intercourse, and from the daily grasp and holding of the last several months.' Others who were present, at these *séances*—Mr Rymer, Mr. Coleman, and Mrs. Trollope, in particular—have corroborated the testimony of this writer.

Again, a celebrated critic, Robert BELL, in his famous article in the *Cornhill Magazine*, gives an example of what he says—"I have seen several times the table rising entirely unsupported into the

air;" and not only so, but of the medium also rising entirely unsupported into the air and being floated about in the apartment, as well as of other phenomena equally marvellous, confirmed by Dr. Gully, of Malvern, one of the witnesses; but which I need not here recapitulate, as they have been prominently before the public. Another writer, Dr. R——, a gentleman holding a responsible position in one of our most valuable institutions (and whose testimony is the more valuable as, in an elaborate article in a scientific quarterly,* he had previously, following the false lead of Faraday, denied that such facts were possible), relates that at his own house—"A large heavy oak table, five feet by seven feet, was frequently lifted up and moved about the room, and this not by any of the four persons present. Again, a writing table, on which the four witnesses seated themselves, was twice tilted over with a strange unearthly facility, and they landed on the floor." Again, "a heavy circular table, made of birch, and strongly constructed," after sundry strange performances detailed by him, was, at his request, he tells us, "smashed and broken, and one fragment thrown across the room, the table at the time being held by the writer and Mr. Squire. This occurred in *half a minute*. The writer has since vainly endeavoured, with all his strength, to break one of the remaining legs. The one broken was rent across the grain of the wood." These and other phenomena, including direct writing by invisible agency, the writer of the article affirms were "subject to the most searching scrutiny." The direct writing is a phenomenon attested by Baron GOLDENSTUBBE, of Paris, who has published fac-similes of such communications written in various languages,—by the Count D'OURCHES,—by Professor GEORGE, and by the Hon. Robert Dale OWEN, the late American Minister to Naples. The direct Spirit-drawings, executed in a few seconds in the presence of Mr. COLEMAN and a most intelligent circle of inquirers, and of which fac-similes, with the signatures of the attesting witnesses, are given in his *Spiritualism in America*; together with the testimonies to other phases of the manifestation of Dr. COLLYER, Mr. HUTCHINSON, the late chairman of the Stock Exchange Mr. William HOWITT, Mr. and Mrs. CROSSLAND, Mr. T. P. BARKAS, and others, are also before the public.† I might dwell upon the fact

* *The Asylum Journal of Medical Science*.

† For particulars, see Mr. CROSSLAND's Essay on *Apparitions*; Mrs. CROSSLAND's *Light in the Valley*; Mr. BARKAS's *Outlines of Ten Years' Investigations*; and the *Spiritual Magazine*.

that these writers are "persons of cultivated judgment," tolerably familiar with those ologies and ographies which are rightly believed to have a special value in the discipline of the mind; and that they are only samples of a long list of educated and highly qualified witnesses, such as the late Professor HARE,* who had spent half a century in scientific investigations, and Judge EDMONDS,† whose life has been chiefly spent in judicial investigations of the most intricate and difficult nature, and both of whom have certified the genuineness of the manifestations, and their conviction of their spiritual origin after a long and most searching course of experimental investigation. But in truth, whatever weight may justly attach to the testimony of men of known ability and attainments, any man of ordinary intelligence and powers of observation is generally able to judge in an almost equal degree, of what Chalmers calls, "plain palpable facts" under his own observation. Any man, for instance, who can "tell a hawk from a hand-saw," can tell whether a table is resting on the floor, or is raised above it: whether a man is sitting in his chair, or is floating in the atmosphere of the room: whether sounds made by no visible agency, and which respond to his questions, mental or otherwise, are heard or not: whether a strong heavy table is at his request broken in fragments by no visible agency, "in about half a minute," or whether it remains whole. These things, and such as these, which rest on "seeing, and feeling, and experimenting," are so plain and palpable that the man who could not judge of their reality might conscientiously say with Dogberry, "write me down an ass." It is very easy to pronounce these things impossible, to say that they "cannot be;" but that which *does* happen *can* happen; and to tell people that an educated judgment would convince them that they did not see what they saw, and did not feel what they felt, can only furnish an illustration of that particular species of rhetoric the Americans call *bosh*. As a disciple of the Baconian philosophy, I cannot subscribe to that reasoning which denies facts when they do not square with our prejudgments and accommodate themselves to our favourite theories.

As remarked by Bishop HAY:—"The proof we receive from the testimony of our senses in those things which properly belong to them is an invincible proof which convinces by the fixed laws of our nature with as much assurance as we could have from the strictest

* *Experimental Investigation of the Spirit Manifestations*. By Robert HARE, M.D.

† *Spiritualism*, Vol. I; Introduction By John W. EDMONDS.

demonstration. Nay, when either from the disorder of the medium, or the unsoundness of the organ, or any other usual circumstances, we suspect that any of our senses deceive us in some particular instance, we have no other way to examine and correct this deceit but what must rest at last on this truth, that our senses, when properly applied, give absolute certainty about their proper objects, and that concerning these we must trust our senses previously to all reasoning whatsoever. See BEATTIE'S *Essay on Truth*, Chap. II., § 2."

Even those who deny and deride the manifestations and reject all testimony in their favour, yet, with strange inconsistency, build their faith in other matters equally wonderful and foreign to common experience, solely on human testimony. Thus, Mr. DICKENS, who loses no opportunity to pour ridicule and scorn on the facts of Spiritualism, and on those who are credulous enough to credit them; believes in, and defends the reality of, the spontaneous combustion of the living human body; (which, if true, is a phenomenon far more rare than any attributed to spiritual agency), and this, in the teeth of scientific evidence to show that spontaneous combustion could not possibly be. Why then does Mr. Dickens believe in and defend it? Simply because he finds that—"There are about thirty cases on record;" and, as he thinks, well-attested. He cites the authorities, and accepts the facts, wholly and entirely on human testimony.* Evidently the race who strain at the gnat and swallow the camel is not yet extinct. As a Spiritualist, I may, to quote Mr. Dickens, "content myself with observing that I shall not abandon the facts until there shall have been a considerable Spontaneous Combustion of the testimony on which human occurrences are generally received."

In a pamphlet on Spiritualism, the Roman Catholic BISHOP OF MANS writes:—"It is impossible to call in question all the facts attributed to the intervention of Spirits: that would be to destroy the very foundations of historical certainty, and throw ourselves into universal pyrrhonism. . . . The facts multiply to such a degree, are attested by

* See *Bleak House*, Preface, and p. 329; and Mr. G. H. LEWES'S Letters on Spontaneous Combustion in the *Leader*, Feb. 5th and 12th, 1853. In these Letters, Mr. Lewes quotes as authorities against Mr. Dickens, Liebig, Bischoff, Regnault, Graham, Hoffmann, and Owen; and, (unkindest cut of all,) he reminds him that testimonies might be quoted in favour of witchcraft, clairvoyance, and spirit-rapping. Mr. Dickens takes no notice of this home-thrust, but in a private note to Mr. Lewes, (adverted to in the *Leader*, March 26, 1853,) he writes:—"I examined the subject (spontaneous combustion,) as a judge might have done, and without laying down any law upon the case." It is a pity that other phenomena about which he writes, have not been examined by him in the same spirit.

so many persons worthy of faith, who certainly have no disposition to deceive, and have taken all possible precautions not to be themselves deceived, that we no longer see any way of denying them; otherwise we must doubt everything, for facts clothed with these conditions are elevated to the rank of historical certainty." To the same effect, Professor CHALLIS, of Cambridge, in a letter to the *Clerical Journal*, while disclaiming any knowledge from personal observation of table-moving, spirit-rapping, spirit mediums, &c., writes:—"But I have been unable to resist the large amount of testimony to such facts which has come from many independent sources, and from a vast number of witnesses. England, France, Germany, the United States of America, with most of the other nations of Christendom, contributed simultaneously their quota of evidence. So prevalent was the practice of table-turning in France that the Archbishop of Paris deemed it necessary to address a circular to his countrymen, warning them against abandoning themselves to Satanic influence. In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as they were reported, or the possibility of certifying facts by human testimony must be given up."

We are sometimes reminded of the importance of distinguishing between the facts we witness, and the inferences we deduce from them. Very true. But our first question is as to the possibility and reality of the facts. We are only concerned with that at present. The inferences are quite capable of taking care of themselves, we can leave them to do so with confidence, and have no doubt they will make short work of it.

An illustration of the mode of reasoning on which I have animadverted, is to be found in an article in the *Saturday Review* on Mr. COLEMAN'S *Spiritualism in America*. The *Saturday Reviewer* says:—"Mr. Coleman may be a trustworthy person, and above all suspicion as to his good faith; but if Mr. Coleman and Dr. Gray, and twenty attesting witnesses were to go before the magistrates at Bow Street and solemnly depose that, on Monday morning last they saw the lion on Northumberland House walk down and take a bath in the Trafalgar Square fountains, what would their testimony be worth? *There are, therefore, certain alleged facts in favour of which all the evidence, however supported by the good faith and respectability of the witnesses, is not worth a rush.* The facts quoted from Mr. Coleman's narrative are of this nature; and there is an end of the matter."

If there be any force and relevancy in this argument as applied to Spiritualism, it must rest on the assumption that "the facts quoted from Mr. Coleman's narrative are of this nature." Are they so? Is there any analogy between the actual and the supposed case? If we disbelieve "twenty attesting witnesses" to the walking and bathing of the stone lion on Northumberland House, we presume it would be because we are familiar with the properties of stone, and know, as far as it is possible to know by observation and experiment, that, whether formed into the figure of a lion or any other animal, it could possess no power of locomotion or of volition; and we should reject the testimony or the inference which attributed to it, or implied, its possession of these qualities. Had we no knowledge or experience bearing on the case, we should be as incompetent to determine the nature and capabilities of a stone lion, as the savage was of the watch, which he thought was a living creature. "Poor thing," said he, "it died the same night as I got it." Now, are we as familiar with the nature and capabilities of the disembodied human spirit as with the properties of stone? Have we analyzed it, and manipulated it, and observed and experimented with it, so that we can say with equal confidence what it can, and what it cannot do, what are its powers, and their limitations? Are we prepared to say that under no circumstances and conditions can a Spirit render itself sensible to sight and touch, or operate upon the imponderable elements, or the grosser forms of matter? That the embodied human spirit can overcome the resistance of gravitation, and suspend the operation of physical laws, we have every day of our lives demonstration in our own persons. Are we quite sure that when this natural body is exchanged for a spiritual body, it will not in any degree possess the same powers? And if we cannot make these assertions, are we justified in rejecting all testimony to the actual exercise of such powers? Can it reasonably be asserted, that in attributing the "manifestations" to spiritual agency, we are assigning a cause inadequate to the effect? Supposing not only that "attesting witnesses solemnly deposed, that on Monday morning last, they saw the lion on Northumberland House walk down and take a bath in Trafalgar-Square fountains," but that another set of attesting witnesses had solemnly deposed to a similar occurrence seen by them on the previous Monday morning; and that similar testimony had been borne at different times by independent witnesses, acting without collusion, and of known intelligence and integrity, for a series of years past; and this

not only in London, but in Paris, Naples, Rome, Berlin, and New York; and, further, that upon investigation it was found that a similar testimony had been borne by reverend and learned men in various ages and nations, and that the belief in such occurrences was in fact a part of the general faith of mankind: then, we apprehend, we should not be warranted in rejecting testimony to such facts, however strange. The cause of them might indeed remain an open question when the facts were admitted; in attempting to assign it, we should, of course, be guided by a consideration of all the attendant circumstances. If, for instance, the movements of stone figures were obviously governed by intelligence, and this intelligence entered into, and sustained communication with us through these lifeless figures, as well as by other agencies, and claimed to proceed from our departed ancestry, and sustained that claim by rational evidence, then, we think, it would not be unreasonable to admit, a spiritual manifestation in the case; and this would, we admit, be something like an analogy with certain phases of spirit-manifestation with which we are becoming familiar. For it must be borne in mind, that though we sometimes hear of "talking-tables," and in colloquial freedom permit the phrase, yet it is really as absurd as it would be to speak of the electric telegraph as "talking wires." What we mean in either case, is that an intelligent being is behind the wire or the table, using it as an instrument of speech. The more completely you prove that the phenomena in question are not due to, and are impossible by any physical agency, the more completely do you establish their necessary spiritual causation.*

Scientific men should learn from experience to be cautious in affirming the limits of the possible. Those who have erected theories about the impossible, have not unfrequently built a monument to their own folly and shame. The circulation of the blood, the prevention of small-pox by vaccination, the fall of meteorolites, the lighting of towns by gas, conveyance by steam, painless surgery, clairvoyance, —these, and many other things now familiar to us, have, each in its turn, been pronounced impossible by high authorities. One age laughs at an idea, the next adopts it. The impossibility of yesterday is the familiar fact of to-day. In an age when steam is our conductor, and electricity our messenger, and the sun our portrait painter; when the every-day facts of life would have been a fairy tale a hundred years ago; who, especially with the knowledge that spiritual

* See remarks of Dr. BROWNSON, quoted page 357.

forces are working around and within us, will have the presumption to affirm that it is impossible for spiritual beings so to operate upon ourselves and surrounding objects, as to make their presence evident even to our senses. Lord BACON says:—"We have set it down as a law to ourselves, to examine things to the bottom, and not to receive upon credit, or to reject upon improbabilities, until there hath passed a due examination." And to the same effect, Sir John HERSCHEL remarks, that—"Before experience itself can be used with advantage, there is one preliminary step to make, which depends wholly on ourselves: it is" (not the "first step" on which Faraday insists, but) "the absolute dismissal and clearing the mind of all prejudice, from whatever source arising, and the determination to stand and fall by the result of a *direct appeal to facts in the first instance*, and of strict logical deduction from them afterwards." And in another page of the *Discourse on the Study of Natural Philosophy*, he tells us:—"The perfect observer in any department of science, will have his eyes as it were opened, that they may be struck at once with any occurrence, which, *according to received theories, ought not to happen*, for these are the facts which serve as clues to new discoveries." This is the principle which Spiritualists adopt in their investigations. The opposite principle, avowed by FARADAY, is thus expressed by him in a letter to the *Times* newspaper:—"The effect produced by table-turners has been referred to electricity, to magnetism, to attraction, to some unknown, or hitherto unrecognized physical power able to affect inanimate bodies, to the revolution of the earth, and even to diabolical or supernatural agency. The natural philosopher can investigate all these supposed causes but the last; that must to him be too much connected with credulity or superstition to require any attention on his part." This is the same view as is taken of miracles by HUME, *viz.*, that "supported by human testimony, it is more properly a subject of derision than of argument." Whether the canon of investigation laid down by Bacon and Herschel, or that of Faraday, is the more worthy of adoption, let the reader determine.

There is one topic, not indeed immediately connected with the present issue, but to which I would briefly advert. After referring to the achievements of physical science, the Professor of the Royal Institution asks contemptuously—"What has clairvoyance, or mesmerism, or table-rapping done in comparison to results like these? What have any of these intelligences done in *aiding* such

developments? Why did they not inform us of the possibility of photography? or when that became known, why did they not favour us with some instructions for its improvement? They all profess to deal with agencies far more exalted in character than an electric current or a ray of light; they also deal with mechanical forces; they employ both the bodily organs and the mental; they profess to lift a table, to turn a hat, to see into a box, or into the next room, or a town; why should they not move a balance, and so give us the element of a new mechanical power? take cognizance of a bottle and its contents, and tell us how they will act upon those of a neighbouring bottle. . . . Why have they not corrected one of the *mistakes* of the philosophers? There are, no doubt, very many that require it."

With the last remark I entirely concur; and think that a little careful examination of these despised phenomena would show that they *do* correct more than "one" of the "mistakes of the philosophers." Far be it from me, however, to say a word in disparagement of science, or to represent physical and spiritual truths as antagonistic in their developments. I believe that there are mysteries and uses in both the physical and spiritual kingdoms of God's universe. Let us only keep our hearts and minds open as little children, and we shall find that he who knows most of both will most clearly and fully perceive their inter-action and mutual harmony. But let us remember that each has its own order, that there is to every seed its own body, and that we must look to each for those results only which are in harmony with its nature. We do not ask whether the religious labours of John Wesley produced the subsequent discoveries in electricity, or whether the discovery of the law of dia-magnetism caused the late religious revival in Ireland. But, as the life is more than meat, and the body than raiment, so are the things of the soul of higher value than the things of sense. And if certain phenomena of modern times have demonstrated the reality of a Spiritual world, and the intimate relation between the present and the future life; if they have established or confirmed a belief in Providence, and in the loving ministry of angels; if they have brought assurance to the doubting, and hope to the desponding, and consolation to the sorrowing; if they have corrected our mistakes, and enlarged our philosophy, and widened our charity; and I know they have done so in very many instances; then, I affirm that Spiritualism is productive of highly beneficent results, and that weighed in a just balance it will not be found wanting, even though it imparts no in-

structions "for the improvement of photography," and does not give us "the elements of a new mechanical power," or tell us "how the contents of a bottle will act on those of a neighbouring bottle."*

In conclusion, I would remark with Mr. CHAMBERS, that:—"If I have here given a true view of human testimony, it will follow that, amongst the vast multitude of alleged things often heard of and habitually rejected, there are many entitled to more respect than they ordinarily receive. It is a strange thought; but possibly some truths may have been knocking at the door of human faith for thousands of years, and are not destined to be taken in for many yet to come—or, at the utmost, may long receive but an unhonouring sanction from the vulgar and obscure, all owing to this principle of scepticism, that facts are valueless without an obvious relation to ascertained law. Should the contrary and (as I think) more inductive principle be ever adopted, that facts rightly testified to are worthy of a hearing, with a view to the ascertaining of some law under which they may be classed, a liberal retrospect along the history of knowledge will probably shew to us that, even amongst what have been considered as the superstitions of mankind, there are some valuable realities. Wherever there is a perseverance and uniformity of report on almost any subject, however heterodox it may have appeared, there may we look with some hopefulness that a principle or law will be found, if duly sought for. There is a whole class of alleged phenomena, of a mystically psychical character, mixing with the chronicles of false religions and of hagiology, in which it seems not unlikely that we might discover some golden grains. Perhaps, nay, probably, some mystic law, centreing deep in our nature, and touching far-distant spheres, of 'untried being,' runs through these undefined phenomena; which, if it ever be ascertained, will throw not a little light upon the past beliefs and actions of mankind—perhaps add to our assurance that there is an immaterial and immortal part within us, and a world of relation beyond that now pressing upon our senses."

The *Spectator* of November 28, 1863, in commenting on a charge of the Bishop of St. David's, goes farther, and remarks:—"Dr. Thirlwall seems to think that if ever any generalization could be

* It is, however, not meant to be denied that even in the path of scientific discovery we are indebted to spiritual suggestion more than we are ordinarily aware, but only, that the sensible communication of scientific knowledge is not the specific and ordinary sphere of spiritual operations.

found for the Christian miracles which withdrew from them their exceptional character, then that in becoming natural they would cease to be witnesses to the supernatural. But suppose they become natural exactly because they are the natural phenomena in which closer intercourse with the spiritual world always tends to manifest itself. Suppose, for a moment,—what though it may be visionary is far from impossible—that the clouds of miracle which seem to appear and re-appear at intervals of religious enthusiasm along the course of the centuries from the birth of Christianity to the miracles of Port Royal, which last are, perhaps, *individually* better attested than any in history—were to be reduced to some *law* of connection between the invisible world and the visible—so that the mighty miracles of our Lord raising the dead and stilling the tempest became only the burning focus of a host of periodic phenomena—would this in any way invalidate the worth of miracle? On the contrary, would it not, by removing that character of fragmentary and interrupting volition which so offends the mind of science, set at rest one great difficulty and introduce no new one? Grant as a mere hypothesis that the growth of a certain spiritual temperament in society should be found to foster a peculiar class of powers hitherto supposed supernatural, would not that give the highest possible testimony to the Christian miracles, as demonstrating that those mighty deeds were done by the fulness of the power which then took flesh and dwelt amongst us? Would not the existence (if admitted) of far fainter phenomena of the same kind on unquestionable evidence in generations close to our own sap the obstinate *à priori* incredulity with which the physical science men look on? When the eyes of them that see shall not be dim, and the ears of them that hear shall hearken, we shall, perhaps, dream no more of the broad chasm between secular history and revelation, or of miracles as thunder-claps which demonstrate God *because* they supersede Providence and confound science.”

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